

RAYs FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press

Summer Session of Mt. Ecclesia College

We shall have the usual eight weeks session of Mt. Ecclesia College this summer, beginning Monday, July 9th, and ending Friday, August 31st. Day classes will be held five days a week in the following subjects:

Classes

The Rosicrucian Philosophy: A comprehensive study of the "Cosmo-Conception," "Web of Destiny," "Rosicrucian Mysteries," and the Bible interpreted from the Rosicrucian viewpoint.

Astrology: Setting up and reading charts, the keyword system, astro-diagnosis and healing. The last subject will be taught by Mrs. Max Heindel.

Anatomy and Physiology: Their correlation with the Rosicrucian Philosophy. This class will be taught by Dr. Franziska Lash.

Public Speaking: Practical instruction by a qualified teacher. Grammar and English Composition as an auxiliary to the course.

Rooms in small cottages may be had at rates varying from \$15 to \$20 per month, and in Rose Cross Lodge at \$30 per month. There is a limited number of screened tents at \$12 per month. Vegetarian meals are served in the cafeteria at reasonable rates.

Working for board and room will not be possible. A deposit of \$10 is required in advance to secure accommodations. This will be applied on the first month's room rent.

The expense of conducting the course will be met by voluntary contributions from the students.

The Objects of the School

This school will give instruction in the above subjects to anyone who is interested, and it also aims to prepare teachers and lecturers for the field.

This is an opportunity for students to prepare themselves to realize two objects: The first is to become able to cooperate to better advantage with the hidden laws of nature and thereby make a greater success of their lives; the second is to prepare themselves to serve in the great cause of human enlightenment.

The school is conducted during vacation time and will afford students a chance to combine profitable instruction with a pleasant vacation at Mt. Ecclesia, which is situated on a cool slope facing the Pacific. The ocean effectually protects us from the heat. Southern California is the ideal vacation land.

We hope that a large number will respond to our call. Please notify us as far in advance as possible of your intention to attend in order that we may make the necessary preparation.

Schedule of Classes

Hour	Mon.	Tues.	Wed.	Thurs.	Fri.
9- 9:50 A. M.	Philos. A.	Philos. B.	Philos. A.	Philos. B.	Philos. A.
10-10:50 A. M.	Sr. Astrol.	Jr. Astrol.	Sr. Astrol.	Physiol. Jr.	Astrol.
11-11:50 A. M.	Physiol.	Bible Study.	Physiol.	Bible Study.	Physiol.
1:30- 2:20 P. M.	Pub. Spk.	English	Pub. Spk.	English	Pub. Spk.
2:30- 3:20 P. M.	Psychol.	Ast.-Diag.	Keywords.	Ast.-Diag.	English

MT. ECCLESIA COLLEGE,

The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Hierarchy

BY JOSEPH DARROW

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

Jehovah's Failure as a Shepherd

BUT was it a failure? Or was it designed? This is a topic that is always current—it has been current for more than a million years. The Lucifer wolves got into the human sheepfold back in Lemuria, and have been coming in periodically ever since. Could Jehovah have prevented this or did He connive at it? Regardless of how it happened in the first place, however, it is a matter of occult history that He called upon the Lords of Mercury for help to meet the emergency.

By the Lucifer wolves we mean the Lucifer spirits who gained access to man's consciousness in the days of the Lemurian continent, on which we lived during some of our earlier embodiments. The Lucifers instilled their own sensual desires into man, which led to the misuse of the creative function and the rapid crystallization of all of man's vehicles. Previous to that time his consciousness had been focused in the etheric region. He saw the etheric entities around him, but he was not conscious of his physical body, and was not able to perceive the things of the physical world. He was under the direct guidance of Jehovah and the angels and had no free will.

But evolution requires the exercise of

free will. We had to be given the opportunity of choosing between right and wrong so that having voluntarily chosen the right on account of its superior benefits, we could make progress in evolution, developing our minds in power and keenness. This desirable result was brought about through the agency of the Lucifer spirits, who at the same time, however, brought us all the suffering and misery which have been attendant upon mundane existence ever since. The Lucifers through the lust which they instil into mankind are almost solely responsible for all the corruption in the world, and corruption brings misery. As the result of crystallization man's vehicles became so dense that they could no longer transmit spiritual vibrations. Therefore we lost touch with the spiritual realms.

We were thus thrown upon our own resources, being deprived quite largely of the guidance of the angels. Like children we were lost in the wilderness and had to find our way out or else die from starvation and exposure. We have been trying ever since to find the way out. A few have actually succeeded, and they are coming back from time to time to act as guides for the rest of us so that we also may get out of the wilderness.

When we were thus left to our own resources, necessity sharpened our wits and compelled us to develop our reason. As long as things were moving along smoothly under the guidance of the angels in the etheric Garden of Eden, we were not compelled to use our minds very much nor to develop our reasoning faculty. But when we found ourselves

THE
LUCIFER
WOLVES

LOST IN
THE WILDER-
NESS

in the wilderness of mundane existence, largely cut off from communication with our angelic guides, self-preservation compelled us to develop our wits. This we have been doing to a greater or lesser extent ever since.

The Lucifers thus brought us the light of reason. They are called the *light-bearers* on that account. In this capacity they have been great benefactors to mankind. Evolution hinges upon reason, and the development

THE LIGHT BEARERS of the creative mind is the great work of the entire

Earth Period. Had not the Lucifers forced themselves into our consciousness, the chances are that we would not have developed reason for many aeons. We would have loafed along in evolution and probably would not have made one-quarter of the progress that we have actually made as it is. True, it was Jehovah's plan, had not the Lucifers invaded our consciousness, that at the proper time the Lords of Mercury should come to us as schoolmasters to instruct us in the development and use of the creative mind, and in due time we should have learned these lessons. But the process would have been very slow compared to what it has been.

A very good analogy to illustrate what happened would be that of teaching a boy to swim by pushing him into deep water. Then it is a case of sink or swim. In his terror he strikes out with all his strength, and in a few seconds actually acquires the art of flotation, whereas it might have taken him weeks or months to have learned under the instructions of a teacher. To change the metaphor, the Lucifers pushed us into deep water and made us swim. Some of us did not make good; some sank to the bottom and became failures, returning to chaos through the moon and Saturn. About three-fifths of our life wave, however, managed to keep afloat and are still battling along,

rather lamely to be sure, but still on top.

To return to our original figure, when a shepherd is put in charge of a flock of sheep, he is considered a very poor shepherd if he does not protect them from wild beasts and from the elements, and if he does not provide them with food and water. If through his carelessness he lets a wolf into the fold and the wolf carries off one or more sheep, that shepherd is regarded as a failure and will probably lose his job. In spite of all that may be said for Jehovah we are compelled to admit that he let the Lucifer wolves into the sheepfold and was unable to carry out his original plan of bringing up humanity.

Perhaps, however, factors developed which we know nothing about. The Lucifer spirits, that part of the angelic life wave which rebelled against the authority of Jehovah and acknowledged that of Lucifer, were in dire straits, and it was necessary to do something to save them. By their rebellion against Jehovah they had become an anomaly in nature. They had cut themselves off from going ahead in the evolution designed for the angelic life wave, and they were not able to develop for themselves a vehicle through which they could progress, that is, a vehicle with a brain capable of becoming the instrument of the mind. At this juncture humanity appeared as a solution of the problem. Man had developed the brain. It is evident that either Lucifer or Jehovah or both conceived the idea of letting the Lucifer spirits use man's brain. Thus they would be

LUCIFERS enabled to progress in evolution, and would be spared
USED MAN'S BRAIN the necessity of going back to chaos as failures and losing the development which they had already made.

Then it was undoubtedly argued by those responsible for the adoption of the

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scheme that for the suffering which man would be called upon to endure he would be compensated by the more rapid development of his mind and reasoning faculties. Thus very likely it was assumed that the end justified the means, and it is not unreasonable to suppose that Jehovah possibly gave his consent to the plan. Either that or Lucifer outwitted Him and got in by strategy. Some passages in Genesis would lead one to suppose that the latter was the case; that Jehovah never accepted Lucifer and regarded him as an interloper and an enemy. The greatest of the occultists, the Initiates, undoubtedly know which it was that happened, but they have not made the matter entirely clear.

However, it does not matter so far as we are concerned now. The wolf is with us; he has done his worst and his best. There is just one thing to do, and that is to lasso him, tie him up, tame him, put a harness on him, and then put him to work. A few of the more advanced members of our life wave have succeeded in doing this. They have made an excellent worker out of him, because he possesses tremendous energy. He has energy enough to do all the work in the world. If we can just harness the Lucifer wolf, he will do all our work for us. That is what the Hierarchies in charge of our evolution want us to do; that is what the occultist is teaching us how to do.

The Bible gives a good deal of information along this line under the guise of morals and in symbols, but it does not give the underlying logic and history. Therefore those who depend upon the Bible are more or less in the dark in the matter. They have to depend upon faith. But the occultist has the facts; he knows what happened, and he knows what must be done and why. He knows that the

creative force which Lucifer taught us to misuse for pleasure must again be confined to the sole purpose of creating bodies and energizing them, including the energizing of the mind. Then we shall grow in power by leaps and bounds; then our minds will become actually creative; then the creative power will no longer be a weak symbol—it will be an actual, glorious fact. With our minds we shall be able to create anything that we desire. Lucifer, the light-bearer, will then be our humble, obedient servant.

As the net result we shall then have gained two creative powers instead of one. We shall have the creative power of sex and the creative power of mind both at our command. We shall then

TWO CREATIVE POWERS	be supermen, gods, instead of merely an exalted humanity as we should have been under Jehovah's original plan. Under the latter we should have acquired only the creative power of thought as the result of the evolution of the Earth Period. The sex force is the power of life. As it is we shall eventually become able to create forms and endow them with life, whereas under the original scheme we should only have become able to create and materialize super-thought forms.
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Thus Lucifer will have taken us much farther along the evolutionary path than Jehovah would have been able to do alone. Therefore Lucifer is distinctly our benefactor even though he came in the guise of a wolf. We shall be repaying our debt to him not by allowing ourselves to be weak instruments in his hands for the gratification of his violent passions, but by harnessing him and making him work out his own salvation as well as ours, much as he may dislike to do it.

The Mystic Light

The Rosicrucian Fellowship

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

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

At Dusk

BY ANITA OLIN

At dusk I heard a mother say
 To the little shadow at her knee:
 "Sonny, the stars, and moon, and wind,
 The ships that go so proudly out to sea,
 The flowers, and birds, and rivers,
 And all the far-away sky,
 And all the mild sweet colors of the earth
 Are part of you and me.

"Here in your little brain the ship is
 born;
 Here in your little mind the stars and
 moon
 Inscribe their laws; here in your little
 heart
 The panting life of flowers, and birds,
 and seas

Pleas at the portals of the soul; and
 here
 In these two little eyes the earth looks
 deep
 Within to see herself, and white-hot noon
 Holds up the sun, until the evening frees
 The gasping earth. And you and I are
 one,
 And God and we are one, and God and
 nature are one."

This I have heard at dusk a mother say
 To the still little shadow at her knee,
 Who did not understand the grown-up
 words, but asked to see
 If God was sitting in her heart because
 He heard a steady music at the close of
 day.

The Effects of Mistreating Animals

BY MAX HEINDEL

*(The following article first appeared
 in 1914.—EDITOR.)*

WHEN a man lives a life of sorrow and suffering we may account for the fact by saying that he is reaping now what he has sown in former lives, but how can we reconcile the awful suffering and torture of animals with the justice of God? What will be the fate of those who now mistreat animals? The

answer to these questions involves the following considerations:

To view life from the standpoint of present conditions alone is just as inconsistent and impossible as it is to look upon a man as having neither childhood behind him nor old age before him. We are what we are today because of all the yesterdays which have preceded our birth, and that past experience also in a very large measure determines our fu-

ture from now until the time when we pass out at death. Similarly, this life and many lives before it have made us what we are now, and from that past is determined in a wide measure the life which we shall lead in future embodiments.

At the beginning of manifestation the spirit was *free* and like the Father save in one thing, that it had no self-consciousness, and the pilgrimage through matter was undertaken in order that this might be gained. To further this object the spirit was crystallized into vehicles during the process of involution. A physical, vital, and desire body were gradually drawn around it to limit it and shut it off from all other spirits. Then by the gift of mind the Ego or individual was finally formed. Imprisoned within the various veils mentioned, the spirit can no longer contact the outside world directly, but turning its gaze inward *it sees itself and recognizes itself as "I"*. At the same time, however, it feels also the limitations; it longs for the Father's house, and recognizes the fact that it is feeding upon husks and that it is necessary to return to the Father's house in order to take again its place as a son of God. A resolution to return to the Father is made, and more vehemently by the fact that pain and sorrow are experienced on account of the limitations of its present mode of existence. The conditions of the cramping prison house the spirit feels are a goad to drive it on.

"No one cometh to the Father but by me," said Christ, and it is a fact that whenever the Christ is born within us we become men of sorrows and acquainted with grief. The path of probation, of purity, and of spiritual endeavor draws the face with lines of pain, and gradually the body is broken up; it becomes more ethereal and leaves the spirit more free. In the measure that we subdue our passions we kindle the fire of fellow feeling, which will eventually burn up the dross of the flesh and leave the spiritual element of our natures free to function in the new heaven and the new earth where pain, sorrow, and death are over-

come. This will be a foretaste of the state of humanity during the Jupiter Period when we shall function in our vital bodies and be free from the physical vehicle with its attendant discomforts. At present the thought of the ordinary individual has little or no power, but in that day our thoughts will be capable of giving life to certain lower orders of spirits. Therefore it is of the greatest importance that we should first become thoroughly purified before such a terrible power is given us.

The path of evolution is not a circle but a spiral. We are a better humanity than the angels were when they were human during the Moon Period, and the animals, which will be human during the Jupiter Period, will be a better humanity than we. As the lowest globe of that era will be in the etheric region, only a vehicle made of ether will be used by any being. Thus the finer forces of nature will then be available to all, and the humanity of that period as well as ourselves will be able to wield the lightning. Therefore it is necessary that the animals should know by experience the nature of pain which may be inflicted by the misuse of a superior power. To give them the necessary compassion they have been made in certain respects like ourselves, capable of feeling the pain and suffering incident to physical existence. Thus from the present evil there will come good to both man and beast.

But though a great good in the future will come from the evil of the present, the fact must nevertheless be taken into consideration that there is woe in store for him by whom evil comes. The lower kingdoms act as stepping-stones for the higher. Did not the mineral exist, plant life would be an impossibility, for plants could not take root and obtain the sustenance necessary for their growth. If there were no plants, men, and animals would have no means of finding earth bodies. Thus on account of the service rendered by the lower as stepping-stones to the higher, which can be paid only by service, the higher owe the lower a debt of gratitude. Christ recognized

this, and that without pupils there could be no teacher, and in gratitude for the privilege of teaching and bringing into the world the wonderful Christian religion He washed His disciples' feet. In future aeons those lower kingdoms now acting as stepping-stones to us and as means of growth and experience, will need help and service, which must then be given in return by us.

The human race, which now in many instances abuses the animals, will then have to act as their servitors, aiding them to attain the very utmost from the school of evolution as it will be carried on in that day. The spirits whose bodies we now torture and destroy will in that day become our pupils, and it will be our duty as their guardians to help them grow and propagate the life we now destroy.

Pages from a Seeker's Diary

BY EMMA WENDT

APRIL 9th: This question of religion is again in my mind. If only it could be solved. Ignoring it does no good, postponing is not much better. It stands before me asking: "Is there no place for me?"

