

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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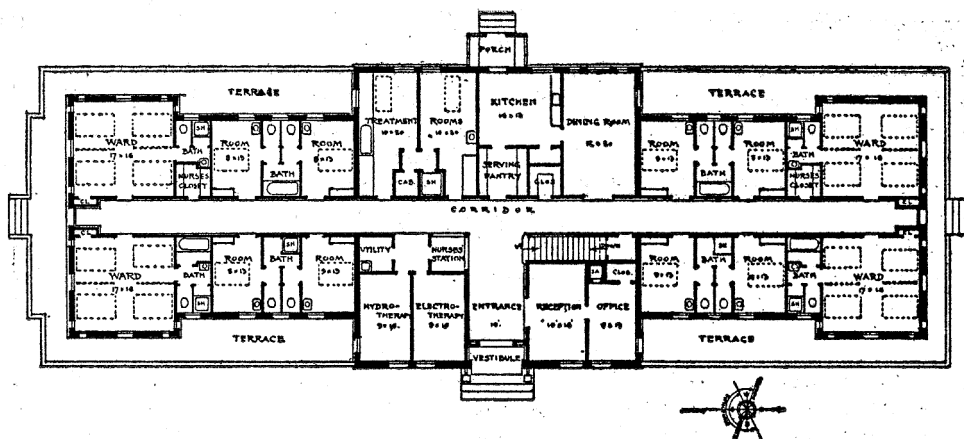
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THE ROSICRUCIAN HEALTH SCHOOL

Since the making of the cornerstone on December 11th added interest has been shown in our project of building a Health School or Sanatorium. We are reprinting at the head of this page a cut of the architect's preliminary plan showing one proposed arrangement.

Health Lectures for Convalescents

The term, "Health School," which Max Heindel suggested as the name of this institution is significant. As the term implies, it is to be not merely an ordinary sanatorium but also a school. We know there is comparatively little use in healing people merely in order that they may return to their old lives of self-indulgence which produced their disease in the first place. When self-indulgence has brought its natural fruitage of disease and pain, it stirs the spirit out of its lethargy, and stimulates it to seek for the reason. Then it is possible for a program of regeneration to be instituted. Here is where occult philosophy comes to the rescue by showing the basic Laws of Consequence and Rebirth and that man must reap what he sows. It is proposed to include in our Health School, lectures for convalescent patients, dealing particularly with the cause of health and disease from the standpoint of the Rosicrucian Philosophy and showing the necessity of conforming to cosmic law in order to become permanently well. These lectures will be delivered by resident members of Mt. Ecclesia who are well versed in the Rosicrucian Philosophy and healing.

Max Heindel's Expectations

It is interesting to note one of Max Heindel's statements in regard to this Sanatorium and to see what some of his expectations were in regard to it. In his letter to students of August 1st, 1913, he says: "On August 6th at 2 P. M. we are going to lay the foundation for the nucleus of our Sanitarium, so that we may commence forthwith to care for the sick and *give our students practical experience*. Please join us in prayer for the success of the work." It is particularly to be noted that he expected the Sanatorium not only to accomplish its object of healing, but also to serve as a training school for our students where they could obtain practical experience in healing work.

Progress to Date

So far we have received \$16,192 for the Sanatorium and pledges for future payment to the amount of \$3,911, making a total of \$20,103. We are getting within sight of our goal, and it is our hope that we shall reach by Easter the amount required to start the actual work of making the plans and construct-

ing the building. Easter would be a most auspicious time for beginning this humanitarian work, because the resurrection of the Cosmic Christ at Easter would be symbolical of the lesser resurrection of human beings which it is confidently expected this institution will bring about. This Health School will not be just an ordinary sanatorium or hospital such as one may find anywhere throughout the country. It will have a special function and significance intimately connected with our philosophical and spiritual work, because we believe it will be definitely helping us to qualify for receiving the Spiritual Panacea which the Elder Brother promised Max Heindel years ago and which has been delayed by the fact that so far we have not qualified.

Conservative Management

We propose to go into this undertaking conservatively, not providing a lot of equipment and facilities in excess of what there may be a demand for. Equipment can always be added as the demand makes it necessary. This policy together with the fact that the nature-cure methods to be employed are comparatively inexpensive to administer is a guarantee of financial soundness in the operation of the Health School, and will prevent it from jeopardizing the financial security of the Fellowship.

Letters from Our Students

Our students continue to write enthusiastic letters of approval of this enterprise, and we quote below a few extracts to show the prevailing trend of opinion:

"I jumped for joy when I saw the plan of the sanitarium, and I do hope that God in His infinite mercy will speak to the hearts of the people to give abundantly so that it will be in working order in the near future."—M. de E.

"I am so delighted at the thought that you will have a health home at Headquarters. You know how I feel about this. Anyone who has worked all his life, as I have, with the physical wants of humanity knows the crying needs of such a place. There are so many who are ignorant of the laws of health and food. Spiritual development in a defiled body only means failure. I am sure the money will come."—M. A. B.

"I think the health sanitarium will fill a long felt need. Rest assured that as God prospers me you good people shall have it. I consider it a great privilege to be able to give to a holy cause that I know to be the highest on earth at this time."—Mrs. R. C. H.

"I have read with interest your plans for the sanitarium. I am glad you are to undertake this work for you will be able to do so much more for suffering humanity. I can only do a bit, but I would be glad to have one of your pledges so that I may have a share, if only a tiny one, in the undertaking."—Mrs. C. W.

"To the best of my ability I am building for the new sanitarium. Please send me a pledge card. It is such a beautiful project and I have such faith that I shall be permitted to assist that I know somehow I will."—M. S.

"I rejoice that at last we are to have a hospital at Headquarters. I have had it in mind for a long time. I do so want to help in a big way to build it but can only send a small offering at this time—in hopes more will follow. But with this small offering goes a heart full of love and gratitude and a deep desire to be of service. May the new hospital prove as great a blessing as the other departments have shown themselves to be."—F. B. V.

We know that this Health School is making an appeal to our students throughout the world, and it is our hope and prayer that it may soon be realized.

YOURS IN THE INTEREST OF UNIVERSAL HEALTH,
THE ROSICRUCIAN FELLOWSHIP.

HEALING THE BROKENHEARTED

YOU HAVE SUFFERED under the trials and tribulations of life, have you not? When the dark watches of the night have cast deep shadows through the sky, have they not also thrown shadows of fear and loneliness into your soul? But be of good cheer, friend, for there is One who was sent to care for just such souls as yours. There is One Friend whose great Heart understands every beat of yours.

"HE HATH SENT ME TO HEAL THE BROKENHEARTED," Christ said, and St. Luke, the good Physician, told us about it in the 4th chapter, 18th verse, of his gospel.

Perhaps the Bible has lost its appeal to you; perhaps it seems to you to be a mere collection of old wives' tales. But though the Bible seems unreal, your broken heart is real enough, so real that you cannot forget it, is it not?

YOU MAY HAVE FORGOTTEN Christ's promises. But the Rosicrucian Philosophy has been given to the Western World to call back to Christ the independent, tempestuous souls that have wandered away from His comforting Heart.

Read what Max Heindel, the authorized representative of the Western Wisdom School, has to say about the esoteric meaning of the Bible! Scattered throughout his books is a vein of spiritual gold awaiting the heartbroken children of men.

FOR FURTHER INFORMATION ON THE ROSICRUCIAN PHILOSOPHY, ADDRESS,

The Rosicrucian Fellowship,

Oceanside, California.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Why Men and Women Don't Get Along Together

IN THESE days of almost unlimited divorce and serious martial difficulties constantly reported in the current press the question arises as to the cause of it all. Unquestionably men and women are finding it increasingly difficult to get along together, at least in the home. In business circles, however, women have found a satisfactory field where they work with men to good advantage; but in the home and family life the conflict is raging.

The materialist doesn't seem to be able to solve the problem. The fact is, only the occultist has the key to it. What is the key? The occultist says: POLARITY.

POLARITY IS THE KEY The spirit or ego, the essential reincarnating principle in man, is bi-polar, or bi-sexual. The spirit is born one time as a man, and at the next rebirth ordinarily comes back as a woman.

Max Heindel tells us that man possesses a positive physical body and a negative vital body, while woman has the opposite polarity in each case. He also says that woman has a positive mental body, man a negative, from which it is to be inferred that the intermediate vehicle, the desire body, is positive in man and negative in woman. Thus there is an alternating polarity throughout the series of four vehicles as illustrated in the following table:

	Man	Woman
Physical Body	Positive	Negative
Vital Body	Negative	Positive
Desire Body	Positive	Negative
Mental Body	Negative	Positive

Now let us examine some of the effects of this polarity. Woman has an intuitional method of arriving at knowledge which is often much more nearly correct than man's method. Often she does not know how she arrives at her conclusions, but frequently they are found to be correct even when radically at variance with man's apparently more logical deductions. Many a man has found this true to his discomfiture; many a time he has followed his own logic which ended in failure, whereas if he had followed his wife's intuitional advice he would have succeeded. Woman, getting her knowledge without effort and frequently getting a superior brand, smiles pityingly at man's laborious method of arriving at an inferior result by reasoning. This does not mean, however, that every pronouncement from woman is the product of intuition. Some of her assertions may be mere fancy or dictated by the desire body and emotions, in which case they are not reliable. But genuine intuition which comes from the spirit is reliable, because spirit is the source of all wisdom.

Man, on the other hand, usually adopts the method of logic, that is deduction and induction, reasoning from known facts to obtain his conclusions. If his premises are correct and his reasoning faculty normally developed, his deductions are likely to be correct. However, he frequently leaves out of consideration some important premise or fact which would modify his conclusion. A man observes a woman's methods of reasoning, sees that she often ignores some of the obvious external facts, and not knowing that these may have been

Current Topics

superseded by intuitional knowledge, he regards her conclusions as absurd. Then the trouble begins. The man accuses the woman of being illogical and arriving at impossible results because she has left out what to him is an essential part of the argument, and she accuses him of being dense and stupid and unable to perceive a perfectly natural conclusion. The argument waxes hot and heavy, and when they get through neither has convinced the other; also as a rule each has a poorer opinion of the other than when they started.

But polarity explains all this and points to the solution. As stated above, woman has the positive mental body or mind, and man the negative. At first glance this might seem improbable, as man appears to be mentally more positive than woman. But Max Heindel tells us that reason is the negative function of the mental body, and that the creative imagination, which is correlated to intuition, is the positive function. Imagination is creative in the mental world. It creates

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CREATIVE
IMAGINA-
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archetypes of new conditions, new objects, and new regimes, whereas reason merely takes existing facts and ideas and works them over by the processes of deduction and induction and arrives at new information thereby. Imagination is correlated to the Life Spirit and intuition is likewise. It is from the Life Spirit that woman draws her intuitional knowledge direct through the medium of the heart, whence it is flashed to the mind, where it appears in the form of knowledge that has not been arrived at by reasoning. Man takes the ideas which are flashed into his mind by the Human Spirit, works them over with his mind, and arrives at valuable new information and conclusions. But it must not be thought that woman depends entirely upon intuition and man entirely upon reason. Each specializes in the faculty corresponding to the polarity of his or her

mental body, but at the same time is developing and using the other faculty to a lesser extent.

From the above we see that the male mind is not adapted for the purposes of intuition to the same extent as that of a woman. A man either does not bring anything through by intuition from the spirit, or else a lesser amount and a product mixed with his own reasoning processes and thereby often more or less

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vitiated. On the other hand, at the present stage of evolution the female mind is not adapted for reasoning to the same degree as a man's. Woman's reasoning processes are ordinarily more or less incomplete, being supplemented by intuition, and therefore the product of her reasoning is, from the broad viewpoint, inferior to that of man. In confirmation of this we note that with few exceptions no great jurists, scientists, mathematicians, or inventors are to be found among women. But woman's greatness is not lessened by that fact, her contributions to the race coming in a different but no less important department. Moreover, the ego or spirit is equally capable in both men and women, and is merely restricted by the polarity of the mental body it possesses in any particular life.

Thus it can be seen where the basic difficulty lies in the relationships of men and women. They see things differently in many cases because their mental processes are different. Neither one is right all the time. But most people do not know these facts about polarity. They assume that a man's mind and a woman's mind are just the same in character and can grapple with the same problems with equal facility. As a matter of fact, a man's mind is just as different from that of a woman's as his body is different from hers. A man's physical body is adapted to maturing the

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life germ, whereas the woman's is adapted to bringing forth the child. Equally radical differences exist in their mental bodies.

Of course, all this applies only at our present stage of evolution. While the man and woman are specializing, each in one department, they are doing a lesser amount of work at the same time in the other department, and as this process goes on life after life in bodies of alternating sex, eventually the ego will have learned all the lessons in both departments; that is, it will have become perfect both in reasoning and intuition.

In the meantime what is the solution of this apparently intricate problem? If the basic fact of polarity is grasped, the way is quite easy. The man and the woman must recognize that each is a specialist, superior in one field but hav-

ing much to learn in the

SOLUTION other. The next thing is
OF THE for each to learn by ob-
PROBLEM serving the other. The
 man can observe the wom-
an's method of arriving at knowledge intuitively. He can check up on her results, and thus gain respect for her methods. He can also allow his heart to speak more often instead of his head, which will develop his intuition and enable him to obtain more and more knowledge direct from the spirit. The woman can improve her reasoning processes by observing the methods of logic which the man employs, and become able to reason from premises to conclusions without allowing the interference of irrelevant material that comes either from the desire body or the heart.

When the man by means of reason arrives at a conclusion which his heart tells him is wrong, although by logic it may appear to be correct, he can stop and wait for the heart to speak more definitely, delaying action for the time being and waiting for further evidence. By so doing he will be improving his in-

tuitional faculty. The woman can endeavor to distinguish between conclusions which are reached by reason and those reached by intuition. When she arrives at a conclusion for which on examination she can find no supporting material facts, she may know that it was obtained through intuition or came from the desire body. Then she can go to work to check it up by deduction from known external facts and see how the two conclusions agree or disagree. By this process she will improve her reasoning faculty. Also there is the opportunity for both to practice Christian charity and tolerance, which can be done when they realize that neither is a paragon of perfection.

The creative imagination of woman applies more particularly in matters having to do with human actions and reactions, living conditions, and movements looking to reforms and improvements from a humanitarian standpoint. Man with his faculty of logic specializes more in material things, aspects, and methods. Processes involving mathematical conceptions and applications come more particularly within his province because of the pure reasoning involved.

Under the old regime woman was largely dependent upon man, hence kept discreetly silent. But now that she is becoming economically independent she is speaking her mind and saying the things which she believes to be true. This is the reason why the friction between men and women has now reached an acute stage, and it will probably become more acute before it is settled. Nevertheless it is all progress. It cannot be side-stepped. Man and woman must each develop the department in which he or she is now deficient. And above all this is a wonderful opportunity for the development of that charity without which, Paul tells us, we are "nothing."

THE
ACUTE
STAGE

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 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.

The Kiss of God

BY G. A. STUDDERT-KENNEDY, M. C.

It was not death to me,
Nor aught the least like falling into sleep.
It was nothing to joy upon
Nor yet to weep.
It was an infinitely perfect peace
Wherein the world entranced
Stood quite still,
Outside of time and space,
And like a changeless, ever changing face
Looked kindly on me
As I lay
And waited on His will.

It was not night
Nor day,
But bright with rainbow colors
Of an everlasting dawn
Down from the golden glory light
That shone in His great eyes.
The mysteries of earth
Lay open like a book,

And I could read
But slowly, as a small child reads
With an often upward look
That pleads
For help—still doubtful of the truth
Until he sees it mirrored
In the answering eyes of Love.

So I looked up to God
And while I held my breath,
I saw Him slowly nod,
And knew, as I had never known aught
else,
With certainty sublime and passionate,
Shot through and through
With sheer unutterable bliss,
I knew
There was no death, but this,
God's kiss,
And then the waking to an everlasting
Love. —From "The Age."

Building Better Bodies

BY MAX HEINDEL

(From the "Rays" of June, 1917.)

WHEN WE are afflicted in this life and have a surgical operation performed and a diseased organ removed, the question arises, Does that heal us permanently, or do we return in a future body with a similar ailment?

Christ said, "As a man thinketh in his

heart so is he," and this covers the matter thoroughly when taken in its widest significance. When we enter the invisible realms after death and during the post-mortem state undergo the purgatorial and First-heaven experiences, our vehicles are gradually dissolved and we enter the Second Heaven, where we commence to create the environment of our

new existence. When that task has been completed, we enter the Third Heaven, where only a very, very few have consciousness as yet. Hence, forgetfulness of all that has gone before wipes the slate clean, and we take with us only the quintessence of our past experiences as faculties when we re-enter the Second Heaven on our way toward rebirth, and mold the archetype of our coming physical body with the help of the Recording Angels and their agents.

To make the point clear, let us remember that during childhood's days we go through the most dreadful contortions in learning to write, the letters we form are grotesque in the extreme; but by and by, in the course of time, with persistent effort we acquire the faculty of writing a legible hand. Then as the years pass by, *we forget our difficulties in learning to write, but the faculty remains with us.* Similarly the embodied spirit forgets all that has gone before, but the faculty of doing certain things remains with it. Therefore if it has formed a body with a weakness in a certain place in one life, and has suffered the pain incident to that weakness or disease even to the removal of an organ, we may be very sure that though the event will be forgotten in a coming existence, the spirit will remember the fact when it is molding the archetype and coming to rebirth. It will then endeavor to build a better organ so that it may save itself the pain which it endured in a previous life, and thus instead of perpetuating the diseased organ it is very safe to say that an organ that was diseased in one life will be sound in the next. Gradually mankind is thus learning by past mistakes to build a better and a more sound body.

To take another illustration: we may consider how an architect would act who had built a house and by living in it found certain discomforts. If he sold this house and built himself another, he would remember the discomforts he had in his previous dwelling and endeavor

to build a house that would be free from those inconveniences. Then perhaps he would find other developments that were not to his taste in the new house, and on selling it he would build a third house that would be better than the two previous, and so on. We may infer that the case is similar with the house of the spirit which it builds anew in each life. Oliver Wendell Holmes puts this so very beautifully in the last verse of his "Chambered Nautilus." The nautilus had built larger and larger chambers as it grew, and finally had left the outgrown shell. Holmes says:

"Build thee more stately mansions, O
my soul,
As the swift seasons roll;
Leave thy low-vaulted past,
Let each new temple, nobler than the
last,
Shut thee from heaven with a dome more
vast
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea."

