

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

MAKING THE "RAYS" LARGER

A CHANCE TO HELP!

There is a call from various local Centers of the Fellowship for a department in the "Rays" where more local news may be printed each month so that the Centers may get better acquainted with one another and with the people who are active in them. To provide the space for this department it will be necessary to add four pages to the magazine, making 52 instead of 48.

We feel that this is a very good idea and one that should be promoted. However, it will mean extra work and extra expense. To offset this we would like to enlist the aid of the members of the Centers in increasing our circulation. If we can get A THOUSAND NEW SUBSCRIBERS within the next 4 months, we shall feel justified in going ahead with this expansion. If our members will do some extra work so that this goal may be reached, we will add the new department. This department will be thrown open to the local Centers, giving each an opportunity to send in monthly news which would be of interest to the members of the other Centers.

In order to get the thousand new subscribers it will mean considerable work, and this should be distributed as much as possible and not left for two or three in each Center to do it all. We would suggest that this proposition be announced from time to time in the meetings of the local Centers so that all the members may become acquainted with it. All subscriptions sent in for this purpose should be labeled "MAKING THE RAYS LARGER," so that they may be credited against the thousand subscribers required.

Now is the accepted time. Let us all get busy!

*The Rosicrucian Fellowship,
Oceanside, California.*

Summer School at Mt. Ecclesia

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:

The Rosicrucian Philosophy, Astrology, Astro-diagnosis and Healing, Anatomy and Physiology, Public Speaking, and Grammar and English Composition.

Rooms may be had 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.

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.

Occult science gives us the key to life and success. Those who have the opportunity to study this science should not neglect it. Write for further particulars.

MT. ECCLESIA COLLEGE,

The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Heliopoint

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.

Socialism, Bolshevism, and Capitalism

DO the Rosicrucians believe in Socialism? Do they believe in Bolshevism? Do they believe in Capitalism? These questions are often presented to us in various forms. The underlying principles which govern these things are clear-cut in their nature, and it only remains to discover what they are and apply them wisely. We will endeavor to state them briefly and concisely.

The most fundamental fact in the whole universe and the one which applies particularly in this case is the fact of "the fundamental unity of each with all." The minute we get on the spiritual planes we discover that there is no division in spirit, although our individuality is retained. It is only our crystallized vehicles that separate one from another and make it appear that we are isolated entities.

The fact of unity is the basis of socialism; therefore it is seen that socialism is well founded. The only question is whether the superstructure is as good as the foundation. The superstructure has been made by man, whereas the foundation was made by God; therefore we naturally would not expect the same perfection in the one as in the other.

If we are all one in spirit, merely

temporarily separated by our vehicles from realizing unity, then it is evident that the welfare of one is the welfare of all, and that the motto, "All for each and each for all," is a correct application of the principles involved. If my neighbor is injured, his injury is my injury; I suffer exactly the same as he does. Therefore it is to my interest that he is not made to suffer unnecessarily and that he gets his share of the good things of life.

Socialism visions all this and endeavors to make a practical application of it by a uniform distribution of material goods and privileges. It endeavors to take the sources of wealth and distribute them equally among all. This is all right up to a certain point, but at a certain stage of wealth we run into the Law of

Cause and Effect, by some societies called the Law of Karma. This law states that each individual creates for himself his own environment and destiny, and that under no circumstances can he have or use an environment or goods or advantages which he himself has not created either by creative thought or physical labor. This principle is the keystone of evolution.

In the remote past we were projected into involution, which is now becoming evolution, and compelled to descend into matter in order to master it and make it subservient to spirit. In the process we diverged. Some made rapid progress and some lagged behind. Some disliked leaving the spiritual realms of bliss and being compelled to do the hard work of evolution, therefore they did not apply themselves. Others saw the possibilities that lay beyond and went at their work

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with greater force and energy. The result is that at our present stage there is a very wide diversity in the status of the various members of our life wave. Some have unfolded many powers of the Ego within and are able to apply them on the physical plane to their personal advantage.

Others have developed very few powers and are therefore limited in their manifestation. This does not mean that every person who has an abundance of material goods is highly evolved. Many have obtained them unrightfully, and some are temporarily in possession of them due to some peculiar reaction of the Law of Consequence. Such persons, however, will get little benefit from them.

The preceding shows that the absolutely uniform distribution of material things and advantages is an impossibility because it would run counter to the Law of Cause and Effect. This does not justify us, however, in sitting down and doing nothing about it, and saying to ourselves: "Well, we have earned what we have, and therefore we are under no obligations to give anything to anybody else. When they get anxious enough about it to make the same effort that we have made, then they will have the things that we have." This attitude is not at all the attitude of unity. The human race must be saved as a whole, it must advance as a whole. Nature is not interested merely in a few favored individuals; she wants the whole life wave to go ahead. Therefore if some have made greater progress than others, it is their duty to devote their efforts to helping the more backward ones forward so that they may catch up.

The Bolsheviks represent an extreme section of the socialistic movement. As this was exemplified in Russia it included largely killing off or exiling the higher classes and forcing the few that remained down to the level of the lower, thereby

achieving a dead level of uniformity, and incidentally a dead level of mediocrity. This was tried out for seven or eight years, but then the extreme features of it were gradually abandoned because it was found that they did not work. For instance, in publishing their newspapers they were finally obliged to bring back editors who were capable of doing this work, the proletariat having made a dismal failure of it. They were also obliged to let some capital in from outside sources and protect it to such an extent that it could function because their industrial system was rapidly approaching dissolution. This change of plan is called the New Economic Policy (N. E. P.). As it stands, Russia represents a compromise between Bolshevism, Socialism and Capitalism. It is certainly an interesting experiment to watch, and its future development will undoubtedly afford us much valuable data that will be of service in other parts of the world.

The capitalists, on the other hand, have gone to the opposite extreme in a great many cases. They have imagined that because their wits were keener than those of the masses it gave them the right to corral all the resources of nature they could get their hands on and keep them for their own private benefit. Again the cosmic Law of Cause and Effect is violated. They appropriate much which they have not created and much which belongs to the whole community. In such cases the Law of Cause and Effect will compel them to disgorge sooner or later. The possession of wealth, however, in itself is not a violation of cosmic law provided it is rightfully obtained and is administered for the benefit of the whole community.

When certain classes of society by virtue of wealth or position begin to ex-

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alt themselves at the expense of others, it sometimes happens that such abuses can be corrected only by a radical overturning of the existing order—for instance the French Revolution. The selfish and profligate monarchs of France finally carried their excesses so far that the populace revolted, incidentally going to equal extremes in the opposite direction. However, a republic, run by the people and to a certain extent for the people, was the net result. Vested selfishness and

greed when they became too great can only be unseated by radical measures. Revolution, however, is always a costly method of doing this. Education of the people and the corresponding formation of public opinion that compels reform is far better and more effective.

Self-control and self-mastery are in reality the only ultimate solution of the socialistic problem. As has been written by the seers of the past, humanity must come to the point where they will have the laws of God engraved upon their hearts and minds. Then and then only can they be trusted to do justice to others as well as to themselves. One rises above the law only when he has made the law a part of himself so that he cannot violate it. The socialists have visioned an ideal state of society, but they have made the mistake in many cases of trying to realize that state before they developed self-control. They have tried to get for themselves benefits which they have not created, being unwilling to practice the self-control and discipline necessary to create them. Wherever this has been attempted it naturally has failed. The radicals in all the various groups have tried to eat their cake before it was baked. At the very best they have only succeeded in getting a batch of dough.

There is one great consolation for all classes of society which we should carefully keep in mind, and that is the in-

exorable law that *"one's own will come to one eventually, and nothing but one's own."* You may be perfectly certain that whatever you have created throughout your whole series of lives, either by the use of the creative power of thought or the creative power of manual labor, will come to you in due time. There is nothing in the universe that can permanently separate you from it. Therefore the startling fact stands out that injustice is never more than temporary, regardless of popular opinion to the contrary. Most people think that one may be permanently deprived of his rights. But this is not so, even in those cases where one is kept out of them during the remainder of his present life. He will certainly come into them in a succeeding life, and what has been taken away from him by any individual, that individual will be compelled to restore fully and completely. Therefore we see that we need not get unduly excited about apparent injustice. *"The mills of God grind slowly, but they grind exceeding small."*

On the other hand, we should not be too acquiescent in accepting injustice, because if we do we shall encourage those who are naturally inclined to oppression to exercise more of it than they otherwise would, which would be bad for them as well as their victims. The principle of non-resistance should be borne in mind at this stage, however. This does not mean non-resistance to injustice, but to

avoid resisting evil with evil. To do the latter creates more evil, more injustice. The thing to do is to work to overcome injustice by orderly, law-abiding methods, keeping love in our minds toward the oppressor instead of hate. This is a scientifically correct method. When the socialist and the Bolshevik adopt it, renouncing the violence which they have sometimes used, they will be well on the way toward the realization of their dreams.

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.

When Danger Rides

BY HENRY D. HAMMOND

When danger rides and storms are high,	The Giant's war cry fills my ears,
When swift destruction flashes by,	His fire burns away my tears;
When crashing thunders mock my cry,	He cares not for a thousand fears,
And earth and heaven rock and reel,	The very Furies flee His face.

When crowding torments, lashing pain,	The wisdom flashing from His eyes
Have swept and scored and swept again,	Outrides all storms and clears all skies;
When all my strength is spent in vain,	I see His shining power rise,
The Giant wakes to take the wheel!	And melt all dreads to vapors thin.

When faith is dead and all is lost,	His great Love welling in my heart,
When Fear and all his raging host	I find myself His lower part;
Have killed my last Hope at its post,	My fresh Faith feels His triumph start,
When I'm hemmed in with no way out,	Knowing He cannot fail to win!

Why the Jews Keep the Sabbath

BY MAX HEINDEL

(The following article is republished from the "Rays" of January, 1917.—EDITOR.)

THERE is an esoteric connection between Saturn, the sun, and the moon, which rule Saturday, Sunday, and Monday, respectively. The sun and Saturn are ministers of life and death, and the moon is, so to speak, the shuttle on which mankind is constantly being

thrown from one pole to the other while the web of experience is being woven. The moon's north node, which we call the Dragon's Head, partakes of the nature of the life-giving sun and ushers humanity into a period of physical activity. The south node ushers us into the rest of death by the saturnine force of the Dragon's Tail. In other words, both Saturn and the moon are gates of

entrance to and exit from the invisible world, or Chaos, the moon in a planetary capacity and Saturn in a cosmic sense.

When a great creative Day of Manifestation is ushered in, time always begins with a Saturn Period, and at that time the life waves of spirits which have been undergoing the subjective phase of evolution during the preceding Cosmic Night are ushered into active manifestation. This also takes place during the Saturn Revolution of every Period. In the smaller earth-sphere of our present activity when a soul is ready for rebirth into terrestrial life the moon marks the time both of conception and birth, thus taking over the saturnine function of ushering in evolving souls from the dark Cosmic Night of death to the solar universe of life and light.

There are, however, some souls who do not evolve but are stragglers upon the path of evolution, and for them there comes a time when they are finally ejected to the moon and are denied the opportunity and privilege of rebirth in the present evolutionary class. They then remain upon the moon until the vehicles they have crystallized by lack of action are finally dissolved, and as they cannot go forward with the stream of evolution, there is only one other way open to them, viz., to gravitate back through the gate of Saturn into Chaos, or Cosmic Night, where they must await another opportunity of manifestation in a later life stream.

Jehovah is not Ruler of the Jews to the exclusion of all other people. He is the Lawgiver and Cosmic Lord of Federation; therefore He has a special mission to perform for all pioneer people of any epoch or period in which a great host of spirits are to be furnished with vehicles of a new type. It is He who multiplies the pioneer people abundantly, gives them the laws appropriate to their evolution, and thus starts them upon a new period of development. If we remember this fact and also bear in mind that the first part of an epoch is saturnine, then we shall understand that al-

though the Original Semites, who were the forebears of the Aryan race, were multiplied as the sands of the seashore and given their laws by Jehovah, they were also living in the Saturn part of the Aryan Epoch and therefore were logically taught to keep Saturn's day as a day of rest.

The Bible says that the Law was supreme until the advent of the great Sun Spirit Christ started a new phase of evolution under the principle of Love and Regeneration. Thus ended the regime of Jehovah and the sway of Saturn, not abruptly of course, for there is always an overlapping of the old and the new; but at that time we, the pioneer Christian people, entered upon the second or sun part of the Aryan Epoch, and are therefore now substituting the sun's day for the day of Saturn as a day of worship.

As we have spoken of the moon and Saturn being the gates of Chaos for the stragglers, this may cause students to wonder what becomes of the rest of us, and we may therefore briefly state the Western Wisdom teaching on this point.

Ordinary humanity who follow the path of evolution are thereby led to the Kingdom of Christ, the *Sun Spirit*.

Stragglers who fail to keep up with the procession retrograde to the Kingdom of Jehovah, the *Moon Spirit*.

The advance guard of humanity, the Initiates who have passed the lesser and greater Initiations and appear before the Liberator (the great Being in charge of evolution on earth), are given the choice of staying here and helping their brothers in this world or going to Jupiter to prepare the conditions under which humanity may evolve in the future Jupiter Period.

Advanced souls who misuse their powers as black magicians eventually retrograde directly to Saturn and are forced into Chaos by dissolution of their vehicles.

Saturn has a preponderance of the fourth or reflecting ether, hence its

pale light. The souls who go there leave a record of their lives, and are propelled outward toward Chaos by way of Saturn's moons.

Jupiter has a preponderance of the

third or light ether, hence its brilliancy. The great souls who come to Jupiter from the outside go inward through the moons, and then begin, as said, a constructive work for the Jupiter Period.

The Wisdom of the Ancients

BY DOROTHY SHOEBRIDGE

THE WISDOM of the ancients has sounded a deep note in the moral and spiritual development of mankind. The letter of the word has sung the song of the spirit from prehistoric days. That wisdom is a veritable torch in the hand of the mystic, not only throwing a light on those remote times, but illumining also the straight and narrow path which leads to liberation.

"Blazoned as on heaven's immortal
noon,
The cross leads generations on."

Much has been written concerning comparative religions, comparative philology, and comparative mythology. Although the path leading up to any particular branch of knowledge is long and circuitous, we must accept a common origin of all religions. The origin of religion takes us to Brahmanism, as that of philology leads to Sanskrit, "the eldest daughter of the old mother tongue." The case of the birth and growth of myths is similar, and can be traced to the ancient Vedic texts. From this source mythology has branched out into many streams.

In this article we are concerned with that branch of mythology given to us by the early Greek poets. Mythology like almost everything else when handed down from generation to generation becomes corrupt; the virgin stream becomes tainted. "And time that gave, doth now his gift confound."

Jupiter, the father of the gods, mean-

ing Heaven-Father, we find in Homer a scolding husband and faithless lover. But much that is beautiful is still evident in him as often in the old man we find the sweetness of a child. The mythological age held sway two hundred years before the fall of Troy, which is supposed to have taken place in 1184 B. C.