April 14th: At the Central Library today browsing. As often before, I allowed myself to be guided by intuition to a book. It was one on Vedanta Philosophy.

April 26th: There is a spiritual quality in this book, as though the writer had been soaring to some height and there had gathered ethereal morsels for his friends.

April 28th: Today one of my co-workers saw the book on Vedanta. "Are you dabbling in the teachings of oriental cults?" she asked.

"I am looking for something to satisfy my soul."

"You mean that you want religion?"

"Yes," I answered.

"Why bother much about it? Time enough when you are nearly through with life. Another thing, it is so impractical; you cannot use it in the business world."

No comfort here, I concluded.

May 1st: The New Thought people are to hold a convention here. Some noted

Hindu will be the main speaker. I must hear him.

May 6th: Attended the lecture. The noted speaker sat on a platform that was almost hidden in floral decorations. In gorgeous orange robe and turban he sat on a throne chair, holding himself erect. As he looked out over the audience, his expression was at times gentle, then haughty. He spoke with authority and apparent sincerity, finally chanting a mantram the music and words of which were foreign to me.

May 20th: Have determined to follow this line of thought yet a little while so attended another lecture given by a teacher of Vedanta. Doubt sat heavy on my heart this afternoon, and besides that I was also in a challenging mood. The opening remarks of the speaker were to the effect that if anyone in the audience expected to get the Truth by demanding it, he would not get very far.

I blushed, and mentally offered an apology to the speaker.

May 23rd: The musicale tonight was most enjoyable. There was a lionlike pianist who by turns belabored and carressed his instrument. B— played on his cello which is rare and old. D— sang for us, while H— played selections on the violin.

And there was the Swami! My first

opportunity to see one at close range. He did nothing by way of entertainment, seeming content to listen to others.

Very, very late there came in another, the cat. She was a large, black, most defiant looking creature. Proudly, almost dramatically, she took her place in the center of the room. There she sat and seemed to say: "I am full of understanding." She was so fascinating that all else was forgotten for the moment—so wise, so much at ease; the Swami has just such poise as she. But enough for the cat. Am invited to hear the Swami speak next week.

June 1st: C— accompanied me to the Swami's lecture. We were told how one could remember past incarnations. It would seem, however, that one would need to be well developed to be able to go through this process. C— was so interested in the speaker and his message that she is going in for a course of lessons. But for some reason I can take no initial step in this direction, with all due regard for the teacher and respect for the teaching from India.

June 15th: Heard another lecture. This was sponsored by the T. S. There was a large audience to hear this prominent Hindu. The air was vibrant with expectation; little ripples of conversation came from certain groups assembled there. Next to me sat a wonderful-looking old man, evidently a stranger there also. He had a mass of white curly hair that stood out from his head like a halo. His skin was ruddy, his features rather round and firm. His face shone with good-natured kindness as he turned and said, "I wonder what this man will bring to us from India?" Just then the speaker walked onto the platform and was greeted with applause. He advanced, bowed slightly, and sat down. He was dressed in a cream-colored linen suit. His face was long and lean, his body frail and delicate, and his hands restless; he locked and unlocked them continually as he waited for his turn to speak.

The old man next me must have been

annoyed by these movements for he whispered, "Has he no repose?"

The speaker gave a short address, presenting an outline of work planned for some future time. His remarks were dotted here and there with the phrase, "I think." When he had finished, my neighbor turned to me saying: "'I think, I think'! When a man has sincere convictions he says, 'I know'." And with that he arose and left the hall.

I went home slowly, meditatively; these words sounded in my ears. Later on others came seeping through my memory: "I KNOW that my Redeemer liveth." The man who wrote those words *knew* to his own satisfaction.

July 6th: In the various works read so far there is an agreement as to the conduct of the aspirant. I shall endeavor to practice some of the rules. Control of thought, control of speech, control of action, tolerance, faith, etc. The requirements appear simple—at first glance.

July 10th: Spiritual unrest—seeking for the clue that will lead nearer home. These longings shape themselves in words:

Once more to sense
The mystery of flowering shrub,
Or blade of grass,
Or spreading tree.
Once more to walk
Beneath the sky,
Behold it as a wondrous eye,
Containing in its radiance
The whole uplifting glance
Of this, the soul of me.
Once more to see
All things as pure and undefiled
As when I was a child.

July 22nd: D—phoned today: "Come with me tonight to meet some interesting people. The poet J—, the girl pianiste M—, and a wonderful Hindu psycho-analyst, Doctor S—, will be there."

Gladly would I go. We were late. Some of the music had been played, and now there was a pause during which all entered into conversation. Dr. S— had

been drawn into discussing one phase of occultism. It seemed that many of his patients were occult students. Of these he said that quite a number were ill from the effect of breathing exercises taken for the purpose of psychic development; and some of these he despaired of ever again restoring to health.

Coming from a physician of the soul—and a Hindu at that—this information carries a warning.

February 1st: Still seeking, the whole winter through. Have read from the Bible during this period. Often there comes a flash of understanding followed later on by doubt.

February 6th: Last night as I slept I saw these doubts about me in the form of a cloud. Suddenly upon this cloud there appeared the figure of Jesus in beautiful transparent colors. It was something like the famous painting entitled, "Behold, I stand at the door and knock."

How penitent, how humble I am for having unbelief. Help Thou me to understand!

February 8th: I have a book by Boehme, the mystic. While reading a certain passage today there appeared a tiny blue spark upon the page. There is some connection between that flash of light, my consciousness, and the message from Boehme. This thing has happened before and never during the reading of trivial literature.

February 10th: In my efforts at self-discipline there come times when certain faults seem to have been overcome, only to flare out again at some unguarded moment. Then it is as though the overcoming were an impossible thing to accomplish.

February 15th: Have attended no lectures lately nor read any books on mystical subjects. The mystical ideal of perfection is so far beyond me! I am both discouraged and disappointed in myself.

February 18th: Dreams—I have always had them. Here is an oft repeated one which was again lived through last

night. I was in a long corridor looking for a certain door. At first I moved leisurely, but as the right door could not be found, great impatience and fear came over me, and I grew almost frantic. Last night for the first time I saw the right door. It was at the far end of the corridor. A thin streak of light came through, as it stood a trifle ajar. I hurried toward it but awoke before I could touch the door knob.

May 1st: Spring is here! Tomorrow I am going to an amusement park with one of my co-workers. She has promised to bring with her a friend.

May 2nd: Spent afternoon and evening at the park. Mrs. A—is charming. Almost at once after introduction she said, "I understand that you are interested in the study of the occult. And how are you getting along?"

My answer was that for the time being I was making no headway as I had found it almost impossible to attain to such heights as described by the various writers. Mrs. A— smiled as she said, "You seem to be striving. Did you think that you were expected to acquire all those spiritual qualities in several months or even in a lifetime?"

"Yes, or as nearly as possible," I answered.

"What books have you read?" she asked. I named them.

"Let us see the park first," she said, "and we will come back to this subject later on."

The afternoon faded, and when evening came we went out upon one of the piers to see the play of lights on the water. All about were those seeking happiness or forgetfulness; and there was a jazz band in the pavilion whose "strum, strum" throbbed across the water. Mrs. A— turned to me and said, "I love to hear the music and to see them dance. Shall we look in for a few moments?"

We entered and found a scene of gayety and color. Spotlights quivered as their shafts fell on the gaudy lanterns hung from the ceiling. Moving figures weaving in and out completed the im-

pression of a scene from fairyland. We stood at the railing, our eyes following certain graceful dancers as they passed and repassed us. Suddenly my new friend said, "Have you a pencil? I want to write the name of a Rosicrucian book that I wish you would read. It will help you. Do not be awed by the title. Get the book and you will find it very readable."

The dance scene faded, the blatant music was forgotten. During that instant's pause in eternity a white hand reached out and gave me a little slip of paper with the name of a book written on it. I have the book now, and find the foreword of great interest—"A Word to the Wise." I am not wise but am seeking wisdom. In the first chapter the author quotes from Scripture: "Whosoever shall not receive the kingdom of God as a little child shall not enter therein." Following this is a clear explanation of the necessity for this child-like attitude in gaining wisdom on any subject.

Another paragraph: "This book is sent forth in the hope that it may help to clear some of the difficulties which have beset the minds of students of the more involved philosophies." Of difficulties there are enough. If this book can clear them up, I shall be truly grateful.

May 7th: The writer continues thus: "There is no infallible revelation on this complicated subject which includes everything under the sun and above it also." Nor does he declare that this is the last word on the subject, but he gives this assurance: "As we advance, greater vistas of truth will open to us, and make clear many things which we now see as through a glass darkly."

Toward the end of the Introduction are these words: "Christ said, 'The truth shall make you free'; but truth is not found once and forever. Truth is eternal and the quest must be eternal."

June 10th: On and on through this wonderful book. All along are mental

guide posts which seem to say, "This will lead you out of the maze."

July 9th: The Bible remains a source of strength, and now I am getting a clearer vision of certain portions which heretofore have been obscure.

July 14th: The philosophy as set down in this book is a living thing. Through these pages are felt the heartbeats of one who had great sympathy.

July 20th: Have been using the exercise of Retrospection as recommended on page 111. It is proving very helpful in many ways. Sleep is more refreshing, and the days following flow along more evenly.

July 28th: I will go on trial with myself, then choose some definite form of belief. Before taking this step I must think it over carefully, for this is not a matter to be lightly entered into. I will read and study, attend some lectures, and wait for the moment.

August 12th:

Show me the Path that is hidden,
And let understanding be mine;
Then shall I find, unbidden,
The spark that is divine.

September 7th: (Sunday night): Just home from a Rosicrucian lecture. Sat rather toward the back of the hall. During the period of silence at the unveiling of the Emblem a powerful vibration emanated from the center of it. It rose toward the ceiling, then sank toward the door in the rear, covering us all like a massive dome.

September 20th: In my search I find that truly there is no royal road to learning. All roads are paved with the same kind of stones—plain, simple ones, such as work, humility, perseverance.

March 1st: I have sent in an application for the first Rosicrucian lesson by correspondence. Am impelled to this both by heart and mind. To delay any longer is a waste of time.

A Year Later: Never for a moment

have I regretted making my resolution. The study and preparation of the lessons by correspondence has to me been of more lasting benefit than the attendance at lectures, much as the latter have meant to me in the past.

Another point has been made clear: it is true that difficulties are stepping-stones to higher things. They will always beset the way. No worth-while

prize is ever won without great effort. Also this, that whatever is gained is more than worth its price in effort.

Still Later: As I unfold let me learn to serve in the place where I am needed and there serve faithfully and well. Let me not weary in the quest for Truth Eternal, nor cease to be grateful to all who have kept the torchlights burning for seekers on the Way.

The Romance of the Fan

BY ADA LOUISE TOWNSEND

(Concluded)

“**A**H, YES. Now comes the second chapter, or the sequel, what you will. And remember, my Betty, all that you have so far heard, and all that follows is stranger indeed than any romance of fiction, for it is every word *true*, and I myself am an actual character in it, you see.”

“Which makes it still more creepy and goosefleshy and lovely!” cried Betty. “Go on!” So Madame continued:

Now, excited and amazed as I was over my discovery of the secret drawer, the fan, and the paper something warned me not to tell my godmother about what I had seen in the mirror, because I felt that either she would laugh heartily at my falling asleep before the glass and dreaming every bit of it (her most probable interpretation of the experience), or, being a Roman Catholic, she might attribute it all to the work of the devil, sprinkle me with holy water, and call the good priest to pray over me and chase the evil spirit away from the innocent French dressing case. Either way I decided to keep what I had seen the night before to myself, and merely showed her the fan and the paper with the verses, explaining that while dressing I had unexpectedly touched a spring which opened the secret drawer, and had found the pathetic little treasures within it.

Madame MacLaren was perfectly satisfied with this explanation. A secret drawer was nothing unusual about a dainty piece of boudoir furniture of olden days. Nearly all fair maidens hid some cherished mementoes or love letters away in such secret places, to be treasured perhaps, or lost to remembrance, as the years drifted by. So my kind godmother was duly interested in my find, and when I offered, as in due courtesy, to turn over to her the touching proofs of the reality of what the glass had told me, she pressed them back into my hand.

“No, keep them, Elise,” she said. “It is what a young girl loves, something with a romance about it to make it very thrilling. Ah, that little French dressing case might have mysteries to tell,—eh, who knows?”

I almost jumped when she said that, and was half inclined to tell her all. But no; best keep it to myself. I knew that Monsieur the Devil had nothing to do with the charming ghosts of sweet Toinette and her artist lover, whatever interest his Satanic Majesty might have had in that sleek dandy of an aristocratic fox who had made all the trouble. It did not occur to me at that time to wonder why the verses were written in English, but wait, you shall hear.

It was to be a great day for me, and for awhile I forgot the previous night in anticipation of the arrival of Victor’s

mother and granduncle, who were due in the early afternoon. Their home being in Boston I had never met them, although Mrs. Laurent had written me the dearest letter after Victor had told her of our engagement. I was all aquiver, you may be sure, to make a good impression for Victor's sake as well as my own. Chloe, the little colored maid, helped me dress. I kept asking her: "Oh, Chloe, do you think me *chic*?" I still spoke much French, you see; and Chloe kept saying: "Laws-a-mercy, Miss 'Leesy, you is de most *shicingest* thing dey is!" It was very satisfying.

But to get to the most wonderful part of all these wonders. Mr. Armand, Victor's granduncle, won my heart at once. Tall, erect, silvery of hair with fine dark eyes and a courtly manner. I fell in love with him immediately. Mrs. Laurent, Victor's mother and Mr. Armand's niece, was all that I had hoped for. She was fair of hair, plump and dainty, and made me feel at ease at once when she took me in her arms and kissed me affectionately.

"Of course, they fell in love with you too," said Betty; "who wouldn't?"

"It is not for me to say." Madame's eyes betrayed her, though she tried to look prim. "Yet something told me that I—I—eh, what it is they now say?—I *put it over*, yes?"

Betty giggled gleefully. "I'll bet you did. But what next, what next?"

Well, our guests from Boston had arrived, then, and after the proper exchange of courtesies and due genial formalities befitting the dignity and importance of the occasion my godmother and Mrs. Laurent withdrew together, leaving me alone with Mr. Armand to await the arrival of Victor, who had been called to attend a reunion of some of his brothers-in-arms, but would be with us shortly before the hour for dinner.

Mr. Armand sat silent for a space, watching the log fire, for as I stated earlier in my story the weather was very frosty for September, and my godmother liked things to be bright and cozy with

glowing firelight. My companion seemed lost in revery. I myself was silent, though not from shyness, for I felt at ease with him. But my experience of the night before had most vividly returned to my mind, and my heart began to beat more rapidly as I pondered over what might happen when I should be alone again in my room that night before the glass.

Mr. Armand's voice aroused me from my thoughts, and I looked up to find him regarding me with quizzical kindness and inquiry.

"You are very thoughtful, little Elise. I am willing to wager that a certain young man by the name of Victor is the subject of your meditations."

Such a delightful smile and twinkle of his eyes did that dear old gentleman have that I felt mine twinkling too in response. "No," I replied, "for once Mr. Victor is not in my mind at all. It is another man,—a perfectly charming, handsome man, who—"

"Bless my soul! Poor Victor, poor Victor! so soon forgotten." And Mr. Armand regarded me with mock reproach and pretended severity.

"A handsome man who must be at least seventy years old or more," I continued demurely. (Such, I decided, would be the artist's age.)

"A gallant of ripe years, to say the least, and a formidable rival for Victor—if age counts the most." Mr. Armand stared at me in comical amazement. "Now, young lady, I wonder who this fascinating beau of ancient days can be, that dainty Nineteen sits and dreams of him?"

