

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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* * *

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These offers are good until January 10th, 1931.

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Shall We Continue to Prohibit?

TO prohibit or not to prohibit, that is the question, and one which keeps coming back. A great many people thought this question, relative to intoxicants, was settled ten years ago when the 18th Amendment went into effect. Far-seeing people, however, knowing the age-old grip which alcohol has upon the human race, knew that the mere passage of a law had not finally settled the matter. Each year since, the controversy has waxed greater. At present the Wet forces are gaining confidence and are making a determined assault on the 18th Amendment all along the line, from

every possible angle, and in
ONSLAUGHTS every State in the Union.

OF THE They hope either to repeal
WETS it or else practically to
nullify it by non-enforce-

ment. On the other hand, the Dry forces are as militant as ever and as determined that the ground gained during the past ten or twelve years shall not be lost. In the approaching fall elections the question of Prohibition will be a large factor.

Irving Fisher, Professor of Economics at Yale University, is the author of a new book on the Prohibition question, entitled, The "Noble Experiment," in which both the Wet and Dry sides of Prohibition are thoroughly investigated. He states as follows in his conclusion:

"Liquor consumption has diminished in the United States under Prohibition. It is confirmed by reports of (United States) Prohibition Commissioners. It is confirmed by the Department of Commerce, showing the birth during national Prohibition of the export trade in American grapes, its rapid growth, and the dwindling of the hop-growing in-

dustry. It is confirmed by the ruling high price of bootleg liquors which alone places them, for more than occasional use, beyond the purse of the average family among ninety million people of the United States. It is further confirmed by the best information available showing that the curve of arrests for drunkenness has found a level far below the pre-Prohibition level. . . . Prohibition is less of a failure than any other measure for the control of the liquor traffic that has ever been applied in this or in foreign lands. . . . Summing up, it may be said that Prohibition has already accomplished incalculable good, hygienically, economically and socially. All that the Wets can possibly accomplish is laxity of enforcement or nullification; in other words, enormously to increase the very disrespect for law which they profess to deplore. Hence the only satisfactory solution lies in fuller enforcement of the existing law."

One of the big factors in the question seems to be the disregard for law which

has been stimulated by the
DISRESPECT patronage of the bootlegger
FOR by otherwise reputable people. This is one of the
LAW most potent arguments of

the Wets. The answer to this is, of course, that the cure for disrespect for law is to enforce the law, and to enforce the law there must be a dominant public sentiment behind it. The next thing is to find out how this country stands in public sentiment.

Mr. R. H. Scott, president of the Reo Motor Car Company, says:

"The return to public drinking places would make the motor car a menace on the highways and would stop the sale to a large extent of the cheaper cars as the money would be spent over the bar."

Current Topics

Henry Ford said in an interview at Sudbury, Mass.:

"Everything in the United States is keyed up to a new pace which started with Prohibition. The speed at which we run our motor cars, operate our intricate machinery, and generally live, would be impossible with liquor. No, there is no chance even of modification."

Perhaps one of the strongest arguments that has been presented so far is an article by Samuel Crowther, which appeared in the "Ladies' Home Journal" in the January issue. He made a wide economic survey of the situation, and stated his conclusion in the title of his article: "Prohibition is a Success. It Has Eliminated Poverty and Made the United States Prosperous." Then he goes on to say:

"The production of the country has increased within ten years by between 25 and 30 per cent instead of at the normal rate of about 15 per cent. We have had a clear gain of between 10 and 15 per cent. The one great fundamental change that has taken place in this country during the past ten years has been the coming into force of the Prohibition Amendment. . . . The outstanding fact of Prohibition is that by diverting expenditures from drink it has made the country prosperous."

True, just at the present time there is some economic depression, due largely to a poor system of distribution of the products of labor, but the fact remains that in spite of this the material resources of the country are at a very much higher peak than they have ever been before.

Statistics are usually tedious, but they may be very eloquent. In the following case we believe you will concede they are. Mr. Ralph H. White has compiled tables showing the results of Prohibition in Connecticut, which may be taken as fairly typical of the whole country. His statistics are authentic because taken

from official sources. They were prepared to be used at a hearing before the House Judiciary Commission at Washington in March, 1930. Here are some of them:

Commitment to jail for drunkenness: In 1917, before Prohibition, 54.0 persons to each 10,000 of population; in 1929, under Prohibition, 27.3 persons.

Assault and breach of peace, three-fourths of which cases are usually attributed to drunkenness: In 1917, 19.2 persons to each 10,000 of population; in 1929, 10.5 persons.

Alcoholic insanity commitments to hospitals for the insane: In 1917, 1.04 persons per 10,000 population; in 1929, 0.71 persons.

Death rate from alcoholism and cirrhosis of the liver: In 1917, 19.4 persons per 100,000 of population; in 1928, 14.4 persons.

Death rate for tuberculosis, showing that alcohol is the ally of this disease: In 1917, 15.3 persons per 10,000 population; in 1929, 6.3 persons.

Drinking in high schools and colleges is a matter about which much misinformation has been given out, and this is taken up in The "Noble Experiment." Out of 83 questionnaires sent to high school principals in Connecticut and returned by them in 1928, 75 declared that drinking was not a problem in the discipline of the school. Questionnaires sent to 100 college presidents in 1927 brought the response from most of the larger colleges and universities that drinking among the student body had "greatly diminished." Most of the high school superintendents reported little or no drinking or a decline in drinking among their students. The weird reports which one hears from time to time about high school drinking is another example of that which is spectacular being given great publicity, whereas sober facts receive little attention.

SCHOOL AND COLLEGE DRINKING

Current Topics

By far the most important consideration relative to Prohibition is the occult effects of alcohol. The Rosicrucians tell us that alcohol has had its place and its function. It was given to the race in the earlier periods to dull the psychic sensibilities so as to compel mankind to focus its entire attention upon the mastery of the physical world. This process has been going on for tens of centuries. The race, however, has recently passed the lowest point in the curve of its descent into

materialism, and now is starting on the upward arc of evolution in an effort to spiritualize the vehicles which it has already built, that is, the physical body, the ethereal body, the desire or astral body, and the mind or mental body. In this process of spiritualization alcohol is one of the most active foes which man can meet. It burns off or weakens the insulation which these bodies present to the lower Desire World, after which one becomes more and more sensitive to the influence of depraved entities in this low region. When the process has gone far enough one cannot shut these entities out of his aura; then we have the confirmed drunkard, obsessed by disembodied spirits and astral entities who influence him periodically to drink in order that they may enjoy vicariously the vibrations produced in his desire body thereby.

Mankind will go no farther in its evolution unless it deliberately puts alcohol behind it as something which it has outgrown and which no longer has a function. It is nonsense to talk about one's personal liberty in such a connection. The welfare of the State, depending as it does upon the efficiency of its citizens, must take precedence over the selfish indulgences and personal liberty of the individual. This is the basis of all law. Alcohol in this connection is in the same class with narcotics, and practically no one contends that these are not a legitimate subject of prohibition.

Can the 18th Amendment be repealed, and is it going to be repealed? We can best answer this question by again referring to Professor Fisher's book, where he quotes Walter Lippmann, chief editorial writer of the *New York World*:

"The Eighteenth Amendment cannot be repealed. In order to repeal it there would be required two-thirds of the Senate and two-thirds of the House, and a majority of both houses in 37 states. A repeal might pass Congress, it might pass 35 legislatures, it might pass one house in the remaining 13 legislatures, and still the Eighteenth Amendment would be intact. As long as Prohibition has a majority in one branch of the Legislature in 13 States a repeal of the Eighteenth Amendment is impossible."

The temperance movement, Max Heindel states, is one of the greatest factors in promoting conditions which will enable the return of the Christ Spirit to take active charge of the spiritual development of the human race. Naturally the dark forces are opposed to this return, because it means their banishment from the human arena and the end of their ability to sustain themselves at the expense of human beings by absorbing their vitality and inciting them to crime and violence. Therefore the dark forces are making every effort to bring about the end of the Prohibition regime. Will they succeed? No, not more than temporarily at least, because the forces of evolution are ever in the ascendancy, and the forces of retrogression must fall back. However, humanity in its backwardness can oppose its own best interests in this matter for a time if it so chooses. But knowledge is power, and knowledge is the weapon with which the onslaughts of the dark forces upon this forward movement of the 20th century will ultimately be repulsed.

OPPOSITION
OF
THE DARK
FORCES

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.

My Children

My children are not mine. I do not own
Their small, dear bodies, least of all
their souls.

Powers past my powers have built them,
flesh and bone;
Mine but to pilot through life's earlier
shoals.

I am the earth; I do not own the flower.
I am the tree; the fruit I do not own.
Mine but to love these new lives for the
hour,

Not too possessively. They are Time's
loan.

I know so little. I can only teach
The simpler truths that man has
learned to trust;
Help them to gracious ways of thought
and speech,

Then let them go their way, for go
they must.

—*Seattle Union Record.*

Short Articles by Max Heindel

From "Rays from the Rose Cross" of September, 1917.

CHARITY BEGINS AT HOME

A READER inquires as follows:
"If we lovingly work with plants
and animals to aid in their de-
velopment and evolution, will we have
'bread to shew' in the temple, or is that
only gained by service to humanity?"

Every kind act to another creature and
every thought of love which we send out
to other beings, no matter to what king-
dom they belong, reacts upon us in such

a manner that it becomes a factor in our
soul growth. But it should be noted that
if we bestow kindness and give our love
to plants and to animals while withhold-
ing it from our human brothers and
sisters we are making a grave mistake,
for true charity always begins at home.
What would we think of a man who
neglected his own family and bestowed
his love and care upon the family of
some one else? Surely we would not
lack words to characterize such conduct,

and the same characterization may be applied to anyone who devotes his love to animals or to a garden full of flowers but who neglects to do the same for the children in his neighborhood.