A similar destiny is surely in store for us: when we have learned to build perfect bodies in physical material, then we shall learn to build better vehicles in more subtle and finer textures.

Poison in the Breath

As a matter of actual observation the percentage of poison contained in the breath of an individual is in exact proportion to the evil in his nature and inner life and the thoughts he thinks. The Hindu yogi makes a practice of sealing up the candidate for a certain grade of Initiation in a cave which is not much larger than his body. There he must live for a number of weeks breathing the same air over and over again to demonstrate practically that he has ceased exhaling the death-dealing carbon dioxide and is beginning to build his body therefrom.—*Max Heindel.*

Occultism in Darkest Africa

BY G. VAN DER MERWE

I HAVE traveled in many parts of Africa, spending months living in close contact with the natives. I have been initiated into the tribal secrets and ceremonies, and have felt the spell of wild Africa and its mysterious occult powers that leave even the simplest everyday articles, things of shrouded mystery.

In the remote and little known "bush" districts of West Africa there is a tribe called the Amundi. These people are steeped in superstition, witchcraft, and the fear of evil spirits dominates every act of their lives. Secret societies, whose members claim uncanny powers and strike at their enemies in mysterious ways, flourish in their village. Some of the stories they told me are so weird that the greatest scoffer at the mystic must long to penetrate further into the occult secrets that lie hidden in the heart of this strange dark continent.

Here in the eternal silence of the "bush" time is of little account. Mystery surrounds every shadow, and the flowers, leaves, rivers, and rocks are peopled with evil spirits as hideous in nature as in shape, ever hovering about, waiting to catch the unwary. These spirits who lurk in the "bush" are sometimes supposed to enter the body of a man during his sleep—they are akin to the were-tigers of India and the were-wolves of our northern lands.

Among many of the tribes of Africa there is a belief that every man has two souls, one of which dwells in his human body, while the other by means of a magic draught, the secret of which is known only to a chosen few and handed down from generation to generation, can leave the body in which it lives and float invisibly into the jungle and over the swamps. Many of the swamps are said

to be the home of these souls in the shape of crocodiles, snakes, and elephants.

Beside the Umte River, a small streamlet, stands a marula tree that is declared by the natives to be "ju-ju"; meaning that a great spirit has entered the tree. During the rainy season the tiny flow of water becomes a raging torrent. Travelers wishing to cross during this season must pluck a leaf from the ju-ju tree, rub it across their forehead, and at the same time ask for protection in crossing the water. This done, the leaf is thrown into the rushing river and borne swiftly away by the fast-moving current. If by some chance the leaf is flung back upon the bank, it is considered an ill omen. Many natives carry offerings every day and lay them at the foot of the tree to propitiate the spirit dwelling within.

Among West African tribes a drum made from animal's skin is regarded with superstition and reverence. All visitors to the kraal are requested on arrival to bow before it, touching the ground with their finger tips as a sign of greeting.

In the minds of most natives, ghosts are thought to exercise great influence over those dwelling on the earth. When addressing the king or head chief, and also at all ceremonies, such as hunting feasts or weddings, all the principal ancestors are invited to attend the gathering, and a liberal portion of food is set aside for them. Beer is poured into gourds and held high in the air by the chief while he chants in a singsong voice, "Come, come, my ancestors, one and all, here is meat and drink. It is time to eat."

Among the Baku tribe the shield, assagai (spear), and knobkerries (fighting sticks made of ironwood, having an orange shaped knob at the end) of a dead

man are broken and laid around his grave so that their spirits, freed by the breaking, may wing their way to their owner.

Should a dying native have offended a god, and fear to meet him in the spirit world, elaborate precautions are taken to appease the angry god before the native's spirit starts on its journey.

During one of my treks into Pondo-land I camped about nightfall near a native kraal. I noticed the whole population were running about in aimless excitement. I was curious and sent a Kaffir servant to find out the cause. I saw him mingle with the throng and a cluster of Pondos gather about him. Soon he came running back to me, shouting in wild excitement as he ran, "Witchcraft is upon the kraal!" He squatted in front of me and with native gesticulations told me what had happened. This was his story:

"Baas, the Umnumzaan, which means chief of the village, has been bewitched while hunting in the mountains. He had been following his dogs into a narrow kloof where they were barking furiously. The chief climbed upon a high rock overlooking the narrow ravine, expecting to throw his spear into some animal. But instead of game, to his fright he saw that his dogs were barking at a 'tickloshe,' or spirit."

I smiled as my servant paused for breath. I knew it to be a belief among the natives that dogs can see a tickloshe even when not materialized, and the animals never run away.

"The chief was bewitched at once," went on the Kaffir, "his knees became as weak as water, and he fell before the spirit in fear. It is said that he was doubly afraid because he had forgotten to hang around his neck the 'mooti' (protective charm against spirits)."

"What did the tickloshe look like?" I asked.

"Baas, he was a little man, no bigger than a knobkerrie, and grey like a cloud. The spirit had gone when the chief at

length raised his head from the ground. In a panic of fear he raced for the village as fast as his legs could carry him. On reaching his hut he hurried for his 'mooti,' but before he could place it upon his neck, he fell down bewitched. For six hours he lay in this sleep before the tickloshe came to the hut. The chief at once awoke, gave a loud shout, and fell back dead. The village is bewitched," concluded my servant, "and will have to be abandoned unless the witch doctor can drive away the evil spirit."

On the third day after the death of the chief there came a blare of horns and a roar of drums outside the high hedge of thorns surrounding the cluster of huts as a protection against wild beasts. It was early, for the sun had scarcely risen, when the tribe, awakened by the noise, came tumbling out of their huts *en masse*. Nearer and nearer came the great "Sansi," witch doctor. He traveled with suitable retinue. Eight sturdy natives marched in front carrying assagais and knobkerries. Evidently they were the bodyguard of the fetish. Next came eight carrying shallow baskets of weird articles, such as skulls of animals, dried sticks, and gourds containing powders. Then came men carrying his personal belongings and cooking utensils. Lastly came men beating upon tom-toms, tinkling little bells, and blowing upon reeds of various pitches.

At the end of the procession came a gaudily decorated litter borne upon the shoulders of four strong natives. On a raised seat was a man. This dreaded individual was truly an alarming sight, made to look bigger and more terrible by his barbaric and mysterious trappings. He was an enormous man, with a most repulsive face. The lips were thick and the nose flat; he had but one gleaming black eye, for the other was merely a hollow in the face, and his whole expression was cruel to a degree. The cheeks were daubed with colored clays of red and blue, even to the lips. Strings of bones, roots, and bits of sticks hung

around his neck. Brass wire bangles loaded his wrists and ankles. Around his middle was a skin girdle from which were suspended numerous pouches of goat's hide containing medicines that must not be touched by any hand but his own.

Behind the litter marched a solitary native, entirely nude, but smeared from head to foot with white clay, carrying on his head a flat woven basket. On this was set a figure made of straw, shaped like a man and elaborately decorated with colored feathers.

On arriving at the open space where the tribe held their dances, the bearers set the litter down, and amidst the awed silence of the tribe the witch doctor alighted in front of the dead chief's dwelling. Calmly he entered the hut, and with dramatic suddenness began striking right and left and in front of him with a whisk as if at unseen beings. When the master hand had brushed up the ghosts to his satisfaction, he carefully closed the entrance by hanging a skin over the hole that served as a doorway.

The mob of natives at once began to chatter excitedly. The great man had come! Would he be powerful enough to drive away the evil spirit that hovered over the village, the tickloshe that had killed their chief and at any time might strike again?

The talking ceased as the painted servant of the witch doctor arose from the ground where he had been squatting while the latter drove out the spirits from the hut, and called in a shrill voice, "The great man will stay with his god, which rests in this basket," here he lifted the image and showed it to the tribe, "and he will remain with it and talk with the spirits of his ancestors, who will come at his bidding during the night. Go now and return at sunrise."

The next day dawned, and at the appointed hour everyone was present, standing in the great square before the king's hut. On one side were ranged

the witch doctor and his followers, on the other the awed and expectant tribe, the men entirely naked and squatting, the women with their soft, tanned skin karosses let loosely down to the hips. All turned expectant black faces toward the witch doctor.

The drums beat a monotonous tap-tap, thud-thud as the great "Sansi" rose from his squatting position on the ground. To his decorations had been added many necklaces of beads and shells. His face was expressionless, and the one eye, with the lid now painted white, stared unwinkingly before him.

Lifting his hand as a signal for the drums to cease, he spoke: "Tribe of Waklu, descendants of the Pondos and of this village accursed, last night I consulted my bones and called upon the spirits of my forefathers to help me say why the tickloshe haunts this spot. This morning through the mouth of my god, Ulopo," here he pointed to the straw figure, "my grandfather spoke to me, saying, 'Moseti, there is one within the village who is in league with the evil tickloshe. Find him by a 'smelling out,' for his spirit in the shape of a dog hunts with the evil one, or all within the kraal will eventually die by the hand of the tickloshe.'"

Here the witch doctor paused, and the assembled mob drew closer to one another, while looks of terror passed between them. The witch doctor again squatted on his haunches beside his straw image. He spread out a ring of bones taken from many parts of an animal. His followers at once commenced a mournful chant, moaning and howling in a bloodcurdling manner. After a while he silenced the servants, and took up the invocation himself, calling upon the spirits of his ancestors to help him. Then laying down wand and whisk, he commenced to work his hands over the ring of bones spread out before him. The villagers crouched, still as stones, seeming hardly to breathe.

"I smell the evildoer!" he suddenly shouted.

At his words the tribe went into hysterics, clapping their hands over their heads and beating their breasts, for to pretend indifference might be taken as guilt. The witch doctor seized this psychological moment, flung himself on his hands and knees, and started to "smell out" the man who consorted with evil spirits. In this posture he jerked himself by shaky, writhing jumps along the front of the semicircle of terrified natives, who had fallen into rigidity and silence the moment the witch doctor sprang at them.

Horribly frightened they looked, as the hideous figure worked itself along the line and searched for guilt in the ebony faces turned to a dusky grey; for now it was a matter of life and death—death in a horrible form, without further trial or question, that hung upon his next move.

Quicker and quicker he went around the circle till he had lashed himself into such a frenzy of excitement that foam flew in flecks from his jaws, his eye bulged from his head, and his huge shoulders quivered. Suddenly he stopped dead and stiffened like a pointer dog when it scents game, then with outstretched switch he commenced to creep toward a native squatting in the front ranks.

The man shrank back, glanced around with a fear-stricken face as if seeking to escape. But the crowd was too dense. Then the witch doctor sprang and struck the native a light blow on the shoulder with the whisk, shouting, "Here is the one who is possessed with an evil spirit!"

Instantly two warriors with spears uplifted seized him, he was hurried away into the jungle, and the deep shadows mercifully hid him from my view.

It is well known among those who live in Africa that there are thousands and thousands of natives who believe that a human being can transform himself into the shape of an animal—a lion, leopard, alligator, or hyena. They hold their belief on the grounds that this fact has not

yet been disproved. There are today many witch doctors who belong to the "lion societies," that claim to have the power to turn themselves into any animal they wish. Astounding cases of this nature are on record among the mounted police who patrol the lonely veld regions and also among the missionaries. These men whose lives are closely connected with the natives can give startling stories of the witch doctor's power to change himself into an animal.

On one occasion I was visiting at the house of a coffee planter. This man had incurred the dislike of the neighboring tribe's witch doctor. The latter out of revenge for some fancied insult placed a large poisonous snake in the planter's kitchen, hoping the reptile would cause his instant death. But fate decreed otherwise, as it was I who entered and happening to see the snake coiled in the corner of the room shot it with a revolver. The coffee planter went at once to see the witch doctor, who at first denied knowing about the reptile. Later he admitted his guilt. To punish him the coffee planter ordered the witch doctor to eat the point of the tail of the snake. At first the native refused. But finally, frightened by the planter's threats and at the point of a gun, he commenced. After about an inch had vanished, the planter relented and allowed him to stop. The witch doctor rose, saying in a mournful voice, "Now, I am indeed accursed for I have eaten my spirit."

It was his belief that his spirit was in that snake and that because the reptile was dead, in a few moments he also would die. His foreboding came true. Within thirty minutes of eating the snake the witch doctor was dead.

As yet no helpful light has been thrown upon the strange lycanthropic power of the African witch doctor. It is one of the many instances of the savage, grappling with the unsolved mysteries of the spirit world, unconsciously using weird secrets too elusive for the modern, rushing world of today to grasp.

A Constructive Definition

BY PRENTISS TUCKER

IF ALL the words in the English language (or any other language for that matter) there is one which stands out preeminently. It is not only used as frequently, perhaps, as any other, but it is spoken of and about, it is defined and revered and ridiculed. It forms the basis of half the sermons which are preached and of considerably more than half the stories which are written. It furnishes the theme for poets and song writers, for orators and mystic dreamers. The mother uses it in crooning her babe to sleep, and the lover sings it to his sweetheart. It is heard as frequently in the hovel as in the palace, and from the lips of ignorance as often as in the speech of culture. The ancient Scriptures are full of it, and modern essayists and commentators give it no rest.

And yet it has never been properly defined, nor has its real meaning ever been thoroughly explained. Those who use it have a general idea of a few of its connotations but, although it has been preached about and essayists have undertaken to analyze it, there has never been a real, exhaustive definition of it given.

In this little article it is proposed to do that which has never been done before—define it in such a way that the very definition will carry with it a constructive meaning, a meaning which will not only tell what the word is and what thought it carries from mind to mind but will, when we meditate upon it for a while, fill our minds with all that is best, the very heart of all the sermons and essays which have been written about it.

The word, as you may have guessed already, is the word LOVE.

Let us take up the study of this word without prejudice or bias, for we must

so approach it if we wish to accomplish anything real with our study. The first impulse, very naturally, is to consult the dictionary, but there we will find no real help.

According to the Standard Dictionary love is "a strong complex emotion or feeling causing one to appreciate, delight in, and crave the presence of or possession of the object and to promote the welfare of the object; devoted affection or attachment." The same dictionary defines affection as "strong, tender attachment—love." This amounts to saying that love is affection and affection is love, but it does not get us very far along in our task.

If we consult Webster's Dictionary, we find that love is "a feeling of strong personal attachment induced by that which delights or commands admiration or by ties of kinship; ardent affection; strong liking; fondness."

These definitions do not define, and hence are entirely inadequate and cannot answer our purpose, leaving us as far from a real definition as we were when we started. No really adequate definition can be given until we thoroughly understand a few simple philosophical concepts, which must be rapidly sketched out, although they should be perfectly familiar to most students of the esoteric teachings.

Since love is affection and affection is a desire for the thing loved, it is evident that the basis of love is a feeling of attraction. Attraction, as any student of the Rosicrucian Philosophy knows, is caused by a basic similarity of vibration and, when attraction is consciously felt, it must be caused by a fundamental realization of similarity or unity.

In the higher worlds like attracts like, and the cause of the attraction is a basic harmony in vibratory rates. In the

physical world the same rule holds good, and we are attracted to or love that which attracts us by vibrational harmony. Perhaps the purest and most disinterested love of which we know is the love of mother for child. We may say that this is caused by the subconscious feeling of unity or identity with the child. The mother feels that she and the child are one, in a sense, and this feeling, which is really a recognition of vibratory similarity, is the basis of her love.

There may be, and in fact often is, a strong attraction or desire which is called love, but is not love although it is usually called so. It is not really love, for it is not based upon a similarity of vibration or feeling of identity, but is selfish in its nature, and is merely a desire for the pleasure given by proximity or possession. Only when the fact of vibratory harmony or identity of vibratory rates is felt can there be true love. And here is the definition:

Love is the conscious feeling of identity with the object loved.

This is that true love which is always spiritual in its nature and never sensual or carnal. Sensual attraction is selfish. It is never love, although it is quite commonly mistaken for love. This aspect of the matter must be meditated upon before it becomes clear.

Christ said that *love* is the Law of the Universe, and commanded us to love our enemies. A hard command, truly. And how may we hope to obey it? Here comes in the constructive aspect of our definition:

You are walking down the street. In the entrance of a great office building you see a beggar seated upon the pavement selling pencils out of a hat. He is not your enemy, yet there is the command, "Love thy neighbor," and the neighbor means all humanity. The beggar's face is seamed with lines of selfishness and with traces of dissolution and excess. He is dirty, repulsive, and altogether unlovely. But if you, looking down upon his extremely unattractive

countenance, can realize that under that mask of repellent personality is a spark of the Divine Flame akin to God because a part of God Himself and hence a part of you, if you can force yourself to realize this fact, then you have laid a foundation of love—not for the personality, which is what the beggar thinks of as himself, but for that spark of the Divine Spirit hidden and perhaps unconscious within.

Love is the conscious realization of identity with the object loved.

The realization of identity is usually conscious only to the spirit and unconscious to the lower self, but if you can bring that realization of identity down into the consciousness of which you are aware, if you can make yourself, your mind, conscious of that of which your spirit is already conscious, you may by doing so overcome the repugnance of the material and realize the identity of the Divine. Take this thought and ponder over it in the light thrown upon it by the fact that we know all spirits are a part of God Himself. Then memorize this definition, and you will soon find that you are building up a love for all humanity, enemies as well as friends—and is that not what our Lord commanded?

This is that spiritual love, the love of spirit for spirit, not of personality for personality, that Love which we are told "is the fulfilling of the Law."

For the beggar is *yourself*, a part of yourself in another sheath. You do not have to love the sheath but, if you feel the identity of spirit, you can build up a love of the spirit and hence a sympathy for the sheath, for the sheath is neighbor to that other part of yourself, and love worketh no ill to its neighbor.

Cold and reserved natures should remember that though not infrequently flowers may be found beneath the snow, it is chilly work to dig for them, and few care to take the trouble.

—*Book of Remembrance.*

"The Man of Sorrows"

A Critical Review

BY DR. W. STUART LEECH

AN ILLUSTRATED book bearing the title, "The Man of Sorrows," was placed in my hands Christmas eve by a generous friend. It purports to be a truthful delineation of the immaculate conception, birth, acts, and crucifixion of Jesus. The late Elbert Hubbard, an author of prominence whose sincerity is beyond question, invites the reader to accompany him on a visit to the Christ in His home, and travel with Him on a "little journey" from Bethlehem to Golgotha.