I laughed and was about to give some gay answer, when I stopped and stared at Mr. Armand in my turn. Where had I seen him before? Never, to my knowledge until his arrival just about two hours before. He bent his handsome silvery head toward me, awaiting with a questioning smile my reply to his gentle teasing, and without in the least knowing why I found myself telling him the

whole story of what I had seen in the mirror the night before, and the discovery of the fan and the love poem that very morning.

Why did I do it? Because all at once something told me to do it, because it seemed the natural thing to do. And I knew that Mr. Armand would not laugh at me, even though he might think it a most marvelous dream.

Had I not been so lost in the telling of my weird experience, I might have wondered at the strange silence with which he heard me to the end. I did notice that he started when I described Toinette and the portrait, although I did not tell her name until I described how I found the fan and the paper that morning, thus proving the truth of what I had witnessed in the glass. At the conclusion of my story I waited, watching his face anxiously and rather uneasy at the effect of my telling so ghostly an experience, for Mr. Armand was very, very pale, and his eyes were startlingly bright as he leaned forward and grasped my arm tightly, speaking in a tense, low voice.

"Elise! Elise! You saw all this in—the mirror of a little French dressing case?"

"Yes, Mr. Armand. And the dressing table was brought recently from France—found in an antique shop at one of the French ports by Captain Maclaren, so Godmother Maclaren told me."

"That it should be hers,—oh, it is too much to hope! Elise, the fan and the love verses—you have them with you now?" I was almost frightened by the emotion which shook his voice, by the light in his eyes, half of awe, half of a joy too great to be believed.

"Yes," I replied; "I will run upstairs and get them." And I arose, my heart beating fast in my turn, for I knew now that the mirror had not told me all of the love story by any means.

"One moment, my child." Mr. Armand gently held me in my place as he reached inside his coat, then drew forth a small oval object which lay delicate and shining in his open palm. He held

it out to me, and placed his other hand caressingly on my head. "Look, little Elise, do you know the face?"

I gazed wide-eyed, thrilled through every nerve! Did I know the face? Why, it was the face of beautiful Toinette, a miniature of exquisite artistry and perfect in its likeness, with each lovely feature, every shining strand of the bronze-brown hair, the appealing gaze of the big brown eyes, reproduced on ivory and framed in an antique setting of gold.

"Toinette! Toinette!" was all I could gasp.

"Yes," came the answer, "*My Toinette.*"

"And you, you know—" It was too bewildering for me to grasp just then the whole story, and I stopped, breathless.

"You may get the fan and the verses if you wish, little girl. Perhaps I can finish the mirror's story for you."

It is a wonder that I could walk straight; my small head felt quite dizzy with all these exciting and incredible events following rapidly one after the other. However, I ran up to my room, past my godmother's door which was partly closed. She was still chatting with Mrs. Laurent, so I was not heard as I tiptoed by the door. I took the fan and the paper from the box where I had carefully placed them and flew downstairs again. Mr. Armand was waiting, the miniature pressed against his heart.

Without a word I held out to him the mute, pathetic witnesses of that love drama of long ago: of a girl's heartache and longing in a bitter struggle to rally pride and haughty indifference. Mr. Armand did not at first touch the fan or the paper lying in my extended hands. He looked at them, scarcely drawing a breath, his gaze fixed upon them with an unwavering intensity, his hand half extended yet withheld as though he feared they would dissolve into air should he attempt to take them into his own clasp.

"Toinette! Toinette!" he half whispered at last, "did you try thus to reach me?—to tell me why I never heard again

from you? Did you come last night to try to make it all right? Toinette!" Oh, how white was his face, but his eyes were all aglow. I stood in silence, waiting, still holding before him the fan and the verses. Then at last Mr. Armand drew a deep breath, looked at me and took my outstretched hands in his.

"Elise," he said softly, "do you know me now?"

I kept my eyes long upon his face. Yes, yes,—but no, it was not possible—!

"Wait," came his words as I parted my lips to speak, "wait: are these the love verses which you found this morning with the fan?"

He had not opened the paper, indeed had not even removed it from my clasp. Sinking back into his chair he lifted his head, gazing far, far beyond me as he softly repeated the lines:

"*In the garden I stand 'neath your lattice, Toinette,*" through the entire poem to the final line:

"For God, for my Emperor and France!"

"The artist! it was you,—you, Mr. Armand?" It seemed foolish to try to say anything, to ask anything just then, it was all so amazing, so overwhelming and mysterious. I could only stand and stare like a little statue.

"Yes," came the quiet answer, "I am Victor Armand, the artist, whom you saw in the mirror."

"But,—but, Monsieur,—(it was the most natural thing in the world to call him '*Monsieur*' now), Monsieur, you are still *alive*, and I thought that the people in the mirror were all—all—"

"All *ghosts* of long ago? Ah, little Elise, do you not know that sometimes the *ghosts of our own youth*, with those who may be still in the flesh, may appear to us? We have yet to learn how much is stored away, imprinted on God's great Canvas of the Universe, which is revealed only to the eyes of the soul, to the human eyes which can *see*. You, my child, have '*seeing eyes*.' Toinette was drawn to you, for she knew that through you she could give me her message of

love and loyalty." He drew me close to him and taking my face between his hands kissed me tenderly upon the brow. I sank to my knees beside him, feeling as if I might be again before the mirror looking upon him from my side of the glass. To assure myself that he was real I caught his hand and held it.

"Tell me, tell me, Monsieur, tell me your part in the story. It is so wonderful, I am afraid I must be dreaming!"

"Not so; you are more wide awake than most persons," he reassured me. Lifting a half filled glass from the table by his chair he drank a little of the contents, and his face, which had been very pale and tense with emotion, became more normal of color as he spoke.

"Toinette was the daughter of the *Compte de l'Ensiers*, one of the stiff-necked old aristocrats of the old regime, who bitterly resented secretly if not openly the political and social changes wrought by Napoleon's reign as Emperor during the first Empire. I was the son of a French father and an English mother, and endowed with the artist's temperament I became a painter of portraits, winning by degrees much success in my chosen work.

"The *Compte de l'Ensiers* desired a portrait of his daughter to grace the gallery of the *Chateau de l'Ensiers*. By the recommendation of certain friends I was selected as the artist for the work. Thus Toinette and I met. I shall make my story brief. You have seen Toinette in a vision, clearly, unmistakably, and need no description of her. I painted her portrait,—and I lost my heart for all time. Ah, how could I help it when day after day I looked into her eyes; day after day reproduced on canvas her lovely, pure face and read beneath the assumed pride of the aristocrat the true sweet soul of her? And the day came too when I learned that I was not '*just the artist*' to her,—I was the man to whom she had given her heart as well.

"It was a time of stress and trouble in France. Though half of English blood, I was loyal to Napoleon. They sent

me on a mission involving great danger, trusting to my youthful ardor and fiery patriotism to successfully carry it through. There was one who hated me, one Andre de la Brabanne, son of the Marquis of that aristocratic house, who was greatly favored by Toinette's parents as a suitor for her hand. This Andre pretended loyalty to the Bonapartes, but secretly hated them. You have seen how he spied upon me in the council room, how he waylaid me in the corridor and the punishment he suffered at my hands. I did not know even then, however, the baseness of which he was capable, but you, my little Elise, through your mirror-vision have made clear to me the events which followed.

"Toinette had given me that shining curl from her fair head. That contemptible cad, Andre de la Brabanne, had evidently told her that I had callously shown it to him, boasting of my conquest, and that he had wrested it from me after thrashing me soundly. Or maybe some other ugly tale about me, blackening my name. He had already insinuated to the girl that I was only a spy, sneaking about her father in order to betray him sooner or later; also he had subtly poisoned the minds of her parents against me, for the Comte de l'Ensiers treated me with scant civility after the portrait was finished, and made it plain that my presence was most unwelcome at the Chateau. To be brief, I had found Toinette's fan, and kept it. But before starting on my dangerous mission in the Emperor's name I returned it to her in the care of a friendly servant at the Chateau, with the verses attached as beheld by you.

"I never heard from her, never saw her again. I tried after my return to get word to her, but was told that the Comte and his family had left France. I waited, hoping for a letter, a message, however brief. I waited in vain. I heard finally that the betrothal of Andre, Marquis de la Brabanne, and Mademoiselle Antoinette Marie Helene, daughter of Monsieur le Comte de l'Ensiers, had

been definitely announced, the marriage to take place immediately following Mademoiselle's return from a sojourn abroad with her parents. That scoundrel, Andre, had done his work well. Further did the Fates ally themselves against me, for with the banishment of Napoleon the First to St. Helena, I with others who had been loyal to his cause was forced to leave France forever. I came to America, and my parents being dead, my only sister came with me. We settled in Boston, where eventually my sister married, and her grandson is young Victor, your betrothed. I, the artist of your mirror-visions, shall in good time, then, be *your own bachelor granduncle-in-law*. Now, is not that almost equal to a story of the Arabian Nights?"

"Do you know whether—whether Toinette still lives?"

"Ah, no, she does not, my child. Toinette passed from this life long years ago while still a young woman. I heard of her death through a friend back in France. It was her beautiful spirit, in truth, that you saw."

"Your verses were in *English*, yet she was French." I was truly perplexed on this point now, all things considered.

"I am half English, on my mother's side, you see; and Toinette had been tutored in that language, her father being anxious that she should be able to maintain a brilliant place as linguist and social leader in the fashionable circles of the day. So I wrote my heart's language in the English tongue."

"Oh, it is all too wonderful!" I cried. "To think that Captain Maclaren just happened to see *her* own little dressing table and mirror sitting by its lonely little self among all those curios in that antique shop! And to think that he should take a fancy to it and buy it for his wife! Mr. Armand, it was not just accident,—I know it. *Toinette made the Captain buy it*, because she could reach us through the mirror. It is true!"

Mr. Armand nodded slowly, but did not speak. His eyes held an expression of dreamy content and happiness as he

sank back in his chair with the fan pressed against his cheek.

A gay young voice broke the stillness, and Victor hurried into the room, smiling, happy, buoyant.

"Elise, dear girl, I am late, I know. I had a time to get away from those boys at the hotel. We were the best of comrades through some tough days when we thought we were done for, and it was good to see them." He kissed me ardently, then held out his arms to his uncle. "Uncle Victor, I just had time for a glimpse of mother and you when you came. Now, let me look at you. He's shockingly good-looking, Elise. I'm jealous of him." And Victor gave his uncle a bear hug.

I could see now the strong resemblance between them, even with the difference of many years in age. It was no wonder that I had mistaken "my artist" at first for Victor when I saw him in the mirror. So would my Victor look, perhaps, when seventy years or more old, save for the blue of his eyes.

Mr. Armand arose and stood in front of the mantel, over which were draped together the American flag with the flag of France. He took the glass from the small stand nearby, which he refilled and lifted on high before the flags. Victor slipped his arm about my shoulder as we stood intently watching the old man, whose face seemed illuminated by a light from some source unseen by us. The deep sweetness of his voice I can still hear:

"Toinette, my beloved, I drink to you. I received the message, dear one, and you may rest content. I remember,—*I love, to the end, and beyond!*—I left you to ride far 'for God, for my Emperor and France.' This boy of my blood rode away to fight—for God and America's flag! It is well; you give to the girl he loves *your fan*. My children, the story ends."

* * * * *

Madame Naudin's story too had ended. She appeared to have forgotten Betty's

presence, as though lost altogether in the visualization of the very scenes she had just been describing. Betty softly asked at last:

"Have you still the fan and the love verses?"

Madame shook her head. "No, Mr. Armand insisted that I keep the little fan, although I made him take the verses blurred with the tears of Toinette. I kept the fan for a year, after Victor and I were married. Then Mr. Armand's health began to fail, and Victor begged his mother to bring his uncle south, hoping that the elder man might receive benefit from the change to a milder climate. But it was not for long. Almost exactly a year from the day on which we had our strange talk by the fire my dear Mr. Armand fell asleep in his armchair. His sleep was too deep for anything of earth to awaken him again, so very sound and sweet. Before he was laid to rest I placed next to his silent heart the love verses and the fan. After all, she had sent them to him, and I am sure from the smile on his handsome old face that he felt them against his heart. So they went with him at the last, for I knew Toinette would be glad to have it so."

Betty bent her head and winked hard, for the tears shone in her eyes. The little Lady Toinette seemed so very near and her story so heart-reaching,—especially when Betty thought of her own Ted, far off in France.

Then Madame Naudin took again from Betty the dainty fan which Teddy had sent from across the sea. "From France,—yes, it comes from France. Another boy and girl; another parting, and God grant, my Betty, another glad return, when two shall meet again. Yes, let the tears come; but *I have 'the seeing eyes,'* you know, and they tell me that your dear lad is to be with you in good time. Take your fan; the story never ends after all. It is always repeating itself, eh, is it not?—always and again 'the Romance of the Fan.'"

THE END

Mid-Noon

BY AGNES JAMES

(Continued from April)

THIS DREAD establishes what the psychologists term a "negative arc," as it promotes the very incapacity it combats, and the whole thing revolves helplessly in a circle unless some influence from the outside is brought to bear on the situation which will restore confidence and equilibrium. It seems rational to me that this distressing failure to perform the routine may just as easily be the result of too much ability as too little, and this supposition certainly forms a more promising basis for tackling the situation. I figure it on the capacity of the human mind to convert energy into ability and apply it. Roughly speaking, the supply of the former never fails to meet the demand made upon it, and it is logical to suppose that when familiarity with the task in hand makes concentration on it unnecessary, there is the chance of over-accumulation. It is like continually taking on gas to run a car downhill.

It sounds senseless to accuse a spineless victim of routine of harboring too much life, but the soundness of the supposition is proven if the right kind of release can be ascertained and taken advantage of. Once this idea is grasped and the consciousness that the ability to regain control of things depends largely on the distribution of energy, and not on the heart-breaking effort to squeeze out enough to last the day, there is a marked benefit and lessening of tension. Experience, both personal and indirect, dictates the above, and I cannot too strongly urge attention to symptoms indicating genuine soul dissatisfaction. Welcome them as signs of growth and craving for opportunity to utilize more life than the present affords, then take stock of how it may be done.

First of all unearth the real wish-goal by honest self-analysis. Whether it be

practical or not does not affect the good result achieved by bringing it to light and confronting it. If for good and sufficient reasons it cannot be entertained, abandon it voluntarily and remember that the discipline involved constitutes an asset of incalculable value in the creation and consummation of a new ideal.

CHAPTER IX

ENVIRONMENT AND EXPANSION

The influence of the environment upon the conduct is too well recognized to need much elaboration. But recognition does not insure an attempt to remedy that which is bad in this regard any more than it insures correction of any other evil, and the world is full of sensitive humans who suffer indescribably because necessity compels them to live amid surroundings which offend every susceptibility. Actual illness may result from long continued injury to the sensibilities, and while it is not my intention to deal with the pathology of inharmony, it is well within our province to consider what bearing the environment may have upon attempts to launch out along new lines.

Now I am not an expert in any branch of therapeutics whatsoever, but I know whereof I speak when it comes to the domestic angle of human problems. The furnishings, the room, the house, and the locality each contributes its quota of influence toward success or failure, and the deciding straw either way may be some trifle otherwise perfectly insignificant. That may sound as if I believed blind chance to be the ruler of destiny, but I do not any more than I subscribe to fatalism as a doctrine. Leaving theology aside, I want to emphasize the vital part which the surroundings may surely be made to play in supporting and expanding the vision. Take for example the adult whose life for varied reasons is

attenuated to such meagre dimensions that the creation of a new goal is simply an idea to provoke incredulity and possibly derision. As we stated previously, the thing to do is to focus the attention upon the immediate present until the desire manifests to assume an aggressive part in moulding the future. This reaction may be materially assisted by a few simple "chores" performed by the ten fingers and with a minimum of mental effort. Of course to anyone with enough money to change the environment at will there appears no need thus to attack it piecemeal, but since the wealthy are not conspicuously immune to scepticism anent the joy of living, no exceptions are required. But the exercise is primarily intended for those whose lot is cast among accumulated relics of a lifetime, though I have seen it work where no roots were manifest.