We remember a case in point: There was a very wealthy man among our Probationers a few years ago who was always complaining of his spiritual progress being so slow. He moved in society and took part in all their functions, and at the same time he was aspiring to follow the meek and lowly Christ. When we showed him his inconsistency, he excused himself with the plea that he would have to do this on account of his wife's desires; he had married her and could not break up the relationship, which would be the result if he refused to accompany her to the social functions. We asked him what then he was doing to promote soul growth, what interest he was taking in those not so well situated as he; was he giving anything to charity, or better still was he doing something in a personal way to help those not so well placed and who needed his aid? He admitted that he was not, but then, evidently ashamed at being unable to show that he was doing something for others and trying to *earn* the right to work in a larger sphere, he said apologetically: "Sometimes I see a dog that is hungry; it has happened once or twice that I have fed it, and I am very fond of my dog here and bestow quite a lot of time upon its training." Now you will readily understand that whatever love this man may have shown toward his own dog and the expenditure of perhaps a few cents for scraps to feed a hungry dog once or twice, while neglecting the opportunity to feed the hungry souls of his human brothers and sisters, would not give this man soul growth. Like so many others when they discover that there is no royal road, that spiritual powers cannot be bought, he dropped his interest in the matter.

It will not promote soul growth to pay for missionaries to go to China and convert the heathen there while your own

immediate family is in darkness; it would not help you if you fed all the dogs and cats in your town and cared for all the gardens which are there neglected while omitting to look after your human children. But if you have done all that you can to let your own immediate family see the light, then it is good to send missionaries to China also if you have the means. If you have done all you can to bring love into the lives of the children in your own home, your own town, then it is also good to care for the cats and dogs and gardens. We can never do too much, but much or little we should make sure first that we expend our efforts in the proper and legitimate sphere.

THE FRUIT OF EVOLUTION

We have been asked: "What is it we bring back after our evolutionary journey? If Spirit is perfect in the beginning, what can we add to it?"

We are taught that in the beginning of manifestation God, the Great Spirit, differentiates *within* Himself (not from Himself) a number of spirits which are as sparks from a flame, partakers of the divine nature. No one will contend that a spark is as good and as illuminative as the flame though of the same substance. Before the differentiation these spirits possessed and partook of the divine all-consciousness, omniscience, and other attributes. These divine faculties are latent in them, and the pilgrimage through matter, the evolutionary journey, is designed for the purpose of fanning these sparks into flames and unfolding into potency the attributes which are in latency so that they may become dynamic powers, ready for use by each individual spirit.

But there is something more gained. When the wind blows over a newly mown hayfield, it absorbs and carries with it the fragrance of the meadow flowers, it is laden with the incense peculiar to that field. In another place where the wind blows through a garden of roses or orange blossoms, it gathers a different

scent. Similarly with the evolving spirits: each one during the fanning process in the evolutionary field gathers the aroma of its individual experience, and at the end of evolution when as Prodigal Sons we return to the bosom of the Father, each one of us will carry with him the aroma of his particular and individual experience on the evolutionary journey. This composite essence then

will be amalgamated with the great divine Spirit of the Father. We shall then all be partakers of one another's experience, and the Father will be partaker of all of our experience. Thus there will be a distinct gain to all concerned, for besides having evolved our own individuality we shall learn and partake of the knowledge and experience gathered by all the other spirits in our life wave.

The World's Need--a Scientific Religion

BY ORTWIN SCHAUMBURG

AT THE present time the entire world is in a state of unrest. A universal restlessness is manifesting itself in the various governments, in international relationships, in the educational field, in the business world, and in religion.

Although the Rosicrucian student is interested in all the phases of human endeavor, yet his main interest lies in the philosophical or religious field; therefore we shall confine ourselves primarily to the religious aspect of this general restlessness.

The religious side of man's life is, after all things have been taken into consideration, the most important phase of his existence, because a man's religion determines his method of living. The method of living in turn is the determining factor in a man's success or failure.

We find people in the world who claim that they have no religion, yet every man has a philosophy of life, and that philosophy of life is his religion according to which he lives and acts, fails or succeeds.

The restlessness in the religions of today is caused by the inability of the churches to satisfy the spiritual hunger of a large number of their people. The world is filled with pain, sorrow, poverty, suffering, and sickness; the religions are failing in so far as they do not show the people how they can overcome and prevent these. Furthermore, we are living in an intellectual world; all people are

interested in the causes of effects. Many people are not satisfied with a religion whose foundation is laid upon faith alone. Faith is necessary, but it is also true that humanity is demanding a religion that has a scientific and logical foundation as well as faith, a teaching that answers all questions, that is not afraid of questionings and does not claim that it is wrong or irreligious to ask questions.

We know, for example, that most people's questions concerning death and life hereafter remain unanswered. The vast majority of human beings have a fear of death and are, therefore, more or less interested in this subject, for everyone is certain, even though he may doubt everything else, that some day he will die. Death is the one indisputable fact in the world. We can easily understand why the fear of death is so common when we realize that most people are not desirous of traveling to a destination of which they know absolutely nothing, not even the way in which they will journey. This fear is therefore caused by ignorance. The dread and horror of death disappears as soon as an individual has a knowledge of it and of the conditions of life after death. Thus we can agree with Max Heindel when he writes that ignorance is the only sin and, conversely, that wisdom is the only salvation. The mere possession of wisdom is not the road to salvation, however, but the wise use of it.

Socrates, the ancient Greek philosopher, had even for us an appropriate proverb: "Man know thyself." It is true that as soon as man begins to know and to understand himself, the mysteries of all the ages are opened up to him. This is also in harmony with the Christian teachings, for we know that Christ often took His disciples apart unto the mountain tops, which were places of Initiation, and that He taught them there according to their greater understanding; but to the multitudes He spoke in parables and symbols.

God the Father of all, the Creator, does not desire that we should remain in ignorance; if He did, He would not be a kind and good Father, for ignorance is daily causing untold suffering in the world. Whether or not we receive wisdom, however, does not depend upon the willingness of God to give it to us but upon our ability or inability to take it to ourselves. The knowledge of the material scientist is largely dependent upon the construction and the perfection of his instruments. The astronomer is almost entirely dependent upon his telescope, upon the ability of his instrument to penetrate space, to annihilate distance and thus bring the stars and planets nearer to him so that he can study them more thoroughly. The physicist is similarly dependent upon his microscope, upon the ability of this instrument to enlarge and reveal the smallest details of the construction of a cell so that he may be able to see and study it. In the same way the knowledge of life and death depends upon the perfection of the instruments of man. These instruments are his various vehicles: the dense body, the vital body, the desire body, and the mind.

Before we can understand the mysteries of life and death, it is necessary that we recognize the fact that we are living in a world where the Law of Consequence, the Law of Cause and Effect, is operating. In our daily lives we see its countless effects. We know that these exist for we can perceive them with our senses. With the causes it is en-

tirely different. The majority of these we cannot see.

We say, for example, that electricity lights our homes; that may be true, but what is electricity? We know practically nothing of the nature of electricity. We are told that electricity is some invisible force. For years the scientists have known how electricity acts under various conditions, but that is about all. They can tell us only about the effects, how it gives us light and power and heat as it flows through wires of certain resistances. Ohms, volts, and amperes are only names telling us of certain characteristics of this mysterious force as it acts under different conditions; they tell us nothing of the nature of electricity.

Proceeding to a consideration of the plant kingdom we find that a seed is a composition of several elements—carbon, oxygen, nitrogen, and possibly others, all physical elements. When a seed is planted and subsequently receives moisture, it sprouts and grows and we say that this growth is a manifestation of *life*! But what is life? Our textbooks have no answer. The scientist can describe to us only the *effects* and operations of life in plant, animal, and man.

In continuation of this trend of thought let us next consider our physical body. We realize that this body is composed of three grades of matter, solids, liquids, and gases. All these are chemical, therefore our dense body must be chemical. This is scientific and logical, for how can our bodies be otherwise when the food we eat is entirely chemical in nature. Should a body be taken to a laboratory and there analyzed, separated into its various chemical elements, and these evaluated, we are told that their commercial value would be about ninety-eight cents. But we must remember that at the same time this chemical body grows, has movement, propagates itself, has senses, and can think. Other combinations of solids, liquids, and gases are not capable of performing these various acts, yet we have people who maintain that man is no more than

a dense body. If that were true, then he would be no more than a corpse, for we know that immediately after death a man's physical body has the same chemical constituents as before death.

Therefore the true or real man is not a physical body. He is much more, something entirely different; he is *spirit*. This spirit of man, or ego, lives in its physical body; it uses it to gather experiences which enable it to progress to greater heights of attainment. Man has in addition to a physical body a vital body, a desire body, and a mind. That he possesses and uses several bodies is not a theory but a fact as a clairvoyant knows, but every reasoning individual can by means of logical thinking convince himself that it must be true that the complete man is a combination of various vehicles, that he is as much superphysical in his make-up as physical, or more so.

The properties of color enable us to better understand the constitution of man as well as the unity of God. White is synthetic and contains all colors just as God contains everything in Himself. All we see and everything with which we come into contact is a manifestation of God. White light can be refracted into three primary colors, red, yellow, and blue. These correspond to the three aspects of God, the Father, Son, and Holy Spirit. The three colors in one are also symbolical of the three attributes of God, Will, Wisdom, and Activity. The ego, the spirit in us, has come from God, so it must also have the three attributes, will, wisdom, and activity; they are not, however, developed very far in the majority of people.

The primary colors will in combination produce four secondary colors, green, orange, violet, and indigo. These four colors represent the four bodies of the human being, which together with the threefold spirit constitute the individualized man who is treading the path of evolution.

Many religions and spiritual movements both conceal and reveal their

teachings through symbols. The symbol of the Rosicrucian Fellowship, the Rose Cross, contains the key to the constitution of man, his past, his present, and his future. In this emblem can be seen the three primary colors in combination with the white cross. The blue background, the red roses, and the golden star show us that the Rosicrucian teaching embraces all of man's relationships. It is believed by some that the cross is the exclusive symbol of the church. It is true the church has accepted the cross as one of its symbols. The cross is more than a symbol of the church, however, it is a symbolical figure of man, the crucified spirit; man with his arms outstretched makes the symbol of the cross. In the Rosicrucian emblem the seven roses are twined around the cross. The rose is the symbol of generative purity. However, it is true that our desires and lower wishes, our uncontrolled emotions, entwine us and hold us down in materiality and sensuality, giving us disease, sorrow, and trouble. The beautiful golden star represents something more wonderful, and it appears to uplift the cross. The star is symbolical of the soul body, and in the Bible is referred to as the "wedding garment." It is a representation of the purification and spiritualization of all our vehicles. When that has been accomplished by an aspirant, then indeed he has been raised, the imprisoned ego has been freed and will illuminate his entire environment just as a star illuminates the space about it by sending out its light.