The illustrations, language, style, print, paper, and binding are in excellent taste; but the author labors under the impression that he is unbiased in his portrayal of this unique character. The miracle of the rose, the miracle of existence, the miracle of life, all miracles of the New Testament, and others mentioned at the beginning of the book are rejected by the author as fable, myth, and nonsensical. In perusing the book the reader is impressed with the narrowness of the view, not the narrowness of the author, who is sympathetic and in a way comprehensive. But the astonishing thing is to observe how meager are the sources upon which so great a man of letters draws for information. In true doctrinary style he rejects the genealogy given by the two apostolic writers where they show the lineal descent of Joseph and the legitimacy of another virgin spirit. Scripture is misquoted and erroneously added to and violent interpolations made, which we can overlook. But at best he only gives in spots a cinema view of the historical Christ.

On page 107 we find Jesus painted as of spurious birth, a shallow thinker, a veritable human inkfish in the juggling

of words, a destructive critic, a plagiarist of philosophy, an anarchist, an egotist, a bigoted religio-fanatic genius. Furthermore, he is classed as a hater of the rich, a hater of lawyers, of priests, and of all governments. Finally this Jesus, becoming disappointed in receiving expected public homage, grows sour, and in desperation deliberately walks into the hands of those priests and politicians he had been denouncing, and who now lose no time in executing him as a traitor and criminal. Here the author leaves him killed for good.

Further reviewing shows that the author visions Jesus learning the carpenter trade and toiling with those of that vocation; but not once does he consider the original translation of the Greek word "*tekton*," meaning a constructor as well as carpenter. On page 36 he states that Jesus considered all taxation robbery, forgetting the phrase, "Render unto Caesar the things that are Caesar's." On page 40 we find that the religion of Jesus was natural but born of ignorance, and on page 73 the erroneous statement that Jesus baptized new converts.

On pages 97 and 109 we find a severe criticism of the Christian philosophy, but the author proffers no substitute. The parables, those masterpieces of teaching, he speaks of disparagingly, all except one, and never once realizes that the Hebrew Scripture is one great drama of the human soul. Such terms as the "only begotten Son" are made prominent by their absence. The city of twelve gates (the opening of the mystic centers), the mark of the master as given by Moses, the master's mark given in Psalms, the master's mark as found in the cave of the Koran (sura XVIII), the four occult schools of the New Testa-

ment, and the rest of esoteric Christianity have not so much as touched the hem of the author's garment. While psychism is recognized, and Christ is given credit for being a good guesser when meeting the Samaritan woman, the author fails utterly to tell us how Christ's great truths when crushed to earth at Golgotha's hill rose again in majestic splendor with their divine author, and are right now the most potent factor in the world.

While the star of hope is planted in

every human breast there remains for the student nothing to fear from the book "The Man of Sorrows," for when boiled down we find it a biased criticism of the man Jesus written from a materialistic standpoint, and as such belongs to the destructive forces. Under a clouded sky one may image a "Man of Sorrows"; but another born in the morning sun and living in glorious sunshine ever hears the annunciation of "Good tidings and great joy," climaxed with those immortal words, "Rejoice evermore."

Science, Religion, and Mysticism

BY SAMUEL L. LEWIS

AFTER THE Kellogg pact, what? To avoid material conflict is laudable, but is that all of war? We are too apt to stress those who torture the body, but wink at them who torture the soul. Why should pacific measures be adopted merely in cases of possible bloodshed? Why do we cry "Peace! Peace!" when there is no peace? "Agree with thine adversary quickly" has become meaningless, and most meaningless to those who claim to believe in every word of Holy Script.

What has been proved by argumentation and dispute and debate? Canst thou by reason find God? Canst thou by war bring peace? Indeed, to analyze the pros and cons of our various parties is to discover that MY position is right because it is MY position. It is quite possible that one evening I may be calling the man across the street a gibbering atheist, and on the morrow may be standing at his side calling my erstwhile associates fanatics. Of course, whatever impelled me to change my views must have turned the world topsyturvy; it has become the one thing in my life that counts, and it is my sacred duty to make it count in everyone else's life—nay! to insist that it so count.

The rest of the world does not matter

when it comes to doctrinal disputes. Come to think of it, that is why we do dispute—because the rest of the world does not matter. Even though we claim to believe in the Brotherhood of Man, how often it is with the feeling that we must be in some way one of the Big Brothers!

The less it is possible to decide a point by argumentation, the more we are inclined to wrangle. No one bothers very much to attack Euclid's propositions. Even if people criticize them, in the end they see the reasonableness of his universe as well as that of Gauss, Lobachewsky, or Einstein, without bothering whether one or the other of these is necessarily the "true universe." Euclid's system presents a certain order, a certain coherence, a certain rationale, and is acceptable.

But just let us come to a matter which cannot be formally settled, and the race will divide; then it is our duty to impose our views on others, if not to insist upon their conversion. Of course it is all settled by this time that there is no reason for any conflict between science and religion, which we may interpret thus:

That science cannot really prove anything;

That religion cannot really prove anything;

That the two work hand in hand;

That they have nothing in common.

It is also evident in these days of modern enlightenment that religions are nothing but superstitions which have never actually benefited mankind, while science has done so; that all good comes from "revealed religion," and science is nothing but the glorification of the senses; that all our great cultural leaders have harmonized science and religion; that our savants are excellent straddlers.

Coming to an examination of our mental conflict, we find that there are two classes of people engaged in it: One consists largely of inquirers or investigators who are sincerely striving to solve the perplexities of the human mind and to find the truth; recognizing no monopoly on knowledge, they consider all ways possible ways to salvation. Then we have another class who never bother to understand their opponents or examine their own foundations.

Our Fundamentalists, regardless of their claims or the righteousness of their position, do not study the Bible in Hebrew or Greek, ignore the Science of Commentaries and every form of traditional interpretation, and fail to see that they are often more materialistic than the materialists themselves. They accept certain work as canonical without investigation, and consider certain documents as Revelation without being able to clearly define this word.

On the other hand, we may note that the "scientists" are *not* those who have made the great discoveries, with very few exceptions. It is hard to suppress a smile when our Haldeman-Juliuses and McCabes anathematize a Lodge or a Thomson, a Millikan or an Einstein, in the name of "science."

Mental laws and physical laws are alike laws of nature. If we apply mechanical principles to the sphere of the mind, we might make the following propositions:

1. Every person argues in a straight

line or a circle, without getting to his goal, unless he uses other factors than pure reason, except in those spheres (as geometry) where pure reason is applicable.

2. Invective is in inverse proportion to knowledge.

3. Philosophical polar opposites may be psychological similars.

There are certain "nice" methods by which any point can be proved. One of these is "argument by definition." Simply define religion to signify a certain group or cult or dogma, and then attack or defend that position. A Huxley and a McCabe, a Gladstone and a Stratton, could well ignore Buddhism or Hinduism (regardless of the "truth" of these cults) unless they wished to stress some particular point. They could well agree in ignoring every form of esotericism and most traditions, written or verbal.

It is right here we get into a difficulty, for there may be no clarity of definition. In so far as both religion and science deal with universals, this difficulty is justified. We may go to a standard authority or to "The Outlines of Science." Yet in all definitions of this sort there seems to be an understanding which cannot be exactly stated in words. However we might observe:

- a. Religion or religions deal in some way with the Infinite, or our relation to it, while science involves the finite, merging into metaphysics when it touches the infinite.
- b. Practical religion tends to codify and become static, while science is essentially dynamic.

We see that nearly every cult has a creed, while science has not a creed. "The Outlines of Science" is a lexicon, not a Bible. At the same time it presents ideas, especially in regard to psychology and psychic research, which are very much at variance with views held by our would-be Don Quixotes who have spent their lives almost everywhere except in the laboratory.

In this "warfare between science and theology" a basic factor has been over-

looked, viz. *the inability of logic to deal with certain problems*. Formal logic may prove its worth in dealing with matters finite, but it is afieid when it attempts to cope with the Infinite. The insufficiency of Aristotelian dialectics has given rise to schools such as those of Bergson and Spengler which stress the intuitional faculty. Fundamentally they base their philosophy on "Being is Becoming"—a very ancient proposition, found among all peoples who have ever philosophized, but one which seems to touch the very roots. In this age occidental intuitionalism is in its infancy.

The last seventy-five years have also witnessed progress in logic as a science, developed by Boole, Peirce, Dedekind, Russell, Whitehead, and others. Our chief interest lies in the fact that they have recognized distinct types or classes which required either a particular form of logic or which cannot be considered together rationally. When it came to the examination of the Infinite, it was found that induction does not apply at all. This work was first done in the mathematical field, but there is nothing to show that the same does not hold wherever the Infinite is involved—in psychology, theology, mysticism, or even in physics.

The future may see the conciliation of these last two movements, and such a merging will greatly strengthen the mystical position, as we shall endeavor to prove. It just happens that this work is being done by Mohammed Ikbal, one of our greatest living philosophers, born in India of Moslem parents and educated in Great Britain, thus understanding and sympathizing with three distinct racial-religious attitudes. He presents a mystical solution to the problems which might be formulated thus:

- a. Truth can be known.
- b. It is known in a different state of consciousness.

Some schools of scientists have refused to recognize the possibility of a cosmic state of consciousness; some, as the Behaviorists, will not even agree that there is a problem of consciousness. The un-

prejudiced observer may see here the same divisions, the same hostility between group and group as in the ecclesiastical field. Mr. Wrangler may be quick to reply that psychology is not a legitimate science. If by "legitimate science" we mean one which is conducted on well organized lines, with laws and theories developed, and thereby certain knowledges can be presented to the student, it is to be noted *it is not the conclusions of the more exact sciences which are inveighed against religion*.

This does not mean that we need ignore past history or overlook the fact that there have been many martyrs in the cause of science. Those who earnestly desire truth from any angle know too well they may be compelled to suffer by their fellow men. At the Dayton trial it was clear that the Fundamentalists were not opposing the conclusions of mathematics, physics, chemistry, astronomy, or geology. They have accepted the new ideas on creation, in part at least. They may even see that to question the distances of the stars is to bind the power of an omnipotent God. This does not absolve them from law-enforcing propensities, but simply is a plea for fairness in this regard.

When we come to the consideration of other science, let us be sure we are on firm ground. However, the story of a deluge in Babylonia, or of a hundred creation myths in other lands, does not detract from the value of the Bible. We may have to reevaluate it, or study it from an entirely different angle. Many of the claims made by anthropologists, archaeologists, and the savants of related sciences can be taken with a grain of salt. Attitudes assumed or accepted in one generation are disproved in the next, and the theories of German investigators may be considered worthless by the French and ignored by the Americans.

This is more evident when we survey the present state of psychology. The situation is not dissimilar from that in theology, for we find groups and schools of all sorts, each cultivating its own patch and entirely ignoring the others,

very much the same as in the field of religion. The viewpoints of Germans and Austrians have not impressed the English or Italians, and what is taught as doctrinal and orthodox science in France is unknown in the United States. We scoff at Freud and Adler, but do not even mention Richet. It is not so long since Dr. Charles Richet was acclaimed as France's greatest scientist. His peculiar forte is what he calls "Metapsychics," a branch of investigation bearing a relation to psychics and psychology somewhat similar to the relation of the metaphysics of ancient Greece to their physics, or of modern metachemistry to the science of the 19th century.

That mind can communicate with mind, that mind and consciousness may function outside the body, that consciousness is different from both mind and body, that memory can transcend the physical, that it is possible if not evident that we have more than one body or vehicle of consciousness, and numerous other propositions are not wild acclaimings or vapid fancies of "muddled occultists" or charlatans, but the conclusions of fairly hard-headed scientists whose work has been done in laboratory and clinic, and not on the lecture platform or in the magazine column.

Yet you may pick up any publication of the "Debunking School" and read articles with the magnificent statement, "Science says:" and what follows will often as not be entirely contradictory to the teachings of the French universities. It may still be a little early to evaluate the discoveries of Richet, Rochas, and others, but they have certainly destroyed the foundations of our cynical "antis." There are still more things in this universe than we have dreamed of in our philosophies.

Hardly any better has been the pose that we are not responsible to religion for our morals. This shows the weakness of the critical attitude. Everything in sacred literature need not have been "revealed" or even inspired. Yet if we carefully study the growth of moral

codes, we shall find that nothing has ever made such an impression upon people as religion, and in this way have lasting moral codes come to us. (Even Bolshevism might be accepted as a religion in this sense.)

Of course we may criticize the idea of moral standards, but how could we then explain the tendencies in certain people to transcend self-interest? Bertrand Russell, who is far from being a religionist or traditionalist, whom for that reason we are quoting here and below, and who is an astute observer, in his conclusion to "Icarus, or The Future of Science," boldly reveals the weakness in the purely scientific attitude:

"Science is no substitute for virtue; the heart is as necessary as the head."

"By the 'heart' I mean, for the moment, the sum total of kindly impulses."

"And so we come back to the old dilemma: only kindness can save the world, and even if we knew how to produce kindness, we should not do so *unless we were already kindly.*" (*).

"We may sum up this discussion in a few words. Science has not given men more self-control, more kindness, or more power of discounting their passions in deciding upon a course of action. It has given communities more power to indulge their collective passions, but by making society more organic it has diminished the part played by private passions. Man's collective passions are mainly evil; by far the strongest of them are hatred and rivalry directed towards other groups. Therefore at present all that gives men power to indulge their collective passions is bad. That is why *science threatens to cause the destruction of our civilization.*" (*).

(Concluded next month.)

(*) *Italics by S. L. Lewis.*

Rosary

BY JOEL

My Rosary! With awe I tell these beads,
All strung upon a precious golden
thread;

I fain would lay it down, for conscience
reads

Of sins that fill the astonished soul with
dread.

Diamond, emerald, crystal, onyx white,
And onyx black, and agate, holding moss;
Pink jasper, turquoise, opal, chrysolite:
Each bead a sphere, and inside each a
cross.

From one to twelve I count them, round
and round,

Cycle after cycle, threaded there,
Like rhythmic planets in their orbits
bound,

Spiral after spiral, growing fair.

I am that golden thread, each sphere a
life

Which I have lived in this vast pilgrim-
age;

And some are rough, some red with blood
and strife,

Telling of lessons learned from age to
age.

The first is the monad which the God-
head bore:

One virgin drop from out the infinite sea,
One grain of sand from off the eternal
shore

Set out to wander from the Deity.

What dreadful story would this onyx
tell?

What sorrow in this moonstone, formed
of tears!

This garnet shows a hermit in his cell,
This diamond a damsel who endears.

And here a sphere so dark I fain must
peer

Within its seething depths. Myself I see,
Surrounded close by tempters, Greed
and Fear;

One Paphian shape, who knew I was not
free

Of low desire, was pleading: "Be my
spouse!

Come, rest upon this lureful heart of
mine;

Oblivion win from me, and thou shalt
drowse

Thy days away. I'll suckle thee with
wine

Of sense, instead of mother milk of love;
On God thou shalt have vengeance. Come
and rest!"

Too weak was I to challenge and reprove,
So sank upon the tempter's proffered
breast.

A wasted life, and then another sleep,
Till, once again, I craved a life on earth;
"That which you sowed, you surely have
to reap,"

Rang in my ears at this atoning birth.
I lay in the world's wide garden, listen-
ing

To every lovely thing that sang sweet
songs

Waking with melody the buds of spring,
Hearing a sweeter music than belongs
To lullabies that creep between our
dreams;

I smiled around on all with sparkling
eyes,

And love shone from them, shedding sun-
bright beams,

Lightening the greyiness of the brooding
skies.

My love, I thought, was power from
heaven sent down

To change to peace all hatred with a
kiss:

Transport the heart of earth to heaven,
drown

All sorrow in the chalice of its bliss.

I loved my love, and fed it on the stream
Of fertile inspiration; which did flow
From spring's awakening world, and it
did seem

That love had joy in oceans to bestow.

As I, and Nature's children, laughed
 with glee,
 A fulsome shape loomed, saying:
 "Karma, I,
 "Thy 'Dweller on the Threshold,' made
 by thee,
 Nor God's own word could bid me pass
 thee by.
 I am the scale that weighs the sinful
 world,
 That overthrows the idols of mankind;
 Devil that drives man Godward: be ye
 hurled
 Down in the depths of hell to seek, to
 find."

Invoked I then the love I bore to all:
 "Oh, come! protect me from this pres-
 ence cold!"
 Dear love was ever with me, heard my
 call,
 And wept, it seemed, until a torrent
 rolled
 Between me and my dire companion.
 Still
 The spectre crouched but closer. Love's
 warm tears
 Were impotent to melt a dread so chill,
 And gorged to appalling girth on human
 fears.
 The Guardian of the Portal, with a leer,
 Made answer: "Suffer, suffer. 'Twas
 thy choice";
 The air was full of flapping pinions
 drear,
 Still, "Suffer! Suffer!" came an echo-
 ing voice.

The garden grasses, with a sobbing shook,
 And blossoms, fading, drooped. There
 seemed to fall
 A heavy sadness darkening the brook,
 The trees, the clouds, the kindly sun, and
 all.
 Quiet Beauty drew within herself and
 trembled
 At the dread echo of that doleful word;
 It seemed as though love's children had
 assembled

But to repeat the mournful sound they
 heard.
 In bitterness I expiated wrong
 Done lives before; then Karma did
 desist.

Again a night of peace, twelve centuries
 long,
 And I am here once more. This amethyst,
 The next upon the thread, denotes com-
 passion;
 I, through age-long anguish, have been
 taught
 That man, ascending unto God, can
 fashion
 Life the way he will: that every thought
 Affects the universe to farthest star,
 Then comes again to bless or curse the
 soul
 Which sent it speeding infinitely far—
 May every thought be worthy of such
 goal.

Again I lay in the garden, big with
 dreams,
 Smiling around on all with beaming
 eyes;
 And love shines from them, shedding
 sun-bright beams,
 Heightening the radiance of the skies.
 Another spring, more lovely than the
 last,
 Proclaims the old has passed, and all is
 new;
 The sullen clouds no longer overcast
 The distant goal and hide it from my
 view.

My Rosary! With awe I tell these beads,
 All strung upon a precious golden
 thread;
 Behind are the murky stones of evil
 deeds,
 The diamonds and the rubies are ahead.
 This iridescent opal in whose sphere
 We view the fruits of all our distant past
 Is symbol of the perfect man and seer
 Who strayed, but reached the Father's
 throne at last!