The procedure is to make a detailed inventory of everything which comes into intimate contact with the self, beginning with the room and extending to the farthest confines under your jurisdiction. Take stock of everything down to your comb and brush. Handle them and notice them as you never did before, as to which of them are exactly to your liking and give you pleasure, and which provoke a frown or a cringe because they are ugly, uncomfortable or else associated with grief or humiliation. It takes time, this survey, but it is worth it. It is unbelievably interesting; as you proceed you will find inanimate objects invested with an influence you never suspected, and you will sense a source of assistance of great reliability.

Classify your findings under any headings you please just so long as you know where each article belongs. Broadly speaking they work out, Good, Bad, and Worse, with a few more or less neutral but not as many of the latter as one might think, unless the personality is very negative. By the time the list is made the game is under way, and the next move is painless, as it were. This is to check off the items in the "Worse"

column and write beside each what you would substitute if you could. Then do the same with the "Bad." It may be that the amended list will read like a glorified pipe-dream, or it may be that the wings of the mind have been starved for so long a period that their flights are not far above the level of practicability. "Starved wings" sounds like mixed metaphors, but I mean just that; "shorn" does not express it.

Even supposing that acquisition must be very gradual, work can be begun on getting rid of what offends, and let me stress the importance of this. Everything in the "Worse" column *must* go, and for every eyesore which is cast into the discard either replace it with some little note of encouragement or bring more into the limelight some of the things which give joy. This game may provide the keynote for a whole reconstructive program because it works on a sliding scale and is applicable to everyone. Only those who have tried it can vouch for the transforming power it releases, but none possessed of a grain of sincerity in aspiring to enrich life can afford to despise this simple formula.

The effect of things in the literal sense upon soul growth and health may be incalculable, and I am convinced that many nervous symptoms for which the much maligned endocrines receive the blame might more justly be attributed to enforced contact with some snuffy old piece of furniture which epitomizes gloom. This association is bad enough in youth, but it is ten times more harmful in middle age because in spite of the traditional impressionability of the young the whole tendency in early years is to escape the unpleasant, and opportunities to do so lie ahead, while in middle age a reverse reaction is common. The subconscious conviction that the zest is departing from life anyhow causes many an otherwise responsible citizen to stand for living conditions approximating one hundred pounds of depression to the square inch!

Correction is not always easy I grant, though I have seen it very effectively

accomplished. The most extreme revolt I ever witnessed was immediately following a death scene in a room where successive generations and members of a large family had passed out. The three survivors were middle aged and single, and it was easy to see the mental process which lashed the man in the grief stricken group to take drastic action. Every piece of furniture reeked with morbid associations; the bed, the rocker which had served to relieve the final dismal days, the footstool which "grand-paw" had used, the armchair "Pop" had sat up in till he breathed his last, the old couch that had helped the first stages of decline—all silently, eloquently waiting, waiting. He fell on them in the dead of night, the rocker first, then the rest. We four fed the furnace grimly, finishing up by setting the chimney on fire, and at dawn there was nothing left! From a hygienic standpoint it was an excellent piece of work, and from a sentimental it was as good. I do not mean that household relics should be consigned to the flames regardless, but pieces which serve only to perpetuate gloom for their owners should be disposed of and survive as antiques, or in some role where sentiment is outclassed by trade. But the feeling that it would be sacrilege to lay hands on things which are hallowed by memories of the dead is very strong irrespective of the nature of the memories or the fact that the dear ones would be the first to advocate the step if they knew that it was indicated.

Another tendency to be noted in taking stock of the environment is that the first symptoms of dissatisfaction are usually interpreted as a sign that there is a lack of "fixins" or luxury or what not, and feverish efforts are made to acquire more. If the diagnosis is correct, well and good, but if nothing but multiplication results, the bad is made worse. It is a well known fact to those who take thought for human welfare that the modern menace to mental equilibrium lies in the frantic efforts required to keep up with outside distraction and invention.

It is well-nigh impossible for the average human mind to attend to more than a fraction of the claims made upon it, in spite of the automatic performance of much of the day's work. Competitive strain, personal safety, and social obligations call for unrelaxing alertness, and whoever it was who said, "It's a great life if you don't weaken," voiced a profound truth. It is great provided a balance can be struck between the attack and the defense, but the general thing is for the individual to "weaken" and lose out in the first attempt to respond to the myriad interests which clamor for attention.

Nervous breakdown is a condition of such familiarity that it rarely excites more than casual notice, yet its prevalence is of such significance that no one who claims a particle of mentality can escape being disturbed by the outlook. Now, nervous strain to any great degree is fatal to constructive effort, therefore strivings for betterment must aim to lessen it. The environment should contribute physical comfort, mental encouragement and enough privacy for meditation. Modern apartments, which house such myriads of city dwellers, take very little stock of the need to be alone, and the proximity of the iceless refrigerator and electric stove to the dining table and Murphy bed necessitates one being in continuous company.

It is the exact opposite to the gloomy house with the family relics, and like every extreme has its disadvantages. However limited the space some allowance should be made for personal privacy; maybe only a corner, but a definite area dedicated to aspiration. This is very important. Another essential is that the environment shall be capable to some degree of forwarding the new ideal. It is understood of course that a goal which arouses strong, purposeful, and aggressive action will seek favorable conditions, but I refer to a new-born interest in life which needs fostering. The environment must incorporate some of the elements of that interest. If it be com-

mercial, there should be local openings for enterprise; if artistic, there must be opportunities to cultivate whatever talent the owner possesses in order to get results which will yield satisfaction and encouragement.

CHAPTER X.

“WHAT SHALL I BE AT FIFTY?”

The personal appearance is by far the most important index of the individual reaction to time, and it is the aspect about which the majority are the most sensitive and which they are most anxious to keep creditable. To many it is the only thing which counts at all, and laborious discipline and exertion are expended upon maintaining a youthful figure and unimpaired facial beauty.

This striving is creditable, but it can be made much more effective by remembering that the outward and visible signs are the results of inward processes, and that cooperation of the mind is necessary in order to obtain full success. To some extent it is impossible to dissociate the two activities because any attempt at all to improve the looks and render the person attractive is a sign that the spirit within is stirring and mindful of the impression created through the personality.

Now let me say at the outset that I am strong for personal attractiveness. I care not what the motive may be,—from an elemental bid for admiration at one end of the scale, to a most elevated desire to preserve a fitting habitation for the Divine at the other—I approve unreservedly of the expenditure of thought, time, and money upon personal appearance. I am assuming of course that similarly with every other topic discussed in this article good sense is to govern the outlay of each, but as a general thing the opposite danger is negligible.

Those who are prone to hold up their hands in horror at the stupendous statistics published from time to time illustrating what is spent annually on toilet accessories ought to rejoice at the spirit

it represents, and they unquestionably would if their experience held even one painful recollection featuring personal neglect. No need to elaborate on the fertile theme, but I never encounter these pious laments without feeling thankful that the grounds for them exist. Gone as a class is the great unwashed stratum of society, gone the unhygienic layers of grimy clothing which hid the grimier skin, gone the wads and nests of female hair which increased the hazards of human contact and added immeasurably to the misery of patient and nurse in time of sickness. It is true that the new order has its disadvantages, but they are insignificant by comparison and confined chiefly to extremes in exposure.

The thing most worthy of congratulation is the popularization of a definitely advanced standard of physical normalcy as being essential to attractiveness. While this advance is an all-round gain, it reacts most favorably on the period of life we are considering because it tends to remove the greatest of all the errors with which we have to contend, that of believing that everything depends on youth. Anything which improves the appearance reacts favorably on the general efficiency by stimulating self-respect and setting a progressively high mark to live up to. Commercial ambition alone is less effectual as an incentive because financial recompense sought solely for itself has a tendency to dwarf the capacity to enjoy returns on less material planes. Money is essential, but so is a knowledge of its limitations.

Another advantage of directing a definite amount of energy into care of the person is the visible improvement, which has a psychological effect of great value. I find that those who are new to the righteousness of spending thought, time, and money on themselves require a little mental education to justify the practice, but a person totally unwilling to give an ear to suggestion for self-improvement is practically unheard of.

(To be continued)

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.—*Genesis, 19th Chapter.*

INTERPRETATION

As esoteric students we are endeavoring to find the very heart of the great secrets of the Bible. For remember, its mysteries are concealed, not revealed. The Bible was never intended to be an open word of God. In order to find the key to its mysteries we must learn to say with the early Greeks: "Man, know thyself."

In the destruction of Sodom and Gomorrah we find the same power that destroyed the continent of Atlantis, and this same power man has within himself, by the use of which he may become a devil or a god. "*Daemon est Deus inversus.*" This is the power which man has used destructively through the ages, the power that has bound him to the wheel of birth and death. When he learns to use this great force constructively, it will lead him to find the New Jerusalem with its Tree of Eternal Life. Sodom and Gomorrah that are fallen must become Jachin and Boaz that are lifted up and have become the two columns that support King Solomon's Temple, or the Temple of Wisdom, *which again is man himself.*

Sodom and Gomorrah correspond to the two principles within man. The Hebrew letter G holds the great mystery of the feminine principle. This principle is symbolized by generation on all planes of manifestation, the mystery of the interblending of the Divine with the hu-

man. G in Hebrew symbolizes a hollow tube or a canal. It refers to a twofold potency, generation and regeneration. Through this potency the soul may sin and die, and through it man may find eternal life. The letter G, or *gimel*, also symbolizes the throat where ideas formulated in the brain become objectified. We see in another guise the symbol of the great power of generation and regeneration when the latter has become the former. The destruction of Gomorrah is the story of the *misuse* of this power.

"Except the Lord of Hosts had left unto us a very small remnant we should have been as Sodom and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom. Give ear unto the law of our Lord, ye people of Gomorrah."—*Isaiah 1: 9-10.*

"Verily I say unto you. It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." (*Math., 10:15*). Thus spake the greatest Teacher of all in referring to this same matter.

Throughout the Bible, that wonderful book depicting the evolution of man, we are given in many different ways the effects of the *misuse* of the great creative force. This is the unpardonable sin, the sin against the Holy Ghost, and always results in degeneration. The inspired writers of the Bible also paint for us many glorious pictures describing the new heaven and the new earth which man shall find and know when he realizes his supreme heritage—"to be made in the image and likeness of God." This can only be as he learns to demonstrate the powers of regeneration.

S or *Shin* was one of the mother letters or fundamental characters of the ancient Hebrew alphabet, the other two being A and M. When the dot was placed on the left hand prong of S, the letter repre-

sented *sin* which was also the ancient name for the moon. Long ages passed after the Hebrew period before man could receive the concept of the woman clothed with the sun and *with the moon under her feet*. When we understand the true meaning of this symbol, Sodom and Gomorrah will have become celestial cities which no materiality can mar or devastate.

The marvelous wisdom of the ancient Egyptians depicted the state of humanity as that of a man blindfolded and walking toward a precipice at the foot of which a great crocodile with open mouth is waiting to devour him. A certain wise teacher refers to this Egyptian picture as a symbol of the flesh and its gratifications, and adds that it is only as man becomes wise that he learns the law. "A wise man will hear and will increase in learning; and a man of understanding shall attain unto wise counsels."—*Proverbs*, 1:5.

Does not this picture from ancient Egypt describe the condition of the vast majority of humanity today? Yet the lesson it contains was given to man thousands of years ago. Evolution is a very slow process: a thousand years are with the Lord but as a day. Our Bible carries lessons similar to this in the book of Jonah and also in the parable of the Prodigal Son.

The power that destroyed the cities of Sodom and Gomorrah can destroy man only as it is misused within his body. Such destruction shall cease in the world only as this power is conserved and used constructively in the body. (*See Cosmo-Conception*, Chap. 18).

Heed the admonition of one of the divinely inspired books which says, "If thou shouldst ask me what to study, I would say, Thyself. And when thou hadst studied well and shouldst ask me what next to study, I would reply again, Thyself."

Astrologically Sodom and Gomorrah represent the power of Taurus and Scorpio used on the lowest plane of manifestation.

Thoughts on the Path

BY MARY T. MOLYNEAUX

Receive advice gladly, thankfully, whether it be from a source visible or invisible.

Weigh it with the scales of both mind and heart, and be guided in its acceptance or rejection by the spirit within.

We are working our way out of bondage, toward freedom and independence of thought, word, and action.

Freedom — *in-dependence* — is won through repeated efforts to throw off the yoke that holds us back—the yoke of our imperfections.

We cannot take the last step out of bondage into freedom until we have gained wisdom without alloy, perfect wisdom, an emanation or attribute of love divine.

The pathway to freedom lies through the rocky passes and over the rugged hillsides of self-mastery. We make many mistakes through following the wrong path, repeatedly stumbling and falling by the wayside, receiving bruises and lacerations, until experience enables us to detect the path called right, and we have proven our ability to guide our footsteps, surmounting the peaks of evolution and passing through its wilderness toward the Promised Land of our God.

Infinity

BY FREDERIC R. BROWN

O silver stars, you ever seem to me
Like beacons o'er Life's vast eternal sea.
Your witching beams glow with a mystic
light

Upon the earth through dark, unfath-
omed night.

Your rays speed swiftly to us, charged
with force

That often changes lives, and turns the
course

Of tribes and nations, influencing all
To rise to lofty heights, or swiftly fall.
Beyond the stars dwells Life's great
mystery

That sways men's lives and rules their
destiny,

Worth-While News

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

The Poltergeist

There have been incredible stories of occurrences in this corner of Kent, and the inhabitants are mystified by an alleged outbreak of poltergeist phenomena. The central figure is Wilfred Batt, the 18-year-old son of Mr. E. Batt, farmer, of Wissenden Lodge Farm.

On Saturday night pieces of coal flew after him from the scuttle in the kitchen to the front door, where we picked them up. This happened in presence of ourselves and some friends, and there was no fake about it. At the side of his bed was a stool, with a jug of water, cup and saucer, tea in fuser and a box of matches, in readiness for an early morning cup of tea. Before our very eyes these things, one after the other, slid to the floor, with the exception of the matches, which flew up on to the bed. Finally the cloth cover of the stool was suddenly whisked through the air across the bed. Then the stool itself began to shuffle about the floor, as though it were possessed. —*The Daily Chronicle.*

The clipping above illustrates the reality of the so-called poltergeist. The particular one described is mystifying the people of that section of England where it is manifesting itself, or rather themselves, for there may be more than one of them. The poltergeist is not an imaginary being; it is an entity whose vital and desire bodies have become interlocked and hardened by vice or sin in its preceding life or lives as a human being.

The combined vital and desire body becomes dense almost to the point of being visible to physical sight. It is capable with the assistance of a little magnetism from a mediumistically inclined person of materializing sufficiently to perform physical operations such as noted in the clipping. The furniture which is described as having been moved and the pieces of coal which were thrown about were set into motion by entities of

this type. The young man who is the center of these activities is undoubtedly mediumistic to the extent that the poltergeist obtain magnetism from him for their particular kind of horseplay.

Evolution--Darwinian and Rosicrucian

Darwin's assertion that man has sprung from the apes has stood the test of more than half a century of critical examination; increasing knowledge and careful inquiry have but confirmed its truth.