The story of creation as told by the ancients is somewhat similar to our own account of it in Genesis. In it we have the Flood and the sole survivors in the persons of Deucalion and Pyrrha, who found refuge on Mt. Parnassus. In order to beget the children of the earth the oracle bade them throw stones over their shoulders from which would spring men and women. Pyrrha means red earth, and her offspring came from stones. Thus we have, though in a crude manner, the evolutionary theory which we hold today regarding the body of man.

Prometheus

Beginning with Prometheus we shall see what hidden truths are revealed in this well known figure, which has been the subject of poetry and prose alike. Belonging to the great Titans, an older race than man, he bestowed upon man the gift of fire which he stole from the sun. Fire we know is a most powerful weapon either for good or evil. In the New Testament, Acts, 2, we find the Holy Spirit and fire used synonymously. In this instance it represents the regenerate man. However, before man attains to this high level, this same fire is used for the gratification of selfish ends. The Holy Spirit is creative being, the third

aspect of God, activity, without which chaos would never have become the cosmos.

It was this aspect of God which Prometheus gave unconditionally to man. By it man has fallen from his high estate, but by it he will regain the Eden of his birth, which means land of delight, and rise to the estate of the gods. Prometheus is rightly called the power of regeneration, as it is by his gift that man can attain to the state of regeneration.

The story further relates that Jupiter was displeased with Prometheus and caused him to be bound to a rock, where he was continually tortured by a vulture which in the daytime consumed his liver. This is a fitting picture or symbol of man and his ignorant use of the creative fire. He is literally chained to his lower self, becoming merely the tool of the desire body, which is rooted in the liver. In extreme cases an interlocking of the lower vehicles takes place, more potent than any iron bands. There is, however, a way out of this dire condition, when the Ego like Prometheus becomes liberated by the Herculean power of moral strength.

Cupid and Psyche.

The ravishing beauty which captivated the hearts of the gods applied to soul as well as form. In the present time these two kinds of beauty do not always accompany each other, and one is often constrained to ask the question, Why is it? The germinal idea of form has its inception in the World of Abstract Thought, and its archetype is built in the Region of Concrete Thought. Hence to generate a beautiful form the Ego must necessarily have stored in past lives the forces with which to produce harmony and beauty of soul and form.

Beauty carries with it temptations, particularly when one has taken the first step upon the path of attainment and cultivated "a mind which is a mansion for all lovely forms, and a memory, a dwelling place for all sweet sounds and harmonies." The opposing forces will then become active, testing the moral

strength to the utmost. The path narrows as we progress, making a fall more serious and the results of strength more joyous.

We see many a beautiful one being led away by flattery, and how true it is that,

"Flattering tongues pervert,
Reproving ones mostly correct."

Having culled in this life the material from which beauty is generated we may in the ages that are to come look for ideal beauty in face, form, and soul, the priceless gems which time has in store for us when "Time's best jewel, from Time's chest, shall no longer lie hid."

Where sensuality is latent, face and form, which are the outer manifestation of the inner life, cannot be perfect. All that is unlovely must at some time become apparent on the physical plane. When Paul told us to think on those things which are pure, just, true, and of good report, he gave an admonition the following of which is very likely to produce effects on all planes of being.

Venus is aptly called the goddess of love and beauty. Beauty is largely the result of love, as the flower is the offspring of the seed. Of the beauty of Psyche, Venus had reason to be justly envious as her shrines were forsaken and tribute due her was continually being paid to Psyche. So Venus bade her son Cupid shoot an arrow of low desire into the bosom of this sweet maid. In the garden of love there were two fountains, the waters of one being sweet and the other bitter. Herein is a truism, as love ever brings with its increase of joy an increase of sorrow also. Before departing on his mission Cupid filled two amber vases and his quiver from these fountains, and set out for the chamber of Psyche. She was fast asleep, and while he stood gazing at her beauty some drops of the bitter water fell on her lips. To correct his mistake he poured the sweet water over her flaxen locks, then touched her side with his arrow. She awoke, and in his consternation he

pricked his own side. The deed was done. Immortal love had pierced the heart of this mortal girl, and thenceforth a divine discontent took possession of her and left her as one in the world but not of it.

The oracle of Apollo had predicted an immortal husband for this beautiful soul, so accordingly Psyche was led to a mountain, on the top of which she was destined to meet her lover. When all others had departed, the gentle zephyrs bore her to a palace surrounded by a magnificent garden. Here she lived amid enchanting surroundings with her invisible attendants and her husband, the latter of whom she had never seen, as he came after dark and left before daylight.

The test which came to Eve came also to Psyche. She desired to see her husband, hence to know him, which in esoteric parlance means to "fall." So she found herself a wanderer in the wilderness. But her one desire was to regain the priceless treasure she had lost. As a punishment Venus (love) imposed upon her many hard tasks, some of them bringing her into close touch with the animal and plant kingdoms. In time all were successfully completed but the last, and this drew her to Pluto's realms, the abode of the dead. All went well until she was returning, when she was overcome with curiosity and peeped into the box which she was carrying to Venus. It contained not beauty as she had expected, but sleep. She sank down to earth and would have slept for a long, long time had not Cupid, the while watching over her and knowing so well her pure motives, awakened her. One can but faintly realize the joy of that reunion, enriched by experience, mellowed by time, and deepened by the memory of the sorrow of separation. The nuptial vows were proclaimed amid the heavenly assembly, and after drinking the cup of ambrosia Psyche was made immortal. It is said that the offspring of this union were twins, youth and joy.

In this myth the travail of the soul is clearly defined. The Greek word

"psyche" means the soul. Cupid was the god of love. The work of the spirit in the flesh is the production of the soul, which when born is as a bride adorned for her husband, the Christ within. Herein is depicted the marriage of the higher and lower selves, the glorious consummation of life here below.

Perseus

Another well known subject of mythology is that of Perseus, the slayer of Medusa, a monster of so terrible mien as to turn into stone all who looked upon her. She was the embodiment of evil as God is the embodiment of good, of whom we are told we cannot behold His face and live. Perseus was sent by Minerva, the goddess of wisdom, to cut off this Gorgon's head. He was the recipient of three gifts, the shield of Minerva, a helmet from Pluto, and wings for his heels from Mercury. Thus equipped Perseus set forth. On his way he visited the Graeae, three half sisters of the Gorgon, from whom he stole their one eye and tooth, treasured possessions shared by these sisters. The slaying of the monster was accomplished with little effort on Perseus' part. He found her sleeping, and viewing her only through her reflection in his shield, with his first stroke he cut off her head.

The golden thread of truth is easily seen when reading this feat of Perseus. The overcoming, or in its higher sense the transmuting, of the embodiment of evil, the lower self, is not a hard task when one is prepared like Perseus. This preparation takes years, if not lives, of experience and forethought. The aegis or shield is representative of the love that drives out fear, for had Perseus not had the shield in which to view the monster, he no doubt would have feared the fate of all others who had looked upon that terrifying form. In the winged shoes of Mercury we have a symbol not of the feet that are swift in running to mischief, but the feet which are ready and willing to serve only the higher self and the community at large. Thus the feet are shod with the preparation of the

gospel. Bacon's interpretation of the helmet is that it signifies the rendering of one invisible, necessary in time of war. In its more spiritual aspect it might represent the golden aureole which surrounds the heads of saints and sages in all ages, not only in pictures but in reality. It is indeed a helmet of salvation, denoting one who saves himself, thereby rendering himself capable of saving others. Thus with the love which spurs men on to deeds of heroism, with feet ever ready to do the bidding of the spirit, and with the helmet of salvation the aspirant becomes in very truth a soldier of Christ, a help and not a hindrance in the great work of evolution.

Jason and Theseus

It fell to the lot of Jason and Theseus to rid the country of two monsters of terror. This required moral and physical strength. In transmuting the "dweller on the threshold" one is rendering a noble service to all mankind, thereby lessening the power of evil, at the same time augmenting the forces of good. It is this service which may have been in the minds of the ancients when they described the heroic feat of Jason, who slew the dragon which guarded the Golden Fleece, and of Theseus who slew the Minotaur, a monster with a bull's body and a human head, the devourer of seven youths and maidens every year, a tribute the Athenians were forced to pay Minos, King of Crete.

The "Twelve Labors of Hercules," are other instances of moral courage over brute force, or the victory of the higher self over the animalistic lower self.

The siege of Troy marks the grand finale of this Age of Myths. According to Dr. Smith's "History of Greece," it has been supposed by some modern writers that the Homeric tale of the Trojan war was based upon historic facts. However one cannot accept this as conclusive. Nevertheless there is an inner side to this legend, and between the lines can be traced the struggle and final liberation of the spirit from the

thralldom of the flesh. The story is briefly this:

Helen, beloved wife of Menelaus, King of Sparta, was carried off by Paris, son of Priam, King of Ilium or Troy. There she was held a prisoner until released at the fall of Troy. Helen was the offspring of Jupiter, "a daughter of the gods, divinely tall, and most divinely fair." Hence she is an apt symbol of the spirit, God in man. This divine spark is imprisoned in the flesh until released by the victorious forces of good over evil. Space will not permit mention of many of the brave warriors on either side. Troy could boast of noble characters as well as Greece. The Greeks took two years in preparing for the siege, which lasted nine years, and their ships numbered twelve hundred.

The two years preparation symbolizes the dispensations of Jehovah and Christ, the two exalted Beings who are preparing us for the final liberation of the spirit. Twelve hundred, the number of the ships, vibrating to three, signifies the spirit, which is threefold, embarking on a campaign against the lower self. After the struggle we have the perfect man, vibrating to the number nine.

Mythology has been a source of inspiration to many of our poets, and in order to extract its precious gems of thought, oftentimes "o'erlaid with black, staid Wisdom's hue," a knowledge of its legends is very necessary.

In prophetic strain Edward Clodd has voiced the following: "We speak of myths as embryonic ethics and theology, since they contain potentially all the philosophies and theologies 'that man did ever find.'"

"Thus, the study of the myth is nothing less than the study of the mental and spiritual history of mankind. It is a branch of that larger, vaster science of evolution which so occupies our thoughts today and with which the philosopher and the theologian must reckon.

"It confirms a momentous canon of modern science, that the laws of evolution in the spiritual world are as de-

terminable as they are in the physical. To this we, for the enrichment of our life and helpful service of our kind, do well to give heed. Wherever we now turn eye or ear the unity of things is manifest, and their unbroken harmony heard. With the theory of evolution in our hands as the master-key, the immense array of facts that seemed to lie unrelated and discrete, are seen to be interrelated and

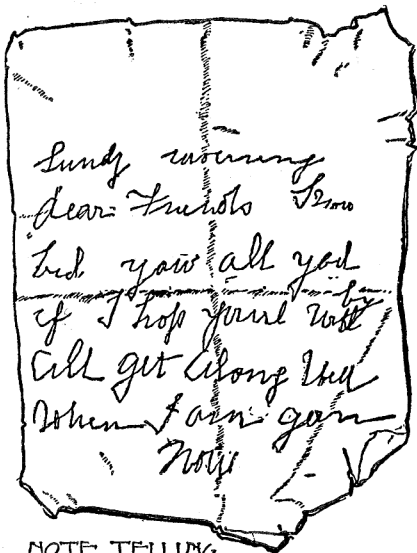
in necessary dependence—'a mighty sum of things forever speaking.' That undisturbed relation of cause and effect which science has revealed and confirmed extends backward as well as reaches forward; its continuity involves the inclusion of man as a part of nature, and the study of his development as one in which both the biologist and the mythologist engage towards a common end."

Graphology

BY MARY HANNAH BOOTH

GRAPHOLOGY may be likened to one of the many friendly lights upon our pilgrimage or pathway here, as it reveals the qualities of the mind and heart from the vibrations of the handwriting. Its reflective force

may be likened to the beacon light that shines over darksome seas and guides the mariner toward his appointed place or haven. Few while here find a harmonious environment. Some become misfits in the world's industrial or social sphere.



NOTE TELLING
OF SUICIDE

The early philosophers, Goethe, Lavater, and others, discovered that the vibrations of the handwriting registered the intellectual and emotional qualities of the writer. Skeptics say, "Impossible," but unless they have become interested students, "they know not." We must seek and seek earnestly before we find. We must apply well founded principles to our own or our correspondent's handwriting. It will not foretell the future destination or arrival, but it will reveal what sort of qualities the individual is equipped with, and like a thermometer, indicate the temperamental atmosphere.

A right understanding or diagnosis may discover "acres of diamonds" within the ordinary type of human being—

*I grieve not with the mourning wind
As if a loss befell
Before me, even as behind
God is, and all is well*
John G. Whittier

dormant qualities lying, like the buried talent, unproductive while the owner is in far-off lands seeking for what is really within him.

There are as many types of handwriting as there are traits of character. Ambition registers in the handwriting by ascending lines, firm tracing and angular form. Depression invariably causes the lines to descend as in illustration number one. Pride and arrogance assume large forms and capital letters. The quality of pride is determined by other signs. Pride of family, distinction, and lofty ideals are recognized by the unpretentious form as contrasted with the superficial flourish of the egotist.

Originality invariably finds an eccentric expression in peculiar forms as far removed from the copy book style as the north is from the south. Practical genius may be recognized by the upright or vertical writing, and the inspirational by the emotional sloping and irregular hand. Generosity gives an expansive movement, in contrast with the compressed hand of the economist or miser.

"I know your writing, Romney. I recognize the open-hearted A, the liberal sweep of the G," wrote Mrs. Browning in "Aurora Leigh." Mrs. Browning and Nathaniel Hawthorne were ardent graphologists. Read Hawthorne's chapter on autographs in "Tales and Sketches."

Apart from its useful portrayal of inherent qualities, graphology is an enlightening study for every individual who can interpret its principles.

Compare the handwriting of the Quaker poet Whittier on the preceding page, expressing calmness, poise, and serenity in the even tracing and graceful rounded curves, with the faltering, uneven and descending lines of the suicide, the one whose light went out.

To live in the presence of great truths and eternal laws—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—*Honore Balzac.*

An Experiment with Mercury

Into an ordinary saucer is poured sufficient *pure* mercury to cover the bottom about one-fourth inch deep. A small piece of paper is next placed in the center, on the surface of the mercury. Then a permanent or electro-magnet is placed so that its poles touch the under side of the saucer. Finally two electrodes, or copper wire conductors, are connected to the positive and negative poles respectively of a source of direct current, and the free ends immersed in the bright and mobile liquid so that the current flowing between them passes across both magnet poles. The light piece of paper will be observed to spin, showing that the interaction of the field and current has set the mercury into rapid motion. A small lead ball the size of the head of a pin is dropped into the saucer, and the paper halts instantly; the activity ceases, the brightness disappears, and the electric forces are no longer manifest. Thus does the addition of a small amount of evil imagination interrupt the swift-winged messenger of the gods and dull the brightness of his shining.

—*Frederick P. Church.*

If I knew you and you knew me,
And both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I am sure that we would differ less,
And clasp our hands in friendliness.
Our thoughts would pleasantly agree,
If I knew you, and you knew me.

