

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

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THE MYSTERY TIME OF THE YEAR

(Do You Know About It?)

HAVE YOU HEARD THE NEW SONG that the wind is singing?

Have you seen the leaves of the trees turn pale, and then, suddenly, flash into a sunset of color?

Have you felt a mysterious something in the air that made you feel, somehow, discontented with yourself as you are, and made you want to be something that you are not?

* * *

It is Autumn—Autumn getting into your blood!

* * *

Now is the beginning of the spiritual season of the earth. Now once more we enter upon the time of devotion and thanksgiving. According as we have sown the seeds of service during the past season, so will our spiritual reaping be.

* * *

AUTUMN IS THE MYSTERY TIME OF THE YEAR!

It brings to us the message of the Christ, an eternal Crucifixion. The Rosicrucian interpretation of Christ and His mission is one of the startling revelations of the modern age.

Learn what His crucifixion really meant, and what it means today!

FREE LITERATURE ON REQUEST

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Have We Lived Before?

MR. Shaw Desmond, the novelist, had an article in *The Daily Mail* some time ago under the above heading, in which he gave a considerable amount of evidence of the reality of rebirth or, as he termed it, reincarnation. This is a topic which is receiving more and more attention. Articles devoted to it are now quite common, and a great deal of popular interest is being shown in the subject. We are slowly moving forward into a meta-physical age, an age which seriously considers theories that a few years ago would have been regarded as fantastic and weird. It is an age of questioning, an age of skepticism, an age of research.

In the above mentioned article Mr. Desmond makes out a very good case for rebirth from the standpoint of evidence which appeals to the average person. We will quote a few passages from his article:

"I believe we have all lived before on this earth. I believe that we, all of us, can remember our previous lives if we will. And I believe that we return again and again to earth, until we have learned our lesson.

"I do not believe this merely on 'faith,' or because I wish to believe it. I believe it strictly upon the evidence.

"When Yehudi Menuhin a few days ago amazed leading musical critics at the Albert Hall by what one of them called 'the fully adult nature of his technique and, above all, of his interpretation, almost fantastic in a 12-years-old-violinist,'

he was proving the case for what is called reincarnation just as the children Mozart and Handel and others have proved it in the past.

"When the two-years-old Belgian baby Andre Lenoir a few weeks ago multiplied in a flash any five-figure number with any other five-figure number and performed prodigies of mathematics before the astounded professors at Brussels he was proving my case.

"For if these and a thousand other infant prodigies did not bring down accumulated experience from other lives into their present incarnation, then from where did they get it?"

From his own personal experience he says:

"I, at least, as novelist, have the best of all possible reasons for knowing that rebirth is fact. My last novel, 'Echo,' full of archaeological and technical details, was written entirely from earth-memories. Dozens of authorities, from Professor Wincenty Lutoslawski, the man who has written the world classic on Plato, to English writers on the period (that of Nero) have testified to its extraordinary accuracy. They have asked me where I found time to study all this detail. I replied, 'I did not spend a day in study—I wrote it from earth-memories which I have had since a child of my life as gladiator in the Roman arenas.'"

Children in many cases seem able to remember their previous lives in the early years of their childhood. Having just come back from the invisible planes where they have spent the time between

A META-
PHYSICAL
AGE

"EARTH
MEM-
ORIES"

Current Topics

earth lives, they naturally retain the memory of the preceding one much more clearly than they do at a later period. Mr. Desmond describes a rather remarkable case of a child who retained the memory of its preceding life, as follows:

"This child of five told its father and mother repeatedly that it remembered having lived in another life in a certain city about a hundred miles away. It described minutely the house where it had lived, its friends and relations. Mystified, the parents, instead of doing what nine parents out of ten do, laughing at the child, called in some responsible people to investigate.

"The child was taken to the city, in which it had never been in its present life. Without hesitation it led through a maze of streets the way to the house it had described, in which everything, down to a staircase and a window was found to be as the child had mentioned. Then came something still more astounding. People who had known the child in its previous incarnation, of only a few years before, came forward to testify to the accuracy of the child's memories."

Rebirth is a cardinal Rosicrucian doctrine. Rebirth and the Law of Consequence are the two corner stones upon which evolution is built, according to the

Rosicrucians. From the
LIFE A Rosicrucian's standpoint
JOKE life would be a joke were
WITHOUT it not for the fact of re-
REBIRTH birth to give it a founda-
tion of reasonableness. Re-

birth is the only hypothesis that makes human life logical. Rebirth alone explains the apparent injustice which we see all about us. Why should some individuals be born with every opportunity for success and happiness, whereas others are born lacking apparently such opportunity? The only reason that can be put forward to account for these differences is the fact of rebirth, and the corollary

that in previous lives some have worked to good advantage and some have squandered their time. Some have earned the right to favorable circumstances when they were reborn, and others have forfeited that right.

Everywhere in nature we find the evidence of design. Everything in nature which our senses contact shows us that there must be a *plan* behind the manifestations which we see. Consider our own physical bodies: in every part of them is seen the evidence of the most wonderful design, that of a Master Designer who planned the minutest details with consummate wisdom so that they

all work together in har-
mony so long as we obey
EVERY- the laws of nature. How
WHERE IN any reasoning being can
NATURE look upon the evidences of
design everywhere about
him and still believe that there is not
a Master Designer working behind the
scenes, a Master Supervisor directing
all the operations of nature, is beyond
our conception. And the Rosicrucians
affirm that there is such a Master De-
signer, with many assistants. The human
race is presided over in its work and its
destiny by Super-beings who have gone
before us in evolution. They guide the
race from behind the scenes, and deter-
mine the course of human evolution.

Now, in all this vast scheme of things it is evident that there must be *continuity*. It would be senseless to originate such an immense system and then have the individuals who take part in it go out of existence after the operations of one short period. And the Rosicrucians affirm that they do not go out of existence. The Ego, Spirit, is deathless, has always existed, will always exist; it had no beginning, it will have no end, and its evolution goes on forever. It continues forever to develop its latent powers and potentialities. Rebirth on

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the physical plane is one of the manifestations of the continuity of life.

Where did the Rosierucians obtain their information in regard to all these facts of nature? In reply we may say that this knowledge has been handed down to us by those who have gone a little farther in their evolution than we have. These individuals are known as Initiates, supermen. They have progressed far enough to be able to contact the higher realms and to bring down knowledge from them.

OUR SOURCE OF KNOWLEDGE When an individual becomes an Initiate into the World Mysteries; he not only is able to obtain information in regard to the higher planes of existence through his own superphysical investigations, but he is also given by those who are above him, still more advanced knowledge in regard to the cosmic scheme of things.

Can we concede the truth of these statements? Can we concede the existence of supermen? Can we concede that it is possible to have faculties and senses above the few with which we are acquainted? Well, it all depends upon our own personal stage of evolution—whether or not we have sensitized our various vehicles or bodies to such an extent that we can sense, even though dimly, the vibrations above the physical, and can therefore concede the reality of the superphysical planes, whence they come. If we cannot, then we must wait until we have developed through the lessons of evolution to the point where our higher senses begin to open up, at least to some small degree. Among laymen a sort of superstition has grown up through the

ages that everything that has to do with the revelation of spiritual things must necessarily have had its origin in the dim and distant past; that it is impossible for present-day men and women to contact higher spiritual realities; that they must take them on faith or tradition. But such is not the case. Every age has had its seers, and the present is no exception to the rule.

To bring all this down to a practical standpoint and make it available for our more rapid progress we must appreciate the fact that if rebirth in the future is going to do anything for us worth while, if it is going to introduce us into broader schemes of things, into better environments, we must improve our present opportunities to the greatest possible extent, because as we think and act now, so will our future status be.

BUILDING FOR FUTURE LIVES Our thoughts and our acts are developing our characters, and character is destiny. Discipline and development of our various bodies, including the physical, the etheric, the emotional, and the mental, is the thing which develops our latent powers and our character.

And let us not forget that all this is not merely for the sake of the individual. Nature is primarily not interested in the individual but in the masses. Nature wants to bring humanity as a whole up to the higher levels. She does not want merely to develop a few supermen and superwomen while the masses are left behind to get along as best they can or perish. Therefore the individual exists primarily to serve the race, and by service to the race he best serves himself.

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.

I Will Imagine a Manger

By R. B. H.

I will imagine a Manger,
Locked in the hearts of them all.
(Are men still living like cattle,
Oxen asleep in the stall?)

I will imagine a Manger,
Even with oxen and beast,
Locked in the hearts of the people,
Lit by the Star of the East!

I will imagine a Manger,
If these things be seemingly true—
Evil, corruption and danger—
I seek for the Manger anew.

I will go walking among them,
And none of the beasts will I see—
But I will remember the Manger,
For the Manger appealeth to me.

Attending His Own Funeral

By MAX HEINDEL

(The following article was printed in the "Rays," October, 1916, during the time that Max Heindel was editor.—Ed.)

WHEN word came to Mt. Ecclesia that Frank E., one of our Los Angeles members, had shuffled off the mortal coil, and that the editor (Max Heindel) was expected to officiate at the services prior to cremation of the body, a party was made up of the work-

ers on Mt. Ecclesia and went to Los Angeles Sunday morning, helped to lay the body away, and journeyed back to Mt. Ecclesia a total distance of 190 miles, in time for Mr. Heindel to speak at the evening Service; a pretty strenuous day's work.

But that is only an incident recorded to pave the way for the burden of our story, and bring out the fact that people usually attend their own funerals.

This was learned when someone asked the editor after the services:

"Did you see E.—was he there?"

"I have never officiated at a funeral where the so-called 'dead' was not present and an interested spectator," answered Mr. Heindel, and he then went on to tell a number of interesting experiences concerning the behavior of the "dead." "Mostly," he said, "they sit quietly in their seat watching what takes place, just like any of the people we call 'living'—though the meaning of the common term, 'the quick and the dead' should really be reversed. For we who are imprisoned in this heavy lump of clay and subject to innumerable pains and ills, are really much more dead than the disembodied spirits we so designate; while they, who know no sickness, who can feel no fatigue, who move swifter than the wind without making the slightest effort, should really be called the quick.

"But at the time of the funeral many of them have not yet found themselves, so to speak. They have just come out of the meditation on the panorama of the past life which passes before them in reverse order, from death to birth, to show them how events in their lives were generated by antecedent causes, and so far as the multitude goes, which does not study Life, they are generally hopelessly muddled at the whole proceedings. They very often realize that they must have 'died,' for they see the body in the casket, but they see themselves with a similar form which to them feels just as solid and real as the thing that is dead. Then they cannot make out why they are still in their old home, and why they have not seen anything of the judgment seat, heaven, or hell—that is if they believed in them. If they have been materialists they probably begin to wonder how they can think or continue to exist. I have met only a few materialists on the other side, and have not asked them about their feelings in that particular respect, but they were all very much put out at being gradually forced to revise their theory that annihilation

follows physical death. They wanted extinction of consciousness and were very unhappy.

"People who have studied the mystic teachings promulgated by the Rosicrucian Fellowship and kindred organizations differ radically, as a class, from the majority mentioned in the foregoing paragraph, for they recognize instantly upon awakening from contemplation of the panorama of life the essential facts of the case.

"They know that they have entered the lower regions of the invisible world, and that they are entering upon a new phase of evolution, and most of them are quiet and subdued, feeling the importance of the change, and considerably awed thereby for the time being. At the time of the funeral they usually go to a part of the room where the services are being held as far from everybody as possible. But I have always noticed that if the conversation in the room is made to run in a cheerful channel, it has a wonderful effect in brightening the friend. Several times I have had the satisfaction of seeing them come out of their corner and become really bright, with a corresponding rise in the barometer in all the 'living.' On one occasion the 'dead' man grew so interested and so cheerful that he nearly stumped me in the middle of my address.

"When I first entered the room, this man was sitting in a corner very quietly. He knew the teachings, and was evidently fully awake to facts, but it was also clear that the situation weighed rather heavily upon him, so I at once made every effort to administer 'consolation to the dead,' by a cheerful conversation with the widow on the subject of death and the after-condition, relating a number of experiences to illustrate the different points, and very soon the 'dead' man pricked up his ears and came over and seated himself by his life-companion. During the service he remained there sitting bolt upright and alert. He listened carefully while I explained to the audience that that lump of clay in the casket was only as a garment which

our friend had used a little while, and that in time it would be replaced by a new and better body in which he would learn new lessons in life's Great School.

"Meanwhile I had continued to point with the left hand to the body in the open casket, while the right was poised aloft, as I was getting ready to quote Sir Edwin Arnold's inimitable poem: 'Never the spirit was born, the spirit shall cease to be never,' et cetera; and I started to say:

" 'As Sir Edwin Arnold says—' "

"Then came a climax which I had not looked for: suddenly the 'dead' man glided from the couch where he was sitting, in a bee line through the table at which I stood, over to the casket, where he looked with great interest at the discarded form, evidently regarding it in a light he had never really understood before; and he remained thus lost in thought for several minutes.

"But to say that I was taken aback by this unlooked-for incident is putting it mildly; and instead of keeping my mind on the address I involuntarily followed the motions of our 'dead' friend to see what he would do, with the inevitable result that I lost the thread of my discourse for a minute, and repeated lamely:

" 'As Sir Edwin Arnold says—' "

"Then, with a mighty effort I gathered my thoughts and went on.

"There were two remarkable things about this performance: in the first place people usually walk from place to place for some time after they leave the body, until gradually they find out they can glide more swiftly than the wind from place to place. They also seem to have an instinctive dread of going through a wall or a closed door, even if they know from their studies that it can be done; and above all they dread to have a 'living' friend come and sit down in the chair where they sit. Perhaps that is the real reason why they usually go and sit down in a corner during their funerals.

"But in this case the gentleman glided across the room, straight through the

table and a vase of flowers, right to the casket. This showed me that he must have become so absorbed in the one idea that his discarded body was just like an old overcoat, that during that fit of abstraction he unconsciously obeyed the laws of motion of the invisible realm instead of the customary physical method of locomotion.

"Oh, about E., how does he act?

"Why, you must remember that he was a member of the deeper degrees where he had been taught to assimilate the life panorama day by day, so that when he passed out of the body there were probably but a few straggling ends that had to be picked up, before the Silver Cord would break and leave him free in full possession of his consciousness. This work had made him acquainted with the invisible world years ago, so that he was quite at home; besides, four days have elapsed since he passed over, so he probably feels all right, at least he looks it; going about among us and stopping now at this group of friends, now at that. When he saw me, he nodded and smiled as if nothing out of the ordinary had happened.

"I only wish everybody could see the friends after they pass over; and it is always a wonder to me that they cannot, for during the first few days and weeks they seem to me just as dense as the radiations of heat above a steam radiator; but thank God, that day is coming."

The Ways

To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The Way his soul shall go.

—John Oxenham.

Aquarian Manifestations

A Radio Talk by Theodore Heline

IN LINES familiar to you all, Tennyson reminds us how through the ages one increasing purpose runs, and that the thoughts of men are widened with the process of the suns. Let us observe that increasing purpose and that expansion of thought in relation to cosmic processes.

By the precession of the equinoxes our sun is now nearing its entry into the zodiacal sign Aquarius. Aquarius, as you all know, is one of the twelve signs along the ecliptic, or the path of our sun, as it makes its journey around the heavens.

According to astrology these signs all have an influence upon us. These influences differ with each sign. The strongest influence reaching us at any one time will come from that sign through which the sun is passing by precession.

At the present time the dominant zodiacal influences coming to us are of a double nature. They include primarily those of Pisces and Aquarius since we are on the dividing line between the two constellations. We are leaving Pisces and approaching Aquarius. We have come definitely within the orb of influence of the latter. We are preparing for the beginning of a new 2100 year cycle of time, which is about the time required for the vernal equinox to precede through one constellation. The new cycle now approaching we speak of as the Aquarian Age.

Since we are as yet only in the transition period from one cycle to another, the Aquarian manifestations of the present are but faint intimations of what will come to pass when in another six or seven centuries the Aquarian Age will have arrived in its fullness. But as coming events cast their shadows before them, so can we discern in present world conditions and planetary circumstances indications of the new Aquarian influ-

ences now beginning to pour in upon us.

These Aquarian impulses have become increasingly noticeable during the past fifty years and with each decade's passing have become more and more marked. Already in our own day have they become so powerful and universal in their workings as to arrest the attention of all the world.

Before speaking about the specific nature of these influences and their actual manifestations, may we observe in passing that the belief in the influence of heavenly bodies on human affairs rests on the conviction that all nature is God in manifestation; that the stars are the physical vehicles of great indwelling spirits, even as our physical body is but the outer garment of the spirit within. It is the belief of a growing number of thinking people that as every human being radiates an influence that affects every other whom he contacts, so, too, by analogy, do the stars.

According to some Bible interpreters, the "New Age" that is now dawning upon us and which we call Aquarian was referred to by Christ Jesus in answer to a question put to Him by one of His disciples. "Go out into the highways," said He, "until you find a man bearing a pitcher of water." This is taken to refer to Aquarius, the pictorial symbol of which is a man pouring water from an urn, indicative of the outflowing of the spirit upon all nations, ushering in an order of larger freedom, greater justice, and a more embracing love among all humankind.

"Follow this water bearer," says the Master, "into the house where he entereth in." In astrology the terms constellation, sign, and house are often used synonymously, and so when we are told to follow the water bearer into the house where he entereth, we interpret this as enjoining us to respond to that nobler

spirit which was at a future time to be shed upon us and which day has now almost arrived—a day when we are being energized in increasing measure by the influence of this celestial sign of altruism and universality. A failure to respond or an attempt to resist this influence would not stem nor deflect its powerful current, but in the end it would break us in our vain endeavors to work contrary to, or independent of, its unalterable law of progress.

To every zodiacal sign is assigned a planetary ruler. That of Aquarius is Uranus. Uranus rules electricity, and the ethers. It is sudden and unexpected in its action. It governs revolutions and reforms of great magnitude. Its influence makes for originality and inventiveness. It stimulates interest in all that has to do with the superphysical, with clairvoyance, telepathy, and the intuitional and inspirational faculties of man. It is universal in its nature, and its keyword is Altruism.