The human mind has been derived by evolution from the intelligence of lower animals just as the human body has been evolved from the body of some primitive vertebrate.

Man is not a being who has fallen from an ideal state of perfect innocence; he is an animal slowly gaining spiritual understanding, and with the gain rising far above his distant ancestors. Further, it is quite impossible to harmonize this conclusion of scientific inquiry with the traditional theology of any branch of the Christian Church.

Christians who are not obsessed by traditional theology realize that the doctrine of evolution leaves Christ's teaching unaffected. If there be a God behind Nature, He can show His creative activity through the process of emergent evolution just as definitely as by special creation.

The modern scientific view of the origin of man's body and mind agrees well with Christ's teaching. But it cannot be reconciled with certain statements of St. Paul nor with a belief in the infallibility either of the Bible or the Church.—*Oceanside Daily Tribune.*

The preceding article is part of an address by Dr. Barnes, the Bishop of Birmingham. Dr. Barnes here gives the scientific version of evolution. From the Rosicrucian standpoint this version is composed partly of fact and partly of error. Man did not have his origin in the ape; he did not spring from the monkey; his mind was not derived by evolution from the intelligence of the lower animals as stated above. The fundamental defect in the Darwin theory is that it entirely leaves out of account the spiritual element. The Rosicrucians

know that man is a spirit, a three-fold Ego, and that for millions of years he has been building for himself vehicles or bodies of gradually increasing perfectness. There was a time in the remote past when he inhabited ape-like bodies. About that time there was a line of demarcation in our life wave; a portion of The Egos composing it began to straggle backward, while we, the present humanity, continued to progress. We acquired the mind, and the sense centers of our vital and physical bodies became concentric, which are the two basic distinguishing characteristics of the human stage. The stragglers did neither, and have degenerated into the present apes.

Science has worked out the fact of evolving bodies, but it has totally overlooked the fact that we are spirits living in those bodies. This is the reason why many of the church people cannot accept the Darwinian theory of evolution, because it does violence to the Biblical idea that man is essentially divine and of divine origin. They cannot concede that man is merely a superanimal. In this they are correct; but they are entirely wrong in their assumption that man's body has always been as it is now.

Athletics for Nervous People

"The really nervous man should go in for games that monopolize his attention completely, such as squash or handball."

—Dr. Foster Kennedy,
In *The American Magazine*.

In the article from which the above quotation is taken Dr. Kennedy discusses at length the genesis and cure of nervous troubles, stating that the directing of the attention completely into some other channel than oneself is a requisite for overcoming nervous ailments. Nervousness usually originates in the desire body; it represents an unhealthy condition of that body. Interest is the positive quality of the desire body and always associated with emotional health; indifference is the negative quality and

usually associated with emotional derangement. The great value of athletics and games in nervous troubles is that they stimulate the quality of interest in the desire body in the case of those who have a liking for them. Thus they may be made a remedial agency supplementing psychological and other treatments.

Is Jazz Good Music?

I don't like it. Especially do I dislike it when children are the audience. Grown people can shoulder the responsibility for what they do to themselves, but children have to shoulder what is done to them. I believe jazz music is one of the evil things done to children.

What is the place of jazz at a dance? It is intended to waken the desire of young people to dance together and because of its inherent primitive qualities, to dance in primitive spirit. Adolescent children should not be placed in that attitude. They should not be set in a warm dancing room with alluring lights and jazz music that sets a tom-tom rhythm beating in their bodies from heel to head. It is not fair.

You cannot sing songs that are cheap and vulgar and harbor thoughts that are of high quality. You cannot dance all evening to the tappity, tappity, tappity of snare drums, the wo-oo-ing of doleful saxophones, the tump, tump, tump of vacuous banjos and rise the next morning feeling like a pilgrim to Parnassus or Olympia. You'll feel blue—as the orchestra said you should bloo-oo-oo.—*The Oakland Tribune*.

The author of the preceding article says "No," to the question of jazz being good music, and gives some very good reasons for his belief. The occult student knows that jazz is a disintegrating vibration which is not good for advanced people. It appeared during and immediately after the Great War, and seemed to have been dragged up from the dregs of the Desire World. It is claimed by some that it had a function at that time in breaking up the lethargy produced in mankind by the war and that it stimulated them to action, whereas they might have fallen into a dangerous apathy had it not been brought to their assistance. However this may be, its function has now largely if not entirely ceased to exist, and the fact that it is becoming unpopular proves this contention.

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

Proof of After-Death Consciousness

Question:

How do we know that the Ego is conscious after death? Job 14:12, reads: "So man lieth down, and riseth not: till the heavens be no more"

Answer:

When we read books we do not accept in a literal sense everything that they contain. Hyperboles, apostrophes, personification, etc., are continually used in order to give grace, beauty, emphasis, or strength to a composition. Again, symbols are oftentimes introduced in a text in order to conceal the true meaning from those who are not ready to receive all the truths which the author desires to place before those of his readers who are ready for his complete message.

These same methods were employed by the various authors who wrote the Bible, each statement of which, it is said, has seven logical interpretations.

The Zohar, a Jewish cabalistic book written in the form of a commentary on the Thorah, or the first five books of the Old Testament, reads: "Woe to him who takes the vestment of the Thorah for the Thorah itself! The simple take notice of the garments and the recitals of the Thorah alone. They know no other thing. They see not that which is concealed under the vestment. *The more instructed men do not pay attention to the vestment, but to the body which it envelops.*"

Paul, who was an Initiate and able to correctly interpret the Bible as well as to

discern the capabilities of those to whom he gave instruction, said: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Paul shows clearly here that his teachings were given out in such a manner that each might receive as much as he or she was able to comprehend.

The absurdity of a literal interpretation alone of the Bible is again shown in such passages as: "The mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands"; and, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

In the passage quoted from Job the meaning is that after death the Ego's consciousness becomes focused on the higher planes. He then knows nothing of the physical plane in the same sense as he knew it before death, until rebirth, when he again returns to the physical world and ceases to contact the spiritual realms, which for the time being no longer exist for him—"the heavens be no more"—that is, so far as his consciousness, which is again focused here, is concerned.

Generally speaking, there are comparatively few individuals who know that the Ego is conscious after death. However, this knowledge is accessible to all who are willing to perform the neces-

sary work which will enable them to acquire it. All Initiates are in possession of the facts relating to after-death conditions, and the Brothers of the Rose Cross prepare for Initiation those who are ready to do the necessary preliminary work. The probationary work of the Rosicrucian Fellowship is a step toward Initiation.

Why a Certain Facial Likeness Persists
Question:

Does the dense body from one rebirth to another retain a similar facial likeness regardless of sex or race?

Answer:

Yes, to a certain extent it does. When the Ego comes back to rebirth, it has an entirely new set of vehicles, which include the essence of the experiences of all its preceding lives. On the inner plane just previous to birth the Ego attracts to itself mind stuff, desire stuff, and ether of such a nature and quality as will correspond to the essence extracted from its preceding lives, including the last one. When it reaches the material plane, these substances attract physical matter and build it into the new dense body, which process includes the building of the physical features as well as the rest of the material form. Therefore the new features will be different from those of the past lives to the extent that the Ego has added to its spiritual accomplishments by the experiences of the last preceding life.

The physical body corresponds to the Ego's spiritual character in every earth life. However, there are some modifying conditions: in each earth life the Ego is assigned to work out a certain amount of past destiny, and is therefore given a physical body that will enable it to accomplish the desired result. This may entail the temporary holding in abeyance of a part of the forces and qualities which the Ego has generated in past lives, and this holding in abeyance will be reflected in the physical body and facial characteristics. In other words an Ego does not necessarily in any par-

ticular life reflect in its physical body all the forces and qualities acquired during its entire past series of lives. Thus the matter of facial contour is subject to a great deal of variation, although a certain resemblance can always be traced.

Thought Forms Attracted by One's
Vibration

Question:

I know a certain person who for many years indulged almost daily in bitter moods of dissatisfaction, moroseness, and despair. Could the powerful thought form built by this individual seek after death to prolong its existence by acting as an obsessing entity to another member of the family?

Answer:

Nothing but our own can come to us, and we shall not attract a destructive thought form created by another person unless we have something within our own aura which vibrates to that particular thought form. In the latter case, however, such a thought form may gain entrance and produce an effect upon our mind similar to that which it produced upon the mind of its creator. However, since we did not create this particular thought form, it does not belong to us and we are not responsible for it. Therefore there is no debt of destiny which requires that we should transmute it. This being the case, it is very much easier to get rid of a thought form created by another person than it would be if it were created by oneself.

Is the Human Race to Continue?

Question:

At the present time we find a determined opposition on the part of a large percentage of our women to bearing children. How is the race to continue its existence if this condition persists?

Answer:

This is only a temporary phase of evolution which is manifesting in the transition period through which we are now passing, a time in which the desire for pleasure has temporarily superseded in

many cases a desire for everything else, spiritual development included. When the esoteric knowledge which is to be found in the Mystery schools becomes generally known and understood, the inner laws of being will also be generally known and observed, and then many of the tendencies which we see about us now will automatically disappear. There will never be any danger of the race dying out for lack of physical bodies until it has, as a race, served its purpose in evolution, at which time the Lords of Destiny will cause it to go out of existence through the sterility of its women and not through an opposition on their part to bearing children.

Value of Charms or Talismans

Question:

Was there any power in the charms worn by the ancients that produced results or brought good luck?

Answer:

Yes, there was, provided the talisman was properly constructed. A talisman to be of any value depends upon a number of things which are determined by astrological conditions. Certain great creative Hierarchies are active in evolution, working with the various life waves known as mineral, vegetable, animal, and man, and they are quite largely responsible for the progress made by each of these kingdoms. Through the close relationship set up between the creative Hierarchies and their charges these great Beings naturally impart to those with whom they labor some of their own nature and their vibrations. Accordingly each life wave vibrates to a certain keynote that blends with the vibration of the Group or Race Spirit and the particular sign or planet with which it is most nearly attuned. In relation to this Max Heindel states in "The Message of the Stars":

"It is the ruler of the rising sign that is the determinator with regard to our mineralogical affinity, because at the moment of conception when the seed atom of our present physical mineral

body was deposited the moon was in that particular sign and degree (or the opposite), and acted then as a focus of forces which have since crystallized into the vehicle we now wear."

The following example will illustrate how certain elements may be used to advantage. Let us suppose that in a certain horoscope we find Libra rising with its ruler, Venus, on the Ascendant. Venus is then the planet that rules the horoscope and so, according to the astrological chart given in "The Message of the Stars," the opal is the native's birth stone, copper the mineral with which he has an affinity, and yellow is his color. This means that the individual will be better able to express himself if he wears an opal, an amulet made of copper, and dresses in yellow or always has an article of yellow about his person. The gem, color, and mineral act as focuses for the stellar rays of the planet they represent, and infuse vibrations of their own nature into the aura of the individual while he is wearing them.

"The Message of the Stars" devotes several pages to valuable information on the subject of "Amulets, Birth Stones, and Planetary Colors."

The Theorem of Correspondence

Question:

Please explain the Hermetic axiom, "As above, so below." Why is the axiom called Hermetic?

Answer:

There is a correspondence between all planes of nature. The higher planes are reflected in those below. Spirit works on all the different planes in a similar manner thereby originating what might be termed the "theorem of correspondence." Therefore if we know the law regarding a certain manifestation on the physical plane, we know there is a corresponding manifestation on the spiritual plane.

This theorem of correspondence is called the Hermetic Axiom because it is supposed to have been first enunciated by Hermes Trismegistus.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

Origin of the Meaning of Mundane Houses

BY WILMA GEIGER SWISHER

WHEN a planet has evolved far enough it becomes a sun, and that sun, having reached its greatest brilliancy, breaks up into a zodiac, within which a solar system may be formed in the following manner: A Great Being known to earth dwellers as God, permeates the inner space bounded by the zodiacal circle, with His own emanations, causing a sort of action and reaction in the root-substance which fills all space. This root-substance represents the negative pole of the Universal Spirit, while that which comes forth as manifestation represents the positive pole of that same Spirit. But God, the Author of our solar system is not the Universal Spirit. He is a manifesting phase of that state of Being.

After God has permeated the selected space with His aura, He stirs it into activity by His life force, and later acts upon it with His consciousness. This process takes place step by step as developing conditions demand, subdivisions being differentiated as worlds or

departments, which begin to manifest at different rates of vibration. The World of Divine Spirit, for instance, vibrates at a higher rate than that of the World of Life Spirit just below it, and so on down the line to the chemical or densest world.

In the creating of our solar system God did not work alone; as requirements demanded, all the great Hierarchies of the zodiac were called into activity. It is known that the first assistance came from Aries, as an impulse. Aries is the first of the signs and represents the head. With the head as a focal point we can vision a personality gradually taking form and claiming the first angle or the first mundane house as conditioning its physical body, its early environment, and even giving the mental impress for its later activities. From the symbol of Aries—two half circles joined at the bottom—we infer that the forthcoming being is to be dual in nature, having an inner and an outer activity, and that the outgoing forces represent involution and evolu-

tion by means of which the virgin spirit may ultimately reach Godhood and pass on to liberation as indicated by the winged symbol.

The outgoing force from Aries is centrifugal, consequently a centripetal force must be brought into action to balance it and aid in giving concrete expression to its radiating impulses. This was accomplished by calling the Hierarchy of Taurus into action. The symbol of Taurus is a large circle crowned by a half circle. The large circle represents circumscription or a state of being circumscribed, and the half circle indicates the extraction of soul essences which carry the spirit onward and upward to final liberation. Aries, the head, is supported on the Taurian neck. The idea of support on the material plane is further differentiated into terms of money, finance, and by means of money man gains more personal liberty, thus establishing the meaning of the second mundane house.

The first impulses of Aries, however, were further worked upon by the Lords of Flame, correlated to Leo, whose symbol stands for the threefold spirit, represented by three serpentine curves with a tiny circle at one end indicating the individual spirit or Ego. The Lords of Flame were luminous Beings who radiated from themselves the germ of the dense body.

After the starting of the germinal dense body the Saturn Period progressed through seven gradations or globes and involved seven revolutions, in the last one of which the dense body was developed far enough to permit the awakening of the Divine Spirit. Leo, occupying the fifth place in the circle of the zodiac, seems to represent the spirit fire individualized. It is an expression of outgoing life and joy; a force that is full of play; a warmth that shares and entices, and ultimately expresses itself on the physical plane in pleasure, the greatest lure in physical life. Hence we think of the fifth mundane house as the house of pleasure. The idea of sharing shows itself in teaching and

publishing. Connected with the thought of pleasure comes the activity of speculation of all kinds: making money in an easy way without strenuous efforts in the line of labor.

The close of the Saturn Period was followed by a period of rest, during which assimilation of all that had gone before took place, and preparations were also made for the next dip into matter, which began with the dawn of the Sun Period. The first revolution of this Period was devoted to the rearranging of the germinal dense body so as to prepare it for interpenetration by the vital body, which was started by the Lords of Wisdom in the second revolution of the Sun Period. The Lords of Wisdom, related to Virgo, were of a very high development, yet their services were given to further their own evolution. They were not yet powerful enough to awaken the Life Spirit when the time for that work came in the sixth revolution of the Sun Period, so the Hierarchy of Cancer, known as the Cherubim, had to be called in to do that service. During the seventh and last revolution the Lords of Wisdom linked the Life Spirit with the Divine Spirit.