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

II.—*The Boyhood of Jesus.*

21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

41. Now his parents went to Jerusalem every year at the feast of the pass-over.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favour with God and man.
—*Luke, 2nd Chapter.*

INTERPRETATION

Eight days after the Holy Birth the ceremony of the circumcision took place, which was also called the ceremony of purification. At this time the child was given the name Jesus, as announced to Mary by Gabriel. The giving of a new name has an esoteric significance. This has come down through the churches as a feature of Confirmation. The new name means new power for every name possesses power when rightly used. This new power is evolved within the neophyte with every additional step upon the Path.

Jesus and Joshua have the same meaning in Hebrew—help or salvation. Peter after receiving his great illumination on the Day of Pentecost said that by the name of Christ Jesus of Nazareth (or the awakened power of Christ Jesus within) were the miracles performed. "This is the stone which was set at nought among you builders (as we still do today) which is become the head of the corner For there is none other Name under heaven given among men whereby we must be saved."

Jes was a title of the sun among the ancients. *Jas* was a mystical name among the Greeks for the god Dionysius. *Jod* is the most important character of the Hebrew alphabet and occurs in some form in every one of the 22 letters. It represents, generally speaking, that ideal which every man is supposed to strive for and to eventually become, as in the same manner Jesus represents the most perfect type of our earth's humanity, consequently the ideal of everyone, for his perfection we hope eventually to attain before the end of the Earth Period.

Herod was governor of Judea at the time of Jesus' birth. He it was who ordered the massacre of the innocents and so caused the flight into Egypt. This represents the testing times which must come in the life of every aspirant upon the Way. But if the Christ light is always kept bright within, we return as the Master Jesus did, "increased in wisdom and stature, and in favour with God and man."

Mary and Joseph with the Holy Child while in Egypt spent most of their time in a small village near Cairo, called Materialah, almost in the shadow of the Sphinx and the Pyramids. At the death of Herod he was succeeded by his son Archelaus as Governor of Judea. The latter was a man worse than his father and without his father's ability for governorship. On this account Joseph was afraid to return to Bethlehem, so Jesus was reared in the despised city of Nazareth.

Great souls who are being prepared for a world mission need silence and peace in order to bring their spiritual powers to full fruition. The white houses of Nazareth were scattered among orchards of figs, olives, and pomegranates under a deep blue sky and almost perpetual sunshine. Here companioned by his holy parents, both of whom were high Initiates, the home of Jesus' early years was a sort of temple for the mystic dreams of this holy child. Like attracts like, and great egos can only be born to parents who are pure and holy.

Many advanced egos are waiting on the inner planes desirous of taking physical bodies that they may teach and heal and improve the conditions of our human race; but they cannot find a sufficiently pure environment into which they may come or parents who will furnish them with immaculately conceived bodies which they may use for their work in the world. But there is no need for Jesus or Mary or Joseph to return to earth until humanity has in some small way at least demonstrated the great spiritual ideals which they gave to mankind

when they were here. They will continue to work from the inner planes until these great ideals are accepted *and lived* by some of the pioneers of the race. Had the Rosicrucian School done nothing else than promulgate the great teaching of esoteric Christianity throughout the world, its place as a helper and server of humanity would still be supreme.

Joseph and his family kept all the sacred temple customs, understanding and observing their esoteric as well as their exoteric meanings. The festival of the Passover continued for seven days with different ceremonies each day, as did the Eleusinian Mysteries of Greece. After the third day it was lawful to return home. Jesus' parents probably thought he was with James and John, the sons of Zebedee and the friends of his early childhood, and they did not seek for him immediately. When they returned to Jerusalem they sought him, sorrowing, and after *three days* found him in the temple with the doctors of the law, the rabbis. Here we find an occult meaning. The rabbis represent the literal interpretation of the things of the spirit and Jesus the spiritual or inner truth. "The letter killeth but the spirit maketh alive," as St. Paul, the great mystic says.

We each one have the privilege of accepting truth upon whatever plane we choose. We may, as did the rabbis, seek only the outer law, be satisfied with an "eye for an eye and a tooth for a tooth," or we may, as Jesus did, lift the veil from the holy mysteries, uncover the great spiritual gems, and proclaim their truth to whosoever wills to receive them. This is today the sublime privilege of the esoteric Christian. May God bless our efforts!

"If thou art Christ, help thyself," is flung at the candidate undergoing Initiation when he groans under the trial. No one who is a "leaner" can at the same time be a helper; each must learn to stand alone.—*Max Heindel*,

Worth-While News

Model Prisons and Reformation of Criminals

"No prison riots are anticipated in Pennsylvania and no special precautions have been taken as a result of the outbreaks elsewhere, culminating in the mutiny at Auburn this week, Gov. John S. Fisher of that state said yesterday at the Hotel Commodore.

"He refused to comment on the New York situation, but in reply to questions said the 5,000-acre industrial farm in Centre County, Pa., where most of the prisoners formerly housed in the Western Penitentiary now work, has been a great success. He hoped, he added, to see everyone of the prisoners now in the Eastern Penitentiary moved as soon as possible to the 2,000-acre farm purchased by the State, about thirty miles from Philadelphia.

"We have completely abandoned the old prison methods—keeping criminals locked up in individual cells, feeding them on bread and water and making them do the lockstep in prison garb," he explained.

"On our western farm the prisoners look just like farm hands and factory workers. There are a few guards here and there, but you can't tell them from the prisoners at first glance. By training prisoners in various crafts and giving them wholesome surroundings we are obtaining wonderful results. I should say that we are reclaiming 80 per cent of the first offenders."

The State of Pennsylvania, according to the above clipping, has made great strides in its methods of providing for prisoners, the 5000-acre industrial farm being a wonderful step forward. The statement that 80 per cent of first offenders are reclaimed in this prison shows great progress. The Pennsylvania system of handling prisoners should be extended to every prison in the United States as rapidly as possible, and the plea that "we haven't got the money and can't afford it," shouldn't be allowed to stand in the way. Reclamation of prisoners is one of the most important things the state can possibly engage in, and it will eventually pay several times what it costs, correspondingly decreasing the burden on the taxpayer.

In painful contrast with the above is the attitude of Attorney General U. S. Webb of California who says: "Our criminal elements are largely composed of those to whom reformation is an impossibility." The fallacy of this lies in the word "largely." There is a small percentage of hardened criminals who perhaps cannot be reformed by any known methods, but the percentage is, we believe, very small, as we shall discover when we attempt more progressive and humane methods.

Medical Intolerance

It is to be regretted that Dr. Morris Fishbein, editor of the Journal of the American Medical Association, should attempt to hog-tie the medical profession in the strait-jacket of intolerant conformity to dogmatic theories from which the helpers and healers of humanity at large have of late been so successful in freeing themselves. Yet no other construction can be placed on his recent lectures at the Pasadena Community Playhouse and the Beaux Arts Theater in this city. In them were few helpful thoughts for those who rely on the regular medical practitioner and a great deal of caustic abuse of all who differ with Dr. Fishbein as to ways of ministering to the general health.

Had Dr. Fishbein been born in Judea in the days of Herod the King he would no doubt have been among the first to fulminate against the unauthorized Nazarene who dared to heal the sick without drugs or knife. He would have included in his list of "healing fads and quackeries" the case of the woman in Galilee "who had an issue of blood twelve years, who had spent all her living on physicians, neither could be healed of any," and the Master's reply to her belief in Him, "Thy faith hath made thee whole; go in peace."

If there are fifty cults in this community formed to fight disease, outside the orthodox medical pale, as Dr. Fishbein alleges, it is but another sign of the immensity of this field of research and how much territory remains to be covered. Should some explorer discover that many ailments, now allocated to the pharmacopoeia and the operating table, could be as effectively cured by attention to diet and hygiene, he would decidedly deserve well of his fellow-beings. Medical diagnosis under the canons

of the regular school is not such an exact science as to call for sneering reference to the substitution of the violet rays of the sun for the old-time allopathic drug doping in the treatment of tuberculosis.

No one denies that there are many charlatans and quacks in this, as in every other large city, who exploit the sufferings and sickness of humanity for their own personal profit. It is the duty of every good citizen to expose such practices when they come under his notice. In doing so Dr. Fishbein would have been properly within his province. But this is an entirely different proceeding from virulently attacking organizations and systems recognized as beneficial by large numbers of our best credited and most influential people.—*Los Angeles Times*.

The *Los Angeles Times*, from which the above clipping is taken, is very progressive in the matter of recognizing new methods of healing. It maintains a department devoted to nature-cure healing, conducted by Philip M. Lovell, N. D., one of the most able naturopaths of the country. The medical profession, although one of the noblest that the human race has developed, nevertheless is exhibiting symptoms of crystallization when confronted with new and progressive methods of natural as well as metaphysical healing. This doesn't mean that all the methods put out by various individuals and societies are sound, still many of them are founded on right principles, and contain many advanced ideas for future progress. The truth will prevail in the end, and the medical profession will have to recognize new forms of truth or presently find itself on the shelf.

The End of War

Predictions that science will save the world from war, its future inhabitants from starvation, and present civilization from sensationalism were made to the American Association for the Advancement of Science today. The forecasts were given in the annual address of the incoming president, Dr. Robert A. Millikan, world famous physicist of California Institute of Technology. He talked on asserted sins of Science. To all charges, he said, science replies very quietly: "Find out the facts, we have to live with them anyway."

The charge is that science makes war more deadly, more horrible, less heroic. Answering, Dr. Millikan said:

"I think a survey will show conclusively that every scientific advance finds ten times as many new, peaceful, constructive uses as destructive ones.

"In my judgment, war is now in process of being abolished chiefly by this relentless advance of science, its most powerful enemy. War has existed in spite of religion, philosophy, the golden rule—simply because it has had survival value.

"It will disappear like the dinosaur only when the conditions that have given it survival value have disappeared and those conditions are rapidly disappearing now primarily because of changes in the world situation being brought about by the growth of modern science."—*Associated Press*.

We hope that Dr. Millikan is right in supposing that science is eventually going to make war impossible. In the meantime, of course, there is a possibility that the instruments of science may be turned against humanity by some ambitious and unscrupulous nation, which might bring about the annihilation of an appreciable part of the human race before it could be arrested. It is not likely that war will finally disappear until the moral calibre of the average human being has been raised considerably above its present status by evolution.

Helping Blind Children

American school children in several cities are contributing by their own handiwork to a noble work of relief. Learning that thousands of blind children can read only through the use of Braille, they have begun making transcriptions of their favorite stories for their afflicted brothers and sisters. Two years ago the boys and girls in the Chicago junior high and in the Catholic schools began the work, and now thousands are learning to do "the writing in raised dots" and sending personal letters, as well as stories, to the blind of their own age.—*Los Angeles Daily News*.

We learn from the above extract that learning to write in Braille is being accomplished by school boys and girls, and that it is proving of great helpfulness to the blind of their own age. Writing in Braille is done on waxed sheets, using an instrument that makes raised dots in the wax. We recommend this to the consideration of our young readers who wish to help a most unfortunate class of humanity.

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. Once each month the questions not answered here are answered by letter.

Christ Jesus and the Elder Brothers

Question:

Does not Max Heindel stress too much the Elder Brothers' importance? What position do they occupy? Are they like a big general or field marshal in the army (of course this is worldly, but it illustrates a point that I can grasp). I have been taught, "No man cometh to the Father but by Me," meaning Christ Jesus.

Answer:

When an evolving life wave advances far enough on the evolutionary path, the work of assisting other life waves less evolved is turned over to it by the God of the universe. It is also true that when individual members of a life wave forge ahead, such advanced ones begin to assist those less advanced. The Elder Brothers, to whom Max Heindel so often refers, belong to the advanced class. They are individuals belonging to our own life wave who by Initiation have completed all the work that pertains to the present septenary Day of Manifestation, and the God of our solar system has therefore placed them in charge of the details of human evolution, working under Christ, Jehovah, and the Father. They now plan the steps which we follow in order to advance on the evolutionary path.

Religions might be likened to various grades in the great school of life. Before the Christ came to earth the most advanced of us were very backward. Jehovah-God was our school master, and our

progress was slow; but after the germ of mind was given it became necessary to speed up our evolution in order that we might complete the work belonging to the various grades before the end of the seven great Days of Manifestation. Accordingly Christ Jesus, by purifying the Desire Body of the earth, from which we get the material with which to build our desire bodies, made Initiation possible for us all. Initiation is a short cut in the process of evolution. Christ Jesus is the thirteenth Brother and Head of the Great White Lodge, which is composed of thirteen Brothers, one from each of the twelve Mystery Schools now in charge of evolution. If one were to liken the Brothers to the officers of an army, he would say that Christ Jesus is the commander-in-chief of the entire army. He is the highest Initiate of the Sun Period, and all the Elder Brothers of our life wave are working under His direction. As he has full charge of our evolution at the present time, it is quite true that "no man cometh to the Father but by me," meaning Christ Jesus.

Physical Existence and Spiritual Endeavor

Question:

Why is it that when one is thinking and living along the lines of the higher life there often seems to be no evidence of it in the outer life and often everything appears to go counter to spiritual endeavor?

Answer:

There are two reasons for this: First, after a person starts to live the higher life, his aura soon begins to shine, and this attracts to such a one evil forces in the Desire World who endeavor to

weaken the individual's resolution to live the higher life. These forces put all kinds of obstacles in the person's way, and all kinds of temptations are placed before him in an endeavor to cause him to yield to the desire for personal things, hoping that he will then come back to the old life. If they can induce him to do so, the forces of evil have been correspondingly augmented. The evil forces, being spiritually blind and deluded, constantly endeavor to defeat the ends of evolution and cause the failure of the plan of progress of the human race. The second reason is that when the aspirant reaches the point of making decided progress in the higher life, he is due for the precipitation of an added amount of ripe destiny for the reason that he is living two or three lives in one; that is to say, he is learning lessons and paying debts ordinarily reserved for future lives. This means that adverse forces which in previous lives were set into operation have reached the point where the individual must meet and transmute them; accordingly misfortunes and obstacles are placed in his path for the time being until he masters them and is free to pass on.

Return of Spirits and Purgatorial Experiences

Question:

Is it true that people have been seen here on the physical earth after the death of their dense bodies, and if so what about the purgatorial existence as explained in the Rosicrucian Philosophy?

Answer:

People are never seen in their physical bodies after death. Immediately after the great transition the desire body accommodates itself to the shape of the soul body, which has assumed the same form as the dense body, and it is for this reason that the person looks as he or she did before death. People after passing out usually think of themselves in the particular clothes which they last wore, and

as thoughts on the invisible plane are things, it is possible for them to appear to their loved ones clothed in this or that particular garb, appearing very much the same as in life except that they are not quite so dense. The purgatorial experience is not continuous in its operations. There is a period of respite after each period of purgatorial activity, and during this respite the spirit is quite free to go where it chooses.

Astrology from the Rosicrucian Viewpoint

Question:

Please explain to me why it is that you exclude Astrologers from your study courses and yet you teach this subject to your students?

Answer:

We do not exclude astrologers from our study courses unless they are using astrology professionally as a means wherewith to secure a livelihood. We believe astrology to be a spiritual science, and we do not encourage its use in obtaining material possessions. We know that astrology reveals the powers and capabilities of a person, and we encourage the study of astrology in order that the student may discover his latent potentialities and understand how best to proceed in order that he may develop them into dynamic powers.

The "Blind Spot" Sensitized.

Question:

Will you please make clear to me just what relation there is between the "blind spot" at the back of the eyeball and clairvoyant sight?

Answer:

At the present time the light rays that come from an object enter the pupil of the eye, pass on through the crystalline lens to the back part of the eyeball, and form a tiny picture or image of the object on the retina of the eye. The retina is full of nerves which, stimulated by the light waves coming from the object looked at, send impulses to the brain.

These impulses the brain receives and interprets as a picture. This type of sight depends on light rays. That point of the retina where the optic nerve enters the back of the eyeball is in most people at the present time insensible to light, and is therefore known as the "blind spot."

When an individual has developed a slight degree of clairvoyant sight, it is because the so-called "blind spot" at the back of the eyeball has become sensitized, and the etheric rays from the individual's eyes pass through this spot and on out through the eyeball focusing themselves on external objects. Through the medium of these etheric rays such a one then sees directly the object itself instead of an image formed on the retina of the eye. These etheric rays focused on an object cause the individual not only to see the surface of it but to see it through and through also. This type of clairvoyance is called etheric sight.

Why the Rosicrucians Believe in Prayer

Question:

What is the Rosicrucian idea of prayer? How shall we pray, and to whom shall we pray? What is the efficacy of prayer, and how does it work?

Answer:

The Rosicrucians place great stress on prayer, as they know its efficacy and power. If one's prayers are in conformity with the laws of God, His divine purpose can manifest through the devotee, and his prayers are answered; for prayer is a magical formula that puts such a one in rapport with divine light and life, and these great forces flowing through the individual bring a spiritual upliftment which results in divine illumination. Furthermore, prayer connects one directly with the source of his being, and thereby assists him in reestablishing harmonious vibrations in his physical body.

The Lord's Prayer is efficacious, and we cannot recommend anything that is better. The Rosicrucian directs his

prayers to God, the Father, Son, or Holy Spirit, either or all as the individual desires.

Why So Much "Loving Service"?

Question:

Why do the Rosicrucians continually stress "loving service" in their literature?

Answer:

They do this for the very good reason that it is the first step on the path of spiritual attainment. The next body in which the ego will function will be the soul body, which is built of the two higher ethers, the light and reflecting. The two lower ethers are attracted to the ego through the power of the etheric seed atom, but the two higher ethers are attracted by "loving service." If we are to build a new vehicle in which to function in the future, we must have the material with which to build it; and as this material is automatically attracted to us through loving service, it is most imperative that we begin to practice it at once else we may find ourselves in the same predicament as was the guest mentioned in the Bible who attempted to attend a wedding feast without being properly attired.

Why Insanity Manifests in Mothers before Childbirth

Question:

What is the cause of insanity manifesting in mothers before and at the time of childbirth, and in some cases for months previous to the birth of the child? Is it obsession?

Answer:

This unfortunate condition is due to pressure on the vital centers of the uterus and the lower part of the spine, caused by the child assuming an unusual position in the uterus. It is also due to sugar (in a large amount) in the urine. Sometimes relief comes immediately if the child is removed, and sometimes the mother never recovers. This form of insanity is not obsession.

The Astral Ray

Astronomy for Astrologers

BY SCORPIO

(The first article in this series appeared in June, 1929.—EDITOR.)