Among the marked manifestations of these Aquarian-Uranian impulses is the psychic awakening and the spiritual renaissance that characterizes our day. Observe for instance how modern spiritualism, which dates from the middle of the last century, has found its way into scientific psychical research societies, whose findings have won the serious attention of a materialistic generation and directed its thought to supersensual things which had hitherto been little dreamed about in its philosophy. The New Thought movement has fostered an optimistic attitude toward life and emphasized the divine powers in man awaiting unfoldment. Christian Science, in stressing the supremacy of mind over matter, has done much to lift the race consciousness out of its ultra-materialism. The ideal of Universal Brotherhood as voiced in the Bahai Movement has won active response from millions. In the last quarter of a century the combined influence of these and other movements, all Aquarian in their nature, has gone far to liberalize and spiritualize thought.

In keeping with all this, and beautifully symbolizing the growing spirit of unity, is the magnificent Bahai Temple designed for erection on the shore front in Chicago. Architecturally it is significant in that it follows no one of the historic styles, but marks an entirely new departure, setting a new pattern for a new age. "Behold, I make all things new," says Aquarius. A small section of this temple is already completed and in use. When finished this will be no sectarian edifice where separative creeds and dogmas will be expounded, but a place where all may come regardless of individual convictions. It will be open alike to Jew and Gentile, Mohammedan and Christian, Buddhist and Confucian; here all may come and under a common dome worship the All-Father in Spirit and in Truth. In this we have a striking, concrete illustration of a new Aquarian form arising in our midst that will stand ready to serve when many now used will gradually cease to function.

In addition to these popular movements there are others, which like the foregoing, have also had their inception under the first rays of the Aquarian influence. The first of these less known movements is Theosophy. In 1875 Mme. Blavatsky gave to the world that monumental work of Ancient Wisdom that we know as the "Secret Doctrine." In the first decade of this century we were given another epoch-making book of similar import "The Rosicrucian Cosmo-Conception," by Max Heindel. Both Theosophy and Rosicrucianism are pioneering Aquarian movements pointing the way to larger unities. Their philosophy deals with the mystery of life in both its scientific and spiritual aspects, thus furthering a reconciliation of the temporarily divided fields of human thought, namely, science and religion. Both movements are also endeavoring to bring about a working harmony between not only these two, but a third, art, and thus reestablish a unity that once existed between art, science, and religion. Both Rosicrucianism and The-

osophy point out the fundamental unity of all religions, and work definitely and methodically toward the realization not only of human brotherhood but a Fellowship in which all brothers shall also be friends.

Observe the means that are being devised for hastening this unifying process. Note Uranian inventiveness at work with the Aquarian elements of air, electricity, and ether. We are winging our way upward to higher levels, literally and figuratively. Lindbergh comes to us like a messenger of the gods and all the world is thrilled. Humanity recognizes in him a forerunner of what is to be, a symbol of the new day dawning. He has been lifted up and all the race has risen with him. The experience is in the nature of a planetary Initiation and nothing less than cosmic in its significance.

Incidentally, we may add to this point that Lindbergh is in his own person an Aquarian; that is, he was born in the month of February when the sun in its *annual* circle was passing through the sign Aquarius, thus giving him predominantly the traits belonging to this sign.

Note also what Aquarian originality and inventiveness have done in harnessing the Uranian forces of gas, electricity, and the ethers. Let your mind give but an instant's thought to means and methods of communication—the automobile, telephone, radio, and television. Space and time are daily becoming factors of less and less consequence. A man may speak and in the instant all the world may see and hear. We are entering into truly spacious realms. Our community boundaries embrace the globe and our conscious association is with spaces that extend into the distant heavens. The fourth dimension, which has been hitherto largely a question of academic speculation, is well on the way toward becoming a fact of common experience.

The universality and humanitarianism of Aquarius is also manifesting in the industrial and political world where

consolidation and unity are the watchwords. Economic combines grow larger and larger until in many instances a single field of activity comes under the direction of a single unified organization. The unifications extend from city to state, from the national to the international.

In the political world we have a League of Nations around which there now gather scores of international bodies of every conceivable interest and purpose. The Pact of Paris is not to be forgotten for it is truly Aquarian in its scope and intent.

When speaking of these constructive, unifying forces the question may no doubt have passed through your minds as to the meaning of the vast and sweeping forces of destruction and disintegration that is no less evident in this period of almost cataclysmic changes.

These too are Aquarian manifestation, to be sure. The forces that are playing upon us through this sign are intensive, energizing, and electrical. They are sudden and unexpected in their nature. They stimulate action. That action will be of a constructive or destructive nature according to the character of the individual, the nation, or the race that it affects. It simply brings to the surface forces latent within, with the result that we have in the world today unparalleled crime on the one hand and unexampled idealism on the other. The same force that precipitated the world war has created a union of nations; the same influence that stirs up revolutions and civil strife as in China and Mexico, for instance, also brings people together in a solemn renunciation of war as an instrument for the settlement of disputes between nations.

Aquarius rules revolutions and reforms of a universal nature. The Russian Revolution comes under its influence and it is interesting in this connection to note that Russia is said by some astrologers to be ruled by Aquarius. So strong has been this Aquarian impulse that she has responded to it per-

haps more fully—positively and negatively, constructively and destructively—than has any other nation or people. These matters are not accidental. They do not come about without due cause. Our cosmos, and all in it, is governed by law. Not a sparrow falleth to the ground without the Father's knowing; much less do the rise and fall of nations take place outside His great plan.

Russia more than any other nation in the world has broken with the past and is trying to build a state on an entirely new foundation. It places power in the hands of the many and makes useful service the first requisite of citizenship.

World-wide reforms of an Aquarian nature are to be seen in woman's suffrage and the increasing curtailing or complete prohibiting of the use of intoxicating liquors.

The Aquarian influences make for independence of action. Is not this the characteristic of the younger generation, of emancipated woman, and of the toiling masses? "Liberty and equality" is the cry from all classes and in all places. Before 1914 the majority of the world's population was under monarchial rule. Today democracy is in the ascendant. The rank and file rule.

This Aquarian manifestation appears everywhere. We have but to observe what is going on about us in our immediate vicinity day by day. Note for instance the leaderless orchestra that gave its first concert in New York some time ago. "The Ensemble Symphony Orchestra" it is called. Like the monarch of the political world, the customary conductor has been dismissed. The musicians conduct themselves. Each considers not only a single leader but himself in relation to every other. The result of the first Carnegie Hall concert was unanimously appraised by musical critics as of the first order.

This shifting of responsibility and leadership from one to many is one of the most pronounced characteristics of the Aquarian Age now dawning.

How do the energizing, inspirational Aquarian forces manifest in the arts? They seek new and original forms. They look to life rather than form. Consider for instance the dynamic sculptures of Rodin. What do we find? Emphasis on the life within the form, striving for fuller expression and striving to transcend form. With the Greeks the form was finished and perfect; with the modern Aquarian iconoclasts the form is unfinished—half cut. Life is shown emerging from it. Life, not form, is the thing.

So, too, among the new school of painters—the futurists and cubists. They strive to catch a mood, a thought, an idea and to present it without the limitation of a fixed form. Whatever its merit as art according to accepted standards, it is an unmistakable indication of the working of the original intuitive Uranian influence, giving to the sensitive artist intimations of fourth dimensional verities which he strives in yet unpracticed, childish strokes to convey to others in his two-dimensional terms.

The stars in their courses are playing their part. We are trying to play ours. Today it is the Aquarian technique we would acquire. Would you like to learn more of it? Then seek its instructors and you shall find. They are everywhere and belong to all schools and no schools. They are the courageous, enterprising, aspiring souls who live not for self alone but for others. They are those who attune themselves to Aquarian altruism and whose keynote is *service*.

The Clearer Vision

When, with bowed head,
And silent-streaming tears,
With mingled hopes and fears,
To earth we yield our dead;
The Saints, with clearer sight,
Do cry in glad accord,—

*"A soul released from prison
Is risen, is risen,—*

Is risen to the glory of the Lord."

—Selected.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

IX.—*Gethsemane, and Betrayals.*

TEXT

26. And when they had sung an hymn, they went out into the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said unto Him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31. But He spake the more vehemently, If I should die with thee I will not deny thee in any wise. Likewise also said they all.

32. And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.

33. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy;

34. And saith unto them, my soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.

36. And He said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37. And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38. Watch ye and pray, lest ye enter

into temptation. The spirit truly is ready, but the flesh is weak.

—*St. Mark 14:26-38.*

INTERPRETATION

To the sincere neophyte, Gethsemane becomes a familiar place, watered with his tears for the suffering and sorrows of humanity. He, too, becomes a man of sorrow and acquainted with grief; for as one goes forward upon the way toward high spiritual attainment, he becomes ever increasingly responsive to the hurts of all living things about him. He feels every pang as his own hurt and stores it up within his heart.

The finding of the Garden of Sorrows is a very necessary step upon the path, for it is only pain that unbars the gates of glory. "Before the feet can stand in the presence of the Masters, they must be washed in the blood of the heart."

The supreme lesson of Gethsemane is learning to stand alone and to say, "Not my will but Thine be done." Many times we must follow Christ Jesus to drink of the cup of sorrow upon that lonely mount until this, the supreme lesson, has been learned. We must drain this cup to the very dregs, that by the cumulative pain which well nigh bursts the heart, we die to the personal self and only live that we may give ourselves unreservedly and completely for healing and helping the world. When one learns to do this, by a sort of divine alchemy all passions become changed into compassion, a divine understanding whose very power enables us to soothe and to heal. We can no longer blame others, judge harshly, criticize, nor hate. We ask only that we may become a living sacrifice upon the altar of humanity, expecting no favors, no gratitude, not even understanding from those who are nearest and dearest to us. Our only desire is to live that we may serve. This is an extremely high ideal of attainment,

but it is one which we must all find before we receive our final liberation from Gethsemane.

After the Supper, Christ Jesus and the eleven passed through one of the open gates of the city, crossed the Kidron and ascended the steep slope of the Mount of Olives. Commanding the other eight disciples to remain beneath the trees, He took with Him Peter, James, and John, who were the most spiritually advanced among His followers. These three had been with Him at the raising of the daughter of Jairus, and had witnessed the Transfiguration. Peter and John "*prepared*" for the Triumphal Entry, and also for the Last Supper. These things all have reference to certain spiritual developments of the disciples.

"Greatly amazed" and "sorely troubled," in Greek mean an awful isolation, a mental agony. At the time of the Temptation, Christ was tempted through pleasure and power. In Gethsemane He was tempted through pain and sorrow. The neophyte who learns to follow Him must pass through these same tests, their severity depending upon his own particular state of development. The higher we ascend the harder become the tests. Very true it is that whom God loveth He chasteneth.

Christ Jesus was endeavoring to have Peter, James, and John leave their bodies and follow Him into the World of Life Spirit, there to read the eternal records and to understand the esoteric meaning of His mission, that they might come to know that His great Passion and death were not the end, but only the beginning of His work. But they failed Him. They betrayed the Christ within themselves, as well as the great Master, for they were yet so engrossed in the material, still disputing about the high places they should receive in the New Kingdom, that they were unable to follow Him, and so the Bible states that they were asleep. Christ Jesus knows now that the path must be trod alone. Humanity must remain in darkness as to the real meaning of His work. He must

continue to be misunderstood and betrayed, even by His own best-beloved, until the very end.

The disciples never really understood the inner meaning of His work until that blessed day of illumination which we know as Pentecost.

The testing of Christ was threefold: The Temptation in the Wilderness, Gethsemane, and the Crucifixion. Of these, the agony of Gethsemane was likewise threefold: the failure of the beloved disciples, the betrayal by Judas, and the realization that the cup must be drained to the dregs in misunderstanding and loneliness.

Judas represents the lowest nature in man, that nature which is constantly seeking to betray the higher self. The kiss of Judas represents the subtlety of that lower nature and its efforts for self-mastery.

Judas had been made the treasurer of the band. (Luke 23:3). His personal ambitions were thwarted by Christ Jesus' refusal to lead an army against Rome. He had expected the Master to proclaim Himself King and that he should receive a high place among the officials. As the Master gave deeper and more spiritual truths, Judas became more hopelessly confused and puzzled and having no understanding of the deeper work, his confusion turned into baffled rage and hatred and he began to plot the betrayal. The 30 pieces of silver (about \$20 in United States money) has a deep esoteric significance, referring to the fall of the feminine pole in man. Judas, the man of Kerioth, belonged to the tribe of Judah, which was ruled by Leo, the sign of the Heart. Humanity must all rise or fall through the love nature which is centered in the heart.

The powers of Christ, of John, and of Judas, all represent powers within ourselves. It is for us to transmute the force of Judas into that of John and so awaken the divinity of the Christ within. We may well ponder the axiom of the ancient Greeks: "Man, know thyself."

Dream Trails

BY HELEN LOCKWOOD COFFIN

DREAMS ARE a necessity of even the most practical and matter-of-fact existence. This is generally admitted by people who are wholly interested in things material, and who never for a moment deal in commodities that have no obvious or money value. They know beyond questioning that the engineer who is to build their thoroughly sensible and substantial highway must first have somewhere in his equipment an invisible model from which to pattern it. They also accept as a fact that when he builds a bridge of concrete and steel cables, thoroughly tangible and practically safe, he has first thrown his airy suspensions from thought to thought, as his trained imagination planned the ultimate and visible structure.

In the same manner people in general realize that everything utilitarian and visible in the manifest world has its invisible counterpart in the great Unseen Territory, and that the one is not possible without the other. They also admit, though perhaps more vaguely, that the same law holds true in the realm of ambitions, or moral achievements, of personal, and even of national success; or, as the prophets of long ago phrased it: "Where there is no vision, the people perish."

It becomes, then, a universal need to know where—and how—the vision may be found. Not only modern conveniences and daily comfort and safety, but life itself depends upon finding a vision and holding on to it. It behooves even the most prosaic materialist to seek and find the trails that lead to dreams. There are many of them and some are better than others, more skillfully charted, more easily followed, and tracking a more feasible goal. There are false trails

ending in disillusion; blind ones that prove to be only puzzling labyrinths; side-paths that are only a waste of time and courage.

For it takes courage to trail a dream. It is an adventure. And it is accompanied as all adventures are by many a hand-to-hand conflict and bit of sword play. Because when once the dream is found, it must be kept, at whatever risk of life and fortune. The finding of the dream itself is admission to knighthood. It is the royal touch upon the shoulder, the baptism of fire, "I dub thee now, Sir Knight, a Keeper of Dreams."

Since the world began there has been a glorious company of these Keepers of Dreams. And they have left their illuminated records. For since it is true that where there is no vision the people perish, it is just as true that when a people lives, there has been a redemptive vision. And the vision came, not to a race or nation collectively, but to some inspired individual leader: some prophet, priest, or king; some Moses, Daniel, or Christ, who brought the dream forth into manifestation and led his people out of captivity into the Promised Land. A simple thing, then: we have only to follow the trail of the living to find the dream.

But is it so simple? Life is complex and many-sided. Being a prophet or poet is not the common lot. Such abilities are, rather, the gift of God. Leaders are born, not made, and necessary and desirable as they are, there is hardly recorded more than one to a generation. And since this fine and high type of service is so rare, we are sure as we start out on the quest that the vision which actuated the heroic leaders of the past will be correspondingly fine and high and rare. It cannot be, we think, anything so

ordinary and commonplace as the dreams which come to us at night, when we lay us down in our beds to rest and sleep. And yet we remember historic dreams just like those we have, which have come true. We wonder! We feel that what we are questing now must be something different from those; something more complex, more scientific, to satisfy the demands of this, our modern life.

Somewhere on the heights we shall find it, we think: the Mount of Transfiguration itself seems the only sufficiently dignified and imposing setting—until we are reminded suddenly that there was a “*valley of vision.*” Or we are sure we shall find it somewhere before us, toward the sunrise: a matter of promise and the future, some glorious goal that we have yet to win—until our attention is called to the sunset splendors and we cannot be sure whether we should turn our steps toward tomorrow or yesterday; whether the vision is at the beginning or at the end. Not knowing which way to go, we hesitate. But if we stand still, right where we are today, we may miss the glory altogether.

Our wonder breeds questions: Does the vision come on the march? at home? at work? at play? Shall we travel the world over searching for it, only to find it at last in some ordinary miracle in our own dooryard, such as a lily pushing up through the slime? Is it ecstasy wholly, or three-parts pain? Is it only in the symphony of color which follows a storm, or is it in the storm itself? Is it in something we have? Or shall we find it rather in the glory and splendor, albeit bathed in tears, of something we want, but cannot have?

Then, too, we wonder how we shall know it when we have found it. There should be a sign—there always has been—a flaming bush, a celestial ladder, a star in the east, an angel visitant; at the very least, voices, speaking from the midst of it, announcing that we must slip the sandals from off our feet, for here is holy ground. This way of chart-

ing the trail is divinely wise. For dreams are such vague and elusive things, invisible and subtle! How can we be sure we really have them in hand unless we have a sign? That, too, is a part of the lore of the Trail. It is down in the guidebooks, so that modern pilgrims need not lose their way: set so many paces ahead of the dream, so that we may know it is coming and be prepared. All that we must do is to train our eyes, so that we will not miss the signs.

All through the ages the people and the nations have had their redemptive visions. Every race has had its visionaries: even when the people have imagined a vain thing and followed that instead of the real trail, still the visions have been there. They are recorded in the old myths and legends and folklore; and in the archives of modern history and biography. Egypt had its divinations and star readings, Greece its priests and oracles. Joan of Arc heard voices. The Knights of King Arthur followed the gleam of a mystic Grail. The Old Testament patriarchs were always seeing visions. There is a whole book of Revelation in the New Testament. These stories are familiar to all of us; we have known and felt the wonder of them since we were little children. But they are more than stories. Through them we shall catch the secret. We shall find a “*Way to Dreams*” that is still open to the feet of modern pilgrims.