The symbol of Virgo, consisting of two upright bars, to the latter of which are attached two joined half circles, stands for the twofold body and the twofold spirit thus far developed. The Lords of Wisdom were the first great Hierarchs to give service for service. They aided that they in turn might receive aid in their own evolution, and from this "service for service" concept originated the meaning of the sixth angle or the sixth mundane house. From this also further developed the idea of labor, employment, and all things connected with labor and service. Hence Virgo came to be considered as a business sign. Then too the Lords of Wisdom started the vital body and remodeled it in such a way that it could later be interpenetrated by the mind. In this early work a certain lassitude crept in because provision had to be made (in a very small way at

first) for the beginning of a certain amount of free will, which was to grow stronger in time and finally show itself in Epigenesis. But through this very avenue also crept in the element of error and abuse, which resulted in pain, suffering, and sickness, another of the meanings of the sixth house. But since every action has its reaction, it follows that pain, suffering, and illness must have their remedy. The seed for that remedy was planted in Virgo that it might come to fruition in its own good time and season. This remedial force is the Christ Ray deeply hidden in the constellation of Virgo.

Cancer, a highly mystical sign known as the gate of life, is the home of the Cherubim, who served of their own free will, as did the Lords of Flame, the Seraphim, and the Hierarchies from Taurus and Aries. Cancer, the fourth zodiacal sign, is the gate through which we enter upon our mundane existence as children. Children must have the care of parents, and children and parents, constituting the family, establish themselves in homes, which require houses and lands; hence the idea of home and all that goes with it as the meaning of the fourth house angle. But the earthy home has within it the element of disintegration and decay—the end of things. Parents grow old and decrepit, hence the thought of old age. Cancer's symbol consists of two suns, each sending its stream of force in the opposite direction from the other, which indicates generation and regeneration, the ground preparation for a higher state to be attained later on.

The conclusion of the Sun Period was followed by another long cosmic night, after which the Moon Period dawned. The Lords of Wisdom carried over with them the germinal forces of all that had gone before, and another Hierarchy came to their aid. This Hierarchy was known as the Lords of Individuality, correlated to Libra, the seventh sign. The first revolution of the Moon Period, as all first revolutions before, busied itself

with the improvement of the growing dense body. The second revolution concerned itself with the working over of the vital body so the germ of the desire body could be started in the third revolution, for which purpose the Lords of Individuality had been called upon. About the middle of the fifth revolution when the time came for the awakening of the Human Spirit, another Hierarchy, the Seraphim, correlated to Gemini, made their appearance in this field of activity, for the Lords of Individuality were serving to further their own development and were not yet strong enough to give so great an impulse as was required to awaken the Human Spirit.

With the arousing of the Human Spirit the first tiny flicker of individualizing mentality started, and from this came the correlation of primary mentality to the third mundane house. Gemini's symbol, two upright bars connected at the top and the bottom, indicates a duality—self and not-self. The being which is becoming individualized recognizes itself as separate from other beings outside of itself, whom it yet senses as related, as indicated by the vertical bars being joined,—separation yet a close relation—brothers and sisters, close relatives, neighbors. With this also comes the thought of distance; short distances between the separated beings finally differentiate themselves into short journeys, and we have the meaning of the third house.

During the sixth revolution of the Sun Period the Life Spirit was further vivified, and about the middle of the seventh it was linked with the Divine Spirit. This was brought about by the efforts of the Lords of Wisdom.

Libra is represented by a symbol that stands for balance. The half circle is placed above the line indicating matter, which to some extent has been brought under control. Libra symbolizes a being of mental balance. Such a being's capability of self-control is measured by the extent that he can be trusted as a partner. Partnership is diversified

into alliances between business partners and between marriage partners, and even includes partnerships of a still higher nature, thus creating the meaning of the seventh house angle.

At the opening of the Earth Period the Lords of Wisdom were given charge of the Divine Spirit, the Lords of Individuality were entrusted with the Life Spirit, and another Hierarchy, the Lords of Form, assumed the control and guidance of the Human Spirit. The Lords of Flame together with the four other Hierarchies who had given free-will service withdrew, leaving the work in charge of the seven lesser Hierarchies. The Lords of Form took charge of the earth evolution at the beginning of the Earth Period, the first revolution of which added greater development to the dense body, the second rearranged the vital body, and the third prepared the desire body for the interpenetration of the germinating mentality. The Lords of Form are correlated to Scorpio, the eighth sign, whose symbol is three upright bars with a sting attached to the last one, standing for the threefold body, the densest elements of which are subject to decay and death. Hence the idea of death is connected with the eighth house. But through the death of the outer vesture the inner or spiritual man shall come into his own. Only as man dies shall he truly live. As this matter of life and death is connected with the deepest of all mysteries, so the eighth house is known as the house of latent occult forces, and Scorpio is a sign of very deep mysteries.

The Lords of Mind, correlated to Sagittarius, reached the human stage in the Saturn Period. They are especially fitted to shape and work with mind stuff. They gave the germ of mind to man and are thus helping him upward. The symbol of Sagittarius, a slanting arrow pointing upward, indicates aspiration, hence we get from this symbol the indication of higher thought, religion, law, and philosophies, all of which characterize the ninth house. With this thought of

deeper insight and greater wisdom the idea of long journeys connects itself.

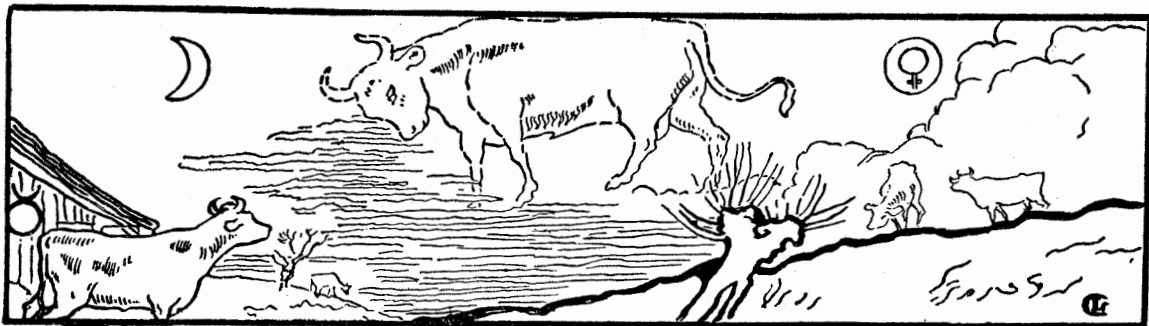
Capricorn represents the densest crystallization. It is the apex of the earthy triplicity. Its symbol, the most complicated of all the symbols,—an upright bar with a short horizontal line above it, this upright bar joined at the bottom to a slanting bar, and this terminating at the top with a small circle to which is attached a half circle—stands for the crucifixion in matter and the resurrection of the spirit through aspiration and attainment. It indicates that the Christ Ray, started and hidden in Virgo, has come to outward expression, and points to the hope of its fulfillment in Aries. Thus Capricorn gives on the outer plane the idea of things accomplished through effort and struggles, bringing social recognition, the meaning of our tenth house angle, all of which is quite in harmony with the influence received from the beneficent Christ Ray and from the archangels who are related to Capricorn.

By and through all this experience and development man is finally prepared to respond to the altruistic influence from Aquarius correlated to Jehovah and the angels, who instituted separateness that thereby man might come into the greater union of universal brotherhood. The symbol of Aquarius includes water, the greatest of all solvents. This water is being poured out, indicating that all shall receive as one in God. The darkened, limited vision of this on the lower plane, means friends, hopes, wishes, and aspirations, which are the eleventh house meaning.

Pisces, the twelfth and last sign of the zodiac, is represented by two half-circles bound together, indicating the virgin spirits destined to travel the path of involution and evolution as roughly outlined in this discourse. The downward course is one of crystallization, followed by an upward course of liberation and added powers until man finally reaches Godhood. As the guiding Hierarchies

(Continued on page 228)

The Children of Taurus, 1928

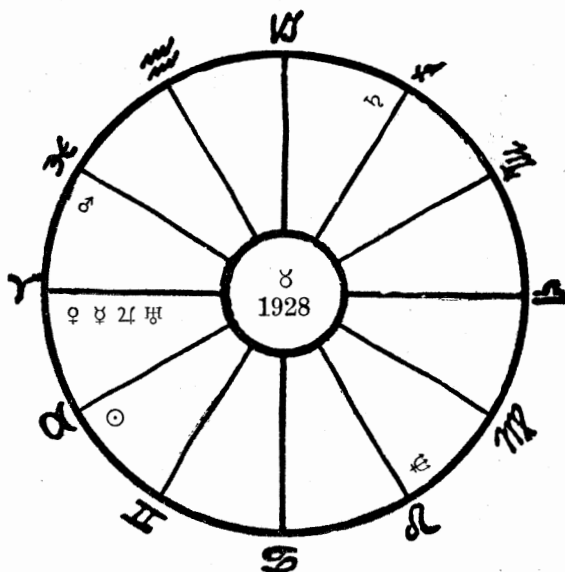


A Character Delineation of the Children Born between April 20th and May 20th, inclusive, 1928.

The sign of Taurus is ruled by the lady Venus, the planet which has jurisdiction over music and art. Venus is also the planet of love and beauty, and the children born between the 20th of April and 20th of May inclusive will partake largely of these qualities. Taurians are lovers of beauty and harmony, are of a kindly nature, and can become very uncomfortable and unhappy when they are placed in inharmonious surroundings. They cling most stubbornly to preconceived ideas and ideals. If they have set a goal for the future, they cling most tenaciously to what their mind has set itself to accomplish, and if they are interfered with they may become cruel and unforgiving toward those who are responsible for the interference. They are lovers of justice and are usually truthful. They are very firm, sometimes even to stubbornness. They are given to detail and are very orderly.

Taurians are averse to much exercise, fond of ease, and are prone to drift into habits of luxury. The Taurian is usually not in love with physical labor, but when need forces him into a life of work, he can turn to with very practical methods which bring quick results.

The children who are born this year during the time that the sun is passing through the sign of Taurus will be more active than the average Taurian. In fact, they will be what is commonly called "peppy," for we find Venus, Mercury, Jupiter, and Uranus all in the



martial and active fiery sign of Aries, which gives impulse and great activity. Saturn is in mundane trine to these four planets, which will have a tendency to balance and keep in check the impulsive temperaments that these children may be endowed with. Therefore we may expect much good and constructive work from them. Mercury and Uranus in Aries have a tendency to give an abundance of egotism, self-confidence, and impulse, but when Saturn lends his balancing influence this impulse may be di-

(Continued on page 228)

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

Your Child's Horoscope

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

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

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

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

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

MONOS J.

Born September 24, 1926. 1:45 P. M.

Lat. 32 S., Long. 116 E.

Cusps of the Houses:

10th house, Libra 26, Scorpio intercepted; 11th house, Sagittarius 0; 12th house, Capricorn 4; Ascendant, Aquarius 4-20; 2nd house Aquarius 27; 3rd house, Pisces 24.

Positions of the Planets:

Jupiter 17-59 Aquarius, retrograde; Uranus 27-19 Pisces, retrograde; Moon 3-58 Taurus; Mars 19-17 Taurus; Neptune 25-48 Leo; Venus 15-33 Virgo; Sun 0-26 Libra; Mercury 4-15 Libra; Saturn 22-21 Scorpio.

The Ego which has been drawn to the body known as that of Monos J. is one that will have many and varied experiences. There is one quality which will be lacking in the nature of this little girl, and that is humility. With fixed and cardinal signs on all the four angles, Venus and Mars ruling both the 4th and the 10th houses, and Jupiter afflicted in the first house, this child will be very well satisfied with herself. Aquarians are usually endowed with a large amount of self-esteem and egoism. In this case in addition to the above mentioned positions Libra is on the cusp of the Mid-

heaven with the sun and Mercury in Libra. As a result this girl will be endowed with a large amount of pride, and unless the parents protect her from the flattery that is too often showered upon a bright and beautiful child, she will be terribly spoiled, and vanity will become her most dangerous enemy.

With Mars in Taurus in the 4th house afflicted by an opposition of Saturn in Scorpio, Monos will rule the home and everybody in it unless she is very carefully trained, and if she is allowed to develop this trait, she will as she grows older become quite arbitrary. With the moon in Taurus, where she is exalted, trine to Neptune in Leo, and with the sun elevated in the 9th house in Libra, a Venus sign, Venus being sextile to Saturn and trine to Mars in the sign of Taurus, a Venus sign, music would have a softening influence on the nature of this child. With the sun and Mercury in Libra she will naturally seek refinement and culture, and will be very optimistic, always looking on the bright side of things.

With Saturn in Scorpio, opposition Mars and square Jupiter and Neptune, she may experience difficulties at the age of puberty. With the moon in Taurus, which has rule over the throat, square to Neptune, she may have trouble with swollen tonsils and adenoids. To avoid any of these troubles her diet

should be carefully chosen. Meat and sugar should be eliminated and replaced by fresh fruit and vegetables.

The parents should never allow the doctors to operate upon the throat of this child, for it would cause trouble during the menstrual periods.

LAURA ELIZABETH T.

Born July 9th, 1917. 9:50 A. M.

Lat. 39 N., Long. 77 W.

Cusps of the Houses:

10th house, Gemini 14; 11th house, Cancer 18; 12th house, Leo 19; Ascendant, Virgo 16-1; 2nd house, Libra 11; 3rd house, Scorpio 11.

Positions of the Planets:

Uranus 23-4 Aquarius, retrograde; Moon 21-51 Pisces; Jupiter 1-57 Gemini; Mars 17-23 Gemini; Dragon's Tail 10-20 Cancer; Mercury 13-5 Cancer; Sun 16-47 Cancer; Saturn 1-51 Leo; Neptune 3-56 Leo; Venus 6-43 Leo.

This horoscope has common signs on all four angles, and the ruler of the Ascendant, Mercury, which is also the life ruler, is combust the sun in the 10th house in the sign of Cancer. Mercury being in conjunction with the sun and also the Dragon's Tail, which is of a Saturnine nature, will cause this girl to be somewhat averse to mental work, but the moon, which is trine to both the sun and Mercury, will counteract this to a certain degree. She will, however, be very intuitive and will be able to keep up in her lessons at school without much effort, for Mars is conjunction the Mid-heaven in the mercurial sign of Gemini, trine to Uranus strong in its own sign of Aquarius, which will strengthen the mind and give the faculty of quick reasoning. Mars in Gemini, which is the sign ruling the hands, trine to Uranus, will also give dexterity and cleverness to the hands, and a mechanical ability far above that of the average woman. In times past woman was not expected to know anything of a mechanical nature, but today with the automobile and the airship in use she finds it necessary to have some mechanical ability.

Saturn, Neptune, and Venus in conjunction in the fixed sign of Leo and all three trine to Jupiter will give an unusual talent for music. Not the reckless and syncopated jazz kind which is so commonly played today, but the harmonious, serious, high class music from stringed instruments such as the harp, violin, or cello. This girl should be given every opportunity to develop this musical talent and also that of composition.

Mars in Gemini, square to the moon in the watery sign of Pisces, will have a tendency to lower the vitality of the native. Mars elevated in Gemini also gives an excessive amount of ambition, which unless curbed may cause her to suffer in health as the result of wasted energy.

VOCATIONAL

ELIZABETH A.

Born November 5, 1908, hour unknown.

Positions of the Planets:

Saturn 4-14 Aries, retrograde; Moon 4-52 Aries; Neptune 17-3, Cancer, retrograde; Jupiter 10-5 Virgo; Venus 2-23 Libra; Mars 16-56 Libra; Mercury 27-54 Libra, retrograde; Sun 12-41 Scorpio; Uranus 13-45 Capricorn.