The Rose Cross also relates the story of the four kingdoms, mineral, plant, animal, and human, since all of the four kingdoms have a physical body. The cross in the emblem is made of minerals, and therefore the mineral kingdom is represented by it. The lower part signifies the plant kingdom as the plants take their material nourishment through their lower parts, the roots. The horizontal bar symbolizes the animal kingdom, as the animals take their spiritual food from the horizontal desire currents which flow through their horizontal spine. The upper part of the cross tells of humanity,

for man is indeed an inverted plant. Man takes his food, spiritual and material, through the head.

At the present time there is a controversy in regard to the theory of evolution. It is claimed by some that man has evolved out of the animal kingdom. That, however, is not consistent with logical thought. The four kingdoms are four separate life waves, and it is not possible that a plant can place itself in the animal kingdom or an animal transfer itself into the human life wave. The minerals have only physical bodies, therefore they cannot grow, neither do they propagate themselves. They have no senses, no emotions, and no wishes. The plants nourish themselves, they assimilate their food, they grow and propagate their species. They are able to do this because they have a second vehicle in addition to their physical body, namely, a vital body by means of which their physical body receives life-giving energy. The animals are capable of doing everything that the plants can do, and in addition to that they have wishes and feelings and senses because they have a third vehicle, the desire or astral body. Man, the flower of creation, can perform all the functions that the other three kingdoms can; in addition he can think, for he has built a fourth vehicle, the mind. Because of these differences in vehicles the four kingdoms are separate and distinct from one another; it is impossible to have any transmigration. Still all the kingdoms are on the same path of development, from imperfection to perfection, but since they did not start at the same time, they are not on the same rung of attainment. We as members of the human life wave have made the greatest progress, and that because we have passed through more periods of evolution.

The constitution of man is complex. The physical body is called the "Temple of God," for the true man, the spirit, lives in it. The vital body is seen interpenetrating the physical body. It is ethereal and extends somewhat beyond the periphery of the physical body. Two of its

ethers, the chemical and life ethers, are a replica of the physical body, atom for atom. The vital body is important because it gives the physical body life; without it the latter would be dead. The life-giving energy which the physical body receives through the agency of the vital body is transferred to every part of the former by means of the nerves; in that manner every cell receives its life.

The desire body is the next vehicle. It is larger than the previously described vehicles and is oval in shape. It must not be supposed, however, that these bodies are placed side by side; they are not only concentric, but they also interpenetrate one another. We have not had our desire body as long as the other two vehicles, and for that reason its form is not so highly developed as those of the vital and dense bodies. In the future, however, the desire body will take the form of the physical body; it is composed of desire stuff of the Desire World. The Desire World is the home of color, therefore the desire body is seen as a combination of colors. Just as no two individuals have identical physical bodies, so also do their desire bodies differ. The difference lies fundamentally in the different rates of vibration of the desire stuff composing them, which gives them different shades of color. Every individual has a predominating color in his desire body. Since every color has its own distinct meaning, it is an easy matter for the clairvoyant to read the character of any individual. The desire body is the source of our wishes, desires, passions, and emotions. When the colors are clear and pure, the individual has high and good desires. If, however, the colors are dark and impure, the desires will also be of the lower order. Whether or not we are able to see these colors is a minor consideration. The more important one is that we act and think so as to attract the purer desire stuff.

Finally we come to the mind, which is the last vehicle built by man and therefore the most imperfect. This vehicle is

an ovoid in shape; it hangs around the head cloudlike, and at present it does not have any great development. It is true that most people do not think for themselves, they let others think for them. They follow blindly the dictates of a leader or mob. Only when an aspirant begins to develop this vehicle, the mental body, will he be able to think for himself. When once he has learned to do this, he will have the ability to make steady and sure progress in his evolution.

It is not sufficient that we possess these various vehicles; it is also necessary that they be connected with one another. This holding together is brought about by the silver cord. This cord is not a homogeneous mass; it is composed of three parts. The first part, which extends from the apex of the left ventricle of the heart to the solar plexus, is etheric. The second part connects the solar plexus with the liver, and is made of desire stuff. The third part is made of mind stuff reaching from the liver to the brain and passing through several glands such as the thymus and the thyroid. Should this cord snap or break at any time at any place, the individual would die, because through this happening the connection between the vehicles would be destroyed. The physical body is incapable of living without the higher vehicles.

In the apex of the heart where the first part of the silver cord begins we find the seed atom of the physical body. This atom is a very important one, for it has engraved upon it a record of all the experiences of all the ego's earth lives. Nothing is lost, and everything we have ever done or thought is stored in this tiny seed atom. The junction of the second part of the silver cord with the first is spoken of as the two figure sixes.

The desire body is especially important inasmuch as it is the cause of nearly all of our activities, whether physical, emotional, or mental. Our desires and wishes are our incentives to action; without these we do nothing. As soon as we become active, either mentally or physically, tissue is destroyed. This

dead tissue must be carried away and replaced with new tissue. Both of these functions are promoted by the activities of the vital body. We see, therefore, that some of the functions of the vital and desire bodies are direct opposites. The desire body destroys, and the vital body rebuilds. This battle rages every day. By evening the desire body is victorious, for during the waking hours our thoughts and physical activities have destroyed so much tissue that we have become tired, finally so tired that we are compelled to resort to sleep. The sleeping state is not an inactive one, very much the opposite, for during sleep the vital body is rebuilding the dense body. In order that the vital body may work unmolested the destructive influence of the desire body must be removed.

During the hours of sleep the desire body together with the mind and ego do not interpenetrate the dense and vital bodies; they have stepped out of the physical body and hover over it in most cases. The silver cord still connects the various vehicles so that the spirit may reenter the physical body in the morning when it has been refreshed and is ready to perform another day's work.

It happens at times, however, that a person may arise in the morning after a restless night practically as tired as when he went to bed. His sleep has been disturbed, perhaps with incoherent and unpleasant dreams. This condition is caused by an unnatural separation of the vehicles during sleep. Instead of hovering over the physical and vital bodies the desire body is still partially penetrating them. Thus it has a more direct influence over them, tossing the body about and causing incoherent dreams because of the improper connection between the visible and invisible worlds. Nothing happens without a reason. The unnatural separation is often caused either by the eating of heavy food before retiring or by an intense emotional condition such as fear, sorrow, or hate.

(Concluded next month)

There Is a Destiny

The Story of a Selfish Man

By HAZEL MOREY BETHEA

JOHN PENSTONE was a miser. So great was his desire for gain that he became unable to discriminate between right and wrong. He allowed himself to be so penurious that every other human desire was swept away. Money or its equivalent became his god, and all other things were just a means to satisfy his sordid selfishness. Wife, relatives, and friends took second place, and religion had no place at all. If he could use those nearest him in any way to gain more wealth, by fair means or unfair, he never let any sentiment stand in his way. If his conscience was not dead, it slept peacefully on in spite of the many warnings that came from Minnie Penstone, his wife.

She could well remember the days in that faraway past when she and John had planned the "great things" they would do when they could afford it. She could also remember the time when John would not take a dishonest dollar no matter how hard pressed he was. All his life he had worked and saved and scrimped, denying himself the things of life that he had really needed, but how he had fallen into such a bad way was more than she could understand. It had crept upon him like a thing of evil. She had tried a number of times to save him from himself. Once she put forth the strongest kind of remonstrance that she knew of.

"John, can't you see money is not everything? Here we are, not a chick nor child, nearly at the end of life, and all we have to show for a lifetime of work and economy is just money. I would gladly trade it all for a child of my own."

"Well now, if that ain't a bright idea and a smart thing to say! A noisy brat to feed and buy clothes for, as though our expenses were not enough as it is."

At another time she approached him with this:

"John, let's buy us a real car, one of those glass cages like we see go by every day. I am tired of our old rattletrap machine that hasn't even a top."

"Now look a here, Min Penstone, you have gone far enough, because you know perfectly well I'd not ride in one of them things. When I'm on the road I want to see where I'm goin'. The little old car is good enough for me."

It seemed useless to say any more, but once after such an answer she told him: "The day will come, John Penstone, when you will want something more than you ever wanted anything in all of the days of your life. Then you will be willing—yes, you will pray—to spend your last dollar for it, and your money will be useless. Then in that day you will know that money is not everything."

Looking at her, suddenly John felt as though he hardly knew his wife. Such a speech from quiet Min did not seem real, but the words were so sharply stamped upon his mind that he pondered them often.

Think as he might he could not imagine anything or any situation where his wealth was not all-powerful. He believed he was master of his and Minnie's lives by the money he had hoarded. So he scolded his wife for wanting him to spend good precious money for trifling things that they could just as well do without. Nevertheless there was a small voice that he could hardly still by the jingle of gold. There would be moments when he could think of nothing but the words of his wife. Was it possible that there was anything more powerful than money, more necessary to a human's well-being? But gradually he put these thoughts behind him much as one would

a great temptation, and went on in his old way, day by day growing more exacting and grasping. His enduring wife had given up hope of his ever being any different.

Then a terrible thing slowly and evilly crept upon John Penstone. He learned, with a horrible shock, that he was going blind—losing his sight—his eyes; never to see anything again. What? Was this the thing that Min had said, come true? No, never! A great wave of exultation shook him from head to foot. His money! Ah, who could say now that he had not been wise to save and save. That very money would pay a specialist to give him back his eyesight. In his distress he turned to his golden god, while his wife went on her knees to the God of love.

This fierce joy in the power of his many dollars lasted until the eye specialist found he could do nothing for him. Then he sank into the very depths of despair. Terrible for John were the days that followed; days that ran into weeks, and the weeks into months. But far more terrible were they for Minnie, the patient wife. She was his eyes for him in all things, but selfish man that he was he grieved her with his bitterness. He would throw his arms about and cry like a baby:

"Oh, my eyes! I must see; I can't stand it! Now every penny I've saved will be lost because I can't tend to business!" At other times he would bitterly reproach her with this:

"I hope you are satisfied now, since you always wanted me to spend and spend and never save." Days at a time he would rave like this, and then become quiet only to sulk like a spoiled child, which caused poor Minnie more suffering than he knew.

He learned the number of steps that would take him to the gate, and so he gradually took to spending most of his time walking back and forth, and thinking too. No one but perhaps his loyal companion could know the misery that he suffered. He could not even so much

as sign his own name or read his paper or figure his interest.