Suppose we go back to the beginning; to that story of a man and a woman in a garden of growing things, a serpent, a tree of knowledge; and then a closed gate and an angel with a flaming sword, barring the way back. We often think of this as the story of a fall, a punishment, and a loss. But we must remember that this man and this woman did not perish. Adam and Eve are still living in the sons and daughters of men. Something saved that first man and woman. Somewhere in their environment, their world as they knew it, their ideals, or experiences, or memories, they found the redemption of vision,

Alas! We cannot find that garden again. For us, as for them, the gate is closed. We can have gardens of our own, yes; with growing things; even with the serpent; and the knowledge of good and evil. We might somewhere in all this find redemption. Those of us who have worked in gardens are quite ready to admit that here are visions. Whoever has planted a seed and watched it grow has had his flash of revelation. But that first man and woman did not catch theirs in this way. It was God who planted that garden, not they; and even of that living perfection there was soon nothing left to them but a memory, a vision of what a garden might be. It was as if God only planted it for that, the invisible made visible for a moment in the beginning, as a sort of pattern for the gardens that were to come after. And perhaps, too, there is never a vision except for those who do the planting. However that may be, these two first adventurers were forced to take to the trail, a new and unbeaten one, to find their way out and save their lives.

We do not know much about that trail and where it led, except that in it somehow, inextricably woven with the underbrush, there was work: and there was pain. There was comradeship, two together on the march; there was a home to build; there was motherhood and fatherhood; yes, and the first death; and empty arms. All these are modern, everyday experiences; so commonplace that we call them "simple" incidents. Can it be that out of these, which are the portion of us all, this man and this woman caught their vision?

They had other things in their lives as simple, as modern, as commonplace, as these. Overhead, even then, were the heavens declaring the glory and the firmament showing the handiwork. Any night, we to, wherever we are can go outdoors and lift our eyes. It seems as we follow the trail of dreams that from the beginning the lights have been put up there above us as "signs." Then, now, and all along in between, people

have found above them, and stretching out to the far horizon, their Lands of Dreams.

Every old folklore tale has these starry trails declaring wonder. After the flood another sign was added, a color symphony, a bow of promise flung across the sky. All people recognized it as a message, a sign, from the powers above. To the Greeks it was the bridge of Iris, messenger of the gods, upon which her fleeting feet twinkled as she sped from one celestial abode to another. To the Jews it was the sign of a covenant with Jehovah that never again should the world be destroyed. Many of the recorded visions came from above. Jacob's ladder reached "from the lowly earth to the vaulted skies." It was a "door of heaven" that opened to John of Patmos. It was a star that led the Wise Men to the young Child.

Not all the famous recorded visions came from the sky, however. There were many nearer at hand, in the course of the day's work, on the sunlit path of the everyday, solid ground. Abraham was sitting at the door of his tent when he entertained angels, unawares. Gideon was working at the wine press. Joshua was outside the walls of Jericho. Belshazzar was at a banquet. Joseph and Daniel were in the palace of the king. Visions have no calendars, keep no special holy days. Any wayside shrine will do them for a chapel. Any time, any where, the vision may be caught.

As often as not, the vision has come in an ordinary dream. Just such dreams as we have now, when we close our eyes at the end of the day and go traveling off, we know not where. Something, some essential but elusive part of us, has slipped the leash and gone adventuring. We travel the world over and find the beautiful. We touch the uttermost parts of the earth, the lowest deeps, the highest heavens. We pluck the unfading asphodels that cover the meadows of the dead. We search for the Blue Bird of Happiness in the Palace of the Future. We take the walk up the luring trail with

the best comrade of all. We hold communion. Our tongues are loosed. We can say those things for which there are ordinarily no words. Our faith moves mountains. Our love never fails.

Work and pain; love and loss; the abandoned home and the new trail; star dust and moonlight; ideals and memories, daydreams and castle-building—all these have lasted and still abide. All these elements of visions we have with us, even now. But we must have a sign! There must be some secret talisman, so that we shall not only be able to catch and recognize the vision but be able to interpret it, to know its meaning. Where—and how—shall we find that? Will a friend give it to us? Will he somehow crystallize the glory into something tangible and so literally open to us "doorways into the Lands of Dreams"? Perhaps it will be a poet who will do us the service; or a musician, carrying us on wings of song. Or perhaps some Mercy, wider than the sea, will renew the covenant with us. . . .

We have come through storms of doubts and fears; there has been wickedness in high places; the face of the earth has been covered with many waters. In the old days there was a bow of promise, set as a sign that never again should there be absolute destruction. If we lift our eyes today—our weary, troubled, dust-and-tear-blinded eyes—shall we find it again?

A bridge of glory still spans the sky; a mystic symbol in a secret code. In it is the hint of all the ways in which the vision may be found. There is the green of the earth and gardens, the blue of the sky, the gold of the stars. Yes, and the violet shadows of pain; and the red, red rose of love. All the color symbols of redemptive vision are found in the rainbow. Elusive, changing, shifting, they are gone as we look, like the dreams themselves.

But it does not matter. For it is not only in the sky-flung rainbow that the symbols are found. They appear again and again, in divers places, in the same

sequence and arrangement of the same colors. It is as if somebody, somewhere, using these seven colors as a code and signal service, was trying to say something which must be said: as if the necessity for saying it were so imperative that no slightest opportunity of getting the message across could be missed: as if every wall, everywhere, must be utilized for this handwriting.

These colors even shimmer with a momentary hint in the soap bubbles blown just for fun by the child at play. They dance about in the spray from the sprinkler when we water the lawn. They are caught in the dewy spider-web which early morning lays out on the grass to dry. The peacock unfolds them in majestic glory when he can catch our eye; the dove flaunts them cooingly on her breast as she flutters down at our feet. The sun signs his name in these colors when he rises and when he sets—his morning greeting and his evening benediction. When the opal is polished, the secret message flashes out; when the abalone deserts its shell, we find the signal written on the walls of his home. The looking glass in the sun reflects it, the diamond radiates it. It is everywhere.

Nor can we get away from it. We can break them all, these fragile containers of dew and mist, of bubble and glass. We can kill the peacock and the dove. We may break, we may shatter, the vase if we will, but the secret message is shining out still. It comes again in other mist forms and refractions; always the same colors, over and over; a mystic seven, no more and no less; a vision; and a sign.

It is not meant that any of us shall perish. Each one of all the people may have his redemptive vision. Every day the gracious and divine covenant is renewed. The dream is ours—for the taking.

Diving and finding no pearl in the sea,
Blame not the ocean, the fault is in thee.
—*Book of Remembrance.*

The Treasure Hunt

BY NESTRA

IT SEEMS to me but fitting and wise that I should, at this stage of my journey, recount some of my experiences while their lessons are still fresh in mind; and that before they are among those things outgrown, I should give them to some other sister or brother, probably stumbling along the same path.

As I look back I see behind me a long, tortuous, dark, and dreary labyrinth of some thirty-seven years. Before me, I see a much longer, much straighter path, the Great Unknown, which, God willing, shall be my Way of real development. And for this purpose, in the belief and hope that I may help some other soul traveling through the tunnel toward Light, I am setting forth some inner secrets of my heart and life.

I began life in an orthodox and splendid home where there was abundance, parental love, and for myself, nothing but pleasure. There was no real thing until my twenty-second year to cause me the slightest annoyance. I was called upon to do nothing whatsoever but enjoy myself.

At the age of twenty-two my selfishness and utter disregard of others caught me in its net. I considered it, and often referred to the many misfortunes which followed, as "Slaps of Life." Life was indeed slapping me into some sort of shape, but instead of realizing that it was doing me a favor I complained bitterly about my persecutions.

I prayed hard for riches. Finally I made my prayer to sound like this: "God, if you'll just give me riches, I'll feed the poor, I'll let no hungry soul pass my way unaided," et cetera. God refused to be tempted by my bribe. No doubt He knew me too well or had become accustomed to such promises. Finally, in desperation, I changed my tune: "God, I'm not asking for a great deal of

money, I'm just asking for enough to live comfortably, to have a few nice things. All my friends have fine homes, and cars, and servants, and here I am trudging along, but I won't ask for riches, I'll be content with enough to live comfortably so I can stop working."

No response from God.

In the telling of these things you must understand that these stages did not come overnight. Each period covered years. I never stopped to realize that all the time I was begging and beseeching God for this and for that, that although my prayers were apparently unanswered, I was continuing to live, to eat good food, and have respectable shelter; that my children were being properly cared for, and that if I hated my job and resented the fact I had to work, the fact remained that I had a job, a very good one, and that I should have given thanks for what I had. It was a long time afterward that it dawned upon me that my hands and feet and brain had been given me to use in work. A long time, indeed, and this stage had not come yet.

As I have previously stated, my friends were mostly of the well-to-do class; the very class in which I felt that I rightfully belonged and from which only my "hard luck" had excluded me. As a matter of fact, every setback I have had, every humiliation, every inner pain, could have easily been traced to my own doings had I ever taken the trouble to look back and calculate my acts and the inevitable results.

As I continued in the working class, and wealth and fame avoided me as it might have the plague, I finally said to myself, "Bunk! There's something wrong with this system. I've prayed my eyeballs out and no luck yet! The only conclusion to be drawn from this set of facts is that there is no God."

Thus I became an atheist and found plenty of "de-bunker" literature to help me along. I kept hoping that there might be a God after all, but as He had remained so deaf to me, I made up my mind there was none.

Then one day I stumbled upon some literature telling that God was Within. Why, all this time God was within me! Marvelous thought. I didn't have to pray any more to an outside influence; I had all this mighty power at my command—right within me! This was great news. I continued to devour literature of this nature. Instead of praying to an "outside God," I discovered, I must "visualize." All I had to do was to sit in a certain position and picture to myself these splendid things happening to me. Needless to say, this suited me exactly. I had no difficulty at all having dreams of my own aggrandizement and wealth. In fact, I'd been doing it all my life, only had not been doing it "scientifically." I would now go about it "scientifically." It was very pleasant indeed, and a great improvement upon supplication, for praying had always bored me and I had had difficulty in concentrating upon the repetition of words. (A curious fact in this connection is that all my dreams came true—for *somebody else*.)

Not only that, but this new literature also informed me that if things got really bad I could DEMAND my rights. I had a *right* to happiness, to riches, personality, charm, health, et cetera. Health never interested me for I was as strong as an ox. But wealth, fame, and power (personal and material) did, very much indeed! Nor did I experience much difficulty in "demanding." I'd been demanding things all my life, so it fit in nicely with my character. Of course, every now and then, I got a little afraid that the God I had ceased to believe in might strike me dead for such presumption, but I got over that too.

What funny little things we are! Now, I have not a word to say against this new line of literature. It has many good points, one of the foremost being that it

gives many foolish women (and men too) something different to think about. And there is nothing so good as a new line of thought. It serves its purpose in lifting one to some small degree out of his or her complacency, stupidity, and self-centeredness. It taught me many wonderful things outside of its actual province, and was the means of starting me upon the path of thinking for myself.

Well, I went on "visualizing" and "demanding" but nothing happened. I continued to work at what I considered to be dreary tasks to earn a living for my children and myself. It just happens that whatsoever may be my limitations, I possess a glimmer of intelligence, and so the day came when I announced to myself, "More bunk! There's something wrong with this system too!"

As a matter of fact, there was nothing wrong with either system, the wrong was with myself; and although I did not realize it at the time, for it was such an agonizingly slow journey, I had actually come a long way. *I was thinking!*

Still I asked my heart daily, "Why do not more of my stories sell? My hard luck—that's all." Or, "Why do I not have a car and a fine house and servants, as my friends have?" No answer. "Well," I told myself, "I've got to snap out of it and find out why." So I decided to give myself a good looking over and unearth what was the matter with me.

I looked and found that apparently everything was in good order. I had been born into a good family of quite successful and worthy achievements. I had splendid health. I had certainly average intelligence; a knack of story writing. I had persistence, in that I had stuck to my writing, (although there had been intervals of disgust when I gave it all up temporarily, only to take it on again; for it was life to me). Well, something was wrong. The wrong must be with me as God had undoubtedly given me a fair start.

What was wrong with me? Was I not a good, unselfish character, working and supporting my family? Would

I not give away fortunes to institutions of learning, to orphans and hospitals if I had them? I continued, if you will pardon the word, to "kid" myself about my nobility of character. But there is a saying from a Wise Man, "Seek and ye shall find," and I certainly did find—a mighty answer.

It came like a song on a breeze—it came like a knife in my heart—it came like the dew from heaven—like the sunshine of spring—like the sweetness of the rose—like the Voice of God—"CHILD, FORGET THYSELF!"

Therein lay the key. *Forget self.* I realized with a shock that I was not the splendid individual I fancied myself to be. So I decided I would work on myself. First, I would master patience. Patience is not easily mastered. A dozen times a day when little mishaps occurred I invariably uttered a noxious expletive. I tried to catch myself in the act but was always too late. I found a solution to this. Instead of an impatient exclamation, when I broke a dish, or caught my finger in the door, or forgot my umbrella, or missed a car, or turned over the salt, or struck a wrong key on the typewriter, I would say "Patience is Poise." I soon discovered that the subconscious mind had taken up the thought and that it was just as easy to say, "Patience is Poise" when something went wrong, as to make a great ado, and in some cases as I have been known to do, wax actually profane. And there is nothing more necessary to growth than poise, God knows; so virtue is its own reward, indeed! I do not know how much poise I have achieved, but after much practice I am convinced that I am somewhat more balanced than I was several years ago.

Thus at least one thing was on a fair way of attainment. I was so pleased with the success of it that I started in to tackle some of the other monsters of self-destruction, and there were many. Consider Fear, our ancient enemy. Up to the time I was well in my teens, every night, with the dark, was a separate and

complete torture to me, peopled with horrible faces, headless bodies, indescribable animals, and skeletons with rattling bones and chains. The nights of my childhood were filled with pitiful and unnecessary agony. My mother is a woman gifted with common sense and never having had this sort of fear in her life, merely said to me "Nonsense! Go right on up to bed!" I had brains enough myself to know it was nonsense but that did not help me one whit.

With womanhood came fears of a new order. There is no use going into detail. We all have them. I came to realize that fear is a sin just as grave as any other evil. How to conquer fear? The Voice came to me again. Only CHRIST could do it. So when fears presented themselves I would say to my subconscious mind, "Begone, Fear, you have no place in my heart. I'm preparing this temple for the coming of CHRIST."

It is working.

Truth. How easy to exaggerate! Especially in repeating things or in listing one's own magnanimities or achievements! Again Christ, and only Christ, has come to my aid. I think now before I speak or repeat.

Tolerance. I fancied myself tolerant. I would say, "I have this virtue anyhow!" I thought so because I was indifferent, not kindly, toward the beliefs, religious or political, of other people. It dawned upon me that I had absolutely no tolerance toward a dishonest person. I despised a thief and thought he ought to be punished to the full extent of the law. A thief was an outsider—simply beyond the pale. How severe was I in my judgment on a thieving servant!

I did not stop to think that circumstances had placed me in such an environment that stealing could hardly be possible in my make-up. My early training, my stock, and my background, my very blood and family pride (to a point of arrogance) would have forbidden such a thought as dishonesty. Why, the very insignia of our family arms is

DEATH BEFORE DISHONOR!" Those words had been engraved upon my mind since infancy.

Thus, my honesty might be listed on my "good luck" side, if such a thing as luck exists. A beautiful thought came to help me: To whom did Christ Jesus on the cross turn and say, "Today shalt thou be with me in Paradise"? *A thief.*

I became so interested in my endeavor to develop these characteristics, tolerance, patience, truthfulness, kindness and purity of thought, that I forgot all about the fact that I was not rich. Life came to be a delightful journey instead of a dreary one. At first I would berate, mentally scourge myself for failures; but after a while I realized that we all fall many times on the roadside, the glorious part of it being that no matter how often we fall, once we set our feet on the upward and onward path, *there is no turning back.*

Isn't that a stimulating thought!

So what had been the whole truth with me? One thing—selfishness.

Instead of "visualizing" beautiful things for myself, I began wishing for them for *others*. Not only that, I began thinking up little kind things to do for others—things I had never thought of before in my life! I had formerly thought myself charitable because I never passed a beggar or refused to listen to a "sob story" but my hand went toward my purse. I realize now that there is a higher and greater charity than doling out

dimes and dollars. That is a mere form of selfishness. It eases the pain we cannot help but feel at the sight of another's misery. "Poor woman," we say, give her a dollar, and thus we are able to dismiss from our thoughts the unpleasant fact of her existence.

I became so interested in wishing good fortune for other writers that I failed to note how my own writing was improving. I became so interested in wishing good things for others that I was unservant of the fact that my office work was less irksome, that my debts were being settled, my property being paid for, my children growing strong and happy and having many advantages given to them from relatives and from all sides of life.

I am not posing as an unselfish character. God forbid! But I am writing this to tell you how I am *learning* to forget myself and that in so doing I am being cared for. That is the whole point of this article. No one but Christ has helped me. Picture Him in any way you wish, but picture Him daily in your heart. Let Him abide there as a song, to bring you the glory of life, of cheer, of helpfulness, of love, of forgiveness, of well-wishing to the rest of the world, to those who have harmed you as well as those who have benefited you. Then you, too, will find the greatest wealth, the greatest joy, the greatest consolation, without which the riches of Rockefeller, the achievements of Lindbergh, the fame of Kellogg, are as ashes—and you will find *Peace*.

Hans Greyling, the Aquarian

BY FRANCIS J. HAARHOFF

(Continued from September)

"**U**ES, THAT is true—so true, Hans! Oh, how I have thought and thought and prayed to understand why, why the promises of Christ are not as true today as they were in His day! How is it that no

one who professes to be His follower can do as He said? Did Christ utter a lie? Impossible! Did He not say that 'all things' shall be possible to him who has faith? Are there none in these days who have faith?"

"Yes, there are, only the world does

not know them. The world is not yet ready—not even the Church—to receive the higher truth. The world still has lessons to learn which must be mastered through pain and sorrow. But those who are ready to receive this truth know that the promises of Christ are true today as ever before. Nothing is impossible to those who love enough and who have faith in the power of Love Divine.”

“Look here, Hans! we have several hours of quiet tonight; you must stay and tell me more. Help me also to draw aside the veil of ignorance that has hitherto blinded humanity. Teach me to understand the real truth of the message of Christ! But first I must go into the house and telephone to Mabel, and then we can talk.”