—*Selected.*

As time goes on and the Christ by His beneficent ministrations attracts more and more of the interplanetary ether to the earth, thus making its vital body more luminous, we shall be walking in a sea of light; and when we learn to forsake our ways of selfishness and egotism through the constant contact with these beneficent Christ vibrations, we shall become luminous.—*Max Heindel,*

The Ghostly Eucharist

BY ARTHUR STYRON

ALL summer his flock had been growing more and more apprehensive about the condition of Father Darley. "He is getting old," the people said, shaking their heads. And in truth he was very feeble. The thought of his being alone in the vicarage during the bleak winter that settles down so early in the north country gave his parishioners grave concern.

This was when they approached me in regard to living with him. I gladly consented, for I had grown up in the village as a son of the old priest, and I loved him so dearly that no sacrifice would have been too great to make for him. Father Darley had no relations of his own. There were rumors of a younger brother when Father Darley had first come to Edford Downs—a wild, handsome lad. It was said that he had come to a bad end, and for many years the old priest had not mentioned his brother.

The church and vicarage which were connected by a short cloister, were small and squat and shabby. They had belonged to an Anglican priory founded in the eleventh century, and consequently were of the perpendicular Gothic period. The buildings stood on a small hill, surrounded by bare and struggling glens in which a few ruined stone huts were scattered. Stone walls ranged along the hillsides, and here and there a field of oats had achieved a few inches in height. But generally the fields were covered with bracken and stones and tough, grasslike moss. Sometimes a lonely sheep would bleat as it crawled over the slope; sometimes a bird would lament. A strange, hard land, under leaden, grey skies. . . .

I took up my residence at the vicarage early in the fall. Father Darley received me with kindness—indeed, with a showing of gratitude that was pathetic.

I entered into the life within his simple dwelling with all the earnestness I felt, and we were immediately happy together.

I made it a part of my duties to serve him at the altar when he celebrated Mass. After the service I would straighten up the sacristy and prepare our coffee and toast before leaving for my work. On returning in the evening I would prepare our simple evening meal, after which we would sit before the fire and talk while the north wind whistled through the glens and rattled the shutters. Father Darley was an interesting talker. His was an intensely artistic and imaginative mind. While other boys had found activity in games and athletics, he had found his in study.

One evening our conversation drifted to spiritualism.

"Do you believe in the existence of spirits, Father?"

"Yes, of course. Any Christian must," he returned.

"But you do not believe that communication with them is possible?"

"Anything is possible," he said evasively. I saw that he did not like the subject so I dropped it.

Another time I sought to question him about his relatives. What if he should die? I thought. Whom would I notify?

"I have no living relative," he told me sadly. "There was—one. . . . You remind me of him. . . . He was young, like you—almost a boy."

He drifted into a reverie. I wanted to ask if he meant his young brother who had died soon after they came to Edford Downs, but I dared not run the risk of hurting him. I remembered some sort of rumor that the boy had killed some one—a paramour—and had been hanged. We sat in silence for awhile; then the old priest rose and bidding me

good-night, feebly mounted the steps to his bedroom.

About this time he began to grow feebler. Frequently he omitted the daily Eucharist—a fact that I might have explained by his increasing weakness were it not for a curious coincidence. On the mornings when I called him and he told me he could not celebrate, I would always find the sacristy unlocked and the vestments thrown about in wild disarray—as if he had already celebrated. And to add to the mystery, the vestments on every such occasion would be black—those used in Masses for the dead!

The first time this occurred I spoke to Father Darley about it. To my amazement he denied any knowledge of the service. And when I insisted, demanding to know why he would celebrate at such an early hour and without me on hand to serve him, such a look of appealing misery and distress came into his face that I never again mentioned the matter to him. Yet I was decidedly mystified. Besides myself no one but Father Darley had access to the church. Indeed, who besides himself would wish to say a Eucharist? But I *must* believe him; he was the soul of honor and truth. Something horrible was happening in the church. I determined to investigate. However, I could not sleep there; it was too cold. Besides I could not leave Father Darley alone at night, for he was daily growing more and more feeble.

Things went on this way for several weeks. Then one night I was awakened by a subdued creaking. My room adjoined Father Darley's, and I usually left the door open in case he should call. Hastily rising from bed I crept to the door and peered into the old priest's room. It was not yet daybreak, but I could have sworn that in the dim light I saw him in the act of lying down!

The next morning, as I fearfully expected, I found the sacristy unlocked and the black vestments thrown about. At last my suspicions were confirmed: Father Darley was stealing into his own

church before daybreak to say requiems! This was strange enough, but not so strange as his denial of it—he who had always been the soul of truth. Was he losing his mind? Should I not communicate my knowledge to the authorities and have him cared for? And break his heart! What could I do?

But I did not have to act, for it was not long before the situation settled itself. I remember the night vividly. It was wild and stormy, an occasional severe gust spattering the rain against the windows. Father Darley and I sat, as we usually did, before the fire until bedtime. This night it was I who went to bed first. I was tired and nervous. Perhaps it was that which kept me awake, for I found myself counting the hours after twelve, long after the wind had died down.

It must have been three o'clock when I heard the unmistakable creaking of bed springs, followed by the subdued and ghostly creaking of old floor planks. I rose and made my way to the door between our rooms. This time I was not mistaken. In the dim light I could distinctly see the old priest moving about, donning a black robe which I knew to be his old cossock that he always kept by the bed. This done, he stealthily tiptoed from the room. Hesitating only a moment—for I had no desire to spy upon him, feeling only that his health was at stake—I found and drew on my bath robe and followed.

Down the stairs he went and through the cloister that connected the vicarage with the church. I heard him fit a key in the sacristy door, which he left ajar. Through it I watched him light a candle and proceed to vest—the white linen alb, the stole, and the black chasuble. Opening a case he took out a chalice, and covering it with a black veil disappeared into the church.

I quickly followed him. In the church I was amazed to see two tall candles burning upon the altar. So—Father Darley had a server after all? After-

wards I would give the server a piece of my mind for his carelessness in leaving things lying around! Then a second thought occurred to me: How had the server entered the church? The front door was closed and locked by my own hand. I myself had seen Father Darley unlock the sacristy door. There was no other door. A shiver of awe crept over me.

Then—I saw the server. He was standing at the foot of the altar, looking straight at the cross, which glowed dully in the faint, flickering light. He wore a shabby civilian suit, but somehow at that time it did not strike me as strange that he was not suitably vested for the sanctuary. Father Darley seemed not to notice him as he advanced to the altar. I sank into the nearest pew, and the ghostly Eucharist began.

It was indeed strange and ghostly. The acolyte must have made the responses in a low tone, for I never heard his voice. Father Darley's tones were loud and clear. The offertory and his prayers were for the repose of the soul of "John." The acolyte served swiftly and ably. Once, at the consecration, I caught sight of his face. I shall never forget his expression. It was such a mixture of humility and suffering, and yet of such longing and hope, that I found myself fascinated. His luminous eyes seemed to look straight through me, to gather me into himself. Never again shall I feel such a sense of devotion at worship as I experienced in that moment!

Then—it was all over. I saw the acolyte start to leave the sanctuary, when suddenly there broke upon the stillness of the church a loud cry:

"Wait, John," cried Father Darley, "wait! I am going with you!"

As if in a dream I seemed to see them coming toward me, the luminous-eyed server and the old priest, with a look of misty happiness on their faces, their arms intertwined. And as they passed by me on their way down the aisle, a strange sensation gripped my hair at the roots, pulling it upward; and I knew

that they had passed through the front door, although the door was locked and there was no sound of its opening! Somehow I managed to get to my feet. As I was staggering towards the sacristy door, I was stopped by a ghastly sight—Father Darley, completely vested, huddled at the foot of the altar steps. Only a glance in the pale light of the flickering Eucharistic candles was necessary to show me that he was quite dead. . . .

After the funeral some days later it devolved upon me as Father Darley's closest friend to put his things in order. As I was going through some of his papers and burning them, I came upon a faded photograph. It was the picture of a handsome young man. Somehow the face was vaguely familiar, but I studied it a long time before I realized whose likeness it was. It was that of the strange acolyte at the ghostly Eucharist! On the back of the photograph was written in Father Darley's well known hand: "John. My beloved brother. Died 1895."

The Inner Urge

It may be said with reference to the aurora borealis and its effects upon us that these rays are radiated through every part of the earth, which is the body of Christ, from the center to the periphery; but in the inhabited parts of the world they are absorbed by humanity as the rays of the plant Group Spirits are absorbed by the flowers. These rays constitute the "inner urge" which is slowly but surely impelling mankind to adopt an attitude of altruism. They are the impregnating rays which fructify the soul, so that eventually the immaculate conception will take place and the Christ will be born within each of us. When we have all thus become perfectly impregnated, the Christ light will begin to radiate from us. Then we shall walk in the Light as He is in the Light, and we shall all have fellowship one with another.—*Max Heindel*.

Heaven and How

BY JACK BONN

A FORCED landing in a large cotton field, darkness, and a threatening cloud were my dilemma. A dim, flickering light suddenly came to my attention simultaneously with a deafening crash of thunder. As I approached the light, I heard a gruff male voice denounce Satan. The challenge burst forth from the little plantation shack with such verbal pyrotechnics as one would associate with the evangelist's tent. Among other things I heard:

"Ah ain't no perspirant fo' yo brimstone! Yo'al betta not show up here fo' ah's pussonly 'quainted wid God."

The elements with their noisy display of static and distilled water had now subdued the voice from within. The tall pines and sycamores snatched at me as they were driven by the infuriated winds, and I thought several times that I too had caught a glimpse of Satan. My loud-speaking friend, subdued by the competition from the storm or perhaps his congregation, was in silent meditation. I ventured a heavy knock at the door. Instantly all was commotion. It was like a stampede in the Chicago stock yards. Furniture was upset and everything that could possibly contribute to the confusion occurred. In my bewilderment and perplexity I stepped back into the rain, which soon revived me. To satisfy my curiosity I decided to make a dash for the rear entrance of the cabin. I had just got up good speed when I came in contact with something soft and warm which blurted out the most mournful exclamation that ever issued from the larynx of man or beast. The impact had knocked us both down. The lightning convinced me that the prostrate form was that of an aged negro who had taken my knock at the door for Satan's answer to his challenge. Much reasoning was necessary to convince the

old slave that I was still in the flesh.

The little shack was filled with books on orthodox religious beliefs. A certificate telling the world that Jetson Black was an ordained minister of the Gospel dangled haughtily from the wall.

"I see you are a very religious man, Reverend," I said.

"Yes suh," he replied, picking up an old Bible with about half the leaves missing. "Ah was up'n heaben jus' last month."

I felt of the walls to assure myself that they were not padded. Old Jet threw the Bible on the table, and the leaves slipped out as would a deck of cards. A look of triumph radiated from his face. It was quite evident that he was revelling in the thought that he had put over a "sticker."

"How did you find conditions up there this time, Jet?" I asked sympathetically, "and what was the purpose of your trip?"

"Well, suh, it am a long story," he replied evasively, "and not being a minister of the Gospel yo'all wouldn't understand the spiritual pos'bil'ties. Ah simply died by mistake. Ah was attacked by indigeshun; de angels done come and I went."

This seemed quite plausible to one of my development; at least it was a clever subterfuge and I was willing to let it go unchallenged.

"We 'rived in sub-heaben jus' in time to answer roll call fo' Ebony Waller an' mahsef. Eb always was late fo' mah services in de ol' church."

Here was a negro so directly affiliated with heaven that he was answering roll call for his friends. I encouraged him with a strong black cigar to forestall a lapse of memory and asked, "How did you get into heaven without going through purgatory?"

"All Protestants detour roun' purgatory. 'Ats how we-all beat de Cath'lies to heaben. All of us 'recruit' angels was held outside de main heaben to register and get tried fo' our sins on de jedgment day. We is class'fied 'cording to our sins, and each group has dere own pen. De pen has solid silber walls wid water melon vines growin' over dem. De fust pen is fo' murderers, jay-walkers, and saxophone players. Ah was in de second pen wid ol' Eb Waller. Me n'him climbed up de vines to look into de main heaben, an' lo'n behold, dere it was wid a solid gold wall all roun' it. God was settin' right in de middle wid Booker T. Washington, an' de angels was settin' all roun' de throne. God is a big, big man. His head was way up in de clouds, an' when de angels wanted to talk to him dey had to fly up to his ears and shout. De angels had white smocks; some had harps, but de rest just set in very comfo'ble seats and smelt dere lilies. I done see ol' Moss Inck way up in de front row a carvin' his 'nitals in his halo—same as he did to mah new table ovah dah', see?" Jet pointed to his library table, which had "M. I." roughly carved on its top.

"An' I knew if Moss could get in," he continued, "dere would be some chance fo' me. Time goes so fast in heaben dat century plants bloom all de while. Jus' to give you an idee, to de left of God's throne was de fust billionth sidereal anniversary pageant of de buildin' of heaben. An' de furniture looked as good as new. At de pageant Noah had his Ark all painted red, and had Evinrude motors so he could perform fo' de angels 'cause dere's no wind in heaben. Jonah had his whale in de same water, showin' how he done it back in Bible times. De whale coughed him so high up in de air dat two angels had to go up and bring him back. Adam and Eve had a side show concession fo' snake charmers. Abel was givin' lectures on self-defense, and Sol'mon was workin' on cross-word puzzels. Dere was free lunch wagons

ebrywhere. When God done see us on de wall, de vines all broke and we fell back in de pen. Dere wuz free movies in de pen showin' condishuns in hell. Me and Eb went in. We done see lots of de ol' slavery time niggers doin' dere hitch in hell, but dey warn't gettin' into de real heat. Satan had three big horns on his head and was shiftin' de levers dat made it hotter."

Every man to his own devil, I thought, as mine only had two horns.

"While me and Eb wuz in de movies," Jet continued with his usual lethargy, "dey put a slide on askin' dat Rev. Jetson Black appear befo' de jedgment bench. Ah wuz very nerv'uss when ah went in. Dey placed me 'tween two angels right b'fo' de jedges."

"What did they ask you?" I encouraged him.

"Dey didn't *ask* dis nigger nothin'—dey done *tol'* me. Dey mentioned one sin dat Ah couldn't 'member committin', an' Ah sed, 'Look heah, Jedge, Ah ain't phil'nth'opic 'nuf to suffer fo' anybody's sins but mah own.' Dis made de jedge sore, and he sed, 'Fo' dat selfish remark de verdick shall be ten years in Alabama or five years in hell.' So heah Ah is, tryin' to git back on good behavior."

The Soul Body

Service builds the soul body, the glorious "wedding garment" without which no man can enter into the kingdom of the heavens, occultly termed the "New Galilee"; and it does not matter whether we are aware of what is going on so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, its light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision will be opened and the way to the Temple shown.—*Max Heindel*.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

1. And Jesus entered and passed through Jericho.

2. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3. And he sought to see Jesus, who he was; and could not for the press, because he was little of stature.

4. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.

6. And he made haste, and came down; and received him joyfully.

7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods, I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of Man is come to seek and to save that which was lost.