Only Minnie knew that he was thinking of other things as well, because she could see there was some kind of change stealing over him. Very slowly she came to realize that his whole nature seemed that of another person, perhaps the man she used to know. Though he was still blind, he now found many ways to make this little woman very happy. He had ceased to give her the worry out of which he had seemed to get a satisfaction in the early days of his affliction. Once he murmured:

"It would be worth all I ever had to be able just to see your face once more, dear." And the poor woman's heart beat so wildly that it seemed to suffocate her. Another time he asked:

"How do old folks go about it to adopt a child?" She explained all she knew, but looked at him wonderingly.

"Do you want a child, John?" she asked him, and he answered her with a like question:

"Do you?"

* * * * *

Two years later they called on us. When a handsome sedan of popular make drew up before our door, we could not imagine who our guest might be. But there they were, Minnie and John Penstone coming up our garden walk with a little boy between them. Almost the first words that John spoke were:

"My sight is coming back as miraculous as it was taken away from me." And his wife added:

"You see, it was his nerves. He had invested a large sum in the Northwestern and stood to lose it or most of it, and it worried him so."

"But," said John, "it came back, and I made a pretty neat stake out of it, so we are going south this winter."

"On our honeymoon," laughed Minnie.

If the world's all wrong, reform yourself.—*Anonymous.*

The Eternal Negative

BY ANITA OLIN

"OH, YOU ARE so positive!" should be the heroine's exclamation when her lover rescues her from the villain. "My hero!" simply doesn't do justice to the idea. Did you ever hear of a negative hero, a negative thinker, a negative leader? No; you never have. But you have assuredly heard of the positive thinker, hero, actor, leader, ad infinitum, ad nauseam. You have heard spiritualistic mediums spoken of as "negative"; you have heard anemic, neurotic occult students spoken of as "negative"; and you have heard again and again that anger, lust, fear, hate, and extreme personal love are negative. In fact, the word "negative" seems to imply all that is evil, or at least all that is weak. It seems to me that the majority of students of the occult actually think that everything negative is inferior to anything positive. One friend of mine said as much. And yet the word "no" is a negative, and so is one pole of a magnet; and the creative fire itself is by no means all positive. Half of it is negative!

The fact of the matter is that the much-vaunted positive could not possibly manifest without its negative pole, and a principle incomplete in itself cannot be said to be superior to the other half of the same principle which completes it and renders it perfect.

It is really high time that occultists and mystics should set about correcting the widespread erroneous ideas that cling to the word "negative." One interesting fact that it is well for us to remember is that the Absolute is the negative pole of the Universal Spirit, the Supreme Being manifesting as the positive pole. By study of the occult cosmogonies it becomes apparent that these two poles

are not two counteracting, contrasting principles, but merely the two activities of the one Eternal Spirit. Only in manifestation is there any differentiation.

In general terms we say that the Supreme Being came out of the Absolute. When the Supreme Being is united with the Absolute, the result of the union of the two poles is the one Universal Spirit. Yet remember, the Absolute cannot be said to be inferior to the Supreme Being. As Madame Blavatsky tells us in the "Secret Doctrine," however, the Absolute is so vastly beyond our comprehension that to us it seems totally inert. This is the Cosmic Root Substance, upon which the positive pole, the Supreme Being, works in the creation of the Seven Cosmic Planes. In the words of Max Heindel: "There is but one Spirit pervading space. Life and form, its positive and negative poles, are one. This state of things was what Greek mythology described as 'Chaos.'"

In view of this and considering that in the inconceivable works of creation by the Supreme Being we have the Absolute as the negative pole, this pole being the substance out of which the infinitude of forms was made, we note that in man we have a parallel condition. The spark of God within us corresponds to the Supreme Being, for He is the Fire-Source from which it came; our vehicles which furnish us our means of evolution represent the Absolute. The matter of which they are composed seems dead compared to the spark of spirit which uses them, but matter is no more dead than the Absolute itself. "Active manifestation," says Max Heindel, "depends upon separateness; upon the limitation of life by form . . . but during the interim between Periods and Revolutions the marked distinction between form and

life ceases." They become one; that is probably how our evolutionary experiences are amalgamated during the very mysterious Cosmic Nights, the activities of which transcend our understanding.

However, another point of interest is this: we know, according to the investigations of eminent occultists, that spiritual force—the creative energy in man, for example—is both positive and negative, and that in order to create, a union of the two is necessary. This energy in man is our heritage from the Supreme Being. Now it is not so often realized that the Absolute (though generally spoken of as "negative") is also positive and negative. Are we not taught that some substances are positive and others negative? Are we not instructed concerning the forces which play through the positive and negative poles of the ethers? Is not even the mind body positive or negative in polarity according to the sex in which the ego manifests? Yes. Moreover, the evidence is that all the seven cosmic planes manifest polarity, even though as we approach the Supreme Being the distinction between spirit and substance becomes almost nil. That is to say, although our little finite minds cannot grasp the idea, there is no real separation between the Supreme Being and the Absolute in the sense in which we understand the word.

In the solar system with its sun and Solar God, its planets and Planetary Spirits, a rough similarity to the structure of the atom may be noted. The similarity is not exact; there are many differences, but the general likeness is worthy of note. While superficially there would seem to be no likeness between the Desire World and the Physical World, since the one is alive and scintillating, the other comparatively cold and inert, yet there is a basic likeness upon which as on a peg we may hang the Law of Analogy. The basic likeness lies in the units of structure, for as the atom (or electron) is the basic unit of the physical region, so there is a corresponding unit of the desire stuff composing the

Desire World. Proof of this may be found in the descriptions of clairvoyants concerning their methods and results of their astral vision. One nationally known writer, for example, describes what he calls "telescopic vision." The will of the clairvoyant marshals the atoms of the Desire World into a line or tube extending to the object, person, or place to be seen. The result is a mental picture reduced in dimensions—quite small, in fact—but distinct nevertheless. It gives the same sensation as looking at a distant object through a telescope. This is one of the earlier stages of positive clairvoyance, and is limited by the ability to concentrate, as the currents of the Desire World tend to sweep the astral atoms out of alignment. The one really satisfactory method of investigation is that open only to Initiates: to leave the body consciously and to inspect an object in its actual condition.

But to return to the solar system: the sun might be likened to the proton of the atom, that is, to the central charge of positive electricity about which the electrons revolve. The planets would then correspond to the electrons and, relative to the sun, be considered negative. Thus the earth is actually, even in cosmic symbology, the "great negative pole."

In electricity we find that the current flows from the positive pole to the negative. In biology we find a counterpart of this in the activity of the spermatozoa and the passivity of the egg, the line of activity being again from the positive to the negative. That does not imply inferiority of the egg. The sperm alone would be quite useless in the scheme of existence. Nor is the growth of the embryo subsequent to fertilization of the egg due to the activity of the sperm alone. The process of gestation is admittedly a mystery to modern scientists. The various developments of the embryo may be and have been studied, but science does not know and cannot tell how the union of egg and sperm results in the embryo. But it is obvious that though

the egg seems inert and the sperm active, the egg also is necessary to and plays an important part in the production of the foetus. So also "dead" matter, an expression of the Absolute, is not as dead as it looks. There is no greater mystery than that of the Cosmic Egg. It is the mystery of infinite space.

In our opening paragraph we called attention to the extremely loose use of the word "negative", pointing out that it is used in reference to anger, lust, fear, hate, anemia, weakness, neurosis, etc. The magnetic meaning is confused with the literary, and the occult disrepute into which the word "negative" has fallen adds to the confusion. Writers should be very careful in using this word to make clear their application of it. In the first place anger is not negative. Fear may be. Lust is never negative. Neither is hate.

Let us remember that the application of the word "negative" to emotional states had its inception mainly among occultists, and is chiefly used to denote those emotional attitudes which tend to produce *psychic negativeness*. Used in this sense negativeness means passivity, and it is an abnormal passivity which weakens the will and renders the individual a prey to evil entities and evil vibrations. From this technical usage all emotions, even those which are far from passive, have been labeled "negative," probably because if they run riot they may bring about obsession. Anger, for instance,—a very positive state of emotion—may drive the ego from its vehicles, and the body may be obsessed before the rightful owner returns. Note that anger is not relaxation of the will; it is the energy of the desire nature run wild. This is quite different from the passivity of the mediumistically inclined person, who simply allows himself to be dominated by unseen entities and powerful vibrations.

Yet, although one can trace evidences of logic in the present widespread use of the word "negative" to denote any-

thing harmful—some occult students even go so far as to call the eating of sweets negative—the looseness of its use creates endless confusion, and the thinking student should refrain from such applications of the word. By misuse the word ceases to have any special significance and, still worse, becomes actually disreputable. Yet there are many instances where it is necessary to use the word in order to make oneself intelligible, as in speaking of the Absolute being negative, for instance. It is quite likely that if you were to say to the average student that the Absolute is negative, he would take it that you were insulting this great Spiritual Reality. But the most unfortunate result of the misuse of the term we have yet to consider.

Occultism by its very nature as a rule appeals to intellectualists. This does not mean that only intellectual giants become occultists; it means that occultists as a rule, no matter how little intellect they may have, value that intellect more than the heart. Now the intellect is by common consent of eminent occult authorities an expression of the positive principle in man; the heart is the negative. Reason is thus said to be positive while imagination is sometimes said to be negative. Thus science and the workers of the world represent the positive pole in man, while the church and faith represent the negative. Those who live by faith naturally gravitate to the churches; those who live by reason swell the ranks of the occultists when they are not found in science and the work of the world. Now we are always prone to exalt that which expresses our own attainments, our own ideals. That is what the occultists have done. They have fallen victim to their poor judgment and have used their bad English as a club against their hereditary "enemy." The word "negative" has been hurled at the churches as though it were something to be ashamed of.

Yet what is the truth about it? No one will deny that the churches do manifest the negative forces of religious evo-

lution. But what does this mean? It means merely that in the development of humanity *under the Jehovistic regime*, instead of the two principles, the positive and the negative, being balanced in man, either the one or the other predominated. Because of this lopsidedness two great movements appeared in history: Freemasonry and Catholicism (the latter including all religions of faith.) Those *under-developed* on the heart side are represented in Freemasonry; those *under-developed* on the head side are represented in Catholicism. The intellect demands proof; the heart feels what is right without proof, and acts on intuition. Thus faith becomes the shibboleth of the church.