At the telephone, she said, “Now what shall I tell Mabel?”

“Only tell her that you have seen me and that all is well. Nothing more is needed with Mabel. She understands.”

“Yes,” replied Mrs. Van Niekerk, “I only discovered this afternoon how well she does understand. How blind the wisest of us can be! But I am just discovering how ignorant I am. The more I seem to see, the less I seem to know; every hill I climb, a loftier mountain seems to rise before me! Shall we ever reach the heights?”

“Not the ultimate heights, I think,” Hans meditatively replied. “Progress is eternal, and wisdom and truth are infinite. To reach the final height would mean standing still ever after, and that would be dull. I don’t think that even God would ever consent to stand still. He also must make progress through his creatures for all eternity.”

After a pause, “Is that you, Mabel? Yes, it is I—Chrissie. I have seen Mr. Greyling. He says all is well. Yes.... Yes.... oh, isn’t it marvelous! Yes.... yes.... Well! Very well, good-night!”

After ringing off, and resuming her seat opposite her guest, Mrs. Van Niekerk said quietly, “Mabel says that she has only just this minute come in from her friend, Minnie, and that the girl had suddenly become less restless, her breath

less labored, and she is now sleeping.”...

Hans did not reply to this, but only nodded his head as if he had not expected to hear anything different.

“Now, Hans,” continued Mrs. Van Niekerk, “tell me all about this occult power that you possess.”

“What is it you wish to know, my friend? Suppose you ask questions. I shall answer to the best of my ability,” assented Hans.

“Well, then, first: are you able to heal the sick, comfort the sorrowing, even though you are not within touch or sight of the patient, as Mabel and I have supposed?”

“No, my friend, I am not able to heal under any circumstances; but I believe that I am able to make myself a channel through which the healing force of Love—which is spiritual power—can flow into those who are in need of healing and comforting. For spirit, which is omnipresent, distance does not exist, nor does it exist for the force of Love. I say that I make myself a ‘channel’, but I might put it in different terms and be just as correct. I might say that I form a bridge; or still otherwise, that I become a conductor between the healing force and the patient. It is equally correct to say that I am like the furrow through which the waters of life flow from the Great Reservoir of Life to the Garden of the Master. There is no favoritism shown to me. The only secret is to discover how to turn on the switch and how to direct the current.”

“But what is the mystery, Hans? That is what I am trying to discover.”

“There is no mystery. As I have told you, Christ explained it very plainly and openly. What appears to you to be a mystery is made clear by the two keywords: *Love* and *Faith*. When you are able to enter into the real inner meaning of those two words, you will possess all wisdom and all-power. Christ promised ‘seek and ye shall find.’ Therefore you are bound to find, if you seek persistently enough. It was reading and studying the experiences of others that sent me seeking, and raised my vibra-

tions to the height where I was capable of receiving personal intuition or inspiration, and to *see* for myself. It seems to me that the final attainment of all higher knowledge—deeper wisdom—must be intuitional and individual. That, at least, is my experience.”

“And thus you arrived at definite conclusions, conclusive knowledge, distinct power?”

“Yes, I can safely make that assertion.”

“Will you try to put into words the conclusions at which you have arrived? I quite understand the limitations of language, but I shall try to fill in what words fail to convey.”

“I will do my best,” Hans replied, “but you must pardon me if I have to repeat myself, appear vague—or run against a dead wall of silence because I can find no expression descriptive of my inner vision.

“Well, to begin: To me, it seems as if there were but one Great Law, one omnipotent Force in all the universe. All other laws and all other apparent forces are but subsidiary laws, subject-forces to the One. There is only one word in human language which comes anywhere near to expressing this great Law, and that word is *love*. And to come down to our own little personal selves, the biggest lesson which we have to learn, incarnation after incarnation, is love. The one definite aim of all evolution from that of the highest to the lowest being is to learn how to become united with and to give expression to love, which contains practically all other attainments within itself. When Christ said, ‘I and the Father are One,’ He meant *One in Love*, the *Love* which He came to manifest to our too materialistic world. When He said, ‘I am the Way, the Truth, and the Life,’ He always referred to that love to which He devoted all His time on earth to teach and reveal. Indeed, whenever He referred to His divine powers, or made godly promises, He never referred to His own personal self, but to that which He came to preach and to manifest. ‘Come unto me, all ye

that labor and are heavy laden, and I will give you rest.’ To what else can He refer here but to the one great healing force, *love*! And by using this key, all the teachings of Christ are made logical, wise, and understandable. Am I making myself understood, my friend?”

“Yes, Hans,” murmured Chrissie reverently. “Go on please.”

“Many different writers have endeavored to find a name for this mysterious essence, this power, but vainly! For all the names of power ever invented are but partial expressions of the whole. This essence fills all the universe. It is closer than breath, nearer than hands and feet, for it is the only and real Omnipresence. As I have said, in evolution there is but one purpose, One Divine Plan, and that is to drive us consciously or unconsciously, willingly or against our will, to raise our vibrations to unity with the vibration of love. And Initiation is but the short cut to the same goal. There are many gradations in the vibrations of love.

“Christ became the World Savior, the mediator between God and man, because He, of all beings, had vehicles correlating Him to the twelve divisions of the seven worlds. Therefore He is also qualified to bring the relief that will fully meet our needs. Have I said enough, my friend? Have I made this clear to you?”

“I think I understand your idea,” she replied, “that in order to wield this great power, to cause the current to flow into and through us we must raise our own vibration to unity with the vibration of love divine. And how, Hans, how?”

“It is very simple, but like all ‘simple’ things, it is not as easy as it appears, nor is the power acquired in a day nor in one lifetime, either. The first thing necessary is that we should cleanse ourselves of all evil emotions such as hate, selfishness, anger, resentment, jealousy, and condemnation of others; for where these emotions are harbored, love cannot enter.

“‘Lo, open the gates that the King of

Glory (love) may enter in.' We must gain self-control. When we have achieved this, the greatest victory of all, the rest is comparatively easy. Then we may become filled with the divine essence, which is love. But all this is achieved largely, as Christ taught, through faith."

"But how can this faith be acquired, Hans? It cannot be compelled!"

"No, my friend, neither faith nor love can be compelled. They must grow. There are many teachers and writers who profess to tell us how to acquire faith; but hitherto I have discovered only one book, besides the Bible, the study of which really helped me to acquire the poise, the equilibrium necessary to grow this faith. I refer to the occult book which I brought you last week."

"I have not yet had time to study that book seriously, Hans. I have, however, glanced through it as a preliminary, and it seems to me from what I gathered that its teachings lead to Initiation. Is it necessary to pass through all the stages therein described and to reach Initiation before one can receive the gifts and powers of love and faith, as you have? I mean the power of healing, et cetera?"

"No, my friend. There is a sort of spiritual Initiation which precedes and leads up to the larger Initiation: but whosoever will may come. That which I have been describing to you is but the preparation for the Initiation which arouses vast power to be used in the *service of our fellow creatures*. As I said, there is continuous progress. There are no limitations to the powers of love."

"But you haven't yet told me, Hans, just how you exercise the power of healing. I want you to give me some idea of how you feel, think, will, and act, when you send healing to others."

"I will try to tell you," was the reply, "but this is the most difficult part to express in words. As in using all other powers, it is practice that makes perfect. There is no one system. It is best for everyone to develop his own system, remembering always to take the system of the Christ for a model. When you have

learned to concentrate and have acquired a large measure of self-control you can do it anywhere, and at any time; but I love best to enter into the Silence when I seek to serve in this way.

"First, I seek to raise my own vibration to the highest possible rate by worship and adoration of Deity. Then, when I feel the calm inflow of the divine force of love which seems to raise my own consciousness to a sense of unity with universal consciousness—when I feel that All-Being is ONE, and that I am part of ALL-BEING—then I feel that the power of love is mine to give because I am *one* with love through faith and aspiration. Then I visualize the fellow creatures who are in need of the healing force of love. I seem to draw the force of Love into and through me and direct it like a stream of visible light toward whomsoever I will to serve. I feel like a radiant center through which the Divine *force* flows as through a conductor. One seems," he added, "to sense the discord in a sick person, and even so, to appreciate the perfect harmony that prevails after healing takes place."

"This is very wonderful, Hans!" said Mrs. Van Niekerk, "I suppose you fully realize where all this leads to? You must often meditate upon the limitless scope it affords?"

"I do!"

"There is no limit?"

"There can be no limit to Omnipotence, to love and faith, my friend."

"Then these powers may be applied to all our needs? To fulfill all our desires? Then there need be no more suffering, no more pain, nor sorrow? You can cure all disease, take away all distress? Even that terrible discord of this world, poverty, may at last be overcome!"

"No—not altogether—at least, not yet. You must remember that there is such a thing as karma. We are not permitted to transgress the *law* when serving others. Love is the Great Law, and all other laws are expressions of it. The Law of Cause and Effect is within the

Great Law, and may not be made null and void, not even by the powers of Love and Faith. As Christ truly said, a house divided against itself must fall. We must not permit even love to rob a fellow creature of the necessary experience, the lessons he needs to learn."

"Then how are we to know where to draw the line?" she asked, somewhat puzzled and dismayed.

"We do not need to draw any line. We leave it all to love and faith, in the name of God, that the Great Law of Love will give just exactly what is good and best. I may add, however, that whenever a case of distress or illness is specially brought to my attention, and I am made to feel the compassionate desire to help, it generally proves to be within the 'Law of Cause and Effect.' It is 'ripe karma,' the time for delivery and help is due, and I am only used as an instrument of this Law. Nothing ever happens by chance. All things are directed by superior Intelligences. It is a great privilege to be used as a channel through which the force of love flows to others."

"Then we do not need to hesitate to give to others in the name of Love when we see the need? Not even to give material aid to the poor and needy?"

"No, never hesitate, when you find what appears a worthy case. The more you give, the more you qualify yourself to be used as a channel for good. Therefore, you must not limit your gifts to others. The more you give, the more you will receive."

"And yet," Mrs. Van Niekerk remarked, "here you are, Hans, a poor bee-keeper and poultry farmer, struggling year in and year out to make ends meet and to keep out of debt! May you not invoke, at least, some of the blessings of love and faith to ease your own struggles?"

"That would be against the Law, my friend," he answered. "That would be selfishness, 'black magic,' so-called."

"That seems rather hard, Hans," she protested, dubiously. "May you not even ask to be free from poverty and the

struggle against debt? I do not quite understand why this should be so!"

"Because the action of the Law of Love may not be invoked for selfish purposes. Where selfish desire reigns, love cannot enter in. Do you not remember that even of Christ it was said: 'He saved others; himself he cannot save'? As Max Heindel says: 'Five thousand may you feed in the wilderness; a multitude may you heal, but not the smallest pebble may you change to bread to assuage your own hunger; not a pang of your own pain may you relieve.'"

"Then what good does it do you to love? Must you continue to suffer in silence?"

"You must trust the Law of Love. You need not worry about that; the Law being love cannot fail to supply all your own needs. Just have faith; that is all," he replied.

"Then you may not ask anything for yourself from Love Divine?"

"You may ask whatever you will, if you ask unselfishly. I am asking a great deal, more probably than many have ever dared to ask."

"Asking for what?"

"For power, for wealth! For wisdom, for knowledge, and for all the good gifts of the Law of Love."

"For yourself?"

"No, asking that I may *serve* better, and *love* more."

"You mean you are asking for worldly wealth?"

"Yes, asking for worldly wealth to help others; that is, power to serve."

"And that is not black magic?"

"No, not if you ask as Christ did, subject to the Divine Will, Love, and Wisdom; allowing that Divine Will to give when and how He deems good and best."

"But why, Hans? Don't you feel impatient at times when you see so much that needs doing—so much distress you long to relieve—so much poverty you desire to overcome?"

"Only at weak moments," he replied gently, "do I sometimes feel impatient, but I know that all my desires will be fulfilled at the right moment, that the

Master can say to me: 'In little hast thou been faithful; over much shalt thou be placed.' I shall receive all the power I desire as soon as I deserve it. At every step upward we must prove our faith, our selflessness. Every degree upward, we must overcome certain of our weaknesses through severe testing. It would not be love for the Supreme Power to

raise us to new heights only to cause us to fail and to fall again! The Law is infinite wisdom as well as All-Love, my friend. Even Christ had to pass through the testing before He could begin His work as world teacher, and again at Gethsemane before He could accomplish His task on Calvary as World Savior."

(To be concluded)

The Path of Service

BY L. W. FARMER

A GREAT many individuals take up the study of occultism simply to gratify personal curiosity. The motive of such people is usually a desire to satisfy a certain intellectual craving which at the present period is asserting itself. They usually undertake this study as they would any worldly pursuit, developing an interest, but showing little change of motive from that involved in every-day attractions. This condition has called forth the warning often mentioned in many occult works where the student is cautioned to kill out personal interest or ambition.

For instance, in a little book "Light on the Path," we read as follows: "Ambition is the first curse, the great tempter of man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this first rule seems so simple and easy, do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say: 'I will not be ambitious'; it is not so easy to say: 'When the Master reads my heart, He

will find it clean utterly.' The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to things which concern his larger span of life. Therefore do not let yourself be deceived by your own heart."

Others again, who are attracted to the mysteriousness of occultism, learn that it is possible for them to acquire certain so-called supernormal faculties and powers; thus the sensational aspect becomes the driving force or motive. We should not, however, quarrel with such motives at first, for the beginner can be expected to realize only a very little of the value and significance of this new teaching.

We know that whatever the motive may be in all who are attracted to the study of occultism, the individual will sooner or later arrive at a stage in which he sees before him two paths. He then begins to realize that occultism is something more than a passing fad, or a subject through which to satisfy his curiosity or desire for sensation. It begins to dawn on him that if he wishes to really learn of occult truths he must be prepared to assimilate them into his daily life; that is, *he must be willing to either conduct his life according to its truths*

and thus walk in the Path of Initiation, or refuse the issue at stake and leave the subject alone.

If he decides upon taking the path of Initiation his motive for doing so will depend a great deal upon his state of consciousness and understanding, which in the sincere individual will become gradually purer as he progresses in the spiritual work; for he cannot be expected to realize the tremendous significance of it to himself and the world, at the first step of the journey. So regardless of what his motive may be at first, it will gradually dawn upon him as he advances that greater responsibilities will be required of him. If he ignores these responsibilities, he will make but little headway. Intellectual knowledge alone is of no value until it is used for the good of all.

We hear of many so-called "paths" in occultism, such as the devotional path, the intellectual path, et cetera; yet there is only one path in reality, for all paths are but stages of this one; and if it can be called by any name at all, it should be called the *Path of Service*.

During the period in which the student is passing through his probation, he is taught to discipline himself in order to develop those powers which he knows lie dormant within him. This is very often approached with the attitude that the self-discipline is necessary in order to obtain full conscious possession of the innate and dormant powers within, and accomplish their development. Upon looking deeply into such an attitude, we cannot fail to see that selfishness is the predominant thought. Too little attention is placed upon the development of the character, and too much upon the attaining of some power or faculty. The opposite attitude is the one we must endeavor to cultivate. For the beginner at any rate, the objective should be the development of his own character, and he need pay little attention to anything else. *He will learn that by self-discipline he is in reality, though unconsciously, developing his finer bodies,*

and it will be useless to attempt any exercise with the object of forcing their development.

Having made his decision, and having taken his first step upon the path, the student must realize that his sole objective is to place himself at the service of humanity, and it behooves him, therefore, to prepare himself for service by purifying his motives and developing those virtues the cultivation of which only may qualify him to perform the holy task which he seeks. The dormant occult powers will then be aroused automatically, unnoticed at first by himself. If he should, however, place his sole objective upon the attainment of occult powers, they will be of little value to him. They may even be a curse. His sole motive at all times should be to serve others, and realizing that in order to do so in its fullness, it is necessary to have developed those powers, he rests satisfied with the thought that at the right time, when he has duly prepared himself, the powers will show themselves.

He must know that before he can be of service to others, he must possess full control of himself; he therefore sets about to acquire this self-control. He commences to work silently upon his inner thought and motive, purifying himself of all personal, selfish vanity; for in order to help others it is necessary that he be impersonal, that is, not affected by personal opinion, by prejudice, or enmity. He knows that hitherto he has helped those only who were well disposed toward him, and may have even refused help to others who were his enemies. But now he realizes that no such motives must govern him, and that no matter who the individual may be, the need is his only guide and he must meet that need. He must not give the slightest attention to the weaknesses of those whom he assists, knowing that all are at different stages of development, and his purer motives are in no way an indication of an invincible superiority over another. As proof of this let him re-

flect upon his own past: there he will find a similar state to that of the individual he is tempted to look down upon. Then let him reflect that the other, too, will some day arrive at the spiritual state where he is. Thus we see that the sense of distinction in character only proves the student's greater duty in helping other less advanced egos to rise higher and higher; and he should help them unflinching by his kindness, sympathy, and love. This is tolerance. The neophyte must learn not to condemn another under any circumstances, allowing always a due regard for temptation and inner conflict unnoticeable to any but the sufferer.

He who shrinks from evil in disgust when contacting it, will not help the evil and is not yet ready for the Path of Service. *Of what use is love unless it can be taken into depths where love is unknown?* The absence proves the need! It takes an unselfish soul to carry love into places where it is unknown, for he knows before he goes on his errand that he will not receive love in return for his labors, but misrepresentation, and misunderstanding. He must be prepared to carry out the most thankless tasks. This, however, should not cause him to become discouraged. If love is his motive in service and if all his actions are sincere, he will not be affected by the way he is treated in return. He must become entirely "unselfed" beforehand, or he must learn to be as he goes about his work.

He only has truly learned to serve, who, like the Master Jesus, can utter the words: "Father, forgive them; for they know not what they do." Let the student keep these words ever before him. They will be a source of consolation to him in times of trial; also the thought of Him who uttered them will give added courage to keep on unwaveringly. Let the student repeat them, not in contempt, or with any feeling of superiority, but as the Master Himself repeated them, as an expression of the deepest love for all mankind. Thus will the student cultivate within himself that universal

feeling of brotherhood that Christ Jesus must have felt when these words fell from his lips. Thus will the student find that he is able to touch the inner lives of others, to unlock the door of sorrow, to reach depths in the hearts of others that are closed to a condemning, cruel, harsh world.