—*St. Luke, 19th Chapter.*

INTERPRETATION

If we try to interpret this story literally, we find it has very little meaning. We even wonder that an episode of such slight significance was included within the Gospel narrative of St. Luke. But when we bring to light its spiritual meaning, we find quite another story and one of the most important of all the lessons given to us in the entire Gospel of St.

Luke. From the esoteric standpoint this is not simply the story of a man who climbed a tree in order to see Christ Jesus pass by, and whose guest Christ chose to be for a time. Some no doubt may read into this story a reward of faith in and enthusiasm for the great Master, and that because Zacchaeus possessed these attributes the Master chose him from out the great throng which surrounded Him and said that He would be his guest. But there is a much deeper meaning for us to be found here.

Zacchaeus is taken from the Hebrew word *Zakkay* meaning "the pure." The tree with its rising sap, its leaves, its blossoms and fruitage at the top, has always been a symbol in all esoteric schools of the ascending spinal spirit fire. Buddha received his enlightenment under the banyan tree; Gurnemanz taught the Grail Knights under a tree; Elijah received his illumination under the juniper tree; and Christ Jesus suffered His great agony for all humanity under the olive tree. All of these stories and many others have the same occult significance, for they symbolize the *only way* to obtain illumination, to attain liberation, which is the chief goal of all esoteric students.

When we all have learned to live the life of purity and loving, selfless service, then we shall become as pure as Zacchaeus. When we have taken the cross and followed Christ up the steep ascent of Golgotha, which means the skull, then from that high place we shall see Christ Jesus just as Zacchaeus did, and hear His tones of love as He says, "Today I must abide at thy house."

Verse eight gives briefly the life lived by Zacchaeus, which is the life of every true disciple of the Master.

Verse ten means that one of the important parts of the mission of Christ

Jesus was to bring again to man's understanding the esoteric or hidden meaning of religion.

This story is universal in its appeal. Christ Jesus trod the way of the cross for each one of us. His blessed words have been ringing down the ages more than nineteen hundred years: "I am the way, the truth, and the life, and no man cometh to the Father save through me." And yet man has not understood what He meant. Through all these years we have studied the Bible, a book filled with stories bearing this message, and yet man has been blind to the real meaning hidden therein namely, *no one can save us but ourselves*. Christ Jesus came as the great example, the great way-shower for us. We must learn that He is indeed the way, the truth, and the life

as He said, and at the same time that the way, the truth, and the life are all within ourselves, for we are all Christs in the making.

We must become wholly pure and wholly loving before we can hear Him say, "This day is salvation come to this house (meaning the purified body)," for it is only as we demonstrate purity and love that we may become, "a son of Abraham." The story of Abraham is not only the story of the founding of the Jewish race, but it is the story of the spiritual regeneration of all mankind as well. Christ Jesus has rent the veil so that whosoever will may come. The Bible when interpreted spiritually holds the key to regeneration. It remains for us as neophytes to live the life and to know the truth that shall make us free.

Mid-Noon

BY AGNES JAMES

(Concluded)

WE HAVE advanced in knowledge of psychology since Tennyson so poetically queried:

"Ah, what shall I be at fifty,
Should nature keep me alive,
If I find the world so bitter
When I am but twenty-five?"

We know with a fair degree of certainty that to find the world bitter at twenty-five and not to do something about oneself is a pretty humiliating state of affairs, but it is not so serious as to find it sweet at twenty-five and bitter at fifty and letting it go at that. It may be that science will discover some elixir of life which can be retailed at so much a bottle or a shot or a ray, but even that will have its limitations and the seeker will be driven back to the self.

Scores of persons have no ideas of their own about anything, and yet they complain that their lives are drab and

without future. Only very recently a woman said to me, "I don't know what I believe, only sometimes I find an opinion in a book that expresses what I think inside, and it heartens me up wonderfully, especially if it is something I'd have been scared to say." The failure to give outward expression to the inner convictions is the cause of much discord on every plane, and to my mind it ought not to exist in middle life. Enlightened preparation ought to make it possible to emerge from any form of pressure or tyranny whatever which one has outgrown and to set about attaining the stature becoming ripe years. If the teachings and impressions of younger days still satisfy, well and good, the life is simplified by adherence to them, but if their use is habit or failure to square things afresh, there is neither merit nor profit in fidelity. Original thinking does not necessarily alter anything which has been received in the past, but it must either confirm or reject it and from it

make deductions of its own to live by.

It might be logically assumed that as the years increase, the personal inclinations would become stronger and the will firmer, and that the adult members of a social order would exhibit more originality than the younger, and they ought to. But they do not, and just in proportion as each one falls below his latent possibilities is there undeveloped material which could be organized and utilized with tremendous effect. The genuine convictions of responsible persons put into action are an appreciable influence, as is shown by the Rotarians and other selected bodies; but the pressing need is for an awakening of the average human mind to its ability to change things for itself simply by ceasing to rely on another's mind. The habit of making personal decisions and abiding by them reacts very promptly on the appearance as everyone knows, disordered wits and a dishevelled person being uncomfortably associated since time began. It does not follow that extreme care of the flesh betokens mental superiority, but a mind that is hitting on all six cylinders is never allied to a sloppy exterior.

CHAPTER XI.

REJUVENATION AND THE LOVE LIFE

It is impossible to establish any focus whatever without the pattern in the mind being reflected through the entire personality, and this is true of the undesirable aims as well as of the good. The reason there are so many negative people is that so very frequently there is no focus, no pattern to be worked out, just a haphazard jumble of ideas which engage the attention one after another. Those people who are at the mercy of definite wish goals which pull in opposite directions are to be most pitied, because if the adjustment is difficult there is suffering; but they are on the whole interesting because as a rule one of the elements in the conflict concerns the love life, and where there is love there is depth and understanding, also where

there is a split-wish there is unselfishness to some degree.

No sacrifice made with the honest conviction that it is required fails to register in strength of character, soundness of reputation, and external refinement,—please note the latter—and no one knows better than a nurse how these qualities pay big dividends when trials come along which have to be borne. The disciplined higher self is an entity which comes into its own when the need arises, and it is superior to every other faculty inasmuch as it has no limitations.

I am not a parent myself nor ever expect to be one, but my second-hand knowledge is very comprehensive and choice. Despite the lurid citations of family life going to the dogs because parents neglect the upbringing of their children, I contend that just as many conscientious mothers and fathers fail to get the best out of their mature years because of an overweening sense of their obligation to their children, and that the loss to themselves and the community is greater than the results justify. When a proud parent says to me, "I have no aims of my own, I live in my children," I am satisfied that the wish to have aims of his own flourishes under this apparent self-surrender. But when a contrasting type admits wistfully that a tender blade of ambition to attain some cherished purpose had to be nipped off short in order to keep up the pace of the juniors, I frankly and unhesitatingly disapprove.

Parentage presupposes that a certain amount of desire has already been released, thus obviating to some extent the risk of suppression to which the unmated are liable. But I consider the role played by reproduction is only a fractional portion of the complete entity, and while it may consume the entire energy of a certain type, it is too elementary to deserve a high rating as a means of self-expression. This does not affect the status of love and its relation to middle age, and by love we might as well begin by con-

sidering it in its popular sense—sex attraction and sex function.

To a great many people the entire growing-old problem hinges on this phase, and the prospect of the decline in their ability to inspire the affection of the opposite sex and to maintain it clouds the entire horizon. I have necessarily been up against the results of these gloomy reflections a good deal, and I have been forced to draw conclusions, which while they are not brilliant nor yet profound have the merit of being practical. I do not underestimate sex, as it is a primary instinct and must be catered to on some plane, but the effect on the general economy is unquestionably due more to the sentiment involved than to sexual indulgence. I think I can best emphasize my meaning by illustrating it.

Years ago I had a fancy for working my way around national capitals, and my occupation in London, Paris, and Washington brought me in contact with the best of the natives. Naturally, methods for conserving beauty were routine. Everything was worth a try to some of them it seemed, and I have a vision of one beautiful woman, training for grand opera, who frankly employed sexual attention to revive her vitality when she fell below par. There was no question of any more sentiment than was necessary to consummate the transaction, which came as close to being a strictly commercial one as its nature would permit. If I were to describe the progressive deterioration which I witnessed, I might be accused of propaganda for moral uplift, so I will refrain, but let me say frankly that my ministrations amongst advocates of rejuvenation by sexual indulgence convinced me that it doesn't work.

The opposite picture is that of a woman, fatally stricken, who kept herself alive by an effort of will to bid farewell to the one man of her life. The Fates had held them much apart, but love kept the faith, and neither separation nor the ravages of disease could dim the beauty of her clear eyes nor destroy the subtle

charm which made her beautiful. When finally she saw him approach, her ecstatically contented, "C'est lui—je peux mourir!" epitomized a whole doctrine to me. It may be argued that the foregoing proves nothing except that two very different types of women ran true to form, but that does not correct the error which finds victims in those who strive to keep maturity young. I could cite instances where a belief in the sexual angle of the love life has driven its owner either into abject discouragement or into extremes of conduct entailing profound disturbance. Even the first case mentioned endured all the penalties which attend the hazards of promiscuity, plus the realization that it was unsuccessful. She was like countless others, keen to try anything, but totally unable to evolve one workable theory or to be aware of any impression not translatable to the senses.

I grant it is not easy to get up any enthusiasm for love in the abstract, but once the sense of it is grasped the concrete expression will follow. Love for a "him" or a "her" infuses a wonderfully transforming element into the personality, or rather it releases what is already present, but if one can be a "self-starter" so much the better. If love can be perceived as presenting varied claims through other channels, the opportunities to take advantage of it will be increased and results follow. If, for instance, some self-sacrifice has been made in line with the awakened judgment, one may rest assured that the maternal or protective or other instinct responsible for the action is stimulating the subtle, constructive forces within the body to corresponding refinement of effort. Take this for granted and work on it.

CHAPTER XII.

ASPIRATION AND BALANCE

There is an unfortunate impression that the adoption of any order involving a radical change of thought has the effect of converting a hitherto neutral and harmless member of society into an ag-

gressive freak, and the later in life this change manifests, the worse for all concerned. Unhappily there are grounds for this accusation because an appreciable percentage of new adherents to any persuasion whatever have a tendency to rely on it not only to allay their mental unrest but also to lubricate the entire works, commercial and domestic. They affirm that by "Seeking the Kingdom" the rest is automatic, and they proceed to concentrate on a minute fraction of a great truth, thereby restricting the result to such attenuated dimensions that it cannot sustain its own life, and the effort expires in disappointment. The worst of it is that the principle of it is right, and with each failure a vital spark is obscured which might have become a personal beacon.

As I see it, the great requisite in attempting to apply the vision to everyday life is sense, or if you like, a sense of the things which will *not* be altered appreciably by attention to the superphysical. One's business, one's associates, and one's relatives are not going to be one scrap different until the new fragment in the self has become sufficiently grounded to work the change of personality which refuses to see their failings, and it is a slow process with no magic formula to shorten it. It means conflict against many odds on all planes, and the more clearly this is understood the better it is.

I have always been a bit of a crank concerning the cultivation of the human privilege to be original in its broad sense instead of fostering the inclination to follow the crowd and avoid thinking. And it has drilled itself into my being that the spark of conviction which motivates my efforts to express myself in my own way must represent the Kingdom Within; also since it is planted *where* it is, there is obviously something to be got out of the fact if the combination can be worked.

The older one gets, the greater the prominence of the problematical side of life. To anyone who does not deliberately ignore the challenge, there is increasing

satisfaction in trying one's mind on solving the queries that the years unfold. Nothing develops the character like living up to some solution which has been independently arrived at, and it is surprising what strength lies behind the thoughts that come from within. Indolence is at the bottom of most of the distaste for thinking things out, not just mental indolence either but unwillingness to take on the changes which are instinctively known to wait upon stimulation of the mind. It is one thing to spend ten minutes a day affirming that you are getting better and better, but it is quite another to study the underlying principle and to censor the other suggestions which influence the conduct.

Middle age ought to stand for the high water mark in the capacity to discriminate between the good and the harmful impressions which are admitted and entertained, and yet it is much more frequently characterized by progressive reluctance to do anything of the kind! It is now authoritatively stated and universally accepted that there is a constant tendency of the body and environment to reflect the state of the mind, and therefore there is literally everything to gain by keeping the mental life constructive.

CHAPTER XIII.

RELEASING SUBCONSCIOUS INFLUENCES

I remember one patient of mine who had arrived at about thirty years of age, totally unable to see anything beautiful in life. Her childhood had been sordid, and she was cynical from the ground up, particularly in her views on the orthodox religious teaching. She said if nothing else kept her alive it would be to escape the harp and crown which threatened her because she had neither taste nor skill along those lines. I answered, "Well, if you are so keen on being literal, why don't you pick on a different angle of the Hereafter? St. Paul, who was intensely conservative, promises things of joy and beauty away beyond our capacity to appreciate them." She looked very thoughtful, and finally she said I had given her an idea—that she couldn't ap-

preciate beauty any more than she could play a harp, but it struck her as a worthwhile talent to dig out of herself. She went about it with characteristic thoroughness, and there was no doubt that she had been "ready for the question," to use a parliamentary term.

I was privileged to learn that most of the cynicism for which she was notorious dated from a disillusioning shock years back concerning one who from childhood had stood for goodness and honor. This discovery she had kept to herself by a colossal effort, but from that day the virtue literally went out of everything for her. The first step and the greatest toward her restoration was effected when she realized her bondage to this suppressed pain; the next step concerned the appraisal of the offense and the grudging admission that her standard had been impossible. To disinter this memory was a major operation of the gravest significance because the emotions of shame and jealousy that had been suppressed with it had twisted their ugly tendrils round the very core of her existence. But the release justified the ordeal, and the future holds great promise.

I cite this case not because it is an extraordinary one but because it is not. I am not a psycho-analyst nor any kind of specialist, and perhaps that is why I realize how difficult it is for anyone unaccustomed to taking serious account of subconscious influences to grasp the reality of them. I think that ultimately a department will be developed by some public-spirited capitalist or progressive insurance company whereby the handicaps of warped mental processes may be removed from the best years of life. To coordinate released aspirations with ripe experience would be no mean project, and such a movement is the logical response to the prevailing demand for information as to how the power of the subconscious mind may be utilized.

Nowhere in the whole span of existence is this knowledge so vital as in middle life, reacting as it does on the functions of the endocrines. The entire mech-

anism upon which efficiency depends might be enormously influenced by the prudent checking up of the motivating forces and a reinforcing of broken-down ideals. The aim would be to discover whether the personal conception of life was capable of sustaining the pressure of the environment and occupation, or whether in some crucial situation there would be insufficient funds to meet the demand. Lack of faith in the Infinite, lack of faith in the future, impossible standards of morality, ignorance of natural laws, and a score of other errors might be corrected if ascertained. A systematized service might be built up which would be of incalculable value. The practice of submitting to a thorough physical examination has developed into prudent routine, and the adult who fails to correct the impairments discovered is rare, but it is a close question if the decayed teeth and tonsils which get into action are any more toxic than the literally rotten estimate of life which may be left undisturbed by the surface inspection.