Please notice, however, that there is a lack of development in each case. These two great movements are the historical representatives of the invisible forces at work in human evolution. They are the visible symbols of the unbalanced condition within man himself. And when we look with disrespect upon the churches and their work, it may be because we lack within ourselves that principle of which they are the material expression, namely, *heart*.

Now, however much the intellect may vaunt itself, it is helpless without the intuition and love of the heart. Even our materially minded behavioristic psychologists tell us that to be a good reasoner you must first of all be a good guesser. And that is where the heart comes in. What is that first guess of genius which is so often right? It is the intuition of the heart speaking to the head. The head may afterward follow up this shrewd idea with logic and experiment; but it is indebted to the negative principle for its inception. It often happens that the heart flashes a message to the brain which the mind understands immediately from start to finish. The heart had, so to speak, intercepted the idea in the storehouse of Cosmic Wisdom, and flashed it "whole," complete, on to the intellect. The latter, being highly

trained in concentration, was then able to discern almost at once the true relationship of the various parts of the whole idea. In such wise do head and heart cooperate in keen thinking. And what is more, when the heart is underdeveloped the reason is apt to be distorted, as is obvious from a consideration of the facts previously stated. It is as impossible for an individual to be a great thinker without the development of the negative forces in his nature as it is for the sperm to produce an embryo without the cooperation of the ovum.

When, therefore, we hear a student of the occult casting aspersions upon the church, we deduce that his evolution is being neglected, and that if he is not already lopsided on the intellectual path he will "get that way" later. The occult student who is attaining equilibrium will feel most devoutly reverent as he meditates upon the beauty and sanctity of the church, but he will likewise feel the keenest respect for and interest in all scientific and worldly achievements. He will have an intellectual understanding of religion, and he will feel the Divine Presence in science. And withal he will not willingly suffer any beautiful thing to perish from the earth.

When we think the matter of "negativeness" over, we realize that the widespread laxness in the use of the word is due to literary laziness. The writer or speaker wants to describe something which is harmful in its effects, and the first word that pops into his head is "negative." Instead of searching his vocabulary for a word which is more apt and concerning which there can be little question, he uses the one word above all others which may be misinterpreted. It is legitimate to use it to mean "passive," and when so used its application is usually clear. It is not correct to use it to denote everything evil, for everything negative is not evil, and all evil is not negative.

Frankly, this is a crusade article: a crusade in the Cause of Clear Speaking.

Occult philosophy is difficult enough to grasp in any case. Why confuse it by bad English? A clear vocabulary, even if a small one, is an absolute essential to clear thinking, for words are the best mental symbols we have, and if we can not distinguish between one word and

another, we have little advantage over the animals. Let us remember that we shall some day be speaking the Creative Word. And then the question, "What's in a name?" will be the liveliest topic of the day for by their *names* ye shall know them!

Proofs of Life Outside the Body

BY ALFRED JOHNSON

FREQUENTLY when discussing the higher life and the path of spiritual attainment one is asked: What proof have you of a life beyond, and how do you know that the things you teach are true? The writer in the following lines will endeavor to set down a few personal experiences which have proved the truth of the teachings of the Elder Brothers of the Rosicrucian Order and of life outside the physical body, in hopes that it may cheer some weary wanderer on the path of attainment to whom the way seems long, dark, and at times lonely.

First, however, let me quote the promise of the glorious World Savior, the Christ: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." This promise is made to all humanity, and we know from the study of our Bible what the Christ did: He healed the sick who asked for help and healing; He was able to perceive the thoughts of the people, and to look into the future and know what was in store for Himself, for the city of Jerusalem and other cities, and for the whole world. Have you ever considered the above promise which He made to you and me? If we claim to be Christians, we should at least have faith in the teaching of the Christ. He pointed out to us the way of attainment when He said: "I am the way, the truth, and the life: no man cometh unto the Father but by me." Thus it becomes apparent that if we wish to see and know any of

those things which He spoke of, we must endeavor to follow in His steps as closely as possible, that is, to live a clean life full of kindness and service to our fellow man, be it in the home or any other place.

Max Heindel, the messenger of the Elder Brothers, tells us that courage and determination are essential attributes for attainment; and if we have not courage to go on, we shall have no proof of the life beyond simply because we have not earned any proof. However, if we endeavor to be true and faithful, there will come a time sooner or later when we shall have a silent testimony as to the truth of the teachings of the Brothers in regard to a life beyond the grave. It may be but glimpses and memories here and there, yet they will be pointers and milestones along the way.

A few years ago I retired one evening very tired and lonely, knowing that there were many such evenings to face in the future. But I recalled a promise, namely: "Come unto me all ye that labor and are heavy-laden, and I will give you rest." As my physical body sank into what we call sleep, the I or real self rose out of it, took a few steps away, and looked back in astonishment to see it sleeping on the bed. There I stood, fully awake. Thus it was apparent to me that the garment of clay which we sometimes think is all there is, in reality is only an instrument which we use in our work upon the earth plane. Gliding out through the window and looking back I saw what appeared to be several misty figures

standing at the bedside. They were perfectly plain to me as they looked down at the form on the bed. My liberated spirit was now outside the window about fifteen feet from the ground, as it was a second story window, yet I did not fall but found it possible to stand in the air as securely as on a floor. Wishing to explore my surroundings I rose into the air above the building. From me extended a slender white cord toward the physical self. This did not seem to concern me much, and I glided away and up where the earth could be seen for miles around, fully awake, recognizing familiar places and buildings, also remembering who lived in them. As it was night, all was quiet on the earth.

A wonderful feeling of freedom and peace came over me, and as I rose higher into the air, this feeling increased as if I did not belong on earth. Wondering if there was some place to rest while I watched the earth below, I found myself gliding off toward the west. Presently on looking around I found I was in what seemed like an immense hall, yet not limited by walls, with hosts of people about. I did not speak to them, being too intent on thinking and wondering about the things that were taking place. Then a heavenly feeling came over me, a feeling that can not be described with words. Wishing I would never return to earth to take up my weary body of clay again, I wondered what earth and its labor were all about. Finally as I sat reflecting upon my present wonderful existence and freedom, I became drowsy, and then I awoke on earth.

Later it was my privilege to carry through into waking memory scenes of that region which is so illusive to our physical vision. One of the clearest of these memories is that of a visit while out of the body to a friend who lived several hundred miles away. This person introduced me to some of his friends whom I had never met on the physical plane. These I spoke to; and I observed and remembered their appearance in detail, also their apparent disposition, so

well that on awakening in the morning I wrote to my far-away friend describing those he had introduced to me, and asking him to let me know if he was acquainted with any such people. A few days later I had a letter from him telling me that the people I had described were his best friends, and asking how I came to know about them.

One of these was a young lady, and some time later when contacting on the etheric plane the people mentioned above, I saw her take a wrong step that would wreck her life and cause her much suffering and sorrow. About three months later I had a letter from my friend describing the very thing I had seen this young lady do, which had wrecked her career in the way I had seen that it would.

These and many other experiences it has been the writer's privilege to have and to bring through the memory of them, thus proving the truth of a wider life. If we live aright, we shall some time have a continuous memory and know that in reality there is neither death nor sleep for the real self.

The Desert Afterglow

Indian Legend

BY LUCIAN M. LEWIS

God took the gold from the sunset,
A softer light from the moon,
The scarlet and pink from the rainbow,
The blue from a night in June,
The fiery red from a comet,
A gleam from the great North Star,
The purple and rose from the sunrise,
The white from a cloud afar;
Then blending these exquisite colors,
When the sun was sinking low,
He scattered them over the desert—
Man calls it the Afterglow.

A friend may well be reckoned a masterpiece of nature.—*A Book of Remembrance.*

Hans Greyling, the Aquarian

BY FRANCIS J. HAARHOFF

(Concluded)

WHAT a great light you have given me during this talk, Hans," said Mrs. Van Niekerk, rising. "You must tell me more later, but you have already given me food for many hours of meditation. I shall grudge the hours of sleep this night. I shall want to be thinking all the time upon what you have told me this evening. But wait! One moment! There was something else I wanted to ask you about! Oh, yes! You mentioned 'ripe karma'—just what do you mean by that?"

"I am glad you asked about that, for there are two kinds of ripe karma: the good, and the so-called 'bad' karma. The bad karma is the kind with which we cannot interfere very much. But we may help an individual to endure such karma patiently, and above all, to understand and to learn the lessons it contains. But the Law of Cause and Effect is not vindictive or vengeful; *it is not even punitive*. The effects of our karmic debts are brought to us subject to the Law of Love in order to enable us to gather wisdom through experience, to build the Temple of the spirit. Karma contains nothing but wonderful and necessary lessons which we need to learn. But a time comes when we have duly learned the lessons each experience contains. Then the good karma takes effect, or becomes ripe karma, and the Law of Love makes provision that the particular affliction concerned is removed, for its effect is no more needed. Thus we see that the great Law of Love transmutes even our transgressions to our good!"

CHAPTER IV

"To Him that Knocketh"

Hans Greyling did not call on Mrs. Van Niekerk the following Sunday. It was the second Sunday after his long

conversation with her that he once more quietly entered through the gate when twilight was setting in. At first glance it seemed as if all her visitors had left, but on turning a corner round a hedge of privet he came upon a group of four, including the hostess, seated in a close circle, so deep in earnest conversation that they did not at once notice his arrival.

"Ah!" exclaimed Mabel de la Rey, looking up, "here is Mr. Greyling at last." She seemed very happy to welcome him as she stretched out her hand in greeting. "We have all been waiting for you, Mr. Greyling. I felt sure you would come."

Besides Mabel and Mrs. Van Niekerk the group included Peter Visser and Minnie Oertel. After greetings an embarrassed silence seemed to fall upon the party. It was as if all felt that there was something to say and no one knew how to begin. To break the silence Hans said to Mabel, "This is your friend who was ill, is it not, Mabel?"

Mabel's eyes glowed with meaning as she nodded assent. She felt as if there was so much to say that was inexpressible that silence was the more eloquent way of expressing it, but she managed to say, "She is quite well again."

Hans nodded understandingly, but the embarrassment seemed to increase, for being duly warned by Mrs. Van Niekerk regarding his modesty on the subject they all refrained from referring to his part in the healing of Minnie Oertel. Mrs. Van Niekerk, however, took courage and said, "I suppose you can see that we feel like guilty conspirators, Hans. The fact is, we were in the act of discussing you when you came upon us so unexpectedly. We were tearing your character to pieces. Don't you feel it?"