At first the opportunities to serve may be apparently insignificant, but the student must remember that service is measured not so much by the outward act, as by the inner motive and thought. The giving of "charity" is not at all what is meant by the word "service" in its occult sense. The neophyte must remember that his judgment of values is not in accord with that of the Supreme. A smile here, a word of encouragement there, is often of far greater value from the standpoint of the spirit, than the giving of alms. Service as understood in occultism is the willingness to lift a burden from others, to assist in showing a way out of difficulty. It consists not so much in external acts as inner motives. It does not require a bank account, but only a soft heart and a sane mind, and the student must see to it that both blend harmoniously and cooperate for the good of all. The intellect must not assert itself at the expense of the heart, neither must the sympathies of the heart be allowed to run loose without the guidance of the reason and judgment. He must not sacrifice truth for personal ends. All must be secondary to Principle or Truth. The student must not shrink from self-analysis, but instead begin at once to transmute the many weaknesses of his character, remembering at the same time that failure consists not in failing to attain but in ceasing to strive.

The Path of Service is the only path that leads to self-realization and spiritual consciousness. Let him who aspires first prepare himself by an earnest struggle with self, until it is dominated and subdued and his free spirit soars untrammelled. The greater the aspirations, the greater the responsibilities; for, he who is the greatest among you, let him be the servant of all.

Worth-While News

Einstein Learns Something New

Professor Albert Einstein's long-standing skepticism regarding all matters not reducible to the exact laws of science was badly shaken the other night by Otto Reiman, a young Czech graphologist, who demonstrated an uncanny ability to read character and apparently to forecast fate from handwriting. At a recent meeting of the Medical Society for Para-Psychology a test was made of Herr Reiman's powers. Professor Einstein wrote on a piece of paper The paper on which Professor Einstein had written had been placed in an unsealed envelope and slipped into Herr Reiman's pocket. Herr Reiman placed his hand in his pocket, felt the writing and began to describe the author as a man with artistic ambition but average ability, who probably was an actor of medium quality.

The experiment was declared a failure. However, upon opening the paper, it was found that Professor Einstein's words were written on the back of a typewritten letter signed by a Berlin theatre manager, whose signature Herr Reiman had been feeling erroneously, but who fitted the description perfectly.

Herr Reiman spread Professor Einstein's writing before him (still not knowing who had written the words) and described the writer exactly.

At the close of the experiment, Professor Einstein said: "I would prefer to say that everything I saw here tonight was a swindle, but I cannot do that. I am very much bewildered."—*New York Times*.

Universally conceded to be the world's leading scientist, Professor Albert Einstein, of Relativity fame, has proved himself a great man as well. If there is one thing we all feel compelled to admire, it is the world-renowned thinker who humbly admits that "I am very much bewildered"—and that by a psychic demonstration which many scientists would scorn even to investigate.

The true scientist is open-minded, ready and willing to investigate new facts of life, even though they may ap-

pear to be contrary to ordinarily known laws of science. In this great test of the pure scientific attitude, Professor Einstein has shown himself worthy of his calling. It is certainly a great relief to discover one great scientist of Einstein's caliber who is willing to admit that demonstrations of occult power are not necessarily mere "swindles."

The occultist, of course, will recognize in the work of the so-called "graphologist" the power known to occult science as "psychometry."

Psychometry is a phase of the fourth-dimensional consciousness, and can be developed into a faculty under the control of the will by all who are willing to pay the price in that *life of service and purification* required to develop the four-dimensional faculties. Its field is, however, so limited, that most voluntary clairvoyants and Initiates pay little or no attention to psychometric investigation, preferring the other methods which their occult training has made available to them.

In the case of young Herr Reiman, we are probably dealing with someone who was naturally a psychic from birth, having cultivated this fourth-dimensional power in a previous life on earth. His power may be either positive or negative.

New Race in the United States

America is creating a new people within the Caucasian race. In fifty years, perhaps in another generation, the growing changes in face and stature will make of Americans a race definitely different from the rest of the Western World. Since the beginning of the present century painters and sculptors have noted this creeping change.

Ossip Perelma, Russian painter, who has

recently returned to America after seven years' residence in Paris . . . is authority for the statement that Americans are rearing a new physical type of man and woman. It is becoming a type almost ethnically exotic to the rest of the white races, he says.

The American woman already possesses the most sensitive and lovely face among all of the women of the world, this painter avows.—*Philadelphia Public Ledger*.

It is with great interest that the Rosicrucian student reads such articles as the foregoing, for his studies of the Rosicrucian Philosophy have already taught him that the United States is the cradle of a new race—a new race which is destined to produce a supercivilization.

It will be noted that Ossip Perelma is not the only artist who has observed this new race developing in America, for "since the beginning of the present century painters and sculptors have noted this creeping change."

It is significant that the change has been noticed since the beginning of the present century; for it was not until about the middle of the last century that the sun, by precession of the equinoxes, entered the orb of influence of the constellation Aquarius. It is during the Aquarian Age, to be definitely inaugurated in about 600 years when the sun by precession enters Aquarius, that the melting-pot process in the United States will complete the amalgamation of the peoples; and at the end of the approximately 2,000 year period during which the sun is in Aquarius, the American race will be an absolute reality. It will be the last of the great races of mankind, reaching its ultimate flowering in the Sixth Epoch which Max Heindel thought would perhaps begin during the Capricornian Age; that is, in about three or four thousand years from now.

From the foregoing discussion, it is evident that in America as elsewhere, Nature makes haste slowly, and it is extremely unlikely that the new race, as the Russian artist predicts, will have put in its appearance within fifty years. But what his observations do prove is that

the Aquarian work in the United States has already begun, and we stand on the threshold of a startling new development.

Dead Cats for Ornaments

"Beauty is relative. Take the modern woman's boast of today's feminine fashions. Then see if the following paragraph, from an article in the Outlook and Independent by Charlotte Perkins Gilman, on 'Fashion, Beauty, and Brains,' sets you thinking. It questions the reason for furs. The author says of the woman adorning herself with furs:

"There is not the ghost of a reason in her mind. It is not for necessary warmth She wears furs in Summer. She wears furs in the house. This last is considered an ornament. Is a dead cat around one's neck an ornament? It is of course a clean, deodorized, imitation dead cat, with bright-eyed imitation head, and dangling boneless imitation legs. 'Isn't it cute!' she says, delighting in the resemblance to a real carcass. It is the aesthetic taste of the Hottentot.'" —*Selected*.

Sensitive, refined ladies addicted to fur will be rudely shocked at being classed with Hottentots in their esthetic tastes; but Charlotte Perkins Gilman's trenchant pen will brook no contradiction. We cannot improve upon her delightful satire, and wish only that more cultured ladies might visualize themselves as walking menageries.

Who of us does not remember ye olden times of the gay nineties, when our gentler sex appeared with stuffed birds on their hats; or in lieu thereof, a stack of plumes and feathers like nothing so much as an aristocratic hen house?

We dare to prophesy that in a few generations the modern and esthetic use of fur will go the way of the zoologized hat, and that few progressive women will care to appear on the streets in them. We suspect that in those paradisiacal days some time to come, the woman will, if she feels the need of a touch of fur, substitute some one of her younger brothers, the animals, before it has given up the ghost, and thus have the pleasure of its companionship as well as the beauty of its fur.

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.

BY KITTIE S. COWEN

Acquiring First-Hand Knowledge

Question:

Taking it for granted that your theory is correct, have you any definite proof obtained by results that the teachings of the "Cosmo-Conception" are demonstrable, or is your teaching also a faith religion, which one must believe without acquiring actual proof?

Answer:

The Rosierucian Fellowship is an esoteric school which prepares individuals to become Initiates. The steps on the path are as follows: Application to the Esoteric Secretary at Mt. Ecclesia for the twelve Preliminary Lessons. After the Preliminary Lessons have been finished one automatically becomes a student and receives a monthly lesson and letter from Mrs. Heindel. Two years later, if the individual so desires, he or she may become a probationer. After five years of probationer's work the candidate is usually ready for the individual instructions given to disciples, and disciple work leads up to Initiation. It is impossible to state definitely how long it will be before a disciple becomes an Initiate, as that all depends on the efforts put forth by the individual. Our faithful probationers and disciples, and particularly our Initiates, do get definite results which prove that which the Rosierucian Philosophy teaches.

Locating the Silver Cord

Question:

When we are asleep does the silver cord remain with the dense body, or is there a kind of tie between it and the higher vehicles which leave the body with the ego at this time?

Answer:

In the daytime when the ego is in the dense body the silver cord is coiled around the solar plexus; but when it is out at night, either in sleep, or working as an Invisible Helper, the cord, which is very elastic, stretches enough to accommodate all of the ego's activities. The silver cord itself is the tie between the ego and its vehicles.

Communion with the Dead Quite Possible

Question:

How is it that the spirits of the dead sometimes actually speak to those living and the living are able to hear their voices, see them, and feel their touch?

Answer:

It is impossible for anyone living in a physical body to hear the voice of a disembodied spirit, see it, and feel its touch unless that person is to some extent what is called a "sensitive." The auditory and optic nerves and also the sensory nerves, are not ordinarily sensitive to spiritual vibrations, but the process which awakens the pituitary body and pineal gland in the brain, highly sensitizes the entire voluntary nervous system, giving to the individual an extension of hearing, clairaudience, seeing, clairvoyance, and feeling, which is clair-

sentence. When this sensitizing of the nervous system has been accomplished it is quite possible for such an individual to contact and converse with the so-called dead.

The "At Home" of the Seed Atoms
Question:

The "Web of Destiny" states in one place that at the time of death the seed atom is withdrawn from the apex of the heart; and in another place it mentions a loss of tone of the seed atom located in the solar plexus. Am I to understand that the first mentioned seed atom is the same one as the one last mentioned? If that is true the seed atom must be migratory. Is that possible?

Answer:

There are four seed atoms, one for each vehicle. The seed atom for the dense body is located in the apex of the left ventricle of the heart; the seed atom of the vital body is located in the solar plexus, which is a network of nerve ganglia located behind the stomach and in front of the descending aorta; the seed atom of the desire body is situated in the great central vortex in the liver, and the seed atom of the mind is located in the mind stuff which surrounds the ego which has its seat in the frontal sinus between and directly back of the eyebrows.

The Conscientious Objector

Question:

What is the Rosierucian viewpoint in regard to refusing military service in the case of conscientious scruples against it?

Answer:

Christ Jesus said, "Render unto Caesar the things that are Caesar's." Similarly the Rosierucians say: "Render unto your government the things that belong to your government," namely, such service as the government may require, even military service, but with this provision: military service is right only in national defense or the defense of a weaker people against aggression. Military service

for the purpose of aggression or national conquest is wrong and may rightly be refused by the occult student. Practically all governments take the principle of conscientious objection to war into consideration. In the last war, conscientious objectors were permitted to perform service in departments such as the commissary, building, ambulance, et cetera.

How the Initiate Helps Himself

Question:

How is it that an Initiate can help others and yet he cannot help himself? He must be self-reliant, et cetera, but he cannot use the occult powers he knows so much about for his own benefit. Doesn't the maxim, "God helps those who help themselves," hold good here?

Answer:

The Initiate can help himself if he so desires, but knowing the law that nothing can come to him which is not his own, he is more concerned with "living the life" which he knows will attract to him that which he needs to assist him in his development. He knows that the best way to help himself is to help others; for as he gives, so will he receive. Truly, God does help those who help themselves, but there is a great distinction between the different ways in which we may help ourselves. There is nothing namby-pamby about the life of an Initiate. He is always busy doing constructive work for others and the great law of Cause and Effect which is a God-made law takes care that as he gives so does he receive. Through the medium of this great law God metes out justice to all.

Reconstructing the Mental Attitude

Question:

It is stated in the July "Rays," 1928, on page 315, that mental telepathy is usually dangerous and that in most cases it is indulged in only by those who are negative. Now I have that very trouble; I am negative, but I wish to become of a positive turn of mind. Therefore, I

would like to have you give me some advice on the subject.

Answer:

Negativeness is caused by a lack of concentration and an inclination on the part of the individual to permit his thoughts to wander about idly. The best way to acquire a positive state of mind is to begin an active campaign in relation to constructive thinking. Endeavor to think *original* thoughts along some particular line. For instance, take this very subject of negativeness. What makes one negative? Think this out for yourself. What makes one positive? Endeavor to settle this question by concentrating on the subject. Set aside a certain time for this work and hold the mind steady. When it wanders, bring it back. Persist in your effort day after day, and the time will come when you will find yourself master of your own mind. You can work this problem out for yourself in this way and the very process of doing so will change your natural attitude of mind from negative to positive. Always remember that that which *creates* is positive, and that which *receives* is negative.

Helping to Protect the Animal Life Wave Question:

I have read with interest "The Evils of Vivisection" in a copy of your magazine. I have always had a most intense and deep love for all animals, and would be very happy if I could devote my time to working for their protection. Is there not something we can do to abolish such "Medical Research" laboratories; is there something I can do or start in my community that will serve as a protection for these helpless creatures? I have not joined the Humane Society because I believe it is not really humane.

Answer:

There are many things that you can do; for instance, let your actions always be humane toward all of God's creatures. Keep your thoughts right; that is loving, helpful, and kind along all lines. Thoughts create thought forms which are

a tremendous power either for good or evil. Use your influence with your friends, endeavoring to interest them along humanitarian lines and get them to work also with their friends. That is one way in which mass thought is created; and mass thought shapes the destiny of the world. Do not hesitate to join a humane society if you can. If it is not what it should be, try by your own example to make it so. Look for opportunities and you will find them presenting themselves everywhere. There is not a day that you cannot do something somewhere, either in thought, word, or deed along this line of humanitarian work. Surely, this is a field where much such work is needed.

The best method to pursue in an endeavor to abolish vivisection laboratories is through education of the masses. This can be done through the medium of the public schools, platform work, and magazine and newspaper articles. It is the mass mind which determines the policy of a nation, and that must be changed before reforms can be brought about.

Defective Archetype

Question:

When an ego is born with a defect in the physical body, is it because the etheric mold is defective, or is the defect brought about by the mother after the etheric mold has been placed?

Answer:

The reason why an ego is born with a defective body is that there is a defect in the archetype which the ego built in the Second Heaven before coming to re-birth. The reason why such a defect exists in the archetype is either because the ego has not learned how to make a perfect archetype or else it has committed some act in its previous life which deprives it of having a perfect body. The etheric mold is built according to the archetype and is also defective. The mother has no power to change this etheric mold which is built by the angels in accordance with the archetypal plan.

The Astral Ray

The Rosicrucian Conception of Astrology

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

A Talk between "Me" and "I"

BY AN ASTROLOGER

"I 'VE BEEN studying astrology for over three years, still I don't know much about it, and I really haven't got anything out of it," said Me to Myself which is "I."

"Yes? And how have you studied it?" inquired I, then answered before Me had time to think of an answer. "Mostly as a pick-up after you had once learned to set up a chart correctly. You never failed to pick it up whenever any other student of astrology came to see you with a new chart to gossip over. Then you immediately dug into that chart and raked out every evil tendency of the person to whom it belonged, and every evil prospect ahead of him for a year—sometimes for years ahead of him, if there appeared to be an unwise love affair, a matrimonial failure, a death, or an accident in view. And how you did gloat if the moon in some horoscope progressed to adverse aspects with Mercury and Neptune, and you could gossip over prospects of insanity for some poor mortal. If Uranus also pointed to serious trouble in connection with the former prospect, you did not rest a minute until you had fixed the exact time for a strait-jacket to be applied to him.

"And not once have you taken up a chart for character or personality reading, or for astro-diagnosis of disease. You've just made astrology a fortune telling pastime, and how could you expect to get anything out of it but that? Why don't you work on your own chart until you have learned to 'Know Thy-

self,' as you've been taught that you should?"

"Oh, but I have!" exclaimed Me.

"Not in truth, you haven't! You've been like your friend who came to see you the other day with a sheaf of charts to discuss. As usual, you snatched the one that appeared to have the most evil in it. You scented a chance for gossip and you exclaimed:

"'Oh, that poor soul! Look at all those malefics in the first house and afflicted! What a terrible early environment she must have had!'

"'Not in this case,' was the answer. 'That's a girl I brought up. She had a lovely home and perfect environment.'

"'When you look at your own chart you exult over the two or three sextiles and trines that you have, and the fact that your Mercury goes before the sun. But like your friend, you say 'Not in this case' when you see Saturn, Mars, Neptune, and Uranus all square or in opposition to each other, and all but one in fixed signs.'

"But I never have had any soap-box anarchistic-oratorical tendencies," fumed Me. "I've never been a thief, nor have I ever defrauded anyone."

"No? How about that time you became enraged at your maligning neighbor, and so screamed your venom at her over your back fence that you were heard for blocks around? If you had been a man what would you have done to her? Perhaps put dynamite under her house and blown up the whole family.

How about that time when as a child you filched the old silver dollar tied on a string that had been given to the baby next door on which to cut his teeth? There was no one at home that day. If you had been a boy you probably would have ransacked the house. And what about the time you charged a man fifty cents for a chicken that you knew was not worth twenty-five? All little things, but even straws point the way the wind blows.

"Besides, you were born a potential woman at a time and in an environment where your male relatives watched you, squelched you, and figuratively speaking, beat out of you all your evident evil tendencies. How about your sun in Taurus on the Ascendant square to your Jupiter in Leo?"

"Well, I have surely slaved all my life. No one can say that I have been lazy!"

"No? You have Venus in Taurus, too. You loved money and all the things that money would buy. You had but two cotton dresses a year, and you loved finery. Your father kept the straight and narrow path so emphatically before your eyes from the time you were born that you never once thought of side-stepping from it. Therefore, there was no way to gratify your desires except through work. Yet, Taurus never works without a goad. You should be thankful to your father, as well as to your ambition for wealth, and your love of display, all of which served as goads, until now you love work for work's own sake.

"And how about your gluttony? Your male relatives were such gluttons themselves they could not see that evil trait in you. Therefore, they didn't scare it out of you and you still have it.