However, the modern trend is soundly in favor of improvement, and open discussions of fear, love, and hate in their personal relationships are featured increasingly in the magazines of the day. But in the nature of things the assistance derived by the reader is of a very general character, and there is unquestionably room for a high-grade, systematized central station equipped to handle the problems of middle age and thus transform the grey horizon into—

"Another Morn
Risen on Mid-Noon."
The End.

Oh, at the eagle's height,
To lie in the sweet of the sun,
While veil after veil takes flight,
And God and the world are one.

Oh, the night on the steep!
All that his eyes saw dim
Grows light in the dusky deep,
And God is alone with him.

—Selected.

To the Shut-in Ones

BY LIZZIE GRAHAM

I LOOK around this lovely morning and what a crowd of you I see who are shut in. You do not express your real selves—the God within. Your eyes are dull, your soul is smothered. I do not mean that your physical body is shut in—confined it may be to bed. That would matter but little in comparison to the fact that the real you is shut in and unable to express itself.

There are so many suffering thus—yes, really suffering. There are millions today who cannot let the light of the God within shine forth or rouse their hearts to love. The spirit is shut in darkness. It is urging you to let it free. This is what causes you to be so unhappy and dissatisfied at times when nothing pleases you.

In order for the spirit to shed its light, the heart must first be awakened. Love is the true awakener—love working in its highest form under the ray of Uranus, the planet of the Aquarian Age. It is quite true that love will break down all the barriers and let the true light stream forth.

How can we demonstrate love that it may thus work wonders and set us free? "God is love." Love is the divine spark that sets every atom in our being aglow. Can you take a tiny flower and looking into its heart say, "I love you"? Do you feel from your heart a force, a warmth, go out towards it? Can you feel that it, like you, is a part of God, a younger sister on the path of evolution whom you long to help? Can you turn aside in your path (it may be with inconvenience to yourself) to help her progress? Can you give her a kind thought? If you can, you love God, for every creation of His is a part of Himself.

Some will say, "I love the mountains. God made them, therefore I love God."

Wait; is it the climbing, the "hiking," the joyous companions, and all the excitement of the trip up the mountain that you love, or is it the feeling that creeps over you when you stand alone among the glorious peaks and let them speak to you; when you breathe out a song of thankfulness for the beauty of the scene around you, rough and rugged though it may be, and fearlessly step forward feeling that you are very near the Creator? If it is the latter, I think you may say you love the mountains and love God. Christ loved the mountains. He went there often alone to commune with the Father of us all.

There are those who say, "I love children when they are happy and clean and well behaved." That is good, but what about the poor little homeless waifs on the streets, hungry, dirty, neglected, stealing, lying, and apparently full of every meanness? Can you love them? Can you feel for them the compassion that Christ did when He wept over Jerusalem, knowing that everyone there was a part of His Father, a younger brother of His? This is the true love which will liberate you, the shut-in one, which will make a way for the light of the God within to shine out, "so that men may see your good works and glorify your Father which is in heaven."

Loving money, houses, or lands will not help. They are not and never can be yours. They belong to your Father in Heaven, and are only lent to you to aid you in doing His will.

Dear shut-in ones, if you want to get out, if you want to be free, begin by loving with real, deep feeling the works of God around you. Thus you will learn to love God, for God is love.

Pleasure is very seldom found where it is sought.

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.

Lindbergh The Aquarian

A newspaper correspondent observes that Lindbergh has come to be surrounded by something spiritual in the minds of the multitudes that have gathered to greet him. "That is a strange thing to say of mass psychology," he adds, "of holiday-making humanity in this practical and material day, but it is nevertheless true."

An Aquarian pioneer is in our midst and all the world gives heed. Lindbergh embodies to a superb degree the spiritual forces that are shaping the New Age. He becomes its living dynamic symbol. In him a new racial ideal becomes incarnate. The New Race is being cradled in America. It is a composite of many races. Lindbergh is such a composite. In form and feature and temperament he accords with a new type as described by scientists, occult and academic alike.—*The Bulletin*, N. Y. Union Center, the R. F.

Above we have a forceful, inspirational picture of the citizen of the Aquarian Age, of which Lindbergh is a symbol. Humanity is certainly winging its way upward, not only physically but spiritually. When we find a young man like Lindbergh who is not prostituting his genius by going on the vaudeville stage, who keeps his high ideals of service to the race in preference to making a lot of money, it really encourages us to think that the Aquarian Age will some time be a reality.

Boxing in California

More than 2000 ministers whose churches are affiliated in the California State Church Federation will be asked to join in the state-wide campaign for the repeal of the present boxing law under which prize fights are permitted.

Officials of the Federation have been discussing the advisability of preparing an initiative petition asking for the repeal of the law. Such a petition would require approximately 100,000 signatures to win a place on the ballot.

The particular feature of the "boxing and wrestling" law which is being attacked is the amendment, put in force 3 years ago, which raised the limit of bouts from four rounds to twelve and permitted special prizes for knockouts.

Officials of the Church Federation emphasize the fact that they are not opposing nor seeking to eliminate boxing as a healthful, amateur sport, but that they are vigorously attacking the professional prizefight element, introduced since the new law made longer bouts and large purses possible.—*Los Angeles Examiner*.

The better element in California is beginning to rebel against the results of the prize fight law, that is, the law which virtually enables boxing exhibitions to be turned into prize fights. This law was the old story of the aggressive Mars element ever seeking sensation at the expense of cultural and spiritual progress. It is perfectly true that we cannot make people good by law, but we can restrain them from contaminating society by degrading forms of amusement. The boxing law should be repealed or modified.

What Is Masonry?

This is a question that has been asked millions of times and answered in thousands of ways. And well it might be, for to each member of the Craft it has a different meaning, the interpretation determined by the seriousness of his desire to progress in Masonic lore. To some who wear the Square and Compasses it is just another order in which they can claim membership, their initiation remains to them a vague memory, the obligations which they took upon themselves have been forgotten.

There are others who have taken their Masonry seriously, have realized the pleasure, the wisdom, the benefit to be derived in the search for light. To these each symbol has a hidden meaning, is a sign post in the way of life, revealed and glorified only to those who search diligently. They follow the directions of Masonry's teachings and are amply rewarded.

Because of the latter of the two classes Masonry has lived and flourished through the centuries; has withstood and thrived in the face of persecution, its tenets being promulgated to every part of the world.

True, also, because the fundamentals of civilization, of humanity's existence—love, charity, hope, tolerance—are enshrined in its teachings.—*Scottish Rite News Bureau.*

The above extract gives us the conception of Masonry from the ordinary standpoint. The occult student, however, knows that real Masonry is the Masonry which teaches the development of the powers of the finer bodies which man possesses, namely, the etheric body, the desire body, and the mental body or mind, which under the guidance of the Ego or spirit become vehicles of wonderful spiritual possibilities. At a certain stage in the development of the esoteric Mason he becomes able to separate his higher vehicles from the physical body and travel in them on the invisible plane, thereby becoming a citizen of two worlds. This is "traveling in foreign countries." Such occult organizations as the Rosierucian Order are the warders of the real Masonry. Exoteric or ordinary Masonry, however, has an important and vital function as a preparatory school for occult Masonry.

Continuous Creation

Announcement of the discovery of evidence that the process of creation now is going on in the heavens and that the earth, instead of being a disintegrating world as has long been believed, is a changing, continuously evolving one, was made by Dr. Robert A. Millikan of the California Institute of Technology at a recent meeting of California Institute Associates. Dr. Millikan's announcement follows the new measurements of cosmic rays made by him, which have not yet been concluded. He declares that his discoveries are the first indication that the creative process is actually going on and that ordinary elements are being formed continually out of electrons.—*Los Angeles Times.*

The scientists are discovering gradually that the earth and all the other heavenly bodies are apparently made out of nothing and that the process is a continuous one. When we say "nothing," we mean nothing tangible, nothing which can be weighed or measured. Dr. Millikan's latest discovery points to the fact,

indicated in the above clipping, that the universe is constantly being recreated out of electrons. Electrons are only a form of electrical energy, and energy is only spirit in motion. This proves that basically there is nothing in the universe except spirit and, as the Bible states, everything that is, came out of spirit. These facts explode the old scientific theory of the "Conservation of Matter."

The Junior Atheist League

"The philosophy of Atheism is to be planted in the mind of youth.

"In response to many requests for increased activity among young people, the Junior Atheist League is established. Godless children shall have an opportunity to emancipate their companions from unreasonable religion.

"The League will remove boys and girls from the evil influence of the clergy. It will encourage them to protest against Bible reading and religious worship in public schools and agitate against religious instruction during school hours. Children shall be told the truth about the Bible and Christianity. The magical, animalistic, and phallic, or sexual, origins of religion will be explained in simple language.

"Stress will be laid on forming branches in high schools, as these will prepare students to serve as organizers of 'damned souls' societies during college years and for effective work thereafter in combating the church."

There are some people in the world actually so deluded as to think that this wonderful universe just happened, and who believe that there are no powers or forces or Beings behind the scenes responsible for bringing it into existence. Such people are to be pitied for their spiritual blindness; they are in reality kicking against the pricks which they cannot see. The occultist knows that the universe is full of superhuman Beings of such power and grandeur that we can form no real conception of them; also that they have charge of and direct the evolution of the human life wave in much the same manner that we work with and direct the development of the animal and plant life waves.

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

Capital Punishment Increases Murder

Question:

Lewis Lawes, warden of Sing Sing prison, New York, is opposed to capital punishment. He has written a pamphlet on the subject giving his reasons why capital punishment should be abolished. In it he says: "What explanation is there of the fact that several counties in New York state had no murderers convicted for a number of years, yet when the first conviction for murder occurred with the subsequent execution of the murderer at Sing Sing, it was immediately followed by a number of murders?" Will you please explain this and also state the position of the occultist on the subject of capital punishment?

Answer:

The occultist knows the real explanation as to why capital punishment increases murder for he is in possession of the facts behind the scenes, and knowing the facts he is able to furnish the solution to the problem. The explanation is as follows:

When a murderer is executed he merely loses his physical body. He is, however, in possession of three other bodies which he takes with him into the invisible world, namely, the etheric body, the desire body, and the mind or mental body. An executed murderer is usually earthbound for many years, living in the

etheric atmosphere of the earth in close contact with human beings, and able to influence them by suggestion for the reason that he still possesses his mind and is able to think and reason exactly as he did while in his dense body. The executed murderer usually goes out of physical existence with his mind filled with thoughts of revenge against society for what society has done to him. When one gets into the Desire World, he does not have the control of his thoughts and emotions that he had here, for here the physical brain deadens the superphysical vibrations and acts as a sort of muffler or insulator so that we are not unduly affected by the influence of the unseen worlds. But when we get into the invisible world and its powerful currents of emotion, it is quite possible for us to be swept off our feet, and if we are animated by the passions of hate and revenge we are almost totally unable to restrain ourselves from gratifying them.

Therefore the executed murderer proceeds systematically to influence persons of weak will and weak mentality to commit crimes of various kinds, by which he hopes to satisfy his desire for revenge, particularly in the case of those who were responsible for his conviction and execution. Thus an invisible criminal of this sort is a most dangerous menace because he is capable of doing far more damage from the invisible planes than he was while living on the earth. Therefore it is perfectly evident that it is rank folly to execute criminals for it defeats the very end which it is supposed to accomplish.

The only logical course to pursue in

view of the esoteric facts is to confine criminals in institutions where they can do comparatively little harm during the course of their lives, and where they can be instructed in some useful line of work. Then by the time they are ready to pass out of physical life in the ordinary manner, in most cases the desire for retaliation will have cooled so they will not be likely to become an invisible menace.

We have here a startling psychological reason for the abolishment of capital punishment, against which no satisfactory argument can be presented. When the esoteric facts become generally known, facts which prove that capital punishment is one of the greatest breeders of crime and murder that we have, then this form of legalized murder will be relegated to the limbo of barbarous things such as the torture chamber, the rack, and the wheel, all of which belong to the unenlightened brutality of past ages.

Those who are in possession of the occult facts in relation to capital punishment should do all that lies in their power to disseminate knowledge on the subject, and so help to create public sentiment which will result in the passage of laws doing away with such punishment.

Trees Tremble at the Approach of Fire

Question:

Why does a tree try to get away from fire? In a forest fire which I once witnessed the trees would bend away from the fire as far as they could go, and there was no wind to sway them. The wind would have had to blow very hard for the trees to sway as far as they did. As the fire crept up to them, they seemed to tremble as well as to sway. Will you please explain this?

Answer:

Trees are possessed of a vital body as well as a material body, and these two constitute a field for an evolving life

wave two stages behind the human. Since trees possess a vital body, they furnish a channel through which impacts of the Group Spirit of the genus to which they belong may reach and influence them. Each variety of vegetation is under the direction and control of a Group Spirit the same as are the animals. This Group Spirit, working through the vital body of the tree, impresses upon the slumbering consciousness of it certain instincts, and through these instincts the tree is able not only to carry on the processes of life and growth but also in a limited degree to produce movement in its trunk and branches when it is subjected to the stimulus of an outside energy like fire. This accounts for the swaying and trembling of the trees which you noticed.

Visualization in the Production of Health

Question:

About a year ago I began to visualize my lungs as healthy, then I commanded each atom to perform its proper function and to restore normality. Later I extended the same process to the stomach, intestines, colon, liver, spleen, and kidneys. For some months past I have been continuing my visualization exercises, but have added others. For instance, I pray and ask God that His spirit may flow into me, and I picture the spirit of God flowing into and permeating every atom. After the exercise I thank the Father and feel so much improved in every way. Now my problem is, am I in any manner violating any constructive law? for if I am I want to stop immediately. Try as I have and analyze the problem as I have, I can see nothing destructive providing my motive is not altogether selfish and providing I do my part to live up to my understanding of the correct laws of well-being.

Answer:

This is a problem which many others have had to meet. There are certain

quite definite principles which govern in such cases. In the first place the Rosicrucians believe that we should not use spiritual means to compel the materialization of any desired result; that is, they believe that we should not demand from the spiritual forces or beings perfect health or perfect anything at any particular time because when we begin to demand, we take the matter out of the hands of the agents of destiny who administer the destiny of human beings in accordance with their past acts, and take the matter into our own hands. We are not wise enough to know whether certain results would be good for us or not, nor do we know whether a certain way of obtaining good results would be the right way.

However, the matter of visualization is different. We are told in the Rosicrucian philosophy that before anything can exist on the physical plane the archetype of it must be created on the mental plane. Therefore visualization, using the creative faculty of imagination to construct an image of a desired condition of health, is a great help in the process provided we do not couple it with demand. If we make a thought form of a state of health, which acts as an archetype, and then leave the materialization of it to the Lords of Destiny, we shall be doing very well, much better than if we sat down and did nothing.