"I don't feel torn at all," replied Hans, smiling good-humoredly. "What

have I been doing wrong to interest your kind thoughts so much?"

"The truth is, Hans, I have been guilty of breaking confidence. I have been telling these friends some of the wonderful things you have told me, but more especially have I been telling them about that marvelous book you lent me. They are all three most deeply interested."

"I am very glad to hear that. I wish we could interest a great many more."

"I for one am so deeply interested that I want to know more—a great deal more!" exclaimed Peter Visser.

"To him that knocketh it shall be opened," quoted Hans. "I think the great test as to whether we are ready to receive this lofty teaching is that we feel a divine discontent with orthodox interpretations of the Christ teachings. You will find that the first necessity is to become free from all preconceived ideas."

"But," Peter interjected, "there must be a golden thread running through the philosophy which, if we can grasp it at the start, will help us the sooner to perceive the goal toward which we are aiming."

"Well, yes," said Hans meditatively, "I understand what you mean. It is impossible to give you the full idea of such a deep philosophy in a sentence, but briefly the idea in a word is 'evolution.' Evolution is the divine plan in creation. Everything from the densest mineral to God the Highest is evolving. That is, minerals, plants, animals, men, angels, archangels, cherubim, all—even God—are progressing ever higher and higher, and progress is eternal. There is no limit to the heights of power, joy, and glory to which we may attain."

"And is there no keyword indicating the means by which progress is attained?" asked Chrissie Van Niekerk.

"Yes, there is," said Hans with a bright smile at her quick grasp of his meaning. "Most decidedly there is. 'Love and Service,' which are one, constitute the keyword. Everything from the lowest to the highest must progress

through service, that is, by being useful, and progress is the greatest when service is rendered consciously through love. That is the point which we as human beings have now reached. We must serve from love, for love's sake only. But that is another story, for at that point we leave the way of slow evolution and enter upon the path of Initiation, which is a short cut to attainment."

"And can we really learn by spiritual power to heal the sick and save from pain and sorrow those who suffer?" asked Peter.

"Most certainly we can if we are to believe the promises of the Christ. He said that nothing is impossible to those who love and have faith in the powers of Love Divine. In the last chapter of St. Mark, verses 17 and 18, it says: 'And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.'"

"It strikes me forcibly," said Peter with emphasis, "that this is the teaching for which I have been seeking unconsciously all my life. That is why I have been so discontented with all the philosophies that I have previously studied."

After further discussion the little group parted with the promise of Hans Greyling to call them together at another time for further study of this absorbing philosophy of evolution.

CHAPTER V

On the Path

Five years had passed since the study class was organized by Hans Greyling; five years of great experience, of much deep study, and of earnest service on the Path. The years had separated the little group who had begun their studies at the home of Mrs. Van Niekerk, but on a certain Sunday afternoon they had come together once more for a short visit. By the sheerest of good luck Mabel

and Peter Visser were enabled to attend this informal gathering. The friendship begun five years before had ripened into love, and they were now working shoulder to shoulder on the Path. Living in a distant part of the province, they had been delighted to be the guests of an "aeroplane party" flying to the capital, and thus for the first time in several years were able to attend one of Mrs. Van Niekerk's "at homes." Minnie Oertel too was present. She had not married, but was devoting her life to social service. She alone of the little group had kept closely in touch with Mrs. Van Niekerk.

The four friends sat in a beautiful arbor discussing the work of the past five years. Mrs. Van Niekerk, in common with the others, looked no older than when they had first met, for it was a noticeable characteristic of these students of the occult that time seemed not to touch them with so heavy a hand as mortals of "commoner clay."

"Strange that Hans Greyling disappeared so suddenly," Mabel said. "And even you, Chrissie, have heard nothing from him!"

"Nothing," said Mrs. Van Niekerk gently.

Peter sighed. "And I was looking forward to meeting him here. I knew that neither Mabel nor I had seen him since we held our last meeting—and it seemed as if we were all separated at the same time."

"But," said Minnie softly, "I do not feel that I have been separated from any of you. You remember I was so desperately ill. Well, I distinctly felt a presence heal me, and I saw it too, though not distinctly. Then after I knew Hans better—well, it may be imagination, but the experience was so real that I do not feel it was imaginary—I met him often at night. We worked together many times. I'm so in love with my people. The little girls' clubs I have organized seem to do so much good. And if any of my girls were ill or in trouble, Hans would help me to help them at night. I

remember it distinctly. I seemed to be in a class of his students, and I remember many of the things he taught us."

"Yes," said Peter, "and I've dreamed of him several times, and I think Mabel has. How about you, Chrissie?"

"Like Minnie," said Mrs. Van Niekerk in her soft, cultivated voice, "I am conscious of meeting him at night. I too bring back recollections of the information he gives us—in a class, it seems. And I remember meeting all of you there."

"I guess I'm not as psychic as you are," said Peter, "for I have only memories of Hans himself. I don't remember meeting in any classes."

"I don't remember classes either," Mabel added, "but I do remember Hans, and much of what he has taught me on the invisible planes."

Minnie, her face alight with a sudden inspiration, leaned forward and spoke hurriedly; obviously self-conscious, her face was flushed, and she twisted a tassel on her dress nervously as she spoke:

"We are all earnest students of the Philosophy," she said, "and we have all been doing our best to serve for five years now. We are all faithful students, faithful in *trying* to 'live the life' anyway, so it won't be gossiping about inner experiences to tell you a little incident in my work. A year ago I was visiting my married sister. She was very kind to me; she and I always have been great pals. At that time an epidemic was sweeping the country, and during my stay my sister was brought down with the disease. Those were anxious times for me; I had little sleep for about three weeks. My brother-in-law had had financial reverses and could not afford a trained nurse, so all the work devolved upon me, and I did my best. The doctor praised my nursing. I was glad of that because it was all so hard for me, but of course it was a labor of love. Well, the crisis came. Things seemed in bad shape. The doctor gave up hope, and said to me there was not one chance in a thousand

that my sister would survive. That night I went to bed in a state of great worry. I knew that we do healing work at night whether or not we are conscious of it, but for the past three weeks my brain had been in such a whirl that I either was unable to work at night or else was simply unable to remember it. At any rate my efforts were of no avail, since my emotional state rendered me helpless to aid my sister spiritually.

"This night then, knowing my sister was in a state of great danger, I could scarcely sleep. In my agony I called upon the Invisible Helpers. Perhaps it was due to my great nervous tension, perhaps the intensity of my prayer lifted me out of my body, at any rate I was out. And beside me stood Hans Greyling. He was not the same Hans we knew, for divested of his physical body he seemed a new being, though in outward appearance much the same. But there was a radiance about him and in him which was marvelous. As I looked at him he seemed suddenly transfigured, and I perceived intuitively that it was a great love in his heart which caused the transfiguration. He took me by the hand and led me into the room where my sister lay, and there he instructed me in the art of healing."

She stopped a moment, then continued meditatively. "It is needless to go into detail; all of you know about these things. Of course my sister was healed. She became convalescent from that very hour. And I have worked with Hans Greyling many times since then . . . I thought it would interest you to know this. I am sure Hans is an Initiate."

Chrissie Van Niekerk said in her usual gentle way:

"Yes, he is very much out of the ordinary . . ." her voice trailed off in a gasp of amazement. "There he is now! There! Coming up the path!"

Sure enough, Hans himself, but a radiant, powerful Hans, was approaching the little group with light, almost inaudible footsteps. All four leaped to their

feet and hastened forward to welcome him.

"Hail, brother," Mrs. Van Niekerk called with tears of joy in her eyes. There was no hesitancy in her manner nor in Minnie's, but of a sudden a feeling of restraint fell over Peter. Yet he knew no reason for this feeling.

"Hail, sister," was the gentle reply from the approaching figure. The other three also crowded nearer, and showered happy greetings upon him.

"Where have you been all this time? And why haven't we heard from you? What is your work?" These and similar questions were poured out upon him.

Gently he replied:

"It is with joy unspeakable that I visit with you now. The fact that I am here proves that you four people have advanced much more rapidly than the average student of the occult. But do not forget: you may fail anywhere along the path. It behooves you to pray without ceasing, and SERVE, SERVE, SERVE. All students are not developing so quickly. And as you know, we have not been separated in the spiritual world, though parted on the physical plane. During the years to come when all of you will be *serv*ing and waiting for that Initiation to which your service in past lives entitles you, do not forget to PRAY WITHOUT CEASING. For the Way is narrow, and the path that leads to destruction is wide and pleasant to the senses. It is not given us to continue friendship in the world; but beyond the veil of the senses we shall meet again."

Minnie, during this friendly little discourse from Hans, had been studying him intently; and Peter grew more and more perplexed as evidenced by the increasingly amazed expression of his face. Mabel too was perplexed, and Chrissie was as intent in her study of Hans as was Minnie.

"I think," stammered Peter, "I think there is something peculiar here. I can't see Hans any more. My eyes are off, I guess. But he's getting vaguer every minute. I can hardly see him—he's

gone entirely now. Can you see him?"

"I can see him," replied Minnie and Mrs. Van Niekerk simultaneously. But Mabel gazed perplexedly at Peter as she said, "He does seem to be fading, doesn't he?"

"Yes, my dear," said Mrs. Van Niekerk, putting her arm around the young woman. "He is fading, as you say. Don't you realize that our intense love for him and our concentration on high ideals raised our consciousness to the point where it took only a little effort on his part to materialize enough for us

to see him? If there had been an ordinary person here, he would have seen nothing—absolutely nothing."

The four friends gazed at each other silently for several moments before they again resumed their seats in the arbor.

"This has been a most wonderful day," said Mrs. Van Niekerk. "It is too beautiful to spoil with idle gossip."

"Yes," said Mabel, "we have been promised the good things to come—through true and perfect service to humanity."

(*The End.*)

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

X—*The Trials.*

First Trial, Before Annas.