"Physical chastisement does not eradicate evil tendencies. It just causes them to be covered up, or buried deeper. Only the conscious overcoming of such traits will eradicate them. The thing for you to do it to study yourself and your chart with the idea of ascertaining whether your evil tendencies are really overcome, or whether they are just latent;

and will they manifest when you come back to earth as a man and have more freedom than you have had here this time as a woman?

"If you come back here the cute little son of a doting mamma, who will put you on a pedestal and worship you until you get the idea that you are a little god and own the earth, will these and many other evident evil tendencies of yours crop up and cause you to cut a wide swath of evil before you finally hit the trail to a penitentiary? Saturn square Neptune, Mercury, Mars, opposition Uranus; Mars square Uranus, Saturn, opposition Mercury and Neptune; Uranus square Mercury, Neptune, Mars, opposition Saturn; all in fixed signs except Neptune and Mercury, represent traits not nice to have. And it is of no use for you to claim, 'Not in this case, ' to all of them."

"Oh, I, you're always picking on Me! Just as soon as I reach the point where I haven't allowed myself to rage for a month—and even that was a victory for me—and I begin to think I'm doing fairly well, then you commence and point out so much evil in me that I begin to think I can't do anything good, anyhow, and it's no use for me to try."

"No, that isn't I. That's that pessimistic Saturn of yours on your tenth cusp trying to obstruct you. You should be thankful you can hear my voice, and that you try to heed it, at least, sometimes. I'll make an angel of you some day if you keep on hearing and heeding me. It will be hard work, but I'll do it—that is, if you'll let me."

Do the Stars Influence Our Destiny?

By MRS. M. SECOR

IN MY table lies an article on the ancient superstition of astrology which informs me that as far as true science knows the stars have no "influences" on the lives of men. This strikes me as being rather ludicrous. The

scientist and dietician have been preaching for some time about the efficacy of sunlight and vitamins. The ultra-violet ray and the x-ray are modern arrivals. Now we hear vaguely from the lips of scientific men of the new "cosmic" rays and there are said to be still others of which we know nothing.

The scientific world of today is not the scientific world of tomorrow. The textbooks in use today will become obsolete in a comparatively short time. The pace-makers in the work of the world have not always been university men. No one has a corner on truth nor science. Much material is rejected by the universities of the world, but that which is rejected today may be accepted tomorrow. The outcasts of the intellectual world of the present often become the leaders of the future. Galileo and Copernicus were both in their time subject to the derision of the crowd.

Science does not today recognize the "influence" of the "stars"; but if we are to accept nothing except that which is handed down by the sanction of scientific men, we must exclude both sentiment and mysticism. Cold reason would vanquish the romantic loveliness of the heart.

The scientist of today has given to the world a theory of evolution, which is superior to any previous theory ever given. But evolution, they say, seems to have reached its consummation in the human. If the scientists wish us to accept this theory, why will they not concede the possibility of men evolving to supermen? The scientist lingers so long with the details of life that he does not have the vision of the sentimentalist, the mystic, nor the philosopher. The world needs both the scientist and the mystic, and ultimately they will agree. Then the Christian religion will be found to agree with the teachings of science, and the science of tomorrow will corroborate the teachings of the Christ in the "New Galilee."

All about us in this world we are confronted with life, in the mineral, the

plant, the animal and human kingdoms. If we consult the biologist we may trace the evolution of life through four primary divisions and thirteen subdivisions. At night we see the moon and the stars above us and by day we see the sun; these are all life-bearing. Science teaches us of the forms which life takes, and through the findings of evolution indicates an upward trend of these forms. But the nature of the life (or spirit) which dwells in these forms is left for the mystic to discover. The Christian Mystic sees in life one great, incomprehensible life principle, ensouling all, working in all, and through all things. This life principle works also in other life waves of which we know little or nothing, which have preceded us in our evolution.

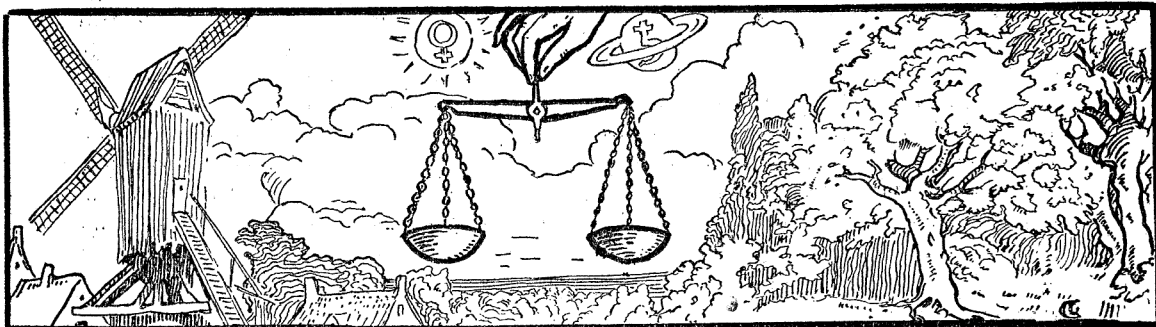
It is unthinkable to say that the stars do not influence us when all things are part of one vast mechanism. Since I do concede to the stars this influence I also wish to add that the understanding of it is very precious and very dangerous knowledge. The first requisite for a truly great astrologer is character; and the good astrologer gives out only helpful knowledge. He does not degrade his work through fortune telling. He knows that the greatest "star" in any horoscope is the person concerned and his own will power. He knows that by calling forth the good in his fellow men the "star" within his own breast will burn the brighter and in some far distant future he too may become a "Savior"—a "bright morning Star."

1931 Ephemeris

Our ephemeris for 1931 gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now and see what the transiting planets will do for you next year. A superior Ephemeris at the low price of 25 cents, postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Children of Libra, 1930



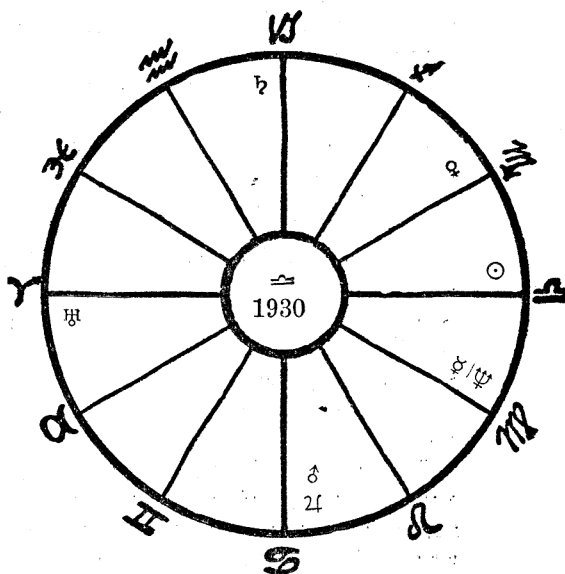
A Character Delineation of the Children Born between September 20th and October 23rd, Inclusive, 1930.

The children of Libra are usually well shaped and have healthy bodies, a good complexion, and a beautiful face. They are suave, overcautious, kind, very sympathetic, fond of the opposite sex, and are very often ruled and influenced by those whom they admire. The Libran's weakest point is his extreme self-esteem, and on account of this he is often blind to his own weaknesses. Having very high ideals he is sometimes a little fearful, weighing everything very carefully. He has a love of harmony and neatness and is usually honest in his dealings with others.

The children that are born this year during the time the sun is passing through this sign will be bright and intellectually inclined, for Mercury is in its own sign of Virgo, and Neptune, the higher octave of Mercury, is also in this same sign, giving these children a tendency to pursue the higher mental studies.

Jupiter is exalted in Cancer, conjunction with the active and fiery Mars, and trine to the Lady Venus. This will endow these children with a very generous, open-hearted, kindly and sympathetic nature, and give them energy and a desire to be active. This aspect will also give talent along artistic lines; especially should they be encouraged to take up decorative arts, such as architecture and interior decorating. Saturn in Capricorn, trine to Neptune in Virgo, gives diplomacy and a deep, clear mind.

One aspect, however, (Jupiter con-



junction Mars, trine to Venus) while it gives an artistic nature will also make it necessary that these children be taught while young to be moderate in their consumption of food, or they may become gourmands. They will have a tendency to overeat and in that way they may undermine their health. They should be taught to leave the table as soon as they have satisfied their hunger, so that their stomachs may not become abnormally distended and enlarged from overeating while they are in the growing stage.

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.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. Also one vocational reading for a young man or woman between the ages of fifteen and twenty-five. The names are drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading.

In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JANIS R.

Born April 9th, 1930, 1:18 A. M.

Lat. 39 N., Long. 95 W.

Cusps of the Houses:

10th house, Scorpio 4; 11th house, Scorpio 29; 12th house, Sagittarius 20; Ascendant, Capricorn 10-41; 2nd house, Aquarius 21, Pisces intercepted; 3rd house, Aries 1.

Positions of the planets:

Sun 18-43 Aries; Venus 3-56 Taurus; Mercury 27-08 Aries; Moon 26-28 Leo; Saturn 11-46 Capricorn; Jupiter 13-11 Gemini; Mars 18-02 Pisces; Uranus 11-47 Aries; Neptune 1-05 Virgo, retrograde.

We are using for this reading the horoscope of a girl who has a double saturnine influence on the Ascendant—Saturn in Capricorn. Saturn is the planet of limitations, the taskmaster; but at the same time he is also the purifier and refiner. When he is so prominently situated as in conjunction to the Ascendant, he restricts and has a tendency to fold the person within a cloak of reserve, timidity, and hypersensitivity, producing a tendency to be misunderstood. Such a one is apt to hide his good deeds and put his worst foot forward. Especially will this be so with this girl, for Saturn is square to the impulsive sun and Uranus, which are in conjunction with each other in the headstrong and fiery sign of Aries. To add strength to the above planetary configuration, Mars being in 18 degrees of Pisces in the second house, is sextile to

Saturn. This will add a spirit of determination which will make her hard to rule. She will fight to have her own way, holding persistently to her rights. Saturn in Capricorn has also a tendency to give a pouting nature, causing her to hold a grudge. This may, however, be overcome while she is young. Should she have disagreeable pouting spells, the parents should pay no attention to her whatever. Try to guide her mind into a more loving and cheerful spirit, then she will respond to the better side of her nature; for with the sun conjunction Uranus and sextile to the generous and optimistic Jupiter in the fifth house in Gemini, she will have a cheerful and happy side to her disposition which should by all means be fostered and cultivated by the parents.

Venus conjunction with the Dragon's Head, which is of a Jupiterian nature, and Venus in its own sign of Taurus, conjunction with Mercury, will add a good influence by making the mind cheerful and happy.

This girl should be given every opportunity to develop her musical and artistic nature which will also help her to overcome the saturnine gloom.

WENSLEY EMMA K.

Born March 28, 1918, 4 A. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Sagittarius 9; 11th house, Capricorn 1; 12th house, Capricorn 25; Ascendant, Aquarius 26-15, Pisces inter-

cepted; 2nd house, Aries 10; 3rd house, Taurus 13.

Positions of the Planets:

Sun 6-59 Aries; Venus 23-28 Aquarius; Mercury 21-49 Aries; Moon 16-18 Libra; Saturn 7-45 Leo, retrograde; Jupiter 7-05 Gemini; Mars 18-54 Virgo, retrograde; Uranus 26-03 Aquarius; Neptune 4-24 Leo, retrograde.

How interesting the human "web of destiny" is when one can read and understand the patterns which the soul is weaving into it. In this horoscope which we have before us we find a most interesting message.

This life's cycle will bring to this girl many valuable opportunities, for with the humanitarian and fixed sign of Aquarius on the Ascendant and the beautiful Lady Venus conjunction with the Ascendant and with its higher octave, Uranus, (Uranus being at home in the sign Aquarius), this will give her a striking character, strongly individualized and unusual in actions, but also attractive and loving. She will be a leader in progressive ideas and have a love for everything extraordinary. She will be intuitive and inventive, and with the planet of reason, Mercury, in the impulsive and martial sign of Aries, sextile to the Ascendant, Venus, and Uranus, she will have a mind that is keen, quick, and impulsive. The sun being exalted in the fiery sign of Aries, sextile to the optimistic Jupiter and trine to Saturn and Neptune, which are conjunction with each other and in the heart sign, Leo, she will show a very deep interest in humanity and humanitarian work. She will desire to do something to make the world a better place in which to live. In all probability she will at some time, if she responds to the best that is in her horoscope, be rather prominently situated in some work along the above lines.

We find the moon, which is the ruler of the fifth house, in the Venusian sign of Libra trine to the Lady Venus, and also trine to Jupiter, which is in Gemini. This will give her artistic ability,

especially in writing poetry; or she could take up public reading, or lecturing. She will also take very kindly to things of a spiritual or occult nature.

An impulsive or hasty marriage will come very early in life, but it will be a protection to this girl; for with Venus conjunction Uranus she will have an independent and unconventional nature, and will be apt to attract to herself advances from the opposite sex which might prove to be undesirable.

VOCATIONAL

OLGA LAROZA B.

Born June 21st, 1911, 9:45 A. M.

Lat. 12 South, Long. 77 W.

Cusps of the Houses:

10th house, Taurus 27; 11th house, Gemini 24; 12th house, Cancer 20; Ascendant, Leo 18-58; 2nd house, Virgo 24; 3rd house, Libra 27.

Positions of the Planets:

Sun 29-05 Gemini; Venus 13-46 Leo; Mercury 14-52 Gemini; Moon 21-05 Aries; Saturn 15-56 Taurus; Jupiter 4-52 Scorpio, retrograde; Mars 13-27 Aries; Uranus 28-30 Capricorn, retrograde; Neptune 20-26 Cancer.

We are using for our vocational reading the horoscope of a young woman who has fixed signs on all four angles, Leo rising, and seven planets in fixed and cardinal signs. This indicates a person who is endowed with enough will power to steer her bark of life into a safe harbor. The life ruler, the sun, is in the common sign Gemini, sextile to the moon and trine to Jupiter. Both the moon and Jupiter are in positive and martial signs, namely, Aries and Scorpio. This will strengthen the influence of the sun.

Mercury is very strongly placed in its day sign, Gemini, and in the tenth house. Mercury is sextile to the Ascendant, Lady Venus, Mars, and the moon which gives this young woman a keen and well balanced mind. The vocation which she chooses should by all means be one where she is able to make use of her mentality. She may develop into a clever

speaker. She will make friends readily, with Venus conjunction the Ascendant, sextile Mercury, trine Mars and the moon, which is a wonderfully well aspected Venus. She is a good mixer and will make a good social entertainer or hostess; or as an assistant in a law office where clerical work is used such as shorthand she would be successful, for she will be nimble fingered. She could become an efficient court reporter.

A Vision of Peace

A vision of the future rises: I see our country filled with happy homes, with firesides of content—the foremost land of all the earth. I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth.

I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and heat, wind and wave, frost and flame, and all the secret, subtle powers of earth and air are the tireless toilers for the human race.

I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand, where the poor girl trying to win bread with the needle—the needle that has been called "the asp for the breast of the poor"—is not driven to the desperate choice of crime or death, of suicide or shame.

I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

I see a race without disease of flesh or brain, shapely and fair, the married harmony of form and function. And as I look, life lengthens, joy deepens, love

canopies the earth, and over all, in the great dome, shines the eternal star of human hope.—*Robert Ingersoll.*

Correspondence Courses

ROSICRUCIAN PHILOSOPHY

First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy.

ASTROLOGY

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

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

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

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.

"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 September)

- Q. Why is nature sure to accomplish her purpose?
- A. Though slow, her purpose is orderly and certain. In the breast of every man this force of altruism works as a leaven. It is transforming the savage into the civilized man, and will in time transform the latter into a God.
- Q. How can things that are purely spiritual be comprehended?
- A. They may at least be apprehended by means of illustration. If one of two tuning forks of exactly the same pitch is struck, the sound will induce the same vibration in the other, weak to begin with, but if the strokes are continued the second fork will give out a louder and louder tone until it will emit a volume of sound equal to that of the first. This will happen though the forks are several feet apart, and even if one of them is encased in glass. The sound from the smitten one will penetrate the glass and the answering note be emitted by the inclosed instrument.
- Q. What power have these invisible sound vibrations?
- A. They have a great power over concrete matter. They can both build and destroy. If a small quantity of very fine powder is placed upon a brass or glass plate, and a violin bow drawn across the edge, the vibrations will cause the powder to assume beautiful geometrical figures. The human voice is also capable of producing these figures; always the same figure for the same tone.
- Q. How is the "keynote" of an individual discovered?
- A. If one note or chord after another

be sounded on a violin, or other musical instrument, a tone will finally be reached which will cause the hearer to feel a distinct vibration in the back of the lower part of the head. Each time that note is struck, the vibration will be felt. That note is the keynote of the person whom it so affects.

- Q. When the note is struck, what will it do?
- A. If struck slowly and soothingly it will build and rest the body, tone the nerves, and restore health. If, on the other hand, it be sounded in a dominant way, loud and long enough, it will kill as surely as a bullet from a pistol.
- Q. How is this inner force awakened and strengthened and better understood?
- A. In the first place, let us particularly note the fact that the two tuning forks were of the same pitch. Had this not been the case, we might have sounded one of them until the crack of doom, but the other one would have remained mute. Vibration can be induced in one tuning fork by one of like tone only. Any thing, or any being, can be affected, as above stated, by no sound except its own keynote.

(To be continued)

The Rosicrucian Pin

Our Rosicrucian Emblem pin comes in two sizes; a one-half inch pin with jeweler's clasp for the ladies, and a three-eighths inch pin with screw-back attachment for the men. These pins show the Rosicrucian emblem in enamel, including the white cross, the golden star, and the seven red roses, all in Roman gold setting. The price of these pins is seventy-five cents postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

CHILDREN'S DEPARTMENT



Buddy's Awakening

BY ESTHER DEANE

BUDDY and Hope sat together in their little Sunday School class, and Hope was listening eagerly to everything the teacher said, especially to the stories. But Buddy wasn't listening at all. He was looking out of the window and wishing it would stop raining, because he had promised his little friend Dick that he would go fishing with him right after Sunday School. As soon as the class was over, Buddy was the first one out. Why, he didn't even stop to say good-bye to his Sunday School teacher! And Hope had to run fast to catch up with him.