Suggestion, properly conducted, is a very good thing, for instance, suggesting to the various atoms of one's body that they perform certain functions properly; but commanding them is a different matter. Praying to God that His spirit may flow into every atom of the body and permeate it with His life is also a very good practice. It is an extension of the practice of visualization. It involves the creative power of the mind, and will actually bring some of the spiritual power of God to bear upon the various organs of our body and help them to function better.

It sometimes happens that a certain

debt of destiny requires that we pass through a period of illness. That illness in such a case is not destructive; it is a means of burning out the diseased conditions which we have collected in our bodies, and when destiny requires it we know that it is the best and in the end the quickest means of getting rid of these conditions. This is usually the case in what is called "ripe destiny." But when destiny is not as fixed as this, then we can materially improve the situation by such means as visualization, suggestion, and prayer. But we should always qualify all of our prayers, supplications, suggestions, etc., with the statement, "Not my will but Thine be done." Otherwise we may bring about conditions which are not at all to be desired.

Neptune, a Starry Visitor

Question:

If Neptune does not belong to our solar system, to what system does it belong? It seems to me that the fact that Neptune was thrown off from our sun is a stronger proof that it belongs to our solar system than Bode's law to the contrary. What particular class of people are most responsive to the influence of this planet?

Answer:

Neptune was not thrown off by our sun, and it together with its satellites does not properly belong to our solar system. It is the embodiment of a great spirit from the creative Hierarchies which normally influence us from the zodiac. It has entered our field of evolution for the purpose of gaining knowledge relative to the methods used by our solar God in creating, directing, and maintaining a solar system. This great planetary spirit works specifically with those who are preparing for Initiation, and to a lesser degree with those who are studying astrology and putting its high principles into practice in their daily lives.

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.

Practical Applications of Astrology

BY BESSIE BOYLE CAMPBELL

SOME people will agree with me that love is not blind but is an open-eyed state of consciousness in one person beholding the true, good, and beautiful in another. Astrologers can tell you at what time in life you will have the "master passion," platonic love, or mother or father love; and for the graduating class of humanity, when they will attain to the impartial love of all people.

Kathleen Norris recently wrote, "Do not try to find happiness. It is never to be found." According to Allen Brooks, "Love just happens. You have to give it away, and even then it is not good unless you get a receipt for it." The marriage receipt will be necessary as long as this planet is inhabited with people in physical bodies, so Max Heindel has informed us.

The aspects or planetary vibrations in your horoscope will show when love will happen to you and how long it will last. Unless one's love is returned, there can be no happiness in marriage. Thus we are rewarded or punished for our ven-

tures in heart affairs in a past life. According to a French philosopher, "Divine Providence does not deceive us by making us hope vainly for that which we are not destined to have."

When the transits and progressed planets swing around in our favor, love happens along and the clouds of life roll away. "Coming events cast their shadows before," and one becomes "in love with love" when directions between Mars, Venus, Uranus, or the moon come into one's chart. This occurs sometimes a little before the real partner from a past life to whom one owes a debt or from whom one is to receive the payment of one appears. This fact clears up the mystery of choice for the occult student, for marriage is usually the culmination of associations with a person in former lives upon earth.

Being in love is a state similar to that of skating on thin ice. Max Heindel says: "Do we vibrate to the love rays of Venus, instantly Mars comes to tempt and tries to turn love to lust; but it depends upon us whether we

remain steadfast in virtue or yield to vice. Venus (her keynote is love) is an ever burning incense upon the altar of affection, and from her garden of love come the flowers which scent even the most sordid souls with celestial perfume and raise them for the time being to the stature of gods."

We have found by examining a great many horoscopes of married people that they married on the squares between their respective planets. All were madly in love at the time and preferred the partner chosen. It appears in such cases that they have unconsciously chosen the mate for the purpose Goethe assigns to some associations:

"Man is aye too prone to shirk,
In unconditioned rest he fain would live;
Hence this companion purposely I give,
Who stirs, excites, and must as devil
work."

In *The Message of the Stars* it states that the charts of those intending to marry must be examined in their entirety to give a reliable judgment, and that happiness will depend upon the measure of agreement between one's horoscope and that of the proposed mate. Unhappy marriage will continue to be a problem until the astrologer's advice is hearkened unto or all debts of destiny are paid. Whether these will bring conflict with the marriage partner or one's children or the general public is usually shown by the position of Mars and his aspects in your birth chart.

Young people of today are "up and doing with a heart for any fate." The vital thing to them when deeply in love is to get the object of their affections. We are told by some philosophers that if one would wait seven or eleven years, he would not want to marry the same person. But who would want to wait? Little humans buds are waiting usually to come into homes and environments which are such as they need. Usually a child with Saturn in the fourth house needs a slightly restraining influence. "God is

neither absent-minded nor incompetent. This is exactly the place he means me to be in—the place I am capable of filling." Mothers usually know intuitively what is best for their own children.

"Let us hang life on a line, as painters say, and look at it honestly." This is what a competent astrologer can do for you. Upon looking at a person one can easily tell in which sign he or she has Venus located. Mary Pickford has Venus in Aries, the sign of the head, and in the ascendant, giving her a beautiful face. Such a face is the result of beautiful thoughts in a preceding life, and Mary Pickford's kindness is universally known. I would say of her, "Happy the parents of so fair a child, and happier the man to whom favorable stars allot thee for his lovely wife." (Shakespeare). Her good first house shows that she deserved to come to a kind mother.

Col. Lindbergh's horoscope shows no squares or oppositions. No wonder his success has been so unparalleled. His unafflicted Mars, trine to Neptune and sextile to Uranus, is the testimony which spells indomitable courage and accounts for prayers offered in his behalf—the winged thoughts of love that bore up his spirit and helped guide his hand on the wheel across the Atlantic. The high character indicated in his chart shows that he would not desire liquor and that he would be a vegetarian in this life; also why he is justly beloved and unspoiled by adulation.

Miss Doran's chart, on the other hand, indicated her sad fate as the result of her daring attempt to cross the Pacific ocean by airplane. This was due to the progressed aspects and the lunation in the fixed, watery Scorpio operating at the time. Her progressed Mars was in opposition to her radical sun, moon, and Mars. It may be the privilege of this dauntless soul to help other aviators from the invisible planes.

"Not he is greatest who can alter matter but he who can alter my state of mind," says Emerson. Usually the one who inspires us with the strongest affec-

tion is the one who can change our mind from a blue state to happiness. That person's society we most crave. Twins generally are blue, angry, or happy at the same time because the transits simultaneously vibrate the same planets in both charts. The Invisible Helpers can always alter our state of mind if we are willing to ask for their help, by making us more hopeful and optimistic, raising our vibrations into the zone of health. "If you will jest with me, know my aspects and fashion your demeanor to my looks," says Shakespeare. You will probably find that people who have made you think most have the sun or Mars in aspect to your Mercury, moon, Uranus, or Neptune, and have their rising sign in harmony with your own.

"Some time we shall have classes in school where pupils' and teachers' ascendants will agree," Max Heindel told us, showing how necessary physical harmony is to receptivity. Likewise, the rising signs in charts of husband and wife should harmonize. "Rejoice with those who do rejoice and weep with those who weep," says the Bible. A sympathetic friend able to do this would have a horoscope that harmonized with our own.

One's horoscope shows very plainly the temptations which one resists. Upon the strength of the will depends the resistance or the succumbing to temptation. All emotional stress is to teach humanity to feel intensely.

We are all willing to let God direct our energies when the sun transits for three days at a time in good aspect to the various planets in our chart many times each year. Every year at this time I have written an article for this magazine because the transits to my planets then made it easy. "It is within the experience of all that we feel more buoyant when the atmosphere is clear and dry than when it is moist and murky; and what determines these atmospheric conditions but the planets, the circling stars?" says Max Heindel. Three-day transits of planets always bring an event

in the weather according to their nature. The flood in February 1927 was caused by adverse configurations of Mars, the sun, and Neptune, and the people who had similar aspects in their charts lost heavily through it. One can easily pick out a fine, dry day for a picnic by consulting the ephemeris.

The universe is not governed by haphazard law, mental, moral, or physical. There is no such thing as coincidence. I once received a prize for an article I wrote upon a day when Mercury made three trines. You can tell when you are under good directions and are walking in the light by a peaceful, happy mental attitude. I wondered why so many friends lately wished me to read their charts. All of them were born in 1899, and Saturn's transit had caused each of them a year of awful stress and heartache while he was in conjunction with their radical Saturn. Max Heindel had the keenest sense of what was vital of anyone I ever knew. His well aspected Mercury and Neptune largely accounted for it.

In the humanitarian Golden Age fast approaching mankind will be happier than ever before because astrology will show the masses how to choose the life work that will harmonize with their innate ambition and enthusiasm and how to select a marriage partner with whom true harmony and inspiration will always be associated. Then children will come to homes full of love and well provided with material comfort.

1929 Ephemeris

The ephemeris for next year, 1929, is 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.*

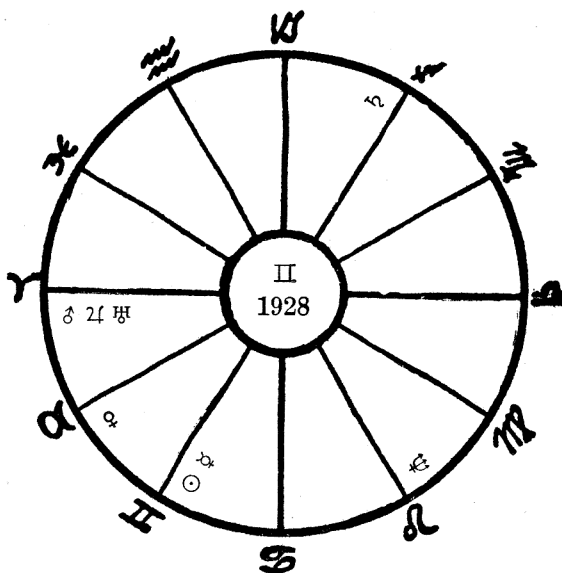
The Children of Gemini, 1928



A Character Delineation of the Children Born between May 21st and June 21st, inclusive, 1928.

Mercury, the planet which has rule over the mind of man, is ruler of the sign of Gemini, and Gemini people as a result are intellectually inclined. Gemini is the head of the triangle of the airy triplicity, and is therefore considered intellectually the strongest of the group. Gemini being a double-bodied sign, the minds of Gemini people are usually flexible, ready to respond to persuasion and the opinions of others. When there are planetary afflictions in the horoscope, these people, being of a negative nature, respond very quickly and may become double-faced, or underhanded. When the planets are in their favor, they can be the most lovable and kindly of companions. They are fond of literature and science, but unless they are properly guided when young they are liable to dissipate their mental strength by taking up this thing today and another thing tomorrow, thereby becoming superficial. When young they should be guided so that their mental abilities are directed into one channel, developing one-pointedness.

The children that are born this year while the sun is passing through the sign of Gemini will be possessed of an abundance of impulse and energy, and it will be very difficult for the parents to hold them down. This energy will be very good, however, if it is directed into constructive channels. The group of children that are born between May 21st and



June 3rd, when the dynamic Mars is in conjunction with the impulsive Uranus in the martial sign of Aries and the sun is sextile to both of these planets, will be possessed of such dynamic energy that unless they receive correct guidance they will be prone to waste their physical and mental strength, and this might react upon the health. Much depends, however, upon the hour of birth, which indicates the strength of will through the sign on the Ascendant, also upon the

(Continued on page 277)

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 applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular 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.*

MALVIN P. A.

Born June 1, 1919. 4:30 A. M.

Lat. 41 N., Long. 76 W.

Cusps of the Houses:

10th house, Aquarius 13; 11th house, Pisces 11; 12th house, Aries 22, Taurus intercepted; Ascendant, Gemini 7-21; 2nd house, Cancer 0; 3rd house, Cancer 21.

Positions of the Planets:

Dragon's Tail 3-43 Gemini; Mars 4-15 Gemini; Sun 9-50 Gemini; Jupiter 16-35 Cancer; Moon 18-54 Cancer; Venus 22-14 Cancer; Neptune 7-2 Leo; Saturn 22-38 Leo; Uranus 1-41 Pisces; Mercury 27-52 Taurus.

This is the horoscope of a boy who will want to revolutionize the world. He will be full of "pep" and energy, running over with ambition. He will see things on such a large scale and his ideals will be so high that it will be difficult to hold him in check, for we have the dynamic Mars in conjunction with the sun, Mercury, and the Ascendant, and square to the impulsive and restless Uranus. Uranus being in the 10th house and Mars being sextile to Neptune in the 3rd and in a critical degree (4 of Gemini) give even greater energy. The Dragon's Tail, however, which is of a

Saturnian nature, is in conjunction with Mars, which will to some extent slow up things.

This boy will need to be taught caution and moderation. This can be instilled in him to a certain degree while young. The best period of life in which to do this, however, is before the seventh year, but it is never too late to begin. If he has his interest stimulated in something which appeals to him, he may be taught to use his surplus energy in a constructive manner.

The moon, which is strong in its own sign of Cancer, is in conjunction with the opulent Jupiter and the musical and artistic Venus in the 2nd house, the house representing money. This combination of planets will give Malvin a talent for music and a love for the beautiful and artistic. If he could express himself through music or the decorative arts in connection with building or the beautifying of homes, he could thus use his energy constructively. From all indications he will never want for the dollar, due to the moon, Venus, and Jupiter in the 2nd house. He will be a good earner, also a liberal spender.

With Saturn in the 4th house, square to Mercury, we would caution the mother not to try to suppress the energies of this boy too much, for Saturn in the 4th house stimulates the use of the word "don't" in the home, and where Mer-

cury is square to Saturn this suppression from the mother might create a tendency to untruthfulness. This tendency should be watched very carefully.

ALMA D. W.

Born February 15, 1927. 11:30 A. M.

Lat. 34 N., Long. 117 W.

Cusps of the Houses:

10th house, Aquarius 18; 11th house, Pisces 18; 12th house, Aries 27, Taurus intercepted; Ascendant, Gemini 7-44; 2nd house, Cancer 1; 3rd house, Cancer 24.

Positions of the Planets:

Moon 16-29 Leo; Neptune 25-36 Leo, retrograde; Saturn 6-53 Sagittarius; Sun 26-08 Aquarius; Jupiter 6-31 Pisces; Mercury 9-54 Pisces; Venus 16-41 Pisces; Uranus 27-33 Pisces; Mars 26-51 Taurus.

Alma is born with the common sign of Gemini on the Ascendant, and with the sun near a conjunction with the Mid-heaven in Aquarius. Mercury, the planet of reason, is the ruler of the Ascendant. Mercury is in conjunction with the opulent and benevolent Jupiter and with Venus, these three planets being elevated in the 10th house. This boy will be able to lift himself through his own merits to a position above the average. His mind will incline toward the idealistic life. Poetry and literature will interest him, and he will be drawn toward a public life. He should be given every opportunity to develop the faculty of speaking or singing, for with Jupiter, Mercury and Venus in conjunction, and Jupiter also in conjunction with the sun, all four planets being in the 10th house, he is likely to have a public career.