"INFERIOR" AND "SUPERIOR" PLANETS

STUDENTS of astrology are often perplexed, if not irritated, when reading of "inferior" and "superior" planets, the former referring to Venus and Mercury, the latter to Mars, Jupiter, Saturn, Uranus, and Neptune. We know that from an occult viewpoint, i.e., considering the spiritual status attained to by the living beings on the planets, these terms, if used at all, should be reversed with the exception of Jupiter, which may be placed in the "superior" group together with Venus and Mercury. Of course, nothing is farther from the scientific mind than a classification according to spiritual status. Astronomers would probably be just as nonplussed by our grouping method as we are inclined to be nonplussed by theirs.

But with understanding comes reconciliation. Incidentally, the way to understanding may open up new and interesting vistas. We owe these misleading terms to astrophysical conceptions. According to the physicist's terminology, "inferior" means lower and "superior" higher *in place* rather than in rank or value. The lowest place, physically speaking, is the center of gravitation. When designating "below," both we and the antipodes point toward the center of the earth, which so far as this planet is concerned is the lowest point. In our solar system, however, the sun is the center of gravitation. The center of the sun is therefore, from the physicist's

viewpoint, the lowest place in our solar system, and the planet Neptune the highest. In this sense Venus and Mercury are inferior, i.e., *lower in place*, all other planets superior, i.e., *higher in place*, than our earth.

Venus.

Our nearest planetary neighbor is Venus, only 26 million miles away when nearest to us, a really insignificant distance in comparison to that of most other bodies in the starry heavens, though very far indeed when thinking in terms of terrestrial means of locomotion. Supposing the intervening space were filled with air (we know that this is not the case), then an aeroplane flying at a steady speed of 100 miles per hour would need 30 years to cover the distance at a time when Venus is nearest to the earth, i. e., following an imaginary straight line between the earth and sun. The flyer would have to be mighty careful to be at exactly the right spot at exactly the right time. Missing the "appointment" by as little as one minute, Venus would be 1300 miles away, traveling as she does at the terrific speed of 22 miles per second, four miles per second faster than the earth. A shot or a rocket which some people have taken into serious consideration as a possible interplanetary vehicle travels at a speed of one third of one mile per second, and would therefore take 2½ years to make the journey to Venus. Verily, "there is a great gulf fixed" that none may cross.

Venus is our sister planet in the truest sense of the word, almost a twin sister. Conditions are remarkably like those on the earth, this of course to be taken "*cum grano salis*." There is air,

water, soil, warmth, everything which we mortals consider essential to life. The body of Venus is about the same size as the earth though lighter in weight. Even climatic conditions are sufficiently similar to ours to presume that organic life as we know it on earth would be able to adapt itself there within a relatively short time. The much greater amount of heat received from the sun combined with an atmospheric blanket which is heavily laden with moisture would tend to produce a supertropical flora and fauna similar to those existing here when antediluvian conditions prevailed on the earth. At the same time the much greater amount of light, more evenly distributed and more strongly reflected and re-reflected, makes the Venusian "Sea of Light" a much more glorious reality than its terrestrial equivalent.

This strikingly strong reaction to sunlight, which is one of the unique characteristics of Venus' atmosphere, has astronomical as well as astrological and occult significance. Astronomically it accounts for the extraordinarily high albedo (*), which in turn is proof of the presence of an atmosphere of great density. Astrologically it probably has some effect in giving to Venus its prominent place as one of the two "great fortunes" though possessing only 1-1400 the volume of the other "great fortune," Jupiter. Finally, from an occult point of view this beautifully brilliant quality of Venus' atmosphere indicates the presence of spiritual entities far above humanity, who find in it their ideal plane of manifestation and the most congenial conditions for further growth.

For the amateur astronomer Venus is the ideal starting point for observations. Never more than 48° away from the sun, she is easily recognized by her brilliancy soon after sundown in the western or southwestern sky, when we speak of her as the evening star; or before sunrise in

the eastern or southeastern sky, when we call her morning star. If Jupiter is near and doubts should arise as to "who is who in the heavens," just await the next conjunction with the moon as seen from the ephemeris, making due allowance for possible differences in declination. (**) Seen through a telescope Venus forms a disc rather than a point of light as seen with the naked eye. But lo and behold, it is not a full disc; it shows phases like the moon, only reversed inasmuch as a sickle on the left side indicates that Venus is "increasing," and a sickle on the right that she is "decreasing."

There is another striking difference: the increase in circular form of the lighted area does not mean an increase of light. The accompanying sketch (Fig. 1) will help us to realize what is happening. It shows Venus in a number of places along her orbit as seen from a point outside this orbit, e.g., from the earth. The orbit of the earth is 26 million miles outside the orbit of Venus and

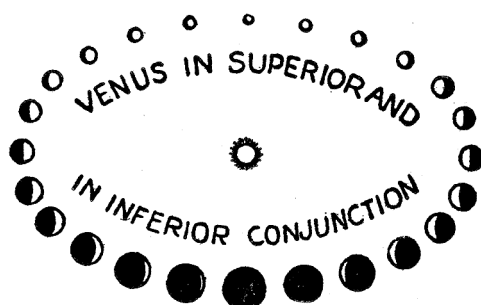


FIGURE 1

therefore considerably the longer; the earth is also slower in its speed around the sun. Venus takes 224 days to revolve around the sun, whereas the earth

(*) The albedo of a body is the ratio of the light which it reflects to that which it receives, in the case of Venus 0.60.

(**) Imagine the great circle which forms our equator expanded indefinitely into space until it marks out a circle on the celestial sphere, on the surface of which we may for convenience suppose all the stars to lie. This great circle is called the celestial equator. The declination of a star or planet is the angular distance north or south of the celestial equator. It corresponds to what we call the latitude of a place on earth.

takes 365 days. The net result is that Venus passes between us and the sun once in about 584 days. At the time when she is in direct line between us and the sun she is of course nearest to us, and her disc appears therefore considerably larger than at other times. Unfortunately the side turned toward us then is not lit up by the sun, and therefore appears dark and invisible to the naked eye. We call this an inferior conjunction with the sun, while the opposite position, as seen from the earth, is called superior conjunction. (See Fig. 1.) When at the latter place Venus shows us her full disc, but being then 160 million miles away from us, six times the distance of inferior conjunction, she appears correspondingly smaller. (See Fig. 2)

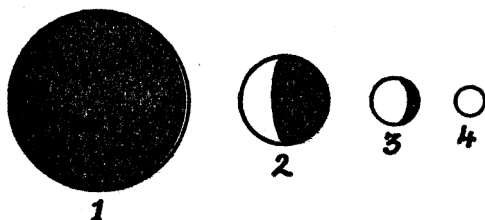


FIGURE 2

No other planet has such a relatively extraordinary variation in its distance from the earth, and it is logical to presume the astrological influence of Venus to vary more or less accordingly. Inferior conjunction, for instance, must be considered stronger than superior conjunction, and any other aspect, good or bad, formed by Venus while she is near will have a somewhat greater significance than when she is distant. In March of 1929 Venus was approaching an inferior conjunction, offering a good opportunity for astronomical as well as astrological observations, and the writer found his hypothesis strikingly verified. Unfortunately there are no ephemerides on the market which differentiate between inferior and superior conjunction, but as soon as the student really understands what is happening the problem is very easily solved.

He may resort to two ways, one verifying the other: If Venus is seen in the evening sky after sunset, she is on the way toward inferior conjunction. She attains her greatest luminosity about 36 days before and after inferior conjunction. If Venus is seen in the morning sky before sunrise she is on the way toward superior conjunction, which will take place about eight months after she has reached her greatest brilliancy as a morning star. The second, and for students of astrology perhaps the simpler method, consists in ascertaining from the ephemeris whether Venus or the sun is moving faster, astrologically speaking. If the conjunction is brought about by Venus moving faster than the sun, it is a superior conjunction. If it is brought about by Venus moving slower and finally becoming retrograde, it is an inferior conjunction.

Contemplation of Figure No. 1, will readily reveal the logic of this procedure provided the reader has a clear understanding of what is happening when a planet "turns retrograde." The following diagram may help him toward such understanding. (See Fig. 3.)

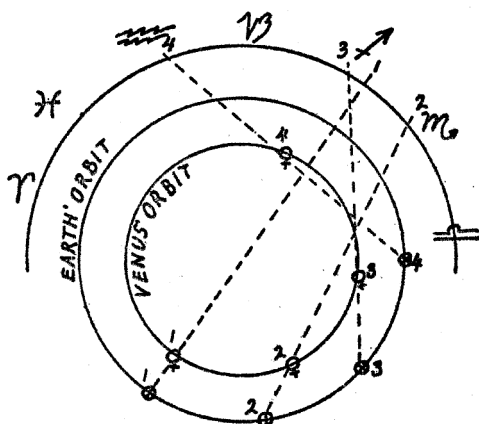


FIGURE 3

The innermost circle represents the orbit of Venus, the outer circle the orbit of the earth. The arc above represents part of the zodiac, which forms the background of fixed stars among which we see the planets move. The dotted lines

represent our lines of vision. In position 1 a straight line from earth to Venus and beyond points to \uparrow ; in other words inhabitants of the earth see *Venus in Sagittarius*. Now both planets move on, and in position 2, Venus is seen in Scorpio, having *apparently* moved backward instead of forward. Such apparent backward movement is called retrogression. Venus is "retrograde." Position 3 shows an apparent forward movement of Venus into \uparrow ; Venus has become "direct"; and in position 4 she is seen in ∞ .

Before leaving our beautiful planetary neighbor and proceeding sun-ward, we cannot resist the temptation of unrolling before our mental eye a picture of the Venusian sky based upon such fragments of knowledge as we have been able to gather in the course of centuries of scientific and occult research. Though we have as yet no definite information as to the inclination of Venus' axis of rotation on which climatic conditions are dependent, which in turn make or mar the Venusian skyscape, we do know that the amount of heat received from the sun is very much greater than that received by the earth. Therefore, at least certain regions of the Venusian surface must be at times extremely hot. The presence of a dense atmosphere likewise has been satisfactorily established by spectrum analysis and the albedo. The modern telescope has revealed mountains of much greater height than those on our earth. All this tends to produce greater variety in the conditions under which life there has to exist and does exist. In turn, the forms of life on Venus must show likewise greater variety, and closely connected with such forms we contemplate a much wider range in the spiritual status of the life ensouling them.

All this has, if not direct, at least an indirect bearing on the picture of a Venusian sky, which is not, like that of earth, the same on whatever part of the planet an observer might happen to be. There will be found deep gorges and lowlands on Venus where the sky is al-

ways of a sombre greyish hue, where the days are intensely hot and moist, where the nights are twilight-like, and where on account of the clouds, no twinkling, glittering stars illuminate the sky. There will be found highlands and plateaus where the heavens present a picture not unlike that seen on earth, except for the sun, which appears twice as large, and a night sky with fewer stars. Finally, there will be high mountain regions with clear rarefied atmosphere and a scintillating starry skyscape. And this skyscape will have one object of special interest to visitors from earth, a most beautiful, large reddish star apparently about six times the size and luminosity of our evening star. This most beautiful object is "Terra," our home planet, the earth as seen from the mountain tops of Venus; and in close proximity is a small yellowish star eternally circling it, our moon.

Mercury.

It is one of the purposes of these essays to give the reader a sense of proportion and relation, thereby enabling him the better to determine the weight or weakness of astrological influences, a matter which so far has largely been left to individual intuition. It is well to keep in mind, however, that weight or weakness of influence does not necessarily determine its degree of importance and that in certain situations subtle forces may become deciding factors. This is particularly true when we come to consider Mercury, the "mental" planet, the smallest in our solar system. With a diameter of 3009 miles and a mass of only about one-eighteenth that of the earth, it is not very much larger than our moon, and smaller than two of Jupiter's satellites. At times Mercury passes directly between our line of vision and the sun and can be seen with a telescope directed toward the disc of the sun. A photograph of such a transit showing the sun with a diameter equal to the length of a page of this magazine shows Mercury as a very small point only.

Contrary to Venus, conditions on Mer-

cury are so unlike those on earth that no form of life as we know it can exist thereon. It is well, however, to lay special emphasis on "as we know it," for those forms of life which we do *not* know are infinitely more numerous than those we know. What we consider absolute necessities of life—air and water—are almost non-existent on Mercury, the atmosphere probably being of so extremely rarefied a form that it resembles the ether of interstellar space rather than air. This accounts for the low albedo (reflecting power) of only 0.07, and for the clearly defined line of demarcation between light and darkness, which for the same reason occurs on the moon. The desire to see Mercury peopled with creatures similar to those on earth has produced in the minds of imaginative persons the picture of a hollowed-out surface holding air as well as water and providing protection against the fierceness of a sun seven times the apparent size of ours. The occult investigator, however, finds that Mercury is peopled with high spiritual intelligences who have no need of either air or water. But it is extremely hard to conceive, and still harder to describe, a state of manifestation so far above our own, and we do well to confess our ignorance as to clear conception and our incompetence as to description.

Physical science has very little to say about this mysterious planet which exerts such decisive influence on the human mind. With all its wonderfully perfected instruments, by the help of which it has in the short span of a lifetime pushed back the walls of our universe by thousands of light years, science has not been able to fathom the mysteries of this miniature planet. A few negative discoveries of minor importance, such as the absence of air and water—and even these not definitely proven—are all that has been added to Copernican knowledge. Nevertheless, we may consider it a decided step forward that astronomy has definitely established our ignorance with respect to

Mercury, and this at a time when psychology has definitely established our ignorance with respect to the mind. Astrologers will find an inner connection between these two "discoveries," both of a negative nature, and will find significance in the simultaneous presentation of the positive problems which rise on the mental horizon of humanity with the dim dawn of the Aquarian Age.

(There are several more articles in this series which will appear from time to time, the next one probably in the May issue. EDITOR.)

Employment at Mt. Ecclesia

On February 1st we sent to each of our students in the Regular Students' Course a letter stating employment conditions at Headquarters, also an employment data sheet. It was there stated that we have eleven departments in which we require new workers from time to time, these being as follows: Correspondence Courses, Healing Department, Editorial Department, Foreign Language Courses, Books and Shipping, Accounting, Print Shop, Rooms, Cafeteria, Grounds and Buildings, Transportation. It is desirable that we have information in regard to candidates for positions at all times so that when a vacancy occurs we can immediately fill it with a properly qualified person. Headquarters offers many advantages to people interested in the Rosicrucian Philosophy. Living in a philosophical atmosphere and being able to take advantage of our evening classes are worthwhile considerations. We hope any student who has a desire to become a worker at Headquarters and whose conditions would permit him to do so, will fill out the employment data sheet and send it to us even though he is not available at the present time. That fact can be stated, and the applicant will be given consideration when the proper time arrives. The letter of information and employment blank sent on request.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

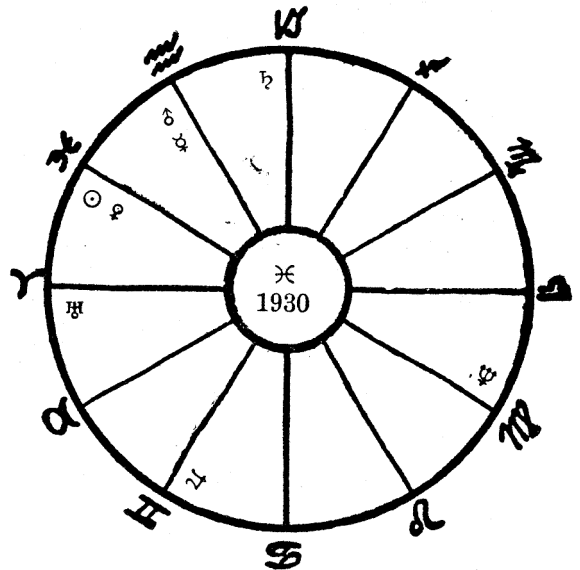
The Children of Pisces, 1930



A Character Delineation of the Children Born between February 19th and March 20th, inclusive, 1930.

The children of Pisces are of a retiring, supersensitive nature, sometimes lacking in self-confidence. Their feelings are easily hurt, and they may then become very morose and gloomy. As there are two planets ruling, namely Jupiter and Neptune, so are there two types. The symbol of Pisces represents two fishes tied together, and similarly are the Piscean people dual in nature. Their emotions are very easily aroused. They may become so happy that they reach the point of tears and even hysteria, and then if things go against them they drop down into the depths of despair. On account of this versatile nature they make good actors and actresses. You will find a large number of actors and "movie" stars among Piscean people, for they are also artistic, musical, and poetical. Through these qualities and their emotions they are able to entertain and sway large audiences. However, these are the stronger type of Piscean. The weaker type loves solitude, is lazy mentally and physically, and too fond of good food and plenty of rest. This type often takes on an enormous amount of flesh.

Pisces, being a watery sign, Pisceans are prone to be jealous, especially of those who are seemingly in a higher position and have more of the world's goods. They are very secretive, and keep their affairs very closely locked up within themselves.



The children who are born this year during the time when the sun is passing through this watery and common sign will require very careful training, for their desire nature will be very strong and their wills weak. With Venus and the sun conjunction in Pisces, and Neptune in Virgo in opposition, they will want plenty of good things to eat. With Neptune in the sign ruling the intestines, they are likely to be troubled with poor assimilation and malnutrition. The

(Continued on page 151)

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.

The Airplane Disaster in California

BY AUGUSTA FOSS HEINDEL

Oceanside has just passed through a trying week. The funeral of pilot Basil Russell and co-pilot Frederick J. Walker has just taken place. The coroner and the jurymen appointed by the court have this twenty-third day of January finished hearing the testimony of witnesses who saw one of the most terrible of sights last Sunday, January 19th, at 6:23 P. M., just eleven miles north of our city, namely the crash and the burning of one of the massive air liners of the T. A. T. Maddux line. This cost the lives of the pilot and fifteen passengers, who had left the new pleasure resort which had just shortly before been opened at Agua Caliente, Mexico, and who were on their return trip to Los Angeles.

The immense passenger airship met with an ocean storm which was sweeping the coast while the plane was above one of the river slews, of which there are four between Oceanside and San Clemente. Darkness coming on rapidly, accompanied by rain, made it impossible for the pilot to see his way, and in an effort to turn back to San Diego one of the massive wings of the plane struck the side of a hill, and in a moment the entire plane with its sixteen passengers was a mass of flames and no rescue possible on account of the intense heat. The coroner and the doctors who examined the bodies were confident that all met their death through the terrific impact of the plane as it struck the ground, which was so great that the skulls of some of them were crushed, causing instant death. This saved them from a horrible death by burning, but the bodies were terribly charred.