"Oh, Buddy," she said, taking his arm and squeezing it lovingly, "wasn't it wonderful this morning? And won't Mother be pleased when we tell her about our lesson?"

But Buddy didn't think it was wonderful at all, because he was thinking about Dickie and fishes. "Oh, what's the use of Sunday School, anyway," he grumbled. "It's all right for girls, but boys like to fish and hunt and play on Sundays."

"But, remember, Buddy dear, the other day you said you wanted to grow up to be a big, strong, wonderful man. Well, you never will, unless you do all the things we learned about this morning."

But that didn't mean anything to Buddy, because he hadn't learned his

lesson; and anyway, the sun was beginning to shine, and Buddy was happy because it looked now as if he were going to be able to go fishing after all.

And as soon as Buddy reached home he ran right up to his room to change his shoes, and then he dashed down the stairs with his fishing rod and his bait in his hands.

"Why, Buddy darling," his mother said, just as he reached the door. "You haven't even kissed Mother, and Mother wants to hear about your Sunday School lesson."

But Buddy frowned. "Can't Mumsey, 'cause I'm going fishing."

That made Buddy's mother sad and the tears came to her eyes. "Not even a kiss for Mumsey, Buddy dear?"

And then Buddy came over to his mother and kissed her ever so many times—because you know, Buddy really loved his mother, only somehow, he couldn't think of anything that morning except fishing.

And while he stood there with his mother, Hope said: "Let me tell you what I learned this morning, Mumsey." Buddy started to move away, but Mumsey held him close to her. And that made Hope glad, because she wanted Buddy to hear.

"I learned why we don't talk out loud in Sunday School; it's because God comes there, just to be with us, and we never shuffle our feet or think of other things. And that's why we never miss Sunday School. And Mumsey, I learned that God is in each one of us too, and that's why we keep our bodies clean and

think nice thoughts—because God is so clean and beautiful, and He likes beautiful things. And Mumsey, God is in the air, and in the water, and in the flowers, and even in the little fishes, and when we kill them, we hurt God so much and we make Him so unhappy.”

“My, I didn’t know that,” Buddy said, and he hung his head a little.

But Hope made believe she didn’t hear.

“And I learned this morning, Mumsey, that there is a little door in our hearts, and Christ, who is God’s beautiful Son, comes to visit us every time we are kind and thoughtful. And I learned about Jesus, who opened his door so wide that the dear Christ came in and lived in his body and that made God love Jesus so much. And I’m going to try and try and try, so that I will become like Jesus, because oh, Mumsey, it must be wonderful to have the dear Christ come and live in your heart. Just think how happy that must make God.”

Just then there was a little boy’s whistle outside, but Buddy didn’t even hear it. He was listening so hard to what Hope was saying.

“There’s Dickie, Buddy dear. Aren’t you going fishing?”

Buddy left his mother’s arms and went to the window.

“Sorry, Dickie, but I can’t go.” Then he came back to his mother.

“What is the matter, Buddy? You should not disappoint Dickie. You made a promise to him and you must not break it.”

Buddy was almost crying, because he was so ashamed, but he was happy too, because he had learned his lesson in time.

“God would rather have me break my promise than keep it, Mumsey, because if I kill the poor, little fishes, I’ll hurt Him so much. My, I never knew God lived even in little fishes,” and then he noticed the can of worms in his hand that he had planned to use for bait. “Why, Mumsey, if God lives in everything, He must live even inside these little worms.” And Buddy ran right out of the house

and put the worms back into the ground.

When he came back into the house, his mother and Hope were smiling happily.

“What would you rather do, Buddy dear, than go fishing?” Hope asked.

He was just going to say that he’d rather be kind and good so that he would grow to be like Jesus, but just then their daddy came in with huge ice cream cones, and they all had the loveliest party! Oh, I think it’s much nicer to eat ice cream than to kill the poor little fishes, don’t you? After that Sunday morning, Buddy always learned his Sunday School lesson, and he always tried to race Hope home so he could tell his mother all about it.

With the Youngsters

I don’t know how to say it, but if such a thing could be,

I’d always like to have a pack of youngsters trailing me;

I’d like to take them roaming through the woods and by the streams, And spend my life in painting little people’s fairy dreams;

For a man is never selfish, never tempted much to wrong

No matter where he travels when he’s got a child along.

—Edgar A. Guest.

Books for the Blind

The following books by Max Heindel have been transcribed into Braille, grade 1½.

The Rosicrucian Cosmo-Conception.

The Rosicrucian Mysteries.

Letters to Students.

Rosicrucian Christianity Lectures—20 in the series.

These books have been placed in a circulating library at Headquarters and upon application are lent free of charge to any blind person. Will our readers kindly send us the names of blind people who would like to borrow our books?

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

The Chemistry of Food

BY GERALD B. BRYAN, D. C.

FOOD may roughly be said to serve two functions. First, it serves as fuel for the body engine. We know that any machine must have some sort of fuel to make it run. We feed gas to our automobile engine, and the motor runs, the car moves. The trans-continental limited has its furnace filled with coal, and tons upon tons of iron and human freight are transported to the coast by reason of the burning of this fuel. Gas and coal are carbon-containing materials, and within them is the stored energy of the sun. A spark or a match is applied, and this potential energy becomes dynamic energy, due to the combustion of carbon. In other words, oxygen unites with carbon and the energy is released, made to serve a useful purpose.

Now, it is very similar with the fuel we take into the body. The bread, butter, and sugar we eat are all carbon-containing foods. It is due to the presence of carbon that we are able to utilize them as fuel in the body. In the act of breathing, air enters the lungs, and shortly afterward it is expelled. We do not usually think that part of this air is sent farther than the lungs. But it is so. It is transported to every cell and tissue of the body. While in the lungs, the oxygen

is taken out of the air and conveyed by the blood stream to every part of the body. The blood, therefore, becomes the carrier of oxygen, and we really breathe with every cell.

Elemental Attraction

The blood is also the carrier of another substance—a carbon compound which is our sweet friend, sugar. Now, there is a great affinity existing between oxygen and the carbon in the sugar. There is a love tie that began millions and millions of years ago and which is manifest today as strong as it ever was. These two, oxygen and carbon, combine very readily, and when they do, a fire burns in our body. It is this fire or combustion that produces heat in the body and gives us motive power.

Out of our garden in Westwood Hills we take a potato, a potential source of fuel. We seldom think what it contains, but next to the water content it is mostly carbon. From the flower-scented air of our same Westwood Hills we drink in quantities of life-giving oxygen. Within the blood stream of the body these two find each other. A spark is supplied by some unknown means and union takes place. The two compounds, the potato and the air, have vanished; a new compound is born—carbon-dioxide. But in

the birth process fire has been produced, energy has been released. We live, move, and function in the physical world because of this internal combustion.

The carbon and oxygen which have served the body so well in producing heat and energy, now, strange to say, become a deadly poison. When once the union of carbon and oxygen is complete and carbon-dioxide formed, the body rejects this newly married couple and has no longer interest in them. They must shift for themselves, as it were, and are ousted from the parental household. The blood stream which carried them to the cells of the body now carries them back to the lungs, where as carbon-dioxide they are expelled into the great outdoors.

A New Union

Like most newly married couples they get along all right for a while, and keep their marital union sacred. But not for long! It is sad, but unfaithfulness exists in the elemental world even as it does among humans. A new attraction looms up, and one of the partners, carbon, falls in love with the oxygen contained in plants, and there it goes to form a new marriage contract, giving the old oxygen partner back to the air.

In other words, the carbon reverts to type and goes back to the plant from which it came, and is built up into carbon compounds to form fuel for animal life. The oxygen goes back to the air, where it will some time again be used to make the fires burn in an animal body.

Thus over and over again is the cycle repeated, for no energy or matter is ever destroyed.

This is therefore, one of the two chief functions that food serves in the body. It is burned. The principal fuel foods are bread, butter, sugar, potatoes, nuts, and other fats. When additional fuel is necessary because of excessive muscular exertion, it will be found that more of the carbon-containing foods are consumed.

The Function of Food

But food also serves another purpose. It is used to repair worn-out tissue.

When muscle cells are destroyed by our exertions on the golf course, new muscle cells take their place. When we deplete our brain cells by excessive mental work, certain repair material must be sent to the cells or they will degenerate. Disease breaks down tissue, and unless nature had some means of repairing same, there could be no recovery. All this is accomplished by the food we eat.

Repairs of the Body

The body is a living machine, and we know that all machines need to be repaired from time to time. The automobile mechanic has to work on our automobile every now and then, but in the case of the body machine it is largely self-repairing. In other words, the mechanic is inside. We cut our finger, and the intelligence in our body brings the repair material to the site of the accident and bridges over the cut with living tissue. This living tissue is made from the apparently "dead" foods we eat. The intelligence within our body has the power of "vitalizing" the nutrient materials of our foods and to make them a part of the living body. Chemists have labored for centuries in the laboratories to do this very thing, but as yet they have not succeeded. Theirs is a dead product, not living.

This repair work is, therefore, the second great function of food. The average tissue in our body needs a certain amount of fat, a certain percentage of protein, and a varying amount of mineral substance.

What foods supply these substances?

Fat and Muscle Foods

The fatty tissue in our body may be supplied by practically all the food we eat, but the main fat-producing foods are those which contain a high percentage of starch, sugar, and fat, such as for instance bread, candy, and butter. An increase in this type of food will in the average person produce an increase in fatty tissue.

The muscle tissue of our body is made possible by the addition of a nitrogen compound called protein. Muscles cannot be made by pure starch, sugar, and fat. The protein substance must also be there. This is supplied largely by such foods as eggs, cheese, beans, peas, nuts, etc., although practically all foods contain a small percentage of this protein material.

Mineral Foods

Practically all the tissues of our body contain mineral substances in addition to fat and protein. Bone, for instance, has a large percentage of mineral material, and this is what gives hardness and compactness to our teeth and skeleton. Nerve cells, blood cells, cartilage cells, et cetera, contain these mineral elements, and unless they are present, these cells would lose their form and structure.

The mineral constituents of our food are, therefore, most important; and if they are not present, the functions of the body would be brought to a standstill. Unless there were iron in the red blood cells, oxygen could not be conveyed to the tissues, and death would ensue. If there were no sodium and chlorine in the blood plasma, metabolism would be interfered with. If calcium were not supplied, our bones would become soft and disease would set in. Unless there were phosphorus, our brain and nerve cells would degenerate, and so on. There are some sixteen mineral elements of vital importance to the body. These must be supplied by the food.

Deficient Foods

Please note that pure sugar, starch, and fat do not contain any of the mineral repair material. They can only serve to produce energy and deposit fatty droplets into the tissues. The mineral elements are found mostly in green leaf vegetables and fruits, although most natural foods contain a varying amount of them. It is extremely important to have a variety of food so as to make absolutely sure that the body is being supplied with the minerals it needs.

Just an Apple

BY ELOIS JENSSEN

The following eulogy of an apple was written by Mrs. Stanford-Claunch, and appeared in "*Health First*." What she has written must appeal to all lovers of pure food, especially since in these days there are slot machines to be seen in our cities from which by the inserting of a nickel one can obtain a delicious, cool apple, as they are kept on ice in some manner. Mrs. Claunch says:

"I am just an ordinary apple—round, juicy, and sweet. I am as old as the world, for I was given birth by the Creator. Eve bestowed upon me popularity which has never diminished. I am truthfully, not egotistically, the *king* of fruits. Sensible people never pass me by. They know I possess sugar in its purest form, and that I create energy for them. They also know that 85 per cent of me is the most refreshing and thirst-quenching beverage they could ask for. I help to keep people healthful. I make them enjoy life. I give them good looks by purifying their blood. I produce active bodies and alert minds. I am the favorite of all children. All people of sedentary habits and occupations will find me especially beneficial, for besides being a tonic I am a restorer of nerve energy. I have been called a 'veritable treasure of wholesomeness,' but my greatest boast is that through my natural protective elements I succeed in keeping the human body immune from disease. I am best eaten raw. How I enjoy being picked from the tree when fully ripe and eaten immediately! I do harm when eaten green, for my starch has not then been converted into sugar—ask Tommy! When dried I make an excellent winter food. I am much more tasteful than candy and far more wholesome.

"My mission on earth is to create *health, beauty, and happiness. Eat me; GET THE HABIT.*"

Vegetarian Menus

—BREAKFAST—

Egg in Tomato Shell
Buttered Toast
Cereal Coffee Milk

—DINNER—

Cream of Corn Soup
Escalloped Potatoes and Onions
Cabbage au Gratin
Entire Wheat Bread

—SUPPER—

Lettuce Sandwiches
Celery and Apple Salad
Raisin Cup Cake
Milk

Recipes

Egg in Tomato Shell

Choose firm ripe tomatoes, cut off tops, remove seeds and all soft parts, drain off juice, sprinkle with salt. Break one raw egg into each tomato cup, sprinkle with chopped parsley, place in buttered pan, and bake for fifteen minutes.

Cream of Corn Soup

Cut the corn from four ears, cover with water, and boil for twenty minutes. Fry one small sliced onion in two tablespoons of butter and pour into the corn. Allow to boil for a few minutes, then slowly add one quart of milk, and season to taste with salt, paprika, etc.

Escalloped Potatoes and Onions

Peel and dice six medium-sized potatoes. Chop one sweet green pepper and one large onion. Butter a baking dish, cover bottom with layer of potatoes, then add layer of pepper and onion, and so continue until all ingredients are used. Between layers sprinkle salt and a little flour. Cover with milk and bake for one hour.

Cabbage au Gratin.

Slice one head of cabbage; steam in a little water for twenty minutes. Place in oiled baking dish. Sprinkle with bread crumbs, salt, and a little flour. Dot with two tablespoons butter, and pour over it one cup of milk. Bake for one-half hour.

Celery and Apple Salad

To one cup of crisp, finely-chopped celery, add one cup of apples cut into small cubes. Serve upon lettuce leaves with mayonnaise dressing.

Raisin Cup Cake

Mix two cups of seedless raisins with

two cups of water and one and one-half cups of sugar, and boil a few minutes. When cool, add one cup chopped nuts, one-half cup chopped citron, two tablespoons butter. Mix two teaspoons of baking powder into three cups of flour; slowly add this to the rest and beat well. Drop with spoon into cup cake pans and bake for twenty minutes.

The Mystical Interpretation of Christmas

BY MAX HEINDEL

Describing the Mystic Birth and Death of the Great Christ Spirit; His Age-long Sacrifice and Self-Imprisonment within the Body of this Planet.

A book for Skeptic and Believer, for Heart and Head alike!

Do you understand, Do the So-Called Scholars of the World Understand, what the coming Great Change, the Liberation, means? Who the mighty Liberator is? What it behooves man to be up and doing as his part in this inevitable work?

Who and what the "Immaculate Virgin, Queen of Heaven," was and IS?

The ascent of Golgotha, "the place of the skull," and the passage thence to the invisible world?

This book will give you a new vision of Life and what we are really here to do.

A CHRISTMAS GIFT VALUABLE OUT OF ALL PROPORTION TO ITS SIZE AND PRICE
Attractively Bound in Heavy Paper,
and Mailed in Special Christmas Box.

75 Cents Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF LIBRA.

September 24 to October 23, Inclusive.

"Be still and know that I am God," is the thought this month. Only when the personality is stilled can the true Self, the God within, speak to us and guide us. Meditation upon the keywords, *Poise, Balance, Justice, Hopefulness, and Harmony* helps us to still the personality and *balance* the activities of life. It helps us to establish *equilibrium*. Love is the basic balancing factor, and God is Love.

PATIENTS' LETTERS

Mexico City, May 4, 1930.

Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

I am noticeably improved in health. The dropsical condition from the waist down is much reduced, naturally through the pores of the skin of my limbs and applications by which the water was removed. Only my feet and the lower part of my limbs are now swollen and I have faith and hope that I shall be fully relieved. My heart is now normal and I can sleep well.

I ask that you continue to remember me in your prayers that I may be completely healed.

I am very grateful to you for your kind and cheering letter.

Sincerely yours,

—J. E. M. deW.

Guadalajara, Jal., Mex., May 3, 1930.

Rosicrucian Fellowship,
Mt. Ecclesia,
Oceanside, California.

Dear Friends:

With due respect and appreciation I send you greetings and at the same time I am happy to inform you of the complete recovery of my health. I thank God for this great blessing, and I am very grateful to you for your loving sacrifices for the health and good of suffering humanity.

Sincerely and fraternally yours,

—S. O. de A.

Toledo, Ohio, May 18, 1930.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

It is a great joy to be able to notify you of my release from my recent afflictions, my eye being well and my ears normal. What a glory it is to be somewhat whole physically!

My deep gratitude and thanks well up from the heart and go out to you, my glorious friends—you lovers of humanity.

You may remove my name from the healing list now. I thank you also for your solicitous services in behalf of my sister-in-law, Mrs. E. J. of Cromer, England, who is one of your keen students and whose demise has been predicted by her unwise doctor.

May you be the recipient of God's blessings and ever be assured of my deep abiding love.

Cordially and sincerely,
Yours in fellowship,

—J. J.

Hermosa Beach, Calif., May 6, 1930.

Healing Department,
Dear Friends:

Just a few lines to say I join in prayer with you on healing dates as much as possible. I was very ill last night with my bladder, and sat up until most exhausted. When I prayed to the Invisible Helpers for relief, it was so wonderful. I felt myself being raised up through the most beautiful blue color. I seemed so light and the pain left. Am very happy to say I am able to be about with comfort this morning.

Words are inadequate to express to you the wonderful work your Fellowship is doing and has done for me. How thankful I am to turn my thoughts your way for help and comfort!

With prayers and best wishes,

—Mrs. J. S. C.

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.