We are using for our vocational reading this month a horoscope which is lacking the hour of birth. It is much more difficult to give a vocational reading when the hour is not known, but nevertheless a reading may be made which will be fairly accurate and also helpful in the choosing of a vocation. We cannot, however, tell in which houses the various planets are placed, which would be a very great help in delineation if we knew.

We must in this case look for the planets which are the strongest by sign and aspect. Venus, the planet of art and music, is at home in her own sign of Libra, but she is in opposition to both the moon and Saturn in Aries. So we look to the next planet, and find Neptune strong in the watery sign of Cancer, but retrograde and in opposition to Uranus and square to Mars. Jupiter is in the sign of his fall in Virgo. Mercury being

unpected, we do not expect a great deal of help from this planet which has rule over the mind. We have thus disposed of four planets.

But we find the sun in the fixed sign of Scorpio, sextile to Uranus and Jupiter and trine to Neptune. These three aspects of the sun should give a strong leaning toward things mystical and occult; but with Neptune opposition Uranus and square to Mars we would advise great caution along any line of occult development. From a material standpoint these aspects point to the study of the chemistry of food, dietetics, or healing and nursing, which would give a wide field for usefulness, and if managed right would also bring a lucrative return.

Indications point strongly toward a love affair or possibly a marriage within the next two years; but with Venus in Libra, the 7th house sign, in opposition to both Saturn and the moon, this young lady may expect some disappointments in such affairs.

THE CHILDREN OF TAURUS, 1928 (Continued from page 225)

rected constructively and bring excellent results.

These children will be original and have inventiveness well developed, which should be given plenty of scope for expression. Airships and all modern machinery should appeal to them. Taurus children are lovers of music, usually of a rhythmic kind, but the children born this year will want more of the martial sort, the jazzy popular music. Late hours and excitement should be avoided, otherwise they may suffer with nerves and become irritable.

MUNDANE HOUSES

(Continued from page 224)

withdraw, man learns to stand alone and becomes acquainted with his own inner powers. The path of evolution is the hardest of all paths, and for that reason the twelfth house is known as the house of sorrow. It is full of obstacles and its natives are beset with temptations on

all sides. For that reason it is called the house of self-undoing.

This circular course among the celestial star groups, traced out in the heavens, discloses the great Superman, whose head radiates light and life from the constellation of Aries, and whose feet supply us with spiritual understanding from the mystical, sorrowful sign of Pisces. This course, however, only indicates how and where the seeds of evolution were sown. It remains for the sun to go over the entire circle by precession to bring these seeds to fruition and gather the ripening harvests, as man gradually grows into his fuller stature of superman and ultimately will stand perfected even as God is perfect.

Correspondence Courses

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 26 lessons, 3 new ones having recently been added. The Advanced Course consists of 12 lessons.

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

*The Rosicrucian Fellowship,
Oceanside, California.*

1929 Ephemeris

The ephemeris for next year, 1929, is just off the press and ready for delivery. This is a superior ephemeris on account of the arrangement of the various data. It gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now, and the ephemeris will be mailed to you at once.

Price 25 Cents, Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

“Cosmo” Studies

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

BY ALFRED ADAMS

(Continued from April)

- Q. What further is related regarding the story of creation and its authorship?
- A. Had the translator meant the same God in both cases, he probably would not have used both names. But he was not a monotheist; he knew better than to think of God as simply a superior man, using the sky for a throne and the earth for a footstool.
- Q. Whom did he mean when he wrote of Jehovah?
- A. He meant the Leader who had charge of the particular part of the work of creation which was then being described.
- Q. Who is Jehovah?
- A. Jehovah was and is one of the Elohim. He is the Leader of the angels, who were the humanity of the Moon Period, and He is Regent of our present moon.
- Q. As Regent of the moon, of whom does He have charge?
- A. Of the degenerate, evil beings there; and He also rules the angels. With Him are some of the archangels, who were the humanity of the Sun Period. They are called “Race Spirits.”
- Q. What is the work of Jehovah?
- A. To build concrete bodies or forms by means of the hardening, crystallizing moon forces. Therefore He is the giver of children, and the angels are His messengers in this work.
- Q. What fact is well known to physiologists?
- A. That the moon is connected with gestation; at least, they have observed that it measures and governs the periods of intra-uterine life and other physiological functions.
- Q. What part do the archangels take in our evolution?
- A. As spirits and leaders of a race they are known to fight for or against a people as the exigencies of the evolution of that race demand.
- Q. What incident is related in Daniel 10:20?
- A. An archangel, speaking to Daniel says: “And now will I return to fight with the prince of Persia, and when I am gone forth, lo the prince of Grecia shall come.”
- Q. Who is the Race-spirit of the Jews?
- A. The Archangel Michael, (Daniel 12:1). Jehovah is not the God of the Jews alone; He is the author of all the race-religions which led up to Christianity. Nevertheless, it is true that He did take a special interest in the progenitors of the present Jews, the Original Semites. They were His “chosen people,” chosen to be the seed for a new race, which was to inherit the “Promised Land” — not merely insignificant Palestine, but the entire earth.

(To be continued)

Bound Volumes of “Rays”

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The White Rose Chain

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

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

The May Party

BY FLORENCE BARR

“Welcome, sweet Springtime,
We greet thee in song;
Murmurs of gladness fall on the ear,
Sunshine now wakes all the flow'rets
from sleep,
Joy-giving incense floats on the air.”

THUS sang the children as they danced gracefully around the tall Maypole on the lawn. With their bright garlands of flowers and gay ribbons floating in the soft breeze they made a lovely picture as they wove in and out in the May dance.

As Rosalie sang with the others, the word “Springtime” seemed to give her a special thrill, and it stirred her little heart with joy. This was spring, the time when Grandpa was to come home. Oh, wouldn't it be wonderful if he were to come today! Oh, if he would only come right now while they were all so happy and gay and everything was so festive. Perhaps he would get there in time, before it was all over—in time at least to see the May queen crowned. She did so hope he would, for she was sure that the lovely Virginia, her cousin, would be the Queen-of-the-May. In her

quaint old-fashioned dress she certainly was the prettiest girl in all the dance. And Dick was the handsomest and most manly boy of all, and he made such a gallant partner for Virginia.

Looking up for a moment, in the distance Rosalie saw a car coming at top speed up the drive. Could it be he? How her little heart fluttered—yes, it was Grandpa! How nice! Soon the merry dance was finished, and the May queen was now to be chosen. They all stood quite still, happy and expectant. With a pretty ceremony Virginia was crowned Queen-of-the-May, and Grandfather was there to see it.

Well, that part of the merrymaking was over and with glad cries the children ran eagerly to greet Grandpa. Such a hugging and kissing time! Then the May-day luncheon was served out on the lawn, and Grandpa sat with the children. This was their day, and how happy they were to have him with them again!

Grandpa had been far, far away traveling for over a year. And strange as it may seem, on May Day the year before, he had been in England, where the boys and girls and young people greet spring in much the same way that we do over here. Grandpa told how he had seen a large Maypole on the village green and how he had enjoyed the songs and grace-

ful May dances and merry games. The children were fascinated and eager to hear more about May parties.

"Long, long ago," said Grandpa, "when this world of ours was young, the people did not have books as we have today. They were taught by the Wise Ones and learned many beautiful lessons through symbols. Legends were handed down by word of mouth from father to son.

"In those by-gone days this May dance was a sacred festival. It was a greeting to the returning spring, and was danced round a live oak tree, from which floated ropes of gay flowers braided by loving hands. The youths and maidens lightly held these streaming garlands as they danced or glided around the tree, chanting a sacred hymn of praise as they danced. The tree was a symbol of the Tree of Life, the great Sun Spirit. Mother Nature was the great Earth Mother, and her children were returning thanks and praise for her goodness to them through the long winter. Our May Day is still a greeting to spring, and we are filled with joy and we sing and make merry, but the sacredness and spirit of worship that the people of the long, long ago felt are now gone.

"In some far-away countries today the merrymakers light fires on the first day of May to greet spring's return, as a symbol of the Great White Light or Flame ever burning, which never once goes out or grows dim. This is a symbol of God, for God is Light.

"Several years ago," said Grandpa, "when I was traveling in Sweden, it so happened that I was there on the first day of May, and what do you think I saw? The peasants there, as they do all through the North country, lighted fires to greet the returning spring.

"And in other countries across the sea happy children make May baskets and fill them with flowers, and very early in the morning of the first day of May they hang them on the doors of their friends' homes to greet and surprise them. The little girls and boys across

the sea have the same pretty customs for making others happy and giving pleasure that we do. Isn't it good to think that everywhere kind hearts and loving deeds make the world we live in happier and happier each day?"

Just then another car came up the drive. It was some dear friends who had heard that Grandpa had arrived, and they had come over to greet him. So he had to be excused from the happy group of children for awhile, but he promised to tell them more about his trip abroad later on.

You can just imagine how thrilled the children were to learn so much about May Day and how the real spring festival started in the long, long ago when the world was young.

The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out,
To show the lining.

—*Ellen T. Fowler.*

The Mt. Ecclesia School for Children

We expect to add an outside classroom to the school building in the near future to take care of the increased attendance. The school was designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus causing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosicrucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

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

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.

A Healing Demonstration

BY WALTER R. PARKER

AT THE AGE of eleven I fell and injured a vertebra, causing an ossification to set in which gradually extended until my entire spine and ribs became one solid mass of bone. During the process of ossification I suffered considerable pain, at times almost unbearable. The pain and the use of canes and crutches caused me to become very much stooped, and as the bones set and became rigid I became crippled and out of shape. The process of ossification was a very slow one, causing much pain in the region of the sciatic nerve, finally becoming so intense that it was necessary for me to seek medical aid. I went to the family physician, and he told me I had sciatic rheumatism, but treated me without avail.

As time went on and the ossification gradually extended up the spine, I commenced to suffer in the intercostal region. I was told by various physicians and specialists that I had intercostal neuralgia along with my sciatic rheumatism. After taking various treatments I was advised to seek aid at the different mineral springs and also to try a change of climate. I did both. I tried different springs and traveled here and there seeking a climate that would agree with

me and give me relief from the pain I was constantly suffering; but here as in the medical line I was doomed to disappointment. I then tried osteopathy, naturopathy, and chiropractic treatments along with electric baths and violet ray. Here I found a measure of relief, but it was only momentary and not lasting.

In seeking for aid I had not overlooked the spiritual side, and at different times I tried Christian Science, New Thought, Advanced Thought, and mediumistic healers only to meet with disappointment. About this time, which was some twenty years after my accident, I decided to go to Mayo Brothers as a last resort. I did so and received a most thorough examination by the most up-to-date methods known to medical science. At the conclusion of the examination I was told that my case was one of complete ossification of the entire spine and connecting bones, and that they were very sorry to inform me that they knew of no treatment that would give me relief. I returned to Chicago very much discouraged, and for months thereafter lived a miserable existence, at times suffering pain that seemed almost more than I could endure.

One day about three years after my re-

turn from Mayo Brothers I was reading the Edinburgh Lectures on Mental Science by Judge Troward. In the chapter entitled "The Spirit" he spoke of the Rosicrucian Order as it existed several hundred years ago. My interest was aroused, and I determined to find out if possible who and what they were and if they were still in existence. I was living within two blocks of a library, and when able I went there and searched the catalogs for books that would give me this information. I found one or two books pertaining to the Rosicrucian Order, but after reading them I knew little more about the Rosicrucians than I did before. I decided that they were an old order of mystics that was now out of existence.

Some six or seven months after my first search for Rosicrucian information I was rereading the chapter on "The Spirit." When I came to what Judge Troward said about the Rosicrucians my interest was again aroused, and I decided to make one more try for Rosicrucian enlightenment. Returning to the library I secured the different catalogs and commenced a systematic search under the headings of Philosophy, Theology, and Metaphysics but did not find any books except those I had already read. Feeling somewhat discouraged I decided to take home a book of some sort and was idly reading the names of the various books under fiction, when I found listed the *Rosicrucian Cosmo-Conception* by Max Heindel. Thinking that I had at least found a story about the Rosicrucians I filled out a library slip and had the librarian send to the main library for the book. In two days I returned and got it.

I was curious to see what kind of book I was getting, and while the librarian was stamping my card I opened it somewhere about the center and read a paragraph. It was to me one of the most interesting paragraphs I had ever read. It distinctly was not fiction. I felt I had found what I had been searching for. I hurried home as fast as my crippled condition would permit and commenced at once to read the book. I

read for hours without stopping, turning the pages as fast as I could to find out what was on the next one. After finishing the book I commenced again at the very beginning and read and reread each page carefully. My time for keeping the book expired, and I had it renewed. When I finished it the second time, I sent to the publishers for a copy, and a short time after that I made request to the Fellowship to become a student. Some time after becoming a student I had my name placed on the healing list and commenced to receive aid from the Invisible Helpers. I experienced a sense of mental rest from the first, yet it was some time before I received any noticeable aid in regard to the pain.

For years my diet had consisted of the foods we find in the average home, namely meat, white bread, potatoes, gravy, pie, cake, tea, coffee, etc. My system was in a very depleted condition, lacking the mineral elements so necessary for good health, and also filled with toxic poisons from the animal flesh I had been eating. A short time after requesting aid from the Invisible Helpers I received a wonderful letter of encouragement from the Healing Department, and with it instructions on diet. In all the experience I had previously had with physicians and specialists not one had ever instructed me concerning diet. As stated, my body was in a very depleted condition, weighing in the neighborhood of 110-115 pounds, and it took some time for my changed diet of clean, living foods to replace the lacking elements. A few months after I was put on the healing list I was led to go on almost a hundred per cent raw food diet, and lived on it some nine months. During that time I made wonderful strides in regaining my health, and increased my weight to nearly 160 pounds.

At the time I commenced my changed diet I was making my home with a German woman. She was a good meat cook and believed in the packing house slogan, "Eat more meat for health," and so she was very much worried when I told her

I intended to discontinue meat and go strictly on a vegetarian diet. She brought forth every argument she could to keep me from doing so. When she found I was determined, she told her friends she was afraid the pain was causing the poor boy to lose his mind and that he would not live long in his weakened condition without the use of meat. But in a few month's time she was advising her sick friends to eat "like Walter does."

I was on the healing list some eighteen months, and during that time I did not miss once in sending in my weekly letters as requested. This was over three years ago, and I am now enjoying fine health, though I still suffer from the ossification and do not have the full use of my spine; however, I do not suffer any pain to speak of. I have thrown away my crutches and canes and am almost straight. I walk miles at a time, climb mountains, and last summer I drove an automobile 563 miles without rest.

I am very grateful to our Heavenly Father, who will help and assist us if we will but try to keep His laws. I also feel greatly indebted to the Rosicrucian teachings, to the Invisible Helpers, and to the leaders and helpers at Headquarters for their kindness.

I append a resume of the diet and general procedure which I followed, for the benefit of others who may suffer from similar conditions.

Eliminative Diet:

Fruits—Oranges, lemons, limes, grapefruit, pineapples, and apples.

Vegetables—Spinach, asparagus, cabbage, carrots, lettuce, tomatoes, parsnips, and all kinds of greens.

Of the above mentioned vegetables spinach and asparagus are best cooked and the others taken raw.

Lemons used between meals and before retiring up to ten or fifteen per day, three parts of lemon to one part of water. Continued until the tongue was clear.

Procedure:

Before breakfast three lemons, three parts of juice to one of water.

Breakfast—Any of the fruits listed.

Lunch—Any of the raw vegetables listed.

Dinner—Vegetables, cooked or raw.