As the Master suffered in Gethsemane, there was heard the uproar and cries of an approaching throng which broke the awed stillness of the Garden wherein had occurred the great conflict with sorrow. The glimmering of many lights threw strange and weird shadows upon those olive trees which had witnessed the last mighty ordeal and the final submission. The soldiers of the Sanhedrin approached, accompanied by Judas, who gave the traitorous kiss. This was met with that infinite compassion and love which transcend anything the world has ever known, as He gently spoke to Judas and called him "friend." Here is given the supreme ideal for humanity to follow. Long before on a certain midsummer day they were not idle words which He gave to those gathered about Him on the Mount. He was teaching them the secret of a great vibratory power which they must learn to build within themselves, the power of a love which is supreme and which triumphs

over all enmity, when He said: "Love your enemies, bless them that curse you, and pray for them which despitefully use you."

While the Sanhedrin was being assembled at midnight, Annas endeavored by subtle questioning to cause Christ to convict Himself. The only charges which they held against Him were first, His words concerning the destruction of the Temple, which in their materialistic understanding they interpreted to mean the Temple in Jerusalem, and second, His affirmation that He was the Messiah. Though Annas found no reason for His condemnation, he bound Him and sent Him to the high priest, Caiaphas.

Second Trial, Before Caiaphas.

Caiaphas, high priest in the time of Christ Jesus, was a son-in-law of Annas. Annas was a Sadducean aristocrat. His immense wealth was derived in part from the Temple traffic. He it was who was chiefly responsible for the Temple becoming a "den of robbers." This accounted for his intense animosity against Christ Jesus and his determination to make every effort to bring about His destruction.

Caiaphas was appointed high priest by

Valerius Gratus, predecessor of Pilate in A. D. 25, and was deposed about A. D. 36. Caiaphas as ruling high priest was president of the Sanhedrin at the trial of the Great Master.

A legal meeting could not be held before sunrise, but as many had assembled through curiosity, it was decided to hold an informal meeting immediately. Many witnesses gave conflicting testimony, but finally two were found who swore that they had heard Christ's words concerning the destruction of the Temple. Caiaphas asked, "Art thou the Christ?" When the latter replied, "I am," Caiaphas rent his fine linen vestment in token of blasphemy, and the Sanhedrin condemned Christ to a blasphemer's death. The judges then departed for a few hours rest and refreshment, and He was left in care of the Temple guards.

At that time anyone under sentence of death was always subject to the sport and mockery of the soldiers, so the gentle Nazarene was left to their tender mercies. To pass the time between the trials they blindfolded Him and beat Him, they struck Him in the face, and as a crowning indignity they spat upon Him. They wounded those blessed hands which had been used only for help and healing. They bruised that tender face which had shone with the reflected light of heaven upon the earth. With one word, one gesture, He could have been free with His torturers helpless at His feet. There was never such a lesson of calmness in adversity, such poise and peace in a hostile environment, or such self-restraint and self-control under terrific conditions.

The regular trial after sunrise was but mere form, and the sentence of death for blasphemy was soon pronounced. The Sanhedrin was composed of seventy members and the high priest. A verdict required a unanimous vote. Both Nicodemus and Joseph of Arimathea were private disciples of the Master and protested the verdict. It is said that twenty-seven irregularities have been found in

the trial, any one of which could have annulled the sentence of death.

From the esoteric viewpoint we understand how and why the death sentence was not refuted and why the Crucifixion had to take place, namely, in order that the Christ might become the *indwelling* Planetary Spirit of the earth.

Third Trial, Before Pilate.

The Sanhedrin voted for the death of Christ Jesus, but it had no power to carry out its decree unless this was sanctioned by the Roman government. Pilate was the fifth of seven procurators or governors in the Roman province of Judea, and ruled from 26 to 36 A. D. A man of inferior birth and culture, hostile to and suspicious of the Jews, he regarded their manners and customs with great contempt. After ten years he was recalled for inefficient rulership and died miserably and abjectly.

The Jews knew that the Roman governor would condemn no man to death for blasphemy, so they charged Him with sedition and the claiming of royal power, which was considered treason against Rome. Their gross materialism could not comprehend that His was not a physical kingdom and that He desired no earthly throne.

Pilate to excuse himself sent Christ Jesus to Herod, who was in Jerusalem at that time. Disappointed and chagrined because the great Teacher refused to answer his questions or perform any miracles for him, Herod mocked the prisoner and returned him to Pilate.

Pilate's sin was that which causes so many of us to fall, indecision, a cowardly fear which prevents us from taking a stand for right against the majority. When he saw that a mob was forming, fearing violence and that its report in Rome would brand him with inefficiency, "he took water, and washed his hands before the multitude," a symbolic act and one which many a Christian neophyte is performing every day. Every one who does this today under similar cir-

cumstances is leaving the Christ within himself to be scourged and crucified by his own lower nature. Each one of the events outlined in the life of Christ Jesus finds its perfect analogy in our own lives as we endeavor to awaken the potentially divine powers within ourselves which shall one day make of us Christed men and women who will inherit the new heaven and the new earth.

Trials must constantly beset the path of the neophyte, for it is only as he is tested and tried that his strength is de-

termined. (To digress, note that the book of Job is universal in its meaning and application to our present-day lives.) Many times and in many lives we must stand trial before we prove our worthiness for Initiation. How do we face the trials which should become stepping-stones toward a higher goal? Do we meet them with the hypocrisy and treachery of a Judas, with the indecision and cowardice of a Pilate, or with the infinite compassion and forgiveness of the Christ?

The Blind Men and the Elephant

BY JOHN G. SAXE

It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The *First* approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the Elephant
Is very like a wall!"

The *Second*, feeling of the tusk,
Cried, "Ho! what have we here,
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The *Third* approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"

The *Fourth* reached out his eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he;

"'Tis clear enough the Elephant
Is very like a tree!"

The *Fifth*, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The *Sixth* no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what the others mean,
And prate about an Elephant
Not one of them has seen!

—Selected.

Worth-While News

Sir Oliver Lodge on Life after Death

"Death is an incident in life, not a termination of it, and the mind, or perhaps simply the personality, lives on after the body has ceased to function," Sir Oliver Lodge, noted British spiritualist, said in an address broadcast from London today via the Columbia broadcasting system.

"The subject of Sir Oliver's talk was 'The Reality of the Spiritual World,' and in it he staunchly defended the beliefs and opinions of spiritualists.

"Certain bona fide scientists," he said, "now are convinced that some of the spiritualistic phenomena are real and must be taken into account. Some of these scientists have spoken out on the matter, while others have kept discreetly silent. To voice such an opinion would be to risk their reputations, to be accused by their fellow scientists of blasphemy against the spirit of science.

"Nevertheless," Sir Oliver declared, "they persevere and probably in time, will gain the ears of the main body of scientific men and possibly also the main body of theologians.

"Minds may communicate with each other," he said, "without the organs of sense and without involving any physical process of communication. This fact, called telepathy, is generally accepted and it makes it easier to admit that minds can continue to exist after they have lost their bodily organs."

Sir Oliver Lodge, the British scientist, who has long been an exponent of occultism in the form of communication with the dead by various means, is still going strong, as indicated by the above article. He is a bold spirit or he would not have risked losing his scientific reputation to espouse what is generally regarded by scientists as rank superstition. However, the true scientist is concerned with nothing except Truth, and he never hesitates to follow the trail of Truth no matter where it may lead, even though for the time being it makes him unpopular with his fellow scientists.

Establishing the fact of life after death is the first big step in the process of rationalizing religion. Orthodox re-

ligion is now based on a faith which is strained to the breaking point. The spiritualists have rendered a great service to the world in demonstrating the possibility of communication with the dead. The Rosicrucian, however, does not believe in mediumistic methods of doing this. Nevertheless it can be done even though it may be a dangerous form of communication.

A Model Prison

"There is a model prison in the United States—despite vicious outbreaks and revelations of inefficiency at Auburn, Dannemora, Columbus, and Leavenworth. And the Army runs it.

"This ideal penitentiary is on Alcatraz, a twelve-acre pile of rock in San Francisco Bay. It houses almost 600 of the toughest men who ever answered a recruiting sergeant's questions. They are, for the most part, real felons, with only a sprinkling of high-strung young recruits guilty of the business of socking a second lieutenant in the jaw. And they're getting a square deal.

"Col. G. Maury Cralle, commandant of the prison, gets credit for this according to the *Review of Reviews*.

"Cralle was able to go about establishing a prison administration that had for its aim the rehabilitation of every one of the black-garbed men on the island.

"His system is simple. Guards are armed only with light wooden batons. There are no strong-arm 'practical' discipline men and no 'stool pigeon' organization for tale-carrying. A competent psychiatrist examines each new arrival and turns his findings over to the parole officer, whose job it is to turn prisoners into men. Each inmate is treated as an individual with individual problems. Work is provided for everyone, and good food. There are plenty of opportunities for sport and recreation.

"How does it work? Here's an indicator: In the last fifteen years, 480 men have been released from the prison on parole. Only thirty-seven of them are booked in the Alcatraz records as parole violators."

The Army penal institution at Alcatraz is apparently a model for penal institutions everywhere. It includes among its principal features the rehabilitation of its prisoners instead of brutalizing them

by medieval methods of idleness, poor sanitation, excessive punishment, and the like which are more or less in vogue in practically all American prisons. Employment of a psychiatrist to examine each prisoner in order to remedy any mental sickness he may have is an important factor. It would be well for the legislatures and governors of some of our backward states to send commissions to Alcatraz to study the methods there, and then put them into effect in their own state prisons.

Eliminating Billboards

The nation-wide campaign against the billboards that deface the landscape along some of the noblest of our scenic highways is finding welcome impetus in the policy of some of the leading advertisers, who in times past were the main source of revenue for the billboard owners. Without the co-operation of the advertisers the program to wipe out these ugly blots could make but little headway. One of the most effective blows yet dealt the billboard has just been announced by executives of the Fox-West Coast theaters in Los Angeles, who, in launching one of their biggest and finest productions, "Madame Satan," propose to expend the entire advertising appropriation in the newspapers. Recent results in the showing of "Romance," "The Big House," and "The Divorcee," which curtailed their billboard space, prompt the exclusive use of the newspaper columns. In Europe and in such portions of America as billboard advertising does not now appear, the visitor is at once impressed by the improvement in the appearance of the countryside and along city and suburban highways.—*Los Angeles News*.