With the moon in conjunction with Neptune on the cusp of the 4th house, in opposition to the sun in the Mid-heaven, there is an indication of a restless and discontented spirit within the home and a lack of harmony between the parents, which will not be conducive to bringing out the highest ideals of this boy. Mercury is the ruler of the 1st and 5th houses, governing respectively the

personality and the school, and being so well placed between Venus and Jupiter the indications are that school will bring out the best within him.

The moon in conjunction with Neptune and square to Mars in the sign of its detriment, Taurus, which has rule over the throat, Mars also being square to the sun, will have the effect of stimulating the appetite for good things to eat and drink, which if indulged to excess will give a tendency to coughs and colds. Saturn is in Sagittarius, square to Mercury and Jupiter, all in common signs, which may cause lowered vitality and poor circulation of the arterial blood.

VOCATIONAL

ROBERT WM. T.

Born May 9, 1912. 9:00 P. M.

Lat. 39 N., Long. 121 W.

Cusps of the Houses:

10th house, Libra 2; 11th house, Scorpio 0; 12th house, Scorpio 24; Ascendant, Sagittarius 13-40; 2nd house, Capricorn 18; 3rd house, Aquarius 26, Pisces intercepted.

Positions of the Planets:

Jupiter 13-10 Sagittarius, retrograde; Uranus 3-27 Aquarius, retrograde; Moon 27-56 Aquarius; Dragon's Head 20-12 Aries; Mercury 23-24 Aries; Venus 3-51 Taurus; Sun 19-09 Taurus; Saturn 22-59 Taurus; Mars 19-27 Cancer; Neptune 21-24 Cancer.

From the indications of Sagittarius rising and Jupiter at home in conjunction with the Ascendant, we have here a young man who is jovial and optimistic by nature. But with the sun in conjunction with the melancholy Saturn in the stolid, obstinate, and serious Taurus, Robert is sometimes torn between two natures, and he may very well say with Faust:

"Two souls, alas, are housed within my
breast,
And struggle there for undivided reign;
One to the earth with passionate desire
And closely clinging organs still ad-
heres;

Above the mists the other doth aspire
With sacred ardor unto purer spheres."

With Mars in conjunction with Neptune in Cancer (Cancer having rule over the stomach), sextile to the sun and Saturn in Taurus (Taurus ruling the palate and throat), there will be a tendency to feed the desire nature. The moon, being square to Saturn, will increase this desire, which may later in life be the cause of ill health.

As to a vocation, we would take as a significator, Mercury, the planet of reason, in Aries, conjunct the Dragon's Head, which is of a Jupiterian nature, and sextile to the moon in the mental and airy sign of Aquarius. Mercury is the ruler of the 7th house, the public. These configurations together with the jovial Sagittarius-Jupiter personality would make the young man a most pleasant salesman. They also indicate one who could deal with the public. As a real estate salesman he would be most successful, but with Mercury square to Mars and Neptune he should be very cautious in his investments, especially when dealing with large corporations.

THE CHILDREN OF GEMINI, 1928

(Continued from page 274)

position of the moon. These children, both boys and girls, should be given constructive work, electrical or mechanical, or designing. Give the boys pieces of machinery, building materials, and tools to give them a start in creative work. When rightly directed their Mars-Uranus-Sun energy can become a wonderful power for good.

Mars will be in sextile aspect to the sun during all the month, which will give mechanical ability and make these children very clever with the hands. Saturn will lend his balancing influence by a trine with Mars between May 30th and June 15th. His opposition to the sun may give a tendency to coughs and colds, still the sextile of Mars and the sun will give great resistance and the power to throw off disease.

Third Meeting of the California Astrological Assn.

The third of the series of public meetings of the California Astrological Association will be held at the public library, 620 W. 5th Street, Los Angeles, at 8 P. M., on June 11th. Mrs. Max Heindel, leader of the Rosicrucian Fellowship, will be the principal speaker of the evening, and Dr. Llewellyn George, president of the National Astrological Assn., will preside.

All students of astrology in southern California are cordially invited to attend this meeting. The meetings of this Association held from time to time are designed to create greater cooperation in the astrological field and bring the students of astrology closer together.

Content

Happy the man, of mortals happiest he
Whose quiet mind from vain desires is free;

Whom neither hopes deceive, nor fears torment,

Who lives at peace, within himself content;

In thought and act accountable to none,
But to himself and to his God alone.

—Selected.

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 and application blanks address,

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from May)

- Q. Did the archangel Michael lead the Jews out of Egypt?
- A. He did not. That story originated with their descendants, and is a confused account of their journey eastward through the flood and disaster out of the doomed Atlantis into the "wilderness" (the Desert of Gobi in central Asia), there to wander during the cabalistic forty years until they could enter the Promised Land.
- Q. Why was it called the Promised Land?
- A. Because as land or earth suitable for human occupation it did not exist at the time the "chosen people" were led into the "wilderness." Part of the earth had been submerged by floods and other parts changed by volcanic eruptions, hence it was necessary that a period of time elapse before the new earth was in a fit condition to become the possession of the Aryan race.
- Q. What were the Original Semites forbidden to do?
- A. They were set apart and forbidden to marry into other tribes or peoples. They were a stiff-necked and hard people, being yet led almost exclusively by desire and cunning, and therefore they disobeyed the command.
- Q. What does their Bible record?
- A. That the sons of God married the daughters of man—the lower grades of their Atlantean compatriots. They thus frustrated the designs of Jehovah and were cast off, the fruit of such crossbreeding being useless as seed for the coming race.
- Q. Who were the crossbreeds?
- A. They were the progenitors of the present Jews, who now speak of "lost tribes." They know that some of the original number left them and went another way, but they do not know that those were the few who remained true.
- Q. What is stated regarding the "lost tribes?"
- A. The story of the ten tribes being lost is a fable. Most of them perished, but the faithful ones survived, and from that faithful remnant have descended the present Aryan races.
- Q. What is cheerfully agreed to by occult science?
- A. It agrees to the contention of the opponents of the Bible that the latter is a mere mutilation of the original writings. Parts of it are even conceded to be entire fabrications, and no attempt is made to prove its authenticity as a whole in the form we now have it. This chapter is simply an attempt to exhume a few kernels of occult truth from the bewildering mass of misleading and incorrect interpretations under which they have been buried by the various translators and revisers.

(To be continued)

The Rosicrucian Seal

The Rosicrucian Emblem seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. These seals are sent in packages of 50 at 15 cents a package.

*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 Fairies' Festival

BY FLORENCE BARR

ONE warm summer evening Rosalie was sitting in the rose arbor waiting for Grandpa and Dick. Soft Summer Wind tossed her golden curls about, and then gently breathed on the roses, scattering their pink petals on the velvety lawn. Oh, what a lovely night! just the night for a great adventure, thought Rosalie.

After a while Grandpa and Dick came and they all sat quite still for ever so long, enjoying the sweet-smelling flowers and nature's orchestra in the grass.

There was a faint rustle in the leaves, and there stood Elf-kin. "Good-evening, kind friends," he said. "Do you know what night this is?" When they confessed they did not, Elf-kin was a wee bit disappointed. To him it was the most wonderful night in the whole year. But he said: "Well, of course, it is not strange that you humans don't know, though you seem quite intelligent. It is *Midsummer Night*." He said this in a whisper as though it were something very mysterious. "If you would like to come to the Festival of the Fairies you may, but you must be very, very quiet and not let the elves and fairies see you,

for they are shy and frightened by people."

Dusk had passed and darkness was setting in as they followed Elf-kin through the garden, across the field, to the woods near-by. At first it was hard to see, and it really seemed as though the glowworms and the fireflies were trying to light the way. Then all at once up in the heavens, softly veiled by the leaves of the trees, they saw the moon like a huge disc of silver shedding its soft radiance everywhere. One by one appeared the little lamps in the sky, stars of the summer night. Through the woods they went until they came to a clearing which made just the loveliest fairy dell.

Elf-kin hid his friends carefully in the shadow of a big tree where they could see the fairies yet not be seen themselves. Then he scampered away to find his little helper, Do-kin. Presently Secret Thoughts and Kind Heart joined them, and quite soon a merry group had gathered. Summer Wind blew gently and the little fairy bells tinkled, calling all the nature spirits from far and near to the Festival of the Fairies.

At the other side of the dell on a little knoll, soft and pretty and green, sat the Fairy Queen, beautiful and dazzling. When the Little People were all gathered round her in a fairy ring radiant and

bright, she said. "My people, creatures of the elements, faithful winds, cloud spirits, and messengers from Moonland and Starland, I greet you. Happiness reigns supreme on this Midsummer Night. You are all happy because you have given happiness to others. All who joy would win must share it—happiness was born twins."

Then she raised her hands, and all the Little People sang: "Great Spirit of the Earth, we thank thee for thy great love, which has opened the way to the Land of Love." There was the most delightful music as the Little People sang together and lovely colors floated out on the night air.

One by one the Little People told of their many duties in helping to build this world we live in, helping the grain and fruit to grow, and painting the flowers. They also thanked the Angels who watched over them so lovingly.

This pleased the Fairy Queen greatly, and presently she said: "Make merry, Little People, for this is *your* night—the gladdest night of all the summer." Then the Little People deftly prepared a feast of the daintiest fairy food imaginable. They baked fairy cake and bread, and they had fairy butter and cheese and honey and cooling fairy drinks of honey dew and crystal drops. What a happy time they all had! Then in ecstasies of joy they danced and hopped and floated up into the air and back again into the fairy ring, so very happy to have served in helping to make such a beautiful world.

At the witching hour of midnight a hush fell over the merry party. The Little People scattered in all directions. All at once three bright glistening sprites floated toward the tree which hid Grandpa and Rosalie and Dick, who were so surprised that they could not move. Rosalie felt a soft kiss on her pretty red lips, and Secret Thoughts said sweetly, "Little Rose, take me to live with you and I will help you to speak only loving and kind words." Kind Heart whispered softly to Dick, "May I find shelter always in your heart that you may be

brave and courageous." Grandpa was really startled when the brightest sprite of all said to him, "Take me home with you. Faithfulness is my name, and I have lived many, many years with you. Keep me with you forever, please."

Elf-kin came hurrying along with the shining servants of the night, the fire-flies, to light his friends safely home and thus fulfill his mission of brotherly kindness on Midsummer Night. And the moon smiled and the stars twinkled brightly as they watched over the sleeping earth world.

The Elf-Man

I met a little Elf-man once,
Down where the lilies blow.
I asked him why he was so small
And why he didn't grow.

He slightly frowned, and with his eye
He looked me through and through.
"I'm quite as big for me," said he,
"As you are big for you."

—John Kendrick Bangs.

Our Children's School

We have just added an outside classroom to the school building to take care of the increased attendance. The school is 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.

Water and Soap

By DR. FRANZISKA LASH

THE HUMAN body is 85 per cent water; even the hard and solid parts, our bones, are 75 per cent plain water. This common fluid is therefore our best friend. If an insufficient amount of liquid is used the body is forced to take water from the bowel, and if much salt is taken, water is drawn from the blood to the bowel. All chemical action in the body needs water directly or indirectly. The blood contains three-tenths of one per cent of sugar, yet when the blood in the portal vein coming from the digestive organs enters the liver it is very rich in sugar, which would be a menace if not removed. Sugar, however, is the source of energy. So the liver takes away one molecule of water from the surplus sugar and turns it into a harmless substance, "glycogen," which is stored in the liver and muscles and when needed is reconverted into "energy-giving sugar" by adding one molecule of water again.

Water saves the body from becoming poisoned. It dilutes the solid waste products of the kidneys and so helps to eliminate them. It keeps the lower bowel contents soft and assists nature in throw-

ing off the unused or unnecessary parts of the food. The lungs eliminate poisonous gaseous matter. If there is too much humidity in the air we suffer discomfort in breathing. The last but not the least avenue of elimination is the skin. The top layer of the skin is dead tissue, a more or less horny substance which sloughs off in fine scalelike particles. Certain glands of the skin give oil and by lubrication prevent the skin from cracking. That is why grease preserves leather. Too much *hot water* removes the necessary oil and the skin becomes rough, chapped. Yet the skin must be kept clean, the pores must not be clogged with dirt. In the case of the common earthworm the skin has to take the part of the lungs (a worm has no lungs). Very fine blood vessels, capillaries, lie just below the delicate skin of a person and there exchange oxygen for carbon-dioxide.

There is a visible and an invisible perspiration going on all the time. It is less during cold weather when the blood remains more in the deeper parts of the body and the kidneys eliminate more water in which poisons are dissolved.

The same constituents in smaller quantities are thrown off by the skin. We really should inspect our body not with the eyes alone but with our nose. The latter senses dirt which the eyes do not register at all. One frequently gets an unpleasant evidence of this if one mingles with people. The sense of smell in some is more or less atrophied—a punishment for those who have keen noses.

Living in cities with furnaces we inhale soot, and it also forms a layer upon the exposed parts of the skin, clogging effectually that organ of elimination. This dirt and soot is removed by soap.

How does soap work? is an interesting question. All that most people know about it is that it renders a useful cleansing service. In ancient days soap was unknown. There were two substitutes for it. The Romans used some kinds of earth and clay. Nothing is new under the sun, and our beauty shops have rediscovered the fact that clay packs beautify the skin by cleansing it. The other soap substitute of antiquity consisted of various oils and greases. The cheapest and perhaps most efficient cleanser is pure soap free from strong alkalies and animal matter. Science has discovered that soap digs deep under the dirt, softens it, and actually pries it loose. Its principal cleansing effect, however, is due to its power of emulsifying oily substances on the skin in which dirt is lodged. This breaks these substances up and enables both them and the dirt which they contain to be washed away. The dirt on hands and face consists mostly of specks of carbon which stick to the well oiled surface of the skin. Soap is a quick worker. Once pried loose and their sticky attachment to the skin broken up the foreign particles are ready to depart.

In washing warm water is best. The heat of the water opens the pores of the skin and helps the soap to do its work. The warmth also dilates millions of small blood vessels. It is well to dash cold water on the cleansed skin, which closes

the pores and stimulates circulation, driving the blood back to the deeper parts of the body, carrying with it the waste products of cell activity. Efficient skin circulation spells health, and health is beauty. So let us pray, "Give us every day plenty of soap and water."

The New Posters

We are starting an innovation this month, namely, the printing of large posters, 12 by 17 inches, advertising the leading articles in the current number of the "Rays." These posters are designed to be hung in the rooms of local Centers and also in the stores of dealers who are handling our magazine, thereby stimulating interest in the "Rays," which will increase its circulation. If more can be used than the number sent they will gladly be furnished upon request. These posters may also be utilized to get new dealers for the "Rays." Take them to news stands and book store proprietors, and show them that through their aid they very likely will be able to sell a number of our magazines; thus they may be induced to put the magazine on sale.

In those cases where the members of the local Centers feel able to do it we would suggest that a newspaper advertisement be run each month giving the names of the leading articles in the "Rays" as indicated on this poster. The titles might be supplemented by a short description which the local secretary could write after obtaining the magazine itself. Newspaper publicity of this sort will not only increase the circulation of the "Rays" but will also act as a means of attracting new people to the lectures and classes of the local Center.