At this writing it has been impossible to ascertain the exact time when this plane started its journey northward from Agua Caliente, but it may be judged close to one hour or a little over

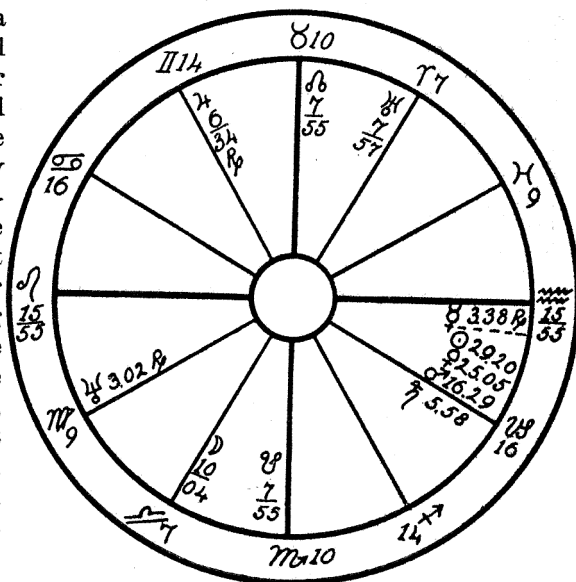


CHART OF AIRPLANE WRECK

January 19th, 1930.

6:23 P. M., Oceanside, Calif.

that it had been on its way, for some time had been lost by the pilot, who evidently first endeavored to pass under the storm, but failing in this he tried to return. The watch of one of the passengers stopped at exactly 6:23, so we would judge that the start was made about 5 P. M. At the time of the crash the moon was in 10 degrees of Libra in opposition to Uranus. But we must go back to the new moon on December 30th, which fell in 8:50 of Capricorn.

This lunation was square to Uranus in Aries and in conjunction with Mars and Saturn. The moon of the natal figure fell square to the lunation. This was truly the time marker, and it was in opposition to Uranus as noted above. In the natal figure Saturn is strong in its own sign of Capricorn, in the fifth house which indicates pleasures, and square to Uranus in Aries in the ninth

house, the house of travel. Saturn is also square to the moon, which is in the third house, ruling short journeys. The ruler of the figure, the sun, is conjunction Venus and Mars in Capricorn, and Mars is square to the moon and Uranus. Thus we may see how clearly this accident is shown. If it had been possible to ascertain the time when the plane was first launched, which might be considered its birth, this accident probably would have been shown very clearly.

We have been able to find out the day and year of birth of the pilot, Basil Russell, from the local undertaker, but the hour of birth is missing. He was born on February 26th, 1902 in the state of Idaho. From the flat figure we find the planets in his horoscope very closely associated with the planets of the figure set up for the time of the accident. His radical Saturn was in 24:3 of Capricorn, and the progressed Saturn for 1930 was 26:21 of Capricorn. Note how these are close to the radical Venus and sun in Capricorn of the accident figure. Russell's sun in 6:58 Pisces is opposition Neptune and square Jupiter in the horoscope of the accident. If this man's birth hour was at night, his radical moon would be close to a square of the sun of the accident figure.

Pilot Basil Russell's planets have a number of the positions as well as aspects found in Col. Charles A. Lindbergh's horoscope. His sun is conjunction Mars the same as Lindbergh's. Also both have Neptune in the airy sign of Gemini in opposition to Uranus in Sagittarius. These configurations give these two young men a venturesome, courageous, and fearless disposition. The pioneering spirit is very dominant with Uranus in Sagittarius. The aim is high, and when Mars is conjunction the sun, the native is usually sure that he aims right and to the mark.

Both Russell and Lindbergh have certain afflictions in their horoscopes which indicate danger. Lindbergh's moon is conjunction Uranus and opposition Neptune, but it is not active at this time.

During 1931, however, and for four years following he will not be so safe, for certain very dangerous transits will be at work. Lindbergh's Mercury is in the sign of Pisces. Russell's Mercury is in Aquarius, sextile to Uranus and trine the moon, which gave him a very venturesome mind and made him a person who would take great risks. Lindbergh's Mercury is sextile to his moon, which indicates a mind that is progressive and a man who is ever scheming to bring out new and useful methods whereby he can help people; but at the same time he is a little venturesome. During the year 1930 airplane travel will suffer more or less from the square aspect of Saturn in Capricorn to Uranus in Aries. These planets will have that aspect the greater part of this year. This affliction will not, however, affect Col. Lindbergh's horoscope. But during 1931-32-33 and 34 while Saturn is transiting his radical Saturn, Jupiter, sun, and Mars we would not be too sure in predicting trouble, but it might be well if he were a little less venturesome during these transits.

It is most interesting to note the planetary grouping of various popular aviators, those who have really done something to become well known figures in the world's air work. First we have James H. Doolittle, born December 14th, 1896, in Alameda, California, at 4:25 P. M. He has the airy sign of Gemini on the Ascendant, with Mars and Neptune conjunction, and the sun in opposition to them and to the Ascendant. Also Uranus is conjunction Saturn in Scorpio. This man had the courage to make a transcontinental flight on June 23rd, 1924. At that time the transiting Neptune in Leo was exactly sextile to his Mars and Neptune, but the transiting Mars was square to his Saturn and Uranus. It was this afflicting planet which impelled him to do the thing that entailed a risk. So it is in many men's lives: the afflictions are the tempters, which sometimes bring good results. However, when good aspects are in the horoscope, they act as saviors.

Capt. Charles K. Smith is another aviator, born February 9th, 1897, at 4:30 A. M., Brisbane, Australia. He has the sun in Aquarius, Mars conjunction Neptune in Gemini, and Saturn conjunction Uranus, the latter in Scorpio. This man accomplished a flight between America and Australia in May 1928. The man accompanying him, C. T. Ulm, was born October 18th, 1897. He has this same aspect of Uranus conjunction Saturn, both in Scorpio.

One of our women aviators, Amelia Earhart, who nearly succeeded in flying across the Atlantic on June 17th, 1928, also has this same conjunction of Uranus with Saturn in Scorpio. The combination of Uranus, Saturn, and Mars gives mechanical ability as well as courage, determination, and perseverance.

Your Child's Horoscope

We delineate each month in this department the horoscope of one of our subscribers' children (age up to 15 years), the name being drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading.

We neither set up nor read horoscopes for money, and we give readings only in this magazine.

CONSTANCE FLORENCE G.

Born August 13, 1929, 6:20 P. M.

Eastern Standard Time.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Sagittarius 0; 11th house, Sagittarius 21; 12th house, Capricorn 12; Ascendant Aquarius 8-57; 2nd house, Pisces 27, Aries intercepted; 3rd house, Taurus 4.

Positions of the Planets:

Sun 20-41 Leo; Venus 9-50 Cancer; Mercury 4-15 Virgo; Moon 9-45 Sagittarius; Saturn 24-05 Sagittarius, retrograde; Jupiter 12-09 Gemini; Mars 24-58 Virgo; Uranus 11-06 Aries, retrograde; Neptune 0-42 Virgo.

This horoscope is that of a little girl who has the fixed and airy sign of Aquarius on the Ascendant. Aquarius

has two rulers, so in order to see which of these will be the life ruler we must ascertain which is the stronger, both by aspect and position. We find Saturn retrograde in Sagittarius, with two aspects, a trine to the sun and a square to the malefic Mars. This gives us a fairly strong Saturn, but the other ruler, Uranus, is more powerful. This is the planet to which present humanity is beginning to respond most strongly, especially the children who are born at this period of the world's evolution. We find Uranus also retrograde, but stronger than Saturn both by sign and aspect. Uranus is sextile to the Ascendant and Jupiter, square to Venus, and trine to both the sun and the moon. We may expect therefore that this girl will be very strongly under the rule of Uranus, and will have a desire to be before the public. She has a restless spirit which will want constant change; with the vacillating moon near the Midheaven and trine to Uranus she will have to be doing something constantly and be on the move. She will want to change from one thing to another to keep her interest aroused.

After the age of seventeen, when Saturn turns direct, she will be more under the influence of this planet, and this will help to balance her. But Saturn square to Mars in Virgo will give her rather a pessimistic view of life, and she will be a little austere toward people in general and will speak sharply and critically at times. This should be watched carefully during her childhood days.

Venus is in the watery sign of Cancer in the fifth house, which has rule over pleasures, and Venus is sextile to Neptune and Mercury but square to Uranus. All these aspects will give a tendency toward a pleasure-loving disposition. She is one who will seek public recognition, and whose ideals may lead her to a life on the stage or in moving pictures.

With Mercury square to the moon and conjunction Neptune the mind will be keen and clear; but it will be inclined to be a little fickle and restless, prone to

flit from one thing to another, although it will have a scientific trend, for Mercury is in its own sign of Virgo, and Virgo people are naturally studious and practical.

The guardians should carefully guide the child away from the weaknesses noted, which are only latent and may remain so if the parents are forewarned and if they lovingly care for this ego entrusted to them, and help her to strengthen the weak places in her nature. The ability given by Venus in Cancer sextile to Mercury should be directed into artistic fields, such as the designing of women's clothes and millinery; help her to direct her mental energies into the expression of art in connection with women's adornments.

Venus in Cancer is fond of and clever in preparing good dishes. This is strengthened by Jupiter in Gemini, Gemini representing the hands and being in the fourth house, the home. Constance would make a good home maker. Her Uranus sextile to Jupiter gives dexterity and ability to an unusual degree to express herself through the hands, making her very clever with the needle.

Jupiter in Gemini is square to Mercury and in opposition to the moon, Neptune is conjunction Mercury in Virgo, and Saturn in Gemini is square to Mars in Virgo. All these afflictions, coming from common signs, may give a tendency to coughs and colds, which, however, may be avoided if the child is taught to eat with moderation, largely eliminating sugar and sweets, which Venus in Cancer is fond of. Teach her to breathe deeply and to sleep in a room with plenty of fresh air, and much physical discomfort may be avoided in the future.

THE CHILDREN OF PISCES, 1930.

(Continued from page 147)

parents should begin with these children very young to train them to eat moderately and to choose their food rightly. This can be done for we have children in our New Era School who are thus

trained, and when they visit their parents in their homes these little tots will persistently refuse to eat meat, white bread, candy, and such things as they are taught not to eat. A child's mind, before it is seven years of age, is very plastic, and impressions become permanent.

The Piscean children this year will have bright, quick minds inclined to scientific pursuits, very artistic, and the art will be of a practical nature. With Saturn in Capricorn in sextile to the sun and Venus they should be given every opportunity to develop the art of landscape gardening, horticulture, and the like.

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced student. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in commercializing it may apply for these courses. The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by freewill offerings.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian Seal

We keep in stock the artistic Rosicrucian Emblem seals. This 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. Sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,
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"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 February)

- Q. What does man bring about by thinking of himself as an individual, an "I"?
- A. The more he cultivates the Self, the more he frees himself from the family and national spirit in the blood, and the more he becomes a self-sufficient citizen of the world.
- Q. What danger is there in giving up the Self to the "Not-Self"?
- A. Only when we have cultivated a Self, can we sacrifice ourselves and give up the Self to the *Whole*. So long as we can only love our own family or nation, we are incapable of loving others. We are bound by the tie of kin and country.
- Q. When we have burst the tie of blood and asserted ourselves, what may we become?
- A. We may become unselfish helpers of humanity. When a man has reached that stage he will find that instead of having lost his own family, he has gained all the families in the world, for they will have become his sisters and brothers, his fathers and mothers, to care for and help.
- Q. What will he regain by living this life?
- A. He will regain the vision of the Spiritual World which he lost by the mixing of blood. But it will be a higher faculty, an intelligent, voluntary clairvoyance by which he can see what he wills and not merely the negative faculty imprinted in his blood by the family spirit which bound him to the family to the exclusion of all other families; his vision will be universal, to be used for universal good.
- Q. What has gradually come about?
- A. For the aforementioned reasons intertribal and international marriages have come gradually to be regarded as desirable and preferable to close intermarriages.
- Q. As man ceased to marry in the clan, how did it affect him?
- A. He sorrowed over the loss and longed for a return of the "inner" vision. But by degrees he forgot, and the material world gradually loomed up before his mind as the only reality, until at last he has come to scout the idea that inner worlds exist and to regard a belief in them as foolish superstition.
- Q. What were the four main causes contributing to this condition?
- A. The clearing of the foggy atmosphere of the Atlantean continent; the indrawing of the vital body so that a point at the root of the nose corresponds to a similar point in the vital body; the elimination of inbreeding and the substitution therefor of marriage outside the family and tribe; the use of intoxicants.

(To be continued)

REDUCED PRICE "Questions and Answers" in Spanish

(*Filosofia Rosacruz en Preguntas y Respuestas*).

The first edition of this book was in three volumes, paper covered, and sold for \$1.50 the set. We have a few left which may be had for 25 cents a single volume, or 75 cents the complete set of three volumes. Each volume contains the answers to about sixty questions on the Rosicrucian Philosophy, and forms a complete book in itself.

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



The White Rose Chain

Today I will think good thoughts,
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 Priceless Pearl

BY FLORENCE BARR

DEEP, deep in the blue sea it is very lovely. For down under the waves, on the bed of the ocean, are sea gardens where many lovely things grow. Jewel-like flowers and beautiful lilies thrive in the deep sea. But do you know, these sea flowers are not really flowers at all—no indeed, they are tiny sea animals growing up in Mother Nature's sea garden. It is like fairyland down in these gardens. The water sprites playing about find floating feathers and gay fans, and they are very happy.

There are really true sea plants of course in the deep blue sea. The soft sea moss and pretty seaweed on their floating tendrils and long green ribbons carry millions of tiny sea children, little jewels of the sea. Floating, tossed by the sea, the seaweed has no roots, but has only hold-fasts with which it clings to rocks and shells.

• Most lovely of all in the sea gardens are the coral islands, with their branching trees and graceful shrubs. Now the oysters love the coral islands, for they make just the finest kind of beds for oysters to lie on, and an oyster has to

fasten itself to something. The oyster lives in two shells, you know, held together by a powerful muscle, which makes a good hinge.

Comfortable and happy on a coral island once lived a pearl oyster, with such a pretty shell. Many, many other oysters lived on the same coral island, all resting peacefully on their sides as oysters do. Perhaps you know that every oyster is not a pearl oyster. The oyster lies with its mouth open so that the tiny animals and plants which it feeds upon can float into it. The shells open and shut, for the hinge regulates that. This particular oyster one day opened its mouth just a wee bit too wide, and in slipped a grain of sand. How it hurt! The sharp grain of sand against the tender body of the oyster really made it suffer. But fortunately kind Mother Nature always helps her sea children to help themselves, so this particular oyster knew just what to do. It covered the sharp grain of sand with a gummy fluid, just the same fluid that it made its pretty shell with. By and by the sharp grain of sand was tucked away in a little ball all by itself, and the hurt feeling was gone. Then the oyster went on being comfortable and happy, breathing contentedly, listening to the splashing of the water against the coral island.

Sometimes there was great excitement when the water sprites played among the oysters, for they brought news of other sea children, and they told such wonderful tales that even the lazy oysters roused themselves to listen: tales of great sea monsters, or tiny sea horses which the sprites like to ride, or of things that hap-

pened up on top of the sea where the waves dance and sparkle in the bright sunshine.

One day there was great commotion among the oysters. A diver had discovered the oyster bed on the coral island. Soon the oysters were all huddled together and put into a big bag and carried up, up, up, until they were right out of the water altogether. What an experience! Then the bag was emptied, and what do you think—a man began opening the oyster shells! He seemed to be looking for something, for he opened the oysters and tossed them aside. Finally he opened this particular oyster with the pretty shell, and out rolled a little ball. How wide the man's eyes opened when he saw it! "A pearl," he said, "the most beautiful pearl I have ever seen!" So his years of labor and longing were at last rewarded. Here was a prize indeed, so he quickly put the beautiful pearl in his pocket, and there it stayed in the dark for ever so long. Finally after many thrilling experiences and much talking and changing of hands the pearl at last found a new home. Not in the deep blue sea, not in a dark pocket, but—you will never guess where, so I will tell you—gracing the neck of a lovely lady, Rosalie's mother. Never had the pearl been so happy.

"Rosalie, oh Rosalie, do come out and play. It is so lovely outdoors. We've waited ever so long now for you. Come along!"

"I can't come until I find the lost pearl," answered Rosalie.

"The lost pearl?" called the waiting children. "You sound as though you had lost something very precious."

"I have," said Rosalie. "Mother let me wear her pearl for a little while, and when I unfastened the clasp, the pearl slipped off and rolled away. Oh, I wish I could find it! What shall I do? It's so precious. Mother says it is the most beautiful pearl she ever saw, and she loves it because Grandpa brought it to

her from a far-away country. Please come and help me."

The children looked everywhere, but they could not find the lost pearl. Then Mother came in, and she saw the pearl at once, for it had slipped into the lace on Rosalie's dress. And so the lost pearl was found. How relieved Rosalie was!

"This beautiful pearl is very precious, Rosalie dear," said Mother, "but there is another pearl far more precious than this one. That other pearl is *priceless*, but you may have it for your very own. If cross words or unkind thoughts live in your heart, they will some day prick you, even as the grain of sand pricked the tender oyster. But know always, dear, that a happy heart and gentleness toward others will turn even a hurt feeling into the Priceless Pearl of Love."

The Sea Hath Its Pearls

The sea hath its pearls,
The heaven hath its stars;
But my heart, my heart,
My heart hath its love.

Great are the sea and the heaven,
Yet greater is my heart;
And fairer than pearls and stars
Flashes and beams my love.

Thou little, youthful maiden,
Come unto my great heart;
My heart, and the sea, and the heaven
Are melting away with love!

—Translation by
Henry Wadsworth Longfellow.

The Rosicrucian Prayer Card

We have the Rosicrucian prayer printed on an attractive card, including the Rosicrucian emblem and the caduceus in gold. Many students are glad to have this card to keep in their rooms. The price is 10 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Nutrition and Health

Our Hormone Producing Glands

BY MURIEL ANNE HOVEY

FOR MANY years occult philosophy has taught the importance of the ductless glands in the emotional and spiritual development of the individual. But material science except for a few isolated cases had until about twenty-five years ago entirely ignored them, believing them to have no important part in the body economy. Within the last quarter of a century, however, science has awakened and set about studying them with all the intelligence and fervor it puts into any task it takes in hand, and the discoveries are so startling and so important that every student of the occult should know about them.