Baths:

During this diet two sweat baths per week were taken. One pound of Epsom salts dissolved in boiling water and added to the bath water, using water as hot as it could be borne. Stayed in the solution ten or fifteen minutes. Sat over the hot water on a stool or bath seat and allowed the perspiration to flow. Then took a brisk rub and rested for awhile. This bath taken before retiring as it promoted sound and restful sleep. Avoided going out of doors afterward until the pores were thoroughly closed.

Mr. Hall's New Book

We are informed that the first edition of Manly Hall's book entitled, "An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy," will be ready for delivery in the latter part of April. The Rosicrucian edition with foreword by Mrs. Max Heindel will appear a little later. The expectations are that it will be ready for our subscribers some time in May.

*The Rosicrucian Fellowship,
Oceanside, California.*

Meeting of the California Astrological Assn.

The second of the series of public meetings of the California Astrological Association will be held at the public library, 530 S. Hope Street, Los Angeles, at 8 P. M. on May 7th. Mr. Elbert Benjamine of the Brotherhood of Light will be the principal speaker of the evening.

The third lecture of the series will be given by Mrs. Max Heindel of the Rosicrucian Fellowship at the same place at 8 P. M., June 11th.

All students of astrology in southern California are cordially invited to attend both of these meetings, which are designed to create greater cooperation in the astrological field and bring the students of astrology closer together.

Vegetarian Menus

—**BREAKFAST**—
 Boiled Whole Wheat and
 Cream
 Corn Muffins
 Strawberries
 Milk or Cereal Coffee

—**DINNER**—
 Rice Soup
 Baked Spinach and Egg
 Creamed New Potatoes
 Whole Wheat Bread and
 Butter

—**SUPPER**—
 Asparagus Salad
 Cheese and Pimento Sand-
 wiches
 Nuts and Olives
 Milk and Honey

Recipes

Rice Soup

Half cup of rice and one pint of cold water; allow to boil for five minutes. Add one quart of soup stock, one-half can tomatoes, one cup celery leaves cut fine. Salt to taste, and allow the mixture to simmer one hour. Serve with croutons.

Baked Spinach and Egg

After carefully washing fresh spinach through several waters, cook for five or ten minutes in boiling water. (Longer cooking robs it of life and deprives it of mineral salts). Drain through a colander and chop fine. Add melted butter, and salt to taste. Place in a baking dish, add eggs scrambled lightly, and bake ten or fifteen minutes.

Cheese and Pimento Sandwiches

Take a third each of cottage cheese, cream cheese, and pimentos. Mash the pimentos fine and thoroughly mix all the ingredients together. Place between thin slices of buttered whole wheat bread.

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. 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,
 Oceanside, California.*

The Paper Covered "Cosmo"

As stated last month, our new paper covered edition of the *Rosicrucian Cosmo-Conception* is now available. This edition is not for sale but for free distribution. It is bound in an attractive heavy paper cover and printed on light paper, which makes the book much thinner than the regular edition. It is designed that this paper covered Cosmo shall be placed in institutions and given to people who it is thought might not otherwise be able to obtain it. These books will be furnished at cost, fifty cents each postpaid, in quantities of not less than four; that is, for \$2.00 we will send you four of these "Cosmos" with the understanding that they are not to be resold, but to be given free where you think they may be used to good advantage. This is an opportunity to spread the Rosicrucian Philosophy in a very practical manner. We hope that our students will respond to the call and realize the value of the opportunity thus presented.

*The Rosicrucian Fellowship,
 Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Oceanside, Calif., January 19, 1928.
Healing Department,
Dear Friends:

On the eighth of January I contracted a cold. The rules usually applied to counteract the thing failed to work. I went to bed and grew much worse in the next two hours. I identified my trouble as being what is known to doctors as "Flu-Monia," in an advanced stage.

My body was very cold, the finger nails were a purple color, showing blood congestion, and my head and lungs ached intolerably. The head pain spread downward toward the throat, and the lung pain spread up in the chest. My voice became a semi-articulate whisper.

My wife sent a call for the Invisible Helpers, and a few moments later the pain in my lungs and head had ceased. Across my back and under my shoulder blades was an area of intense heat. The same condition was present on my neck, head, and chest. I began to perspire very freely, and was shortly very wet and extremely uncomfortable. Not long afterward the heat disappeared, and I became normally dry. This application of heat occurred once more during the night.

The next day I was extremely weak and could not arise. There was no pain, but still I had no voice. On the third day my voice partially returned, and I left my bed on the fourth, having had no medicine but fruit and no attention except from my wife and the Invisible Helpers.

I most sincerely thank you.

—J. H. E.

Wallace, Idaho, Jan. 9, 1928.

Rosicrucian Fellowship,
Dear Friends:

This is to let you know how Shirley's eyes are improving. The left eye is clearing slowly, and the film is starting to dissolve on the right eye.

Sincerely yours,

—Mrs. E. H.

People Who Are Seeking Health

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

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

April 4—11—18—24
May 1—9—16—22—28
June 5—12—18—25

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.

Teachings of an Initiate

BY MAX HEINDEL

This book is compiled from the writings of an Initiate of the Rosicrucian Order.

It comprises a series of lessons issued to the students of the author, together with various public addresses. It is a companion piece to "*Gleanings of a Mystic.*"

It is a treasure chest of wisdom for aspirants seeking light and truth to guide them on the Path. Max Heindel was eminently qualified to impart knowledge of this character due to his contact with the sources of esoteric wisdom by virtue of his various Initiations into the Mysteries.

212 Pages. Fully indexed. Cloth Bound.
\$2.00 Postpaid.

The Rosicrucian Fellowship,
Oceanside, California.



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

BY ELOIS JENSEN

"The childhood ideals of home are remembered throughout years of separation."

Summer Camps

Now is the time to choose the summer camp for the boy or girl who through lack of initiative is thought by the over-anxious parent to be a little backward, or for the too delicate child who refuses to eat what is best for its poor "tummy." In well organized camps especial care is given to diet. Meals are planned and prepared by a trained dietitian, who provides wholesome food, such as fresh vegetables, eggs, and milk. This plus regular hours for rest and play will bring the children back to you with stronger bodies and keener minds. In a well conducted camp they will receive training in music, art, crafts, also dramatics. They are taught to swim, ride, and paddle a canoe. They study nature on long "hikes," and cook food over crackling wood fires, which they will remember with longing on one of the off days at home. Above all else they learn the art of friendly competitive association with other children, which gives a confidence and poise that no amount of adult companionship alone can give. So we advise parents now to plan for the summer camp, and above all else to select the right one.

Motion Pictures

"*My Best Girl*": Good for children of any age. Mary Pickford is as lovable and tomboyish as ever in this. We think it one of her best pictures.

"*Quality Street*": Marian Davies and Conrad Nagel portray this drama of the 19th century with great skill—a picture for all. See also, "*Swim, Girl, Swim*," "*The High School Hero*," and "*The Boy Rider*."

Allowance

(a) How young a child should receive an allowance? (b) How early should a child be given complete liberty in the spending of his allowance? (c) What is the purpose of giving a child an allowance?

The above questions were brought up at a certain mother's meeting. To answer briefly, the purpose of an allowance is to help children realize the value of money, teach them to use it correctly, and give them a feeling of partnership in the home. The age best suited to starting the allowance is that at which school work is begun. Before that the child's simple needs are supplied at home. As to liberty in the spending, that should be his privilege as soon as he is given the allowance, otherwise the money is not really his own. Mistakes he will make, but how else will he develop a standard by which to judge right and wrong methods.

Children's Gardens

Parents should realize the vital things children learn in a garden "all their own," the peculiar magic of nature unfolding in all her beauty, to say nothing of the results in character training from the individual effort necessary to prepare and constantly care for a plot of ground; also the growth in health and energy that children derive from close contact with the earth. These advantages should be an incentive to parents to provide a garden for each child in the family.

Echoes From Mt. Ecclesia

Chats with the Editor

THE festivities of Easter are over, but my, what a soul-satisfying time we have all had! On Good Friday night we had the dedication services for our new pipe organ which has just been installed in the Ecclesia, or Temple. Probationers, students, and visitors attended the service in the Pro-Ecclesia, after which in a body they proceeded to the dedication services in the Ecclesia. The following program was given:

Prelude

Serenade—(Drigo).

Largo from "New World Symphony"—
(Dvorak).

Prelude from Parsifal.

Lecture—"The Holy Grail."

(Illustrated with lantern slides)

Swan Song—(Lohengrin).

Concentration: Divine Love.

Nocturne—(Mendelssohn).

Lullaby—(Iljinsky).

Angelus—(Massenet).

The organ selections were rendered by Mrs. Francis Ray, Mrs. Florence McElwain, and Mr. G. H. Stone. The lecture was given by Mrs. Max Heindel.

On Saturday evening we had another musical feast. The Mt. Ecclesia Orchestra, which has been so very well trained under the direction of Mr. G. H. Stone of Australia, was one of the features. Musical numbers were rendered by Mme. Louise D'Artell, Miss Virginia Burge, Mr. Ernest Wakely, and Mr. Stone. We were much gratified at the performance of the little children from our New Era School, who were dressed as violets, and who made their voices ring out in song. This was followed by a children's story by Florence Barr, illustrated by lantern slides.

At 5:30 on Sunday morning one of

the largest crowds that has ever been at Mt. Ecclesia gathered before the Cross, which is in the center of a large natural floral Rosicrucian Emblem. The golden star was ablaze with yellow Egyptian daisies, and the six-foot wooden cross in the center of the star was decorated with red roses. The rising sun was greeted with a song by Mme. Louise D'Artell, accompanied by the violin. The writer followed this with an address, "He Is Risen." The program was so arranged that as the sun began to peep above the Palomar Mountains eighteen miles away, the audience stood in silent adoration, continuing thus until the sun had fully appeared. This was followed by a hymn, while the audience marched to the Pro-Ecclesia, where the services were concluded.

At 11 A. M. another service was held in the Pro-Ecclesia. First there was a processional by the children, who formed a living white cross, with seven children dressed in red to represent the roses upon the Cross, while the little ones sang the Rosicrucian Emblem Song. Mrs. Arline D. Cramer of Los Angeles gave the address, "The Resurrection and the Life." Songs and musical selections were also included.

At 7:30 P. M. the regular Sunday evening services were held. Mr. John Wierzejski of Headquarters spoke on the subject, "The Christ Within."

Never have the grounds at Mt. Ecclesia looked more beautiful than at this time. It was the season for the beautiful golden California poppy, and everywhere Nature was happy and expressed her very best.

Some of our friends were unfortunate enough not to find rooms at Headquarters, and had to seek sleeping

quarters in the hotels in Oceanside, but they obtained their meals in our vegetarian cafeteria. We want to give much credit to the cheerful and willing workers who so smilingly prepared and served our food in the cafeteria.

Our friends have come forward most generously in subscribing to the organ fund, and we have to date \$3800 subscribed. The cost of the organ was \$4000. We feel so happy to think that the good work done in the Temple by the prayers and concentration of the Probationers will now be greatly added to by the inspiring music of the pipe organ. I hope that all our friends out in the world who read this will some day, each and every one, be able to visit us at Headquarters and have the pleasure of hearing the music of the Mt. Ecclesia pipe organ.

Local Fellowship Activities

On March 11th Miss Florence Barr of Headquarters gave an address in the San Diego Center of the Fellowship on the subject, "Preparation for the Coming of Easter."

Mr. Theodore Heline of the New York Union Center will speak in the Philadelphia Center on the evenings of April 12th and April 24th, also at the Playhouse in Washington, D. C. on Sunday afternoon, April 22nd. Those who are able to attend his lectures will find it well worth their while.

The members of the "Twin Cities" Centers of St. Paul and Minneapolis had a very enjoyable vegetarian banquet at the Angus Hotel in St. Paul on the evening of March 21st. About sixty people attended. Mr. O. Schaumburg and Miss L. Odell were toastmaster and toastmistress, respectively. Miss H. C. Davidson and Mr. H. Olsen gave short addresses which were supplemented by jokes and short talks by several of the other members. The evening was so enjoyable that it was decided that the banquet should be made a yearly event.

Rosicrucian Radio Lectures

As noted in an earlier number of the "Rays" Mr. J. C. Stroebel of Wheeling, West Virginia, has placed his broadcasting station, WWVA, at the disposal of a representative of the Rosicrucian Fellowship for the purpose of broadcasting Rosicrucian lectures. Arrangements have been made with Mr. Theodore Heline of the New York Union Center to broadcast from this station at 12 o'clock noon and 7:15 P. M., beginning Friday, April 13th, and continuing daily until Thursday the 19th, inclusive. This movement marks the beginning of a new era in the dissemination of the Rosicrucian Philosophy. The radio will undoubtedly be used to an increasing degree in the future in carrying the Rosicrucian message. We are very grateful to Mr. Stroebel for making these initial lectures possible.

Dr. Lash's Program

Sacramento will be the scene of lectures by Dr. Franziska Lash at 8 P. M., on April 15, 18, 20, 22, 25, 27, and 29, at the local Center of the Fellowship, 921—10th St. This will complete her present tour, after which she expects to return to Headquarters for a rest and also to take up the work of teaching anatomy and physiology in our Summer School.

Dr. Lash reports that by the time of the completion of her tour she will have delivered 106 lectures besides giving innumerable interviews, helping teachers and local Centers with their difficulties, and organizing new Centers. New classes have been started in Bellingham, Wash., and Eugene, Ore. In Oakland Dr. Lash spoke at the First Church of Divine Inspiration as well as at the local Center. Over two hundred regularly attended her lectures.

Dr. Lash's lecture tours are among the most important work that the Fellowship is sponsoring at the present time. She is

reaching thousands of people who otherwise would not come into contact with the Rosicrucian Philosophy, and she is one of the big factors in bringing about the steady growth which the Fellowship is experiencing. We only hope that in the near future we shall add several other lecturers to our traveling staff so that this growth may go on at an ever increasing pace.

Miss Smith's Lectures

Miss A. E. Smith of Headquarters delivered a lecture at the local center of the Fellowship in Anaheim, Calif., on March 11th entitled, "The Rosicrucian Teachings." Also a second one in Anaheim on March 12th at the Maxwell Spiritualistic Church on the subject, "Where Are the Dead?"

Miss Smith will lecture in Long Beach on May 20th and 21st at 8 P. M. at the Theosophical Lodge, 7th and Elm Sts., on the following subjects: "Anthropoids, Their Place in Evolution"; and, "The Antiquity of Man." Miss Smith is developing rapidly as a lecturer, and we hope that she will be able to take the field as one of our regular lecturers in the not distant future.

Opening Occupational Doors

It has been requested by a friend that we ask for suggestions from our readers as to how occupational doors may be opened to women over fifty which at present are closed. The person who has made this request is doing a great work in endeavoring to ameliorate the fate of the woman over fifty who by reason of her age is so often excluded from positions which she should be better fitted to fill than younger women.

Practical suggestions from our readers are therefore solicited. These will be summarized, and if found feasible an article on the subject will appear in the "Rays" later, giving not only the practical solution of the problem, but also

correlating with it the esoteric aspects of the subject. Address your replies to, "OCCUPATIONAL DOORS,"
The Rosicrucian Fellowship,
Oceanside, California.

Articles Wanted for the "Rays"

We are always glad to receive articles on occult philosophy, astrology, health and diet, occult stories, etc., from our friends and students. These will be given a careful examination by the editor, and such as are found available will appear in the "Rays" as space permits.

This is an opportunity to cultivate your latent literary talent.

The Rosicrucian Fellowship.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

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

Pamphlets

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

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Simplified Scientific Astrology, \$1.50.

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

Ephemeris Bound, 20 years, \$5.00.

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

The Rosicrucian Fellowship,
Oceanside, California.