We hope that these suggestions will appeal to many. If utilized they will be found an excellent means of extending the Rosicrucian work. We shall be glad to have the local secretaries notify us as to what success they are having along these lines.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Glass Orange Juice (8 oz.)
20 min. before breakfast.
Baked Apple and Cream
Two Slices Whole Wheat or
Raisin Bread, and Butter
One Coddled Egg
Kaffee Hag or Cereal Coffee

—DINNER—

Vegetable Plate of
Cooked Spinach, String
Beans, Young Beets, Stuf-
fed Green Peppers
Prune Whip

—SUPPER—

Lettuce, Celery and Apple
Salad
Stuffed Dates
Agar Fruit Gelatine

Recipes

Baked Apple

Fill apple with seeded raisins. Add one teaspoon of honey in water for each apple.

Coddled Egg

Drop egg into pot of boiling water. Remove pot from fire, and leave egg in water five minutes.

Spinach

Cook with either raw or canned tomatoes.

Stuffed Peppers

Stuff peppers with cooked brown rice to which has been added to each cup of rice one-half teaspoon peanut butter, also chopped parsley, all mixed together. Place slice of cheese on top of each pepper, and bake in quick oven.

Prune Whip

Three tablespoons prune pulp, one white of egg whipped firm, one-half teaspoon lemon juice. Whip all together. No sugar is to be used.

Lettuce, Celery, and Apple Salad

This may be dressed with the pulp of scraped apple, one tablespoon almond butter, and a few drops of lemon juice; cream all together.

Agar Fruit Gelatine

Two tablespoons of agar gelatine will stiffen one quart of any diluted fruit juice. Follow any good fruit gelatine recipe for additional details.

Stuffed Dates

Stuff dates with chopped raisins and figs.

Food Combinations

The three menus above contain all the

sixteen (16) elements necessary for the body's growth. They are an example of a *balanced diet*. Largely eliminate liquids at meals.

"Cosmo" Slides

Members of the Schenectady Center of the Fellowship have made a set of stereopticon slides of every picture and diagram in the "Rosicrucian Cosmo-Conception." They are prepared to furnish these slides to other Centers or to students at cost. For further information and prices address the Rosicrucian Fellowship Center, P. O. Box 162, Schenectady, New York.

The "Cosmo" in Paper Cover

The new paper-covered edition of the *Rosicrucian Cosmo-Conception* is proving very popular. It is bound in an attractive cover and printed on light paper. This edition has been gotten out to 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.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Oceanside, Calif., March 15, 1928.
Healing Dept.,
Dear Friends:

Time for another letter, and I want to say that I had a treatment in the chapel last night and I feel like a different person today. I was sending healing with all my heart to all who had called for it. It never occurred to me that I was one of them, but directly I got my share and was suffused with a warm glow. I feel so different today, and wonder if I did not get more during the night.

God bless the Invisible and Visible Helpers.

—Mrs. N. L.

Los Angeles, Calif., Feb. 23, 1928.
Healing Dept.,
My dear Friends:

It is with great joy that I pen these few lines for the help I have received can never be told.

My bladder condition just seems too good for words, and my other petty ailments seem to be mending quite rapidly.

The Great Law was kind when it led me into the Rosicrucian Fellowship; not for the healing alone, but for the comfort and understanding it gives.

Sincerely,

—C. I. S.

Chicago, Ill., March 28, 1928.
Healing Dept.,
Dear Friends:

I want to thank all who labor in this service for the wonderful help I have received through this department. I feel I have not only been helped in my health but mentally and spiritually as well.

Please accept my sincere gratitude.

—Mrs. K. P.

Bexhill-on-Sea, England,
Healing Dept.,
Dear Friends:

I was told by my doctor yesterday that the T. B. in my lungs was no longer active except for one very tiny spot. I am so pleased about it. I do feel so grateful to you for your kindness and help. The doctor thinks it is very wonderful my getting over this, because he can see I have had it very badly.

Yours very sincerely,

—M. K.

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

May 1— 9—16—22—28

June 5—12—18—25

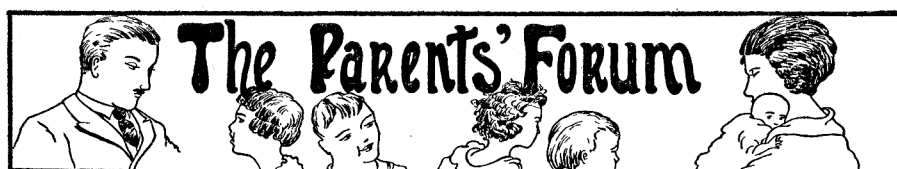
July 2— 9—16—22—30

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.

Rosicrucian Blotters

Last month we sent out to each of the Centers a number of blotters with two illustrations, an ape and a man, and a notation asking, "Which is Your Ancestor?" also calling attention to the fact that free literature on the subject of evolution could be obtained by writing to the Fellowship. We shall be glad to have the members of the local Centers distribute these blotters in hotels and public places where they will be received as thereby we may get some additional publicity for the Rosicrucian work. More blotters will be furnished to any Center or individual if they can be used.

*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 JENSSEN

"Talk Health; the dreary, never changing tale

Of mortal maladies is worn and stale.
You cannot charm or interest or please,
By harping on that minor cord—disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true."

—Ella Wheeler Wilcox.

The Out-of-Doors

Keep the child out in the open, even sleeping on a porch if possible, during the vacation months. Thus help reduce the number of sickly children who will enter our schools next fall. A leading medical authority in this country states that of the 10,000,000 pre-school children in America about one-fourth suffer from malnutrition, almost one-half have postural defects, and nearly 70 per cent have defective teeth. This would mean that approximately three-fourths of our children enter the first grade in school handicapped at the start.

Music and the Child

May was chosen for "Music Education Month" throughout the country, and it was interesting to note the keen discussions on the subject that took place in mothers' groups, women's clubs, and P. T. A. Associations.

These discussions proved that the radio, victrola, and pianola are not sufficient for modern parents. Even though they themselves may never have received musical training, they are putting forth every effort to aid the musical development of their children. In New York City during the musical

season Walter Damrosch gives a series of symphony concerts for children. Thirty years ago Frank Damrosch started these series, and the idea of music specially arranged for small children was put into effect eleven years ago by Walter Damrosch. He supplements the playing of the orchestra with stories about the great composers and their works.

Motion Pictures

"Freckles" (F. B. O.) From the novel by Gene Stratton Porter. In spite of crudities of acting and direction it yet succeeds in inspiring both boys and girls who may be fortunate enough to see it. Gene Stratton Porter's own granddaughter plays the girl heroine.

"Let 'Er Go, Gallagher," (Pathe). This picture is clean and an unusual treat for "kiddies" as the child interest predominates.

Children's Bathing Beach on the Lawn

Puddle Duch is the name of a portable wading pool (5 by 7 feet), for small children, so arranged that it can have a depth of water of from two to ten inches. It is filled by the garden hose, and the waste water can afterward furnish a drink for the thirsty flowers or lawn. A child wearing one of the new sun-bath suits can play for hours on the lawn, in and out of the pool, provided it is placed in a shady spot.

Sex Education

In the April number of "Physical Culture" Bernarr MacFadden in his article, "The Truth Will Save Your Boy," has given some of the most helpful advice to parents of growing boys on the all-important sex problem that has been given out for some time. Although it is written to the boy himself, yet it is more important, as the author says, for the parents to read and study it so that they can learn to become the boy's friend and counsellor in his difficulties.

Echoes From Mt. Ecclesia

Chats with the Editor

MANY members have expressed their interest in reading about things that pertain to the life of the workers at Headquarters. Numbers have stated that their first thought when the magazine reaches them is to turn to the "Echoes." One woman says that she is always hungry for news from Headquarters. But sometimes it is difficult to find news that would make interesting reading, for there are periods of the year when life here runs along in a systematic manner with few breaks.

All who have attended the Summer School in the past and have seen the congested condition of the class rooms will be interested, I know, to hear that we are making every effort to obtain the means to build a very much needed school building, which will be a combination of class rooms, library, reading rooms, and music rooms. This building will be so constructed that the inside doors may be swung back, throwing all class rooms into one general assembly room. Our little Pro-Ecclesia is entirely too small to accommodate the large crowds at Easter, Christmas, and for any exceptional event. On Easter morning about one-third of the people who came could not be accommodated, and recently when Manly Hall, the pastor of the Church of the People, delivered a lecture in the Pro-Ecclesia the room was filled to the doors. Mr. Hall took a very much needed rest at Headquarters recently after he had finished the manuscript for his "Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy." This marvelous book will be off the press we believe within a month.

You will no doubt be interested to know that the growth of the work has

necessitated our adding so many new workers and desks that it has now become a problem as to where we shall place newcomers. My! but our books have been going fast! We want very much to add another department to our work, a department of general advice for parents with problem children, vocational advice, etc., but lack of room at present makes this impossible. We hope as soon as finances permit to build another addition to the Administration Building and then start this department. At present we do a little of the work of such a department at various times, but we hope to make a specialty of it in the near future. The workers at Headquarters often wish that we might be able to build a garage, a men's dormitory, additions to the office, et cetera, for Mt. Ecclesia is very much in the same state as the fast growing boy who at fourteen years of age has to go to school in his ten-year-old trousers. You can imagine that he is most uncomfortable.

We want to thank our good friends who helped us procure our dear little pipe organ for the Ecclesia, which is fully paid for now. Another friend has given a donation for a new reed organ for the Pro-Ecclesia. The little organ which has done such good work there in the past was secondhand, costing us the large sum of twenty-three dollars. It has served our purpose since Christmas 1913.

Local Fellowship Activities

On April 29th Mrs. Max Heindel delivered a lecture at the Center Forum held in the Florence Theatre in Pasadena, on the subject, "Our Dead and How We

May Help Them." She was enthusiastically received by a large audience. The Forum is under the direction of Rabbi Joseph Jasin.

On June 12th at 8 P. M. Mrs. Heindel will give a lecture in the Lectures and Exhibits Room of the public library in Pasadena on East Walnut St. Her subject will be, "The Present Crime Wave—Its Cause and Cure Astrologically Explained." The public is cordially invited to attend.

As a sequel to Mrs. Heindel's lecture in Pasadena a new Center of the Fellowship is being formed there. Mr. E. J. McManus of Pasadena and Mr. John Wierz of Headquarters are directing the work. Mr. Wierz expects to stay there for a month or more organizing classes and giving lectures. During that time he also expects to visit other local Centers in the towns surrounding Los Angeles and give lectures if the opportunity presents itself. Mr. Wierz has proved his ability as a successful teacher and lecturer at Headquarters. His students here regretted to see him go, but their loss is Pasadena's gain. The address of the new Center is 331 East Walnut Street. It is open all day. A class in the Rosicrucian Philosophy will be conducted Wednesday evenings at 8 P. M. and astrology classes on Tuesday and Friday evenings at the same hour. A public lecture will be given on Sunday evenings at 8 o'clock.

Mr. Manly Hall of the Church of the People in Los Angeles gave a deeply philosophical address at Mt. Ecclesia on April 15th on the subject of the Greek Mysteries.

Mr. Alfred Johnson, national lecturer of the Fellowship, gave a series of lectures at the St. Paul Center on May 6th, 8th, and 10th. He has also been lecturing recently at the Chicago Center in its new location, Capitol Building, 159 N. State Street, Room 1622. He expects to continue with lectures and classes in Chicago for some time. Mr. Johnson is displaying a great deal of commendable initiative in pushing the work of the

Fellowship in the Midwest. We need many more like him operating in all parts of the country.

Mr. A. J. Howie who recently spent some time at Headquarters, is now at his home in Chicago. We note from the Fellowship Bulletin published by the Loop Center in Chicago that he is one of the regular lecturers in that Center. Mr. Howie is a very earnest student of the Rosicrucian philosophy, and we believe has many possibilities in the Rosicrucian field.

Miss A. E. Smith of Headquarters gave a lecture on April 29th at the Rosicrucian Study Class in Ocean Beach, Calif., and also one at the San Diego Center. On May 20th she expects to give a stereopticon lecture at the San Diego Center at 7:30 P. M. on the subject, "Anthropoids and Their Place in Evolution." On May 21st at the same place and hour, she will give another lecture on the subject, "The Antiquity of Man," correlated to the Rosicrucian teachings. Miss Smith expects gradually to extend her lecturing activities and to take in a much wider field.

Miss Gladys Rivington of Headquarters spoke at the local Center of the Fellowship at National City, Calif., on April 15th.

The Rosicrucians on the Radio

In accordance with advance information given in our May issue, Mr. Theodore Heline of New York City carried out his schedule of radio Rosicrucian lectures in Wheeling, West Va., which were broadcast from station WWVA, the station being in charge of F. C. Stroebel, one of our members. Mr. Heline radioed twice a day, namely at 12 o'clock noon and 7:30 P. M., beginning Sunday, April 15th, and continuing daily until April 19th. In these lectures he gave out the Rosicrucian Philosophy in popular form. It was undoubtedly an innovation for the radio listeners of that section of the country, but it is an innovation which we hope to make a regular

feature, not only in the East but also in various parts of the West. Any of our members, friends, or students who are connected in any way with broadcasting stations and who might be able to obtain for us the privilege of using them, also those who are capable of delivering radio lectures, will do us a favor if they will communicate with us with a view to developing radio schedules.*

After the radio lectures were finished in Wheeling, Mr. Heline held a Rosicrucian meeting at the Hotel Windsor, then proceeded on a short lecture tour which took in Youngstown, O., and Washington, D. C., returning to the New York Union Center on April 25th. Mr. Heline's energy and initiative in the various lines of Rosicrucian endeavor are phenomenal, and we congratulate him on the good work that he is doing.

The Stork Is Busy Again

We are glad to announce the arrival of a new member of our family of Rosicrucian Fellowship magazines. This youngest child was born in Dusseldorf, Germany, in March. The name of this latest edition to the family is "Strahlen vom Rosenkreuz." We do not know the exact hour of birth so have not set up the infant's chart, but we feel we can prophesy that this youngest brother will grow into a lusty child and will make his voice heard in several countries.

"Strahlen vom Rosenkreuz" is published by the Rosicrucian Fellowship Center, Citadellstrasse 12, Dusseldorf, Germany, and is edited by Adolf Brinkmeyer.

The Rosicrucian Sunday School

The Rosicrucian Sunday School work in the various Centers is progressing. The Sunday School classes are being found of great value in the training of the children. The lessons are sent out from Headquarters in the form of booklets, each containing the lessons necessary for an entire solar month and illus-

trating the particular virtues which should be inculcated in that month. They are furnished to the Centers and also to individuals who wish to conduct classes in their homes. The booklets are 15 cents each, and the manual of instructions for conducting a Sunday School is 10 cents. An entire year's lessons consisting of twelve booklets and the manual of instructions are sent for \$1.70.

We hope that those local Centers which have not yet instituted Sunday School classes will consider the matter as it is an important phase of the Rosicrucian work.

*The Rosicrucian Fellowship,
Oceanside, California.*

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.

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

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