In the following article the information on the glands is taken from the book entitled, "THE GLANDS REGULATING THE PERSONALITY," by Louis Berman, M. D. (1928 edition.) In many places I shall quote from the book verbatim, and all quoted matter is taken therefrom unless otherwise stated. We shall discuss the seven ductless glands and several other glands besides that are not ductless but that do produce hormones.

By "hormone" we mean the internal secretion created by the gland and introduced directly into the blood stream. Dr. Berman expresses it in this manner: "The internal secretions appear to be chemical messengers, telegraph boys, sent from one organ to another through the public highways, the blood (really more like a moving platform). So they christened them all hormones, deriving the word from the Greek verb meaning to rouse or set in motion."

It is said that the manly man and the womanly woman are so because of the

right balance of hormones in the blood.

We shall consider each of the glands under a separate head, beginning with the thymus.

Thymus

The thymus is a true ductless gland and is the one that dominates childhood. It appears to do so by regulating the development of certain other glands. "The passage from childhood to puberty or adolescence is regulated by changes in the adrenals, pineal, pituitary and the sex glands. The thymus influences particularly the adrenal cortex, the pineal, thyroid and the sex glands.

"Situated in the chest, behind the breastbone, it descends and covers the upper part of the heart, overlapping the great vessels at the base of the heart. It is a brownish mass, which when cut presents the spongy effect of a sweetbread. The microscope shows conglomerations of white cells of the blood known as lymphocytes. But scattered through the substance of the gland between these lymphocytes are certain cells in whorls. There are more of these whorls in the embryonic and postnatal life than in later childhood, and while they are present in all vertebrates, they are more frequent in the carnivora than in the herbivora. They are called after their discoverer, Hassall's Corpuscles. Their specific work is not yet known, but they are thought to add some chemical to the secretion of the thymus."

Max Heindel in "*The Message of the Stars*" tells us that since the desire body is not yet born in the young child there is no avenue along which the martial forces can travel to transmute the iron from the food into hemoglobin, and

therefore the young child cannot manufacture his own red corpuscles. He says: "To compensate for this lack there is stored in the thymus gland a *spiritual essence* drawn from the parents, who are symbolized by Venus, the ruler, and with this essence provided by the *love* of the parents the child is able to accomplish the alchemy of the blood temporarily until its desire body becomes dynamically alive." We have food for thought here, in this day when many parents think that every other thing in the world is more important than the personal love and care of their children.

The thymus is the gland which keeps children childish and sometimes makes children of grown-ups. "The curve, or rise, of growth of the gland seems to coincide with the period of adolescence and the rise of the sex glands. In the past it was accepted that with puberty the thymus atrophied and was replaced by some sort of fatty tissue. Now it is held that the secretion cells persist throughout life."

Some children are born with an enlarged thymus that interferes with the breathing, and sometimes there is an oversecretion of the hormone of the gland that acts as a poison to the infant. These conditions can usually be relieved by shrinking the gland with the X-ray.

The thymus is influenced by, and in its turn influences, the weight, nutrition, and growth of the child. "Back in 1858 the pioneer student of the thymus, Friedleben, declared that the size and condition of the thymus is an index of the state of nutrition of the body. Underfeeding for four weeks will reduce it to one-thirtieth the normal size. It seems to act as a storage and reserve organ, affording some protection against the limitation of growth by lack of food material. In exhausting or wasting disease the weight of the thymus sinks much more quickly than the other glands. A French study of over four hundred idiotic children with normal thyroids reported that over three-fourths had no thymus at all. Everything points to the

most direct and close relation between this gland and nutrition and growth.

"There is evidence that the thymus is involved in the health and efficiency of muscle cells and muscularity. Certain tumors of the thymus destructive to the gland proper and thus cutting off its secretion, are accompanied by singular muscle weakness and atrophy of the muscle cells entirely out of proportion to the general damage suffered by the other cells of the body when affected by the poison of a malignant growth. Also the thymus has been discovered diseased in certain mysterious, progressive muscular wastings. A remarkable fatigability of muscles, which appears after the slightest exertion, is a feature.

"The thymus is also thought to have some influence on the lime in the blood. It has been found that where there is a deficiency of thymus a condition resembling that of rickets may follow. The bones become soft and bend and will fracture easily. Experiment has shown that removal of the thymus has a direct effect upon the pineal causing it to atrophy.

"We find then that the thymus is the gland of childhood in that it puts the brakes on the other glands of internal secretion that would hasten the development and differentiation of sex, checking them for a given time and so profoundly influencing growth. It also influences bone and muscle metabolism in some definite way."

The hormone of the thymus is called *thymovitin*.

The Adrenals

The adrenal is a small, three-cornered mass that rest on the top of each kidney, and is easily recognized because of its yellowish, fatty color. Each gland is divided into two parts: the cortex, meaning bark, and the medulla, meaning core. There is no sharp differentiation between the two parts—they interpenetrate each other,—but there is a sharp difference in their development, chemistry, and function.

"In the embryo the cortex is derived from the same patch that gives rise to the sex organs. All vertebrates possess adrenals."

We will discuss the cortex first. The size of the cortex varies with the pugnacity of the animal. "The charging, fighting animal owns a strikingly wide adrenal cortex. The timid fleeing rabbit, on the other hand, is conspicuous for a narrow strip of cortex.

"Certain observations, especially concerning the relation between the development and behavior of the so-called secondary sex characteristics—those qualities of the skin, hair and fat distribution, physical configuration, and mental attitudes which distinguish the sexes—and the conditions of the gland, indicate clearly that the cortex produces a distinctive internal secretion.

"Three different layers of cells arranged in strings that interpenetrate to form a network, directly bathed by blood from open blood vessels, compose the cortex. Most remarkable is this method of blood supply, for it is common among invertebrates but rare among vertebrates.

"In certain disturbances of these glands, especially where there are tumors, which supply a massive dose of the secretion to the blood, peculiar sex phenomena and general developmental anomalies and irregularities are produced. If the disease is present in the fetus, taking hold before birth and so brought into the world with the child, there evolves the condition of pseudo-hermaphroditism. The individual if female presents to a greater or less degree the external habits and character of the male.

"If the process involving the adrenal cortex attaches itself after birth, the symmetrical correspondence and harmony of the primary organs and secondary sex characteristics are not affected. But there follows a curious hastening of the ripening of the body and mind summed up in the word, puberty—a precocious

puberty with most startling effects. A little girl of two or three will take on the growth and appearance of a girl of fourteen, with all the physical changes. A boy of six will in a few months become a man physically and mentally. There have been several such cases reported in the papers within the last two years.

"It is as if into some medium for solution a little yeast were dropped that changed the quiet calm of its surface into a bubbling, effervescing revolution. It suggests that the transformation of the child into the man or woman must be due to the pouring into the blood and the body fluids of some substance which acts like the yeast in the fermentable solution."

The adrenal cortex is one source of the maturity-producing internal secretions. If a disturbance to the adrenal cortex comes after maturity, a woman who has up to that time been entirely feminine will suddenly completely change and become masculine in her looks and interests. She will grow more or less of a beard and mustache, her voice will change, and her muscles harden to the extent that she will be able to do hard physical labor. Her mental attitude also changes to such an extent that these physical changes will not disturb her, for she will be masculine in outlook also.

"The cause for such phenomena in a previously entirely normal woman has been found to be due to a tumor on the adrenal cortex. If the tumor is successfully removed, there is a return to the previous femininity.

"But not only is the conduct of the secondary sex characteristics connected with the adrenal cortex. The development of the master tissue of the body, the brain, is in some subtle way correlated with it. The adrenal cortex contains more of the phosphorus-containing substances of the general nature of those found in the central nervous system than any other gland or non-nervous tissue in the body.

"During intra-uterine life the adrenal

glands are large and conspicuous, at six weeks being twice as large as the kidneys. Most of this relatively huge size, which happens in the human alone and in no other animal, is due to the enlargement of the cortex. Should this preponderance of the cortex over the medulla not take place, the brain fails to develop properly or an entirely brainless monster is generated. The human brain, therefore, possibly owes its superiority over the animal brain to the adrenal cortex, in development anyway.

"Besides its action on the sex cells and the brain cells the internal secretion of the adrenal acts upon the pigment cells of the skin, blunting their sensitiveness to light. In degeneration of the gland, which destroys the medulla and not the cortex, the color of the skin is left unchanged. If, however, the cortex is diseased, as often happens in tuberculosis of the adrenals, then a darkening of the skin follows which may go on to a negroid bronzing. That means an increased sensitivity of the pigment cells of the skin to the light. Skin color control may, therefore, be looked upon as partially controlled by the adrenal cortex."

The hormone of the cortex is called *interrenalin*, and has a great influence on the chemistry of the blood, largely regulating the acid in the system.

"In the course of metabolism, that is, in the course of those chemical reactions by which food particles once absorbed into the blood are converted into other chemical necessities of the cells, acid is being continually formed. This acid would snuff out the life of the tissue if it were not quickly removed. In the body to destroy is to remove. By causing the acid to combine with other substances present in the blood and cells, such as bicarbonate of soda and similar substances, the dangerous qualities of the acid are subverted. Thus the necessity for a mechanism by which the acid content of the cells may be delicately regulated becomes obvious. The adrenal

cortex supplies the internal secretion which regulates this function."

Laboratory experiments show that blood which contains none of the secretion of the adrenal cortex has a large accumulation of acid. It has also been found that if the adrenal cortex becomes injured or is removed, there is a regeneration or re-activation of the thymus gland.

The Adrenal Medulla

To continue quoting from Dr. Berman: "Upon the medulla, the internal gland of the adrenal gland, there has been lavished an amount of attention beside which the cortex is to be classed as a neglected wallflower. Nearly everything that possibly could be determined about the internal secretion of the medulla has been settled or plausibly guessed at."

The secretion of the medulla is called *adrenalin*.

(To be continued)

Our Prison Department

We maintain a department devoted to obtaining student correspondents for prisoners. Our correspondence courses in the Rosicrucian Philosophy and astrology are open to prisoners in all the various prisons in the country. Being a prisoner is rather a monotonous job, and many of them feel the need of having a friend who will take a little interest in them and write to them occasionally. If you would like to do a little of this humanitarian work, please write us and we will furnish you with a prison correspondent. This involves no responsibility on your part. Correspondence can be discontinued whenever you wish. Only men correspondents are furnished for men prisoners and women correspondents for women prisoners. This is an opportunity to develop your altruistic tendencies. It is to be hoped that many of our students will take advantage of it.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Daisy Eggs
Cracked Wheat with Cream
Stewed Loganberries
Cereal Coffee or Milk

—DINNER—

Bean Soup
Boiled Cauliflower
Buttered Beets
Parsley Potatoes

—SUPPER—

Carrot Salad
Rye Bread and Butter
Raisin Buns
Buttermilk

Recipes

Daisy Eggs

Toast lightly and butter three slices of whole wheat bread. Separate the yolks of three eggs from the whites. Beat the white very stiff, make a circle of this on the toast, and place yolk in the center. Season, and put in hot oven for a few minutes to brown the white and bake the yolk. Serve on hot plates.

Bean Soup

One cup of cooked beans which have been flavored with onion. Pink beans are the best; yesterday's left-overs will do. If possible have some of the liquid with them. Rub through colander or sieve with a wooden spoon. Have ready in a pan a teaspoon of flour browned in a tablespoon of butter. To this add half a cup of tomatoes, the beans, and enough water to make a quart of soup. Allow it to boil, then season and serve.

Raisin Buns

Two cups of flour, half a cup of raisins, two teaspoons of baking powder, two tablespoons of molasses, three tablespoons of sugar, three tablespoons of oil, one teaspoon of ground cinnamon, one cup of milk, and half a teaspoon of salt. Mix stiff, drop on hot oiled pans, and bake in moderate oven 15 minutes.

Carrot Salad

Four carrots well washed and scraped. Cut in slices and put through grinder. Mix together two tablespoons of lemon juice, one tablespoon oil, and half a teaspoon of salt. Sprinkle this over carrots, and serve on crisp green lettuce leaf with a little thick boiled dressing.

The Tomato

The humble tomato is coming into its own; refreshment stands that cater exclusively to "His Highness, the Tomato," are springing up in Los Angeles and other California towns, vying with the many orange, grapefruit, and apple-juice stands that are slowly but surely spreading the gospel of better health. Let us hope the time is not far distant when we shall all live quite largely on raw fruit and vegetables, and then we shall dispense with the majority of our juvenile courts and prisons, for it is our wrong combinations of food stuffs today that help to create the unhealthy emotions of many of our young delinquents.
 —Elois Jenssen.

Additional Lessons in Spanish

We are glad to announce at this time that the complete Supplementary Course of lessons in the Rosicrucian Philosophy has been printed in Spanish. This course, consisting of fourteen lessons, is sent to students who have completed the Preliminary Course if they desire to study further, but it is not required. Any of our Spanish students who previously finished the Preliminary Course but were not able to take the Supplementary Course owing to its not being available in Spanish at that time, may apply for these additional lessons, which will be sent to them, one at a time, upon request. Will the local Fellowship Centers in Spanish-speaking countries kindly pass this word on to their members?

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Pontiac, Michigan.
July 17, 1929.

Secretary Healing Dept.,
Dear Friend :

Yours of the 28th ult. to hand. I am glad to say my ankle commenced to improve the day after I had written to you. I received the impression to omit salves and use only a dry dressing and in a short time the wound healed up. I am deeply grateful and appreciate the kindness of the Helpers and yourself.

Yours in loving fellowship,

—A. I.

Cleveland, Ohio.
June 18, 1929.

Dear Friends:

I am sending you my health report. Am very thankful to say that I am getting along wonderfully. My ulcers are healing rapidly. I know that "The Invisible Helpers" are working for me.

I also want to thank you for your nice letter of 11th inst. Your letters are always very encouraging.

Faithfully yours,
—M. E. B.

Chelmer, Brisbane, November 4, 1929.
The Rosicrucian Fellowship,
Dear Friends:

I feel that I must tell you something that happened to me some time ago when I was in Adelaide. I was rushed with many rehearsals, which often lasted long into the night, and at the same time was eating ordinary food, but with the lack of exercise and doing so much brain work the food did not digest. I got the most violent indigestion with an accompanying hiccough. This lasted for some days, and at last I was almost frantic—was quite unable to sleep. One night when it was almost impossible to go any longer, I got out of bed and wrote a short note to the Healing Department asking for help. In less than ten minutes I felt hands tearing the offending matter asunder, and a few minutes afterward I fell asleep and was quite O. K. next morning. Words are very poor things after all, but I do thank you from the bottom of my heart.

Yours in fellowship,
—G. R.

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

February ... 3—10—16—23
March 2— 9—15—22—30
April 5—12—18—26

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.

Answers to Your Questions

If we were spirit and a part of an All-knowing God, why was it necessary for us to take this long pilgrimage of sin and sorrow through matter?

If this earth life is so important and really the basis of all our soul growth, the latter resulting from the experiences we gain here, why is it so short in comparison with the life in the inner worlds, approximating a thousand years between two earth lives?

Is the desire body subject to sickness, and does it need nutrition and replenishment?

The above three questions were taken at random from—

The Rosicrucian Philosophy in Questions and Answers

By MAX HEINDEL

The answers to these and 186 more questions make this book an encyclopedia of occult knowledge.

418 Pages. Cloth Bound. \$2.00 Postpaid.

The Rosicrucian Fellowship,
Oceanside, California.



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

BY ELOIS JENSSEN

Food for Teeth.

Question: What foods furnish the proper amount of vitamins and mineral salts necessary to produce sound, healthy teeth in growing children?

Answer: According to Dr. Charles I. Stoloff in his recent book, "Your Teeth," the following diet is adapted to the purpose:

Dairy products: milk, cream, cheese.

Fresh fruit juices: all kinds.

Vegetables: such as spinach, celery, carrots, beets, string beans, peas. All vegetable juices, including that of the tomato.

Cereals: bread made of unbleached flour such as graham, rye, and whole wheat.

Punishment.

In the January number of the "Parents' Magazine" Elsie P. Gilpatrick tells us that "nearly all the punishment that parents administer to their children helps them to do wrong," a statement that may seem startling to the average parent. But the student of the Rosicrucian teachings knows that the child's vital body is in the course of formation during its first seven years of life, and that as this is the vehicle of habit it behooves the parent to remember that the habit of hating the hand that punishes can be built into the character. The purpose of punishment doubtless is to improve the child. But corrective punishment must take on the character of training, and when training includes love and understanding of the child, nature steps in and punishment steps out. This is why Max Heindel in "The Rosicrucian Principles of Child Train-

ing" urges all parents to study astrology so they can acquire a deeper knowledge of the character of the little ones who have been entrusted to them.

Books for Girls (Ages 12 to 18)

"Christopher and Columbus," by Elizabeth; Garden City Pub. Co. (\$2.50). An amusing story of twin girls who ran a tea room during the war. "Twenty Hours and Forty Minutes—Our Flight in 'The Friendship,'" by Amelia Earhart; G. P. Putnam's Sons, (\$2.50). This American girl tells of her Atlantic flight by air.

March Amusements.

If you have difficulty in amusing the youngsters during these windy days, especially those confined to the house with colds, let them make kites and pinwheels for use out of doors when they can get out again. Thus you will provide useful playthings for two play periods. The kites are made of tonal paper of bright colors. Cut them 9 inches by 9 inches. Fold the square in regular kite form. For a tail use colored carpet warp, and tie bows of colored rags on the tail one inch apart. Pinwheels are made of 6-inch squares of colored paper, tacked to small sticks. Place them by the window where the youngsters can watch them while convalescing.

"Just a Cold."

How carelessly the above phrase is used during these cold March days! But do you realize that colds are more than just a nuisance? They represent great economic loss. In the light of newer information on this subject we know that rheumatism, tuberculosis, heart disease, sinus infection, kidney trouble, chronic sore throat, and nasal infections many times have their beginning in "just a cold." Every school child should receive definite scientific instruction in the prevention of colds, both from the teacher and the parents.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Chicago, Illinois.

We are informed that the Chicago Fellowship Center through the kindness of one of its members is enjoying the privilege of using Manly P. Hall's "Encyclopedia of Symbolic Philosophy" in the Center library.

Detroit, Michigan.