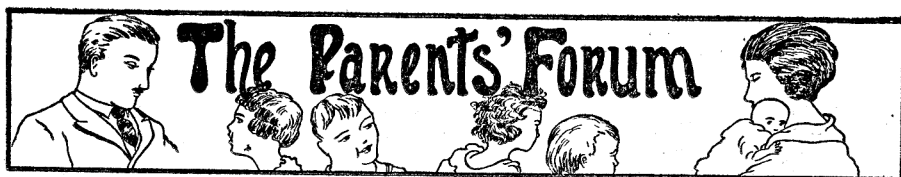
HEALING DATES

September .. 2—9—16—23—29

October 7—14—20—27

November 3—10—16—23—30

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



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

*"Example is a living law, whose sway,
Men, more than all the written laws,
obey."—Sedley.*

Home

The above reference to "Example," by Sedley, makes one think of the best place to set examples, especially for our growing children. The following definition of a home, given by a Miss F. Luena Williams in the competition of the National Association Real Estate Boards of America, although containing but twenty-five words put forth with warm, vibrant strokes the ageless love of home and all the home should stand for. Her definition follows: "Home is a domestic sanctuary—wrought out of desire—built in a memory—where kindred bonds unite the family in sharing labors, leisure, joys, and sorrows."

A Child

"He who helps a child," says Phillips Brooks, "helps humanity with an immediateness which no other help given to a human creature in any other state of human life can possibly give again. Our middle-aged are pretty much a total loss, not in ability, or possibility of material achievement, but in the likelihood that they will greatly change their habits or their character. Character is formed early, and it cannot be taken down and set up again in a hurry."

Magazines for Young Girls

Question: Please recommend some good magazine for my daughters, nine and eleven years of age.

Answer: "Everygirl's", the magazine of the Camp Fire Girls. "The American

Girl," the magazine of the Girl Scouts. "The Nature Magazine", and "National Geographic Magazine." We would also suggest that you consult the librarian in the children's book department at your local library on this subject.

Sweets for Children

Question:

You say white sugar is harmful, yet the growing child demands sweets, and according to the doctors, they require sugar in their dietary for growth.

Answer:

Yes, sugar is an essential ingredient of all growth. All growing children must have sweets of some kind. Fortunately, sugar is found in all of the fruits and most of the vegetables. But the average mother is too busy to plan new menus and gather recipes where the "new sweets" such as honey, raw or brown sugar, and genuine refined maple sugar are used in the place of the white sugar which is the greatest lime leacher the physical body has.

Try making fruit candies of figs, nuts, cocoanut, pineapple, oranges, and lemon peel, using honey and brown sugar. The flavor is far superior to that of ordinary candies. Use honey on the breakfast cereal. Try honey on the tea-biscuits and muffins, and note the delicious flavor. Pies and cakes are more delicious where the raw sugar, or maple sugar, is used for sweetening. Especially is this true where the fruit pies are concerned.

Mothers, for the sake of your growing children's health, try these new modern sweets just once, and hear the children clamor for more! To do so will help diminish enlarged and diseased tonsils, colds, and coughs, and the terrible decay of teeth which so often can be traced to too much sweets of the wrong sort.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Cleveland, Ohio.

"Hello!" says the first issue of the Cleveland *Mercury*, Center monthly bulletin, as it enters the editorial sanctum. This is a very promising-looking little bulletin with its August horoscope, editorial discussion of the prison disasters, Healing Clinic department, and Question Department; plus the schedule of August activities of the Center.

The "Hello" column we consider of sufficient interest to be quoted verbatim. Here it is: "Very cordially do we greet you through this new medium of the Center's expression. We hope you will enjoy it and will join us in promoting its lasting success. We hope to transmit to you via 'Mercury' each month the same warm friendliness it is our privilege to extend to you in the Center rooms. May it serve to remind you that all the Center's facilities are at your disposal."

Eugene, Oregon.

The following small paragraph, quoted from a letter to Headquarters from this Study Center, attracted our eye: "We are more than glad to welcome any of the Rosicrucian students. Meeting Mrs. Jennie Ashley (of the Rochester, N. Y., Center) for even a half hour (on her trip home) was thoroughly enjoyable, and the sojourn of Miss Perl Williams of Dallas, Texas, in our midst not so long ago was relished by all, and now we can anticipate others who may come. Our Center is centrally located and sincere students will always find the right hand of fellowship outstretched. We wish more would feel the urge to visit the little Centers while traveling on vacations or business in our locality. Our regular Philosophy meeting is at 8 P. M.

Friday; Astrology, 3 P. M. Sunday."

Well! This is a cordial enough invitation! Let's all take advantage of it when time and tide permit!

Haarlem, Holland.

Mr. J. Leene of Haarlem, The Netherlands, has spoken or lectured on the Rosicrucian Philosophy in the following cities throughout Holland: Alkmaar, Leiden, Haarlem, Apeldoorn, IJmuiden, and Amsterdam. He is manager of the Publication Bureau in Haarlem.

Liverpool, England.

In the report from the Liverpool Study Center we learn that our friends there had a visit from Mr. Horace West, of Auburn, Australia. "He spoke to us at length," the secretary writes us, "about the Center in Auburn with which he is connected, and informed us that he received the urge to carry on the work in Australia from his visit to our Center here in Liverpool some four years ago. He also read us a little article on the symbolism of the Rose Cross."

Los Angeles, Broadway Center.

We quote a letter recently received from Mr. John Weirz, the leader of this Study Center: "I am starting a new 'Cosmo' class on Wednesday, September 24th, at 8 P. M., also a new Astrology Class. The Young People's Union meet now on Saturdays at 6:30 P. M. They invite all young people who are interested to join them, and assure them of a sincere welcome."

Los Angeles, 8th Street Center.

The Los Angeles Fellowship Center continues its usual successful activities

with lectures, classes, and esoteric meetings. . . . not to mention the enjoyable picnic which took place on August 3rd at Echo Park!

If there is one outstanding characteristic of this Center, it is its marked individualism. Here there is no one leader who dominates the Center, but instead a group of leaders, all highly individualized but working steadily for the common good of the cause.

Minneapolis, Minnesota.

A newsy letter from the secretary of this Study Center informs us that the joint annual picnic of the St. Paul and Minneapolis ("Twin City") Centers was held at Island Park, Minnetonka. Such outings are one of the most successful means of promoting fellowship among people, for there is something in the clean fragrance of the good red earth that makes us all conscious of our kinship. At this picnic, Mr. Alfred Johnson spoke of the fund needed for dormitories and other buildings at Mt. Ecclesia, and 22 additional names were added to the list already formed.

This Center has also started its own library, with a nucleus of books sent from Headquarters.

Of interest to all who have the work of teaching the philosophy at heart is the news that the public speaking class here is very popular, the instruction sheets from Headquarters proving of great help. New students especially, the secretary writes, are interested in the public speaking class, and she feels that the Center has good material from which to produce speakers and teachers.

New York City, Three-Eleven Center

The esoteric study of the Bible is one which should not be neglected in our Centers. Throughout the Bible the formulae of Initiation may be read by those qualified to decipher the symbolic language. It is therefore with much interest that we note our Centers, one after another, delving into esoteric Bible study with increasing ardor. In the

August *Bulletin* of the Three-Eleven Study Center we read that on Thursday evening, August 7th, Helen Johnston, teacher, lecturer, and editor of *Candle Light*, began a weekly series of Esoteric Bible Interpretations. These led up to the formation of a class in the subject opening in September. The lectures are open to all interested.

Salt Lake City, Utah.

From the Salt Lake City Center *Bulletin* we learn that Rosicrucian students there, too, have had the picnic fever, and report that their outing was a great success.

It is also announced in the *Bulletin* that a beginners' Astrology class is opening September 22nd, and that enrollment for this class has already begun. The Center requests that anyone who wishes to join this class register not later than September 19th.

Seattle, Wash., Capitol Hill Center.

"Mrs. Elois Jenssen," writes the secretary of this Fellowship Center, "addressed us last Wednesday evening. About thirty members enjoyed her talk."

Mrs. Jenssen is doubtless well-known to readers of the "Rays" through her excellent work with the "Parents' Forum."

Trenton, New Jersey.

A note from Mr. Theodore Heline, of the New York Three-Eleven Center informs us that "the Trenton class after a brief recess reopens in September. The weekly meetings during the month will be taken alternately by Mr. Stephen Bistran (of the Manhattan Fellowship Center) and Mr. Heline."

Rosicrucian Field Lecturers

Our young lecturer abroad, Ortwyn Schaumburg, has recently enjoyed a very much needed rest at Wiesbaden, Germany. Nevertheless, a letter informs us: "Mr. Schaumburg has had interviews with many sick people who have

come to him with questions about our Healing Department." The letter further states, "A Center will be inaugurated here, which promises to be fruitful. The work in Germany is growing apace, and it is a wonderful field." Rather busy for a vacation, we would say!

The response from England has been unusually fine, no less than 45 appointments for lectures having been definitely scheduled to date. Lectures to be given up to November 24th, of this year, will be found listed in earlier issues of the *Rosicrucian Magazine*, the present list extending from November 24th, 1930, to February 17, 1931. The list follows:

Bath, November 24; London, November 26; Norwich, December 1; Hull, December 3; Liverpool, December 9, 16, 30, January 13, 20, February 10, 17; Wolverhampton, December 12; Oldham, January 4; Bolton, January 9; Blackpool, January 15; Workington, January 22; Brandon Colliery, January 25; Newcastle, January 27; Sunderland, January 28; Leeds, January 30; Bradford, February 2; Dewsbury, February 4; Burton-on-Trent, February 12; Derby, February 13. These will conclude the lectures in England, with the possible exception of a few extra lectures not on the schedule.

Mr. Theodore Heline, of the New York Three-Eleven Center, is "making quite a hit," one of our friends tells us, with his radio talks. A number of these have been published in the *Rosicrucian Magazine*, to the great enjoyment of our readers. On September 4th, Mr. Heline gave a talk at the Philadelphia Center, on "America's 63 Rulers." The talk was also broadcast over WLIT.

Miss Annella Smith, international lecturer for the Rosicrucian Fellowship, who is now spending the summer months with us at Mt. Ecclesia, goes every week to San Diego where she delivers a lecture on some phase of the Philosophy, and conducts a class in public speaking. Her lectures have proved very successful, and the San Diego Center is now planning to rent a hall for her, so that the many peo-

ple interested may find it possible to attend. Miss Smith also spoke for us at Mt. Ecclesia, on August 31st.

Local Rosicrucian Speakers

Miss Grace Spencer, of Headquarters, spoke in the San Diego Center on August 31st, her subject being, "The New Chosen People." Miss Spencer has spoken several times at this Center, and the continued invitations to come again are proof of her popularity.

Mr. Frederick Ackemann, a resident visitor at Headquarters, spoke at the Los Angeles Center on August 17th, his topic being: "The Causeless Cause." He also spoke at Headquarters on August 24th, using as his talk an original poem which interested his friends very much.

Mr. William Arbert, of the San Diego Fellowship Center, gave us a most interesting lecture in the Pro-Ecclesia at Headquarters, on August 17th, his subject being, "Clairvoyance." This talk proved very illuminating, and we are looking forward to having Mr. Arbert with us again in the near future.

The Crusaders

BY LEONA FEATHERS

The universal urge which is bringing to the minds of those awakened to the inner voice ways and means for the advancement of our brothers inspired in the soul of a big-hearted, unselfish Washington woman the idea which is set forth in the following paragraphs:

Seeing the outrageous cruelty of man toward the animals and realizing that "the child is father of the man," Miss Lenore de Grange, 1756 Kilbourne Place, N. W., Washington, D. C., has conceived the idea of forming bands of crusaders with a view to teaching children kindness to animals. A clause was also added as to the protection of property.

The spirit which draws those of like

minds together attracted her to another great soul, Miss May Libbey, who, though personally a total stranger, had been working out a similar plan, and the two women have very definitely evolved an organization along the lines of the Knights of the Round Table in order to enlist the interest of the children and hold their attention while they are being taught kindness.

Upon signing the pledge which is given below, each child is made a page; then after a certain number of good deeds he becomes a squire, and finally, after a further term of probation, he is made a knight with fitting ceremonies which appeal to the childish imagination.

Many knightly deeds have been recorded to the credit of the members of the first band started, such as saving dogs and cats from molestation by other children, protecting butterflies and lightning bugs, feeding birds and stray animals, and ridding the streets and sidewalks of banana and other peelings.

Anyone skilled in child training and amusement can work out a program of suitable stories and games. We have found that the children themselves should have a part of each meeting to present their own ideas and relate knightly deeds.

Five units have already been formed in Washington, D. C., and it is planned to make the Crusaders a national, and even an international, organization. To this end correspondence is solicited. Those wishing to form bands may communicate with Miss de Grange, or with the secretary, Miss Leona Feathers, 731 Shepherd St., N. W., Washington, D. C.

THE CRUSADERS

Motto—"Do Unto Others as You Would Have Them Do Unto You"

PLEDGE

I PLEDGE MYSELF:

1st. To champion the cause of all animals, to protect and treat them al-

ways with kindness, and to defend them from cruelty by others.

2nd. To respect the property of others, to avoid thoughtless, wilful, or malicious destruction of property, thereby helping to make our city beautiful; at all times to be truthful, and courteous in conduct. To have respect for and be obedient to our laws.

ON MY HONOR I sign this PLEDGE:

.....

.....

Teachings of an Initiate

BY MAX HEINDEL

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

It comprises a series of lessons issued by the author to his students, together with various public addresses. A few chapter headings will give an idea of the contents of the book:

The Scientific Method of Spiritual Unfoldment.

The Death of the Soul.

Mystic Light on the World War.

The Sign of the Master.

The Secret of Success.

Religion and Healing.

Max Heindel is well qualified to impart esoteric knowledge on these subjects, by virtue of his various Initiations into the Mysteries. "*Teachings of an Initiate*" contains the later fruit of the author's extensive occult investigations. It is of value to both the beginner and the advanced student of occult philosophy.

212 Pages.

Indexed.

Cloth Bound,

\$2.00 Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

Chats with the Editor

AT THE present writing, September 5th, Mt. Ecclesia is having a quiet time after a very busy and active summer. Many prominent people have visited Headquarters during the summer season. The past month has been one of intense activity; every room and tent was occupied.

During the past month a number of our young people have been enjoying early morning sea baths. Mt. Ecclesia is only about one and one-fourth miles from the ocean and the young people drive down in automobiles in the early morning. Mr. David Wallace, who is physical director at the Saboba Hot Springs, has spent some time with us. The physical culture lessons which he gave to our young people in bathing suits on the sand during the early morning hours became very popular, and they were sorry to see his vacation come to an end.

The little children from our New Era School have also had their share of beach parties, and my! what a wonderful time they have had, playing in their sun suits out in this beautiful California weather, dipping in and out of the water and having their picnic lunches on the sand. But now it is time for school to begin again and they will have their beach parties only on Saturdays.

On the evening of August 25th, the writer entertained the Oceanside-Carlsbad Business and Professional Women's club with a lantern slide lecture at Mt. Ecclesia. The subject was the Miracle Play. The slides used are the only ones of the Miracle Play in existence. The original pictures were presented to the writer by Morris Gest, and were photographed for slides. The writer colored the slides herself according to the won-

derful color scheme of the play which she had seen in Los Angeles.

Labor Day, September 1st, brought its usual crowd of visitors. This is usually the closing time of our summer season, and from now on the visitors are of that type who come to rest and relax and enjoy the beauties of Mt. Ecclesia, to sit under its wonderful shade trees and listen to the song of the birds. Those who seek studies and social life are usually here during July and August, but the climate during the three coming months, September, October, and November, is the most delightful of the entire year. The evenings are just a little snappy and cool while the days are one perpetual period of sunshine, free from much fog.

These early autumn days bring to some of our workers who are employed on the grounds the job of picking figs which are served in our vegetarian cafeteria and soon there will be peaches and walnuts to pick. At this time, too, many of the flowers that bloom during the winter and early spring are planted. Of course, with summer weather practically the whole year round such as we have here in Southern California, it means gardening the year round. We have a number of avocado trees started in our own greenhouse and also a number of Torrey pines, some of which are to be planted on the plot of ground assigned to the Fellowship on Mt. Parnassus, Oceanside's City Park.

The Oceanside taxicabs have been kept busy this summer as they have reduced their fare to the small sum of ten cents and naturally this has freed our own bus of many extra trips. Our residents are happy to be able to come and go without having to wait for the Headquarter's bus schedule.

Ruminations of a Prisoner

By T. A. V.

Yes, opportunity is everywhere, even in prison life where one is so limited that he cannot go anywhere without permission, even from one side of the yard to another; but I manage to help and teach those who are seeking for the light. How help is given and how it comes to me is most strange. I had been wanting an "Astro-Diagnosis" for a long time but how it was to come to me was a mystery. However, a few weeks ago, on a Sunday, I was reading the "Rays" and a man came up and sat down beside me. He glanced at the cover and made the remark that he had been at Oceanside. I loaned the magazine to him. The next day he wanted to join the Fellowship and asked me to help him and inquired if I needed anything in the line of books, et cetera. Well, he got the books that he would eventually need in the course of his studies and because he will not need the "Astro-Diagnosis" for sometime he loaned it to me, while he is studying the philosophy. I helped him and he helped me.

What it means being on the job as a probationer: The line was marching in for dinner and I stepped in my place. Two boys were talking about the sun and its distance from the earth, but they could not agree. They drifted from this subject into a discussion of the planets and again they could not agree. Just then the line made a turn and another boy ahead said, "Why argue? Ask the man behind you—he reads the wheel of the heavens." I answered all questions and had new company at dinner, and then loaned my "Simplified Scientific Astrology" to one of the boys, and to the other my "Cosmo."

The treasures of the rubbish can have blossomed. When the boys go out they leave everything behind them and that is how one morning I found five paper-covered "Cosmos" in the rubbish can. They are not rubbish to me and all my "Cosmos" are loaned out and being read.

This morning a man came to me and said: "I understand you are a probationer and know medical astrology. My brother has gall stones and must be relieved somehow or quit his insurance business." It so happened that I had just received the Astro-Diagnosis lesson for the month of July, which covers this very ailment. The man wore a smile when he left me and made the remark that his brother would probably escape the operating table.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

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 - Cloth bound\$2.00
 - Paper bound, single copies75
 - Paper bound, in lots of 4 2.00
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