The above clipping shows that some progress has been made in eliminating the beauty-destroying billboards that deface the countryside and also the outlying streets in the majority of our cities. Gradually the esthetic sense of the people is being awakened, and they are coming to realize that billboards with their unnecessary advertising are a flagrant violation of esthetics. From the occult standpoint there are three great principles or qualities which must be inherent in any movement that is well founded and destined to live. These are strength, wisdom, and beauty. Thus it may be

seen that beauty occupies an important place in the scheme of things. The billboard has to go. Quite a long process of education of the people will be required, however, before they will be sufficiently awakened to take definite action. But every progressive American citizen can take part in helping to create public sentiment in his own community against billboards, leading to ordinances which will put an end to them.

The "Good Luck" Chain

This chain, after circulating in several European countries and America, reached Spain by way of Manila, sent by Enrique Carrión to General Leopoldo Laro, and so on consecutively. This chain must go around the world three times, and should bring you good luck; and in order to receive good fortune you should copy it within 24 hours after receiving it, making nine copies and sending them to nine friends at the most distant points possible. Do not break this chain or you will come to your ruin and your destiny in all things will be adverse. Counting nine days from the time that you send out the nine copies you will see the fulfillment of your good fortune.

The above extract is quoted from a letter recently forwarded by one of our students in Buenos Aires and asking our opinion of it. It is a thinly veiled advertisement of a number of lotteries, and as such should receive no credence or attention from any responsible person. This is only one form of a chain letter. Some of them have no ostensible advertising purpose. Just how they originate is hard to say, or what their real purpose is, if any. Possibly they are originated by persons who imagine that by getting the thought force of a large number of people behind the chain letter their fortunes will benefit in some way, probably by making that thought force available to promote their own undertakings, the originators in such cases have some slight knowledge of the occult laws connected with the creative power of thought. However, it is quite evident that these letters serve no useful purpose, and therefore should be paid no attention.

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

The Invisible Menace

Question:

Will you please give me a definite idea of what the sin body is, of what it is composed, and some of the dangers connected with it?

Answer:

Ordinarily when the spirit leaves the body at the time of death, a division takes place between the two higher and lower ethers of the vital body; also a division between the two lower ethers and the desire body. After the panorama of the individual ends, the two lower ethers through the law of attraction gravitate to the dense body and gradually disintegrate. But unfortunately there are cases where the animal nature has been so paramount that it has prevented all soul activity during the preceding earth life of the person. In such instances the two lower ethers do not separate from the two higher and the desire body and gravitate to the dense body and disintegrate. The vehicles, vital and desire, having become closely interlocked, this prevents any kind of a separation between them. Such an interlocked vehicle or shell is called a *sin body*.

The life of the desire body is not terminated when the spirit leaves it, for it has a residual life and consciousness. The vital body of a very evil person becomes hardened and endued with great strength which gives it a tenacious hold on life and the ability to feed on liquors and the odors of food and thus perpetuate itself for a time.

The consciousness of the sin body is enhanced by its dual composition. It

has an individual consciousness that is very remarkable. It cannot reason, but it can and does manifest a low cunning which makes it appear to be actually endowed with an indwelling spirit. Such a shell is able to live a separate life for centuries. The spirit to whom it originally belonged has very little heaven life and consequently is reborn much earlier than is usually the case. If it returns to earth before the sin body has disintegrated, this shell is naturally attracted to it and usually remains with the individual during his entire earth life, an evil genius, continually inciting him to commit deeds of violence and crime.

Only such individuals as are premeditatively malicious, who persistently harbor a desire and purpose to get even with those whom they dislike, who entertain and encourage vicious feelings, bring about this hardening of the vital body and the interlocking grip between it and the desire body.

The sin bodies of particularly vicious Indians are often taken possession of by elementals, who add an intelligence to them. These elementals, masquerading as Indian spirits, frequently act upon mediums as spirit controls, thereby gaining an enormous power over them, not only during their earth life but also during their existence after death in the Desire World.

Out of the Everywhere into the Here Question:

Why are some people born in a pleasant, congenial environment, where friends, flowers, and trees abound, and others in disagreeable places devoid of

beauty and everything that is related to comfort? I cannot see the justice of it all.

Answer:

The quicker we get away from the idea that one life is all there is to earth existence, the sooner we shall be able to understand the reason for the seeming inconsistencies which we see everywhere about us. Every individual is the composite result of all his past lives. Debts of Destiny determine who our parents shall be during each earth life, and our friends and associates are attracted as the result of our own past or present actions. No one need expect to attract true friends who is not himself a desirable companion. Our past efforts either to beautify or desecrate the particular portions of God's earth which we occupied life after life determine whether the surroundings into which we are born are beautiful or otherwise. The Lords of Destiny keep our accounts, and they see to it that during each earth life we receive exactly that which we have earned. However, we can improve our present environment to quite a degree by learning the lessons it is intended to teach us, and then setting into operation certain counter vibrations which will change conditions.

*Physical Defects Resulting from
Lack of Feeling for Others*

Question:

Would not we mortals be much happier and better fitted to carry on the work connected with our everyday lives if we would practice shutting out from our consciousness a realization of the sorrows, distresses, and even joys of others?

Answer:

If we had only one life to live and the sole object of that life was self-concern, your suggestion might be a good one. But that is not true.

In the first place, we are all parts of one grand whole; and that which affects one of us, to some degree affects all. We might liken our relationship to each

other to that which exists between the different cells of our bodies. A derangement of the cells in one part of the body has a certain effect on all the other cells in that body, the seriousness of the effect being determined by the extent of the derangement.

In the second place, we have all lived many lives before this one, and we have many lives yet to live. What we are now is the sum total of what we have been. Each time the ego returns to rebirth, this sum total of all its past lives is ready to express itself in the archetype which it builds through the agency of the "music of the spheres" in the World of Concrete Thought.

If in a previous life the individual rendered himself impervious to the sound of joy or the cry of pain, et cetera, expressed by his fellow men, this closing of the ears and eyes, so to speak, would cause him to neglect these organs when building the archetype, with the consequence that they would be defective in a degree commensurate with the selfishness expressed in the past life along the lines mentioned. The archetype is an exact pattern for the physical body, and any weakness in its construction is sure to manifest in its dense counterpart.

Though not bearing upon the above question, it is interesting to note in regard to physical and mental abnormalities that the following rules appear to be true: *Physical* indulgence of passion in one life reacts on the mental state in later existences. Abuse of *mental* powers in one life leads to physical disabilities in later existences.

The Birth of the Bodies

Question:

Just what is meant by the statement that the vital body is born at approximately seven years of age, the desire body at fourteen, and the mental body at twenty-one?

Answer:

All of man's vehicles are polarized. The negative pole of each is functioning to a

considerable extent very soon after physical birth. But the positive pole of the vital body does not become really active until the child is about seven years of age, the positive pole of the desire body until he is about fourteen, and the positive pole of the mind until he has reached approximately the age of twenty-one. This energizing of the positive poles of these three bodies is spoken of as their birth.

Have You a Soul Body?

Question:

On what part of the Rosicrucian Philosophy would you place the greatest emphasis when giving class instruction, and why?

Answer:

It is imperative that the student be instructed in the importance of building the soul body, or golden wedding garment.

The seed atom of the vital body attracts to the reincarnating ego the chemical and life ethers necessary to build the matrix in which its dense body is imbedded; and these ethers are also the agency through which this body is brought to maturity.

During each earth life the two higher ethers, the light and reflecting, are automatically attracted to the individual by acts of loving, self-forgetting service. These two ethers, when separated from the lower life and chemical ethers, compose that which is known as the soul body. The soul body is the lowest body in which humanity will function in the Jupiter Period. It is therefore imperative that each individual attract as much of these two ethers to himself as is possible, for during each life he builds into this new vehicle as much of them as he has been able to attract.

The Atlanteans who neglected to build lungs during the Atlantean Epoch perished when the atmosphere cleared. Only those of our present humanity who have their soul bodies fairly well perfected will be able to function on the etheric

globe of the Jupiter Period where our greatest activity will be carried on.

The great work of the remaining part of the Earth Period is to attract through love and service these two ethers, the light and reflecting, and build them into a vehicle suitable for future use. The building of the vehicle is done automatically under the supervision of the angels, but the necessary material with which to build it must be at hand.

No greater calamity could overtake an individual than that he should not have his soul body ready to function in when the time comes to use it. The Bible gives us a hint as to the fate of such individuals in the story of the guests who came to the wedding supper without being clothed in proper wedding garments.

The Basic Color of the Aura

Question:

Is there a basic color in the auras of people of the United States, this product of the "melting pot" for all the other nations?

Answer:

Yes, there is. When the desire body is not stirred into action by some particular emotion, the basic color of the auras of the people of the United States is seen to be a clear, bright orange.

When Service Becomes Valuable

Question:

Would you consider nursing as good work or better than dressmaking from the standpoint of service to humanity?

Answer:

It does not make any particular difference whether a person is nursing, making dresses, keeping house, teaching school, working in a store, et cetera, as to whether such a one is rendering service to humanity. The value of service depends on whether it is given willingly and lovingly, and whether it is well done. All kinds of service rendered in the right attitude of mind, and well done, contain valuable experiences, and the gaining of experience is the real object of life.

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.

Astronomy for Astrologers

BY SCORPIO

(This is the fourth article in this series.—EDITOR.)

MARS

EVERY family has its *enfant terrible*. The little family circle which we call our solar system likewise has one member of ill repute. Its name is Mars. From time immemorial Mars has served as a symbol for war and woe, for passion, pain, and pestilence, for masculinity, merciless enmity, and militant action. Its ominous reddish light is almost portentous in its suggestion of blood and iron and, to the sensitive, only too obvious as a danger signal. Imaginative fiction writers have peopled this rather dwarfish planet with gigantic monsters, possessed of brutal strength, bestial sensuality, and cruel cunning. Unknowingly they have thereby served as interpreters to astrology. They were sensitive to Mars vibrations, they expressed, as they were impressed, and thereby in turn increased the receptivity of the masses to the influence of Mars. These were factors which helped to make this planet a favorite object of astrological study.

Today no doubt Mars is more thoroughly understood, *astrologically* speaking, than any other planet.

Mars is also no doubt more thoroughly and correctly known, *astronomically* speaking, than any other planet. This is due neither to its proximity to the earth—Venus is frequently nearer—nor to its size, being the smallest of the planets but one, but rather to its relative position, which makes it possible to observe it from the earth under exceptionally favorable conditions. While

Venus at times of greatest proximity to the earth is between earth and sun and therefore turning its unilluminated