Here is another Center that is engaging in the important work of developing speakers. The secretary writes as follows: "Under the direction of the new Executive Committee the Center is following the policy of having the members talk on Sunday nights." This is a decidedly good step, and will bear fruit in a greater dissemination of the Rosicrucian Philosophy. This Center is doing excellent work not only in this respect but others as well.

Everett, Washington.

Mr. Peter Husby, a former worker at Headquarters, writes us that he is planning to start a study class in Everett in the near future. The Rosicrucian Philosophy and also perhaps astrology will be taught. The class will be held in Mr. Husby's office, 519 Commerce Building. Those who are interested in joining this class should communicate with Mr. Husby at the above address.

Long Beach, California.

From this Fellowship Center recently came a letter which reawakened the Christmas carols in the ethers, and because it was the first Christmas for this Center we quote from the letter: "Long Beach Fellowship Center had an interesting and jolly Christmas, the first in its young life, for it was organized less than one year ago. So many greetings from other Centers all over the country! An illustrated story of modern Bethlehem together with Christmas carols and

beautiful vocal solos filled the evening with entertainment. Mr. John Wierz of Los Angeles conducted Holy Night devotions and gave a talk on Christmas."

All who sent greetings to this young Center will feel rewarded for the small effort it took. Let us look forward to veritable *showers of the Roses of Fellowship*, especially on the Holy Days of the year such as Christmas and Easter.

Los Angeles, California.

From the Los Angeles Fellowship *Bulletin* we learn that our good friends of this Fellowship Center are moving into new quarters, located in the Beaux Arts Building, 1709 West Eighth St., corner Beacon (next street to Burlington). The formal opening service was held Sunday evening, February 9th, at 8 P. M. Mrs. Max Heindel, head of the Rosicrucian Fellowship, dedicated the rooms and gave a lecture on "The Fellowship and Its Work." The Los Angeles Center is to be congratulated on this move, and we feel that their activities will be greatly expanded in the new location.

New York City, Union Center.

The following item will be of interest to our readers: "The *Center Bulletin* begins a new year. . . . with the encouragement not only of good words, but a substantially growing subscription list. The *Bulletin* goes forward in the confidence of an ever increasing usefulness. That the *Bulletin* has carried a message beyond the limits of its home Center and the eastern field is evidenced in the post office mailing analysis, which shows its subscribers to be drawn from no less than twenty-seven states and countries."

Philadelphia, Pennsylvania.

A letter which came to us from this

Center last month but which was omitted because of lack of space is quoted herewith:

"The big event since we wrote to you last was Mr. Heline's visit here and the series of lectures that he gave at that time. The lectures were well attended and the interest keen, showing that the Fellowship movement has taken root in this city and in the hearts of many people. We have made a little change in the method of presenting the Philosophy. We assign subjects for discussion to different members of the class, with one student acting as chairman for the evening."

Royal Oak, Michigan.

With pleasure we note that the Centers are taking more and more interest in developing speakers. The Royal Oak Study Center is bending its energies in this direction. The members of the Philosophy class take turns in giving short talks on some phase of the Philosophy. Even if these students never go out as Rosierucian lecturers, the experience thus gained will be invaluable. It will give them a poise and self-confidence obtainable in no other way and increase their conversational ability, thus enabling them to better present the Rosierucian Philosophy when they have the opportunity. This little Center is to be commended for its progressive methods.

Salt Lake City, Utah.

We reported last month the progressive step made by this Study Center in the matter of printing a monthly *Bulletin*. We are glad to announce that the first copy of this *Bulletin* has been received. It contains a philosophical discussion of the occult significance of the number three, followed by news items regarding the Center activities, including the names of class lecturers.

Santa Monica, California.

Mrs. Mary Elizabeth Shaw has recently started two new classes in Santa Monica, devoted to the Rosierucian Philosophy. These are conducted every Thursday afternoon and evening at the Metaphysical Center, 1220 2nd Street.

In these classes Mrs. Shaw is using not only the "*Cosmo-Conception*" but all of Max Heindel's books, thus giving the students a complete outline of all that he has written on any given subject.

St. Paul and Minneapolis, Minn.

The "*Twin City Fellowship Rays*" has the following inspiring message: "Retrospecting through 1929 with all of its sweetness and bitterness, its joys and sorrows, its gains and losses, we are most forcibly impressed with the genuine merit and value of the fellowship we have established and of the friendship we have received from each other. What a sacred opportunity and holy privilege it becomes to pass on to others the friendly administration of kindly thoughts, words, and deeds."

Vancouver, B. C.

The Vancouver Fellowship Center sends greetings and a suggestion that the instructors of classes in local Centers be either Probationers or preparing for Probationership. The letter also says: "The Probationers know the Obligation which they have taken. Let them live up to it. If thoughts, words, and actions are determined by its influence, a high standard of spirituality will be attained in our Centers. Then too personality will be forgotten in service to others. Probationers are expected to live within the aura of this degree, and should subject themselves to its standard of living."

NEW CENTERS

Newark, New Jersey.

A new Study Center is being formed here, which meets at 9 Whittier Place, the home of Mr. Joseph Duts. On Fellowship Day several of the Rosierucian students of this city held a meeting in memory of Max Heindel. During the meeting it was decided that a "*Cosmo*" study group be organized to meet every Wednesday evening.

Last month we announced the organization of a new study group in Jamaica, B. W. I. Centers, while you are writing a note of welcome to the Newark study

group, write also to Jamaica if you have not already done so. Let's live up to our name and demonstrate FELLOWSHIP: "If we walk in the Light as He is in the Light, we have FELLOWSHIP one with another."

The address of the Jamaica Center is Anthony Lodge, Connolley Ave., S. E., Andrew, Jamaica, B. W. I., care of Mr. J. Brown.

Rosicrucian Field Lecturers

Miss Annella Smith is now in St. Louis, Mo., having concluded her program in Kansas City, where she worked without stint in order to help the students in the Rosicrucian Philosophy, astrology, and public speaking. Throughout her tour Miss Smith is making a practice of giving lessons in public speaking to the students in the Centers, thus helping them to help themselves after she leaves. She will deliver lectures on February 9, 11, and 13 in the Odeon Bldg., St. Louis, Mo., after which she will proceed to Chicago and the near-by towns.

Mr. Ortwin Schaumburg is continuing his work in Germany, where he has organized centers for the distribution and study of Rosicrucian literature, and has excellently filled a need which existed there. There are to date ten Centers and study groups in Germany as compared to one only a year ago. He will continue his work in Germany until spring, when he will give a series of lectures in England, after which he will return to America.

Friends who have appreciated Mr. Schaumburg's fine work abroad as well as at home will be pleased to learn of his recent marriage to Miss Mary Josephine Smith, one of the devoted workers of the Liverpool Center, England. Not only Headquarters but friends in many parts of the United States and Europe send Mr. and Mrs. Schaumburg their greetings. May the blessings poured by a multitude of grateful hearts bring happiness to these two young people who

have dedicated their lives to the cause of fellowship and the work of the Elder Brothers.

Rosicrucian Magazines in Dutch and German

We have received the January number of the German magazine, *Strahlen vom Rosenkreuz*, published by members of the Rosicrucian Fellowship in Leipzig and edited by Herr G. Gorges. It is gotten out in a new form, and makes a very attractive appearance. It contains a number of articles reprinted from *The Rosicrucian Magazine*.

We also have the January number of the Dutch magazine, *Het Rozekruis*, published in Haarlem. This number contains an account of the making of the cornerstone of the new Health School at Headquarters; also other items of interest. It is stated in the magazine that students can obtain our monthly Students' Lesson in Dutch by applying to the Het Rozekruis office located at Kleverlaan 90, Haarlem, Holland.

"Mysteries of the Great Operas" in Spanish

"Mysteries of the Great Operas" (Misterios de las Grandes Operas) by Max Heindel has just appeared in Spanish. It has been translated and published by the local Center of the Rosicrucian Fellowship in Barcelona, Spain. This book shows how the ancient myths and folk lore, which are embodied in the stories of the well known operas, portrayed the Path of the Soul. Here we find the interpretation from the standpoint of the mystic and occultist of the following operas: Faust, Parsifal, The Ring of the Niebelung, Tannhauser, and Lohengrin. The Spanish edition consists of 202 pages and index, and is bound in cloth uniform with our English publications. The price is \$2.00 postpaid. It can be obtained from,

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Echoes From Mt. Ecclesia

Chats with the Editor

A FRIEND who visited us a short time ago made the remark that he wondered why Headquarters never told the students out in the world of the plans of Headquarters and of what is necessary to carry out those plans. He wondered why Headquarters did not share its hopes and longings with those friends in the world who are vitally interested in the work of the Elder Brothers. He felt sure that many would be pleased to know of all these things and that they would be glad to help carry the responsibility, and so the writer, following out the suggestion, is going to tell you, friends, a little about our real problems and of our plans for the future.

This Rosicrucian Fellowship is a big thing. Few realize how big it is, or how much work is required to carry it on, or how many workers are needed, or the difficulties under which they labor. There are now about sixty people working here and more are needed, but although we might be able to get more workers we cannot do it until the problems of housing them and of providing places where they can work are settled. For we are crowded in our Administration Building and need more room badly.

When the Fellowship first started there was a great need for everything and but an infinitesimal amount of money, and so some buildings were put up which were not as well built as they ought to have been and other things were done in a temporary manner, but the time is coming for these things to be replaced.

We need more workers, but they must be housed and fed and these things must be arranged for first. The arranging for them requires money and yet we must not, in accordance with the Elder Brother's injunction to Max Heindel, lay any stress on money nor even ask for it. We

need expansion in the work for the blind, in the work for the prisoners; we need garages, for many visitors come here with cars which they often have to leave out in the open because we have only a few temporary sheds which we use for garages. There are many students who hear of us and who, their need being great, apply for help, either in the line of healing or spiritual comfort. These we must help—we cannot let them appeal in vain; but, for the most part, they do not realize that the burden of expense in keeping a large force of people in one place to answer appeals and to send out letters is very great. Many of those who appeal to us for help have no money. Can we turn a deaf ear to their cry for help?

So you can see, dear friends, that we have our problems which are very hard to solve. In time, if we are true to our ideals, they will be solved for the money will be found in some way, but at present we are sorely put to it to keep up with our work. Most of our workers regard the clock merely as a relic of the past for they look on the work as the only thing which counts, and they work long hours without a murmur or even thinking they are doing anything unusual.

We have a great deal of future activity mapped out and we believe that this Rosicrucian Fellowship is the biggest thing, at least potentially, on earth to-day. At least it is the biggest in its value to humanity, and we are continually planning as to just what we will do next to increase the effectiveness of our work. But the greatest problem we have to solve just now is how to make one dollar do the work of two and that gives us a great deal of mental development, which, when the time comes, we will be able to use in the furtherance of the

great Cause. The whole matter is in the hand of God and, when the time comes, we firmly believe the money will come also. In the meantime will you not, friends, please pray for us here that we may fight the good fight without wavering and so do our part of the work that the great Law of Compensation will see fit to trust us with the means to meet the greater needs caused by continually increasing demands.

Mixing One's Vibrations

BY FANNIE E. NEWELL

IN EVERY age since man became a thinking being the question of personal liberty has agitated his mind.

There is a well known myth which says that in days of old Jehovah reigned in heaven, and the angels obeyed him gladly. But a certain bold spirit among them believed in the freedom of the individual; he would submit to none, however mighty. So he fomented a rebellion among certain of the less holy angels, but Jehovah prevailed, and Lucifer and his kind were cast out of heaven. Since then they have suffered the pain of exile from home, but have been triumphant in their desire to do the bidding of the God within.

Man was then a possibly unpromising infant, mindless and docilely obedient to the commands of the regents of heaven. He suffered nothing, but being devoid of initiative he achieved nothing as an individual soul. In the sight of Jehovah all was well, for it was His plan that men should become perfect by uninterrupted communion with the Divine.

However, such was not the destiny of the children of Adam. The Lucifer spirits saw their state of mindless content, and immediately set to work to instill into our far-off ancestors—who were ourselves—some of the restless independence which had caused the rebellious Luciferian host to lose the joys of heaven, but had gained for them a do-

minion of their own between the spheres. The legend goes on to relate that Lucifer became the husband of Eve, but left her before the birth of her son Cain, who was therefore known as the "son of a widow."

Cain was an artificer, and he believed in Epigenesis, which is to say, he was not satisfied to enjoy the fruits of the earth provided for his needs by the ever loving Mother of men, but he desired to create for himself something new. It is related in Masonic legends that Hiram Abiff, the builder of the Temple of Solomon, was the "son of a widow." In him was the consuming fire of Lucifer his father, and he boldly designed to fuse with that fire the water of Jehovah and thus become master of both. As we have all heard, his effort was not a success, but from that time on the sons of Cain have never ceased in their endeavors to create for themselves that which they will not accept as a gift of the gods.

Such is the honorable lineage of the Rosicrucian Fellowship—for those who truly belong to it are the children of Cain, restless spirits, endeavoring always to take the kingdom of heaven by storm.

Now, the thing which the students of the Fellowship insist upon is that nobody shall lay upon them any commands regarding their personal lives. If such commands are given, they rightly regard them as an infringement upon their divine right to make their mistakes in their own way and suffer the consequences thereof, which by good fortune suggests to me a closely allied matter, which I will make the subject of my discourse.

Not long ago a party of students of the Columbus Center were discussing the much talked of rule that the Fellowship platform should be closed to lecturers of other occult schools.

In the party was a lady of spirit who exclaimed, "Why, that is as narrow-minded and dogmatic as the.....church."

Upon hearing this another of the party replied, with a smile, "Well, it does

look a little arbitrary, doesn't it? But perhaps we can find a reason for it. Let me tell you," she continued, "a little of my own experience by which I as a free and independent soul learned some of the results of mixing vibrations.

"A few weeks ago with a party of friends I attended a lecture by a certain Indian yogi. The yogi wore a sweet smile and a resplendent yellow silk robe and turban. However, he had little to say at that first meeting; most of the talking was done by one of his followers, who told at length how wonderful was the yogi's course of lessons, and how small was the price in view of its tremendous value. After this part was over and the yogi had said a few words, he assumed a certain posture and began a sort of chant. I suppose it was his regular concluding exercise—a species of **benediction**.

"This was all very interesting, but presently to my astonishment it seemed that something was happening to me. I felt a powerful magnetic current, which permeated my entire being; I was transported to a different plane. Before my eyes was a slight mist, illuminated with colors which were not visible to my ordinary vision. I thought to myself, 'All this is very thrilling; I shall give myself up to this new vibration and find out, if I can, what it means.' However, I saw nothing more, nor was I enlightened as to the inner meaning of the yogi's performance. My friends felt nothing of all this, and, I fancy, were mildly bored.

"When I retired that night I did not sleep at all, and next day I was a wreck. I could not account for this, but consoled myself with the thought that I should sleep all the better the next night. But the next night the experience was repeated; I could not close my eyes. After this I began to regard my experience somewhat ruefully, but thought the unusual wakefulness could not continue much longer. But alas! it did, for the third night I lay there grimly awake, and for two weeks I was on the verge of a complete collapse.

"I supposed that this ended the experience, but it was not so. Some time after this had happened I received a call from a friend who had taken the yogi's course. As we talked, she began to tell me how wonderful was her teacher and what great benefit she had received from the lessons, though she confessed that she was practicing only two or three of the 'keys,' as she feared the effect of the others. As the conversation continued, I felt the same vibration descend on me like a thick cloud, and that night I failed once more to sleep. Many people have had such experiences, some with far more serious results, but I have had quite enough to satisfy myself of the wisdom and timeliness of Max Heindel's warning against mixing occult vibrations."

After the story ended, the little group remained silent for a moment; then the lady who had spoken first remarked: "Well, your experience puts the matter in a different light. However, there is one thing which I wish you would explain. What is the real reason for the disastrous reaction of the vibration upon yourself, while your friends experienced nothing at all?"

"I have thought about the matter quite a bit," the other speaker replied, "and I think the explanation is this: of the two friends who accompanied me to the lecture one was a new student who had not yet received the probationers' exercise, and is not naturally sensitive. The other was a man who is unconnected with any occult school and lives on the usual mixed diet. The effect of the oriental vibrations upon him was perhaps nothing at all—I have no means of knowing. Our new student is just beginning to get into the Rosicrucian vibrations; these were probably somewhat disturbed, but as she is rather extraordinarily insensitive, she was conscious of nothing. With myself, however, the case was very different. I have been a student for about fourteen years; have received both the probationer's and disciple's exercises, and have lived upon a strictly vegetarian diet. Consequently my body has become sensitive to

psychic currents that come my way. All my vehicles are vibrating at a certain rate, induced by this manner of living. When I received the impact of the tremendous magnetic current generated by our dark-skinned friend, whose development is entirely different from my own, the result was, as might have been expected, a crash in which I came out much the worse for wear."

The above story is true in every detail; the writer of this article was a member of the little group in which it was told, and has every reason to believe in the veracity of the lady who related it. It is reproduced here for the benefit of those who have not thoroughly understood the reason for the seemingly arbitrary ruling about restricting the Rosicrucian platform to Rosicrucian speakers, which came to us originally from Max Heindel.

The way of Initiation is a path that is steep and difficult at best, and those who fall into the snares that are so numerous along the way must get out as best they can and begin anew the long and arduous ascent. Shall we not accept, then, with gratitude the warning of our brother who went before and who turned back to give a helping hand to those who wish to follow?

EDITOR'S NOTE:—The Rosicrucian Fellowship has only two rules with reference to the conduct of local Centers, and these were formulated by Max Heindel himself and not by the present management. The first specifies that our platform is to be open only to students affiliated with Headquarters, and the second that Center libraries should include only the Bible, our own literature, and other books of a Christian mystic nature. There are usually in every Center young students and young souls without experience who feel that in the interest of broadmindedness they should open the Center to all kinds of occult philosophy. But the Rosicrucian Fellowship exists for a definite purpose, namely to disseminate the Christian Rosicrucian

Philosophy. People can always get the other teachings in the places where they are taught, therefore there is no reason for bringing them into our own Centers.

The utmost cordiality and friendliness, however, should always be shown toward other occult societies and toward their representatives when they come as visitors to our local Centers, and no intolerance should be felt or exhibited for the philosophies which they represent. This is a different matter, however, from giving them permission to present their philosophies from our platform. The interests of all legitimate metaphysical and occult societies run along parallel lines, and there should be a bond of friendship and cooperation between them so that they may present an undivided front to the world, because in unity there is strength, and we know that the dark forces would cripple and destroy movements such as these if they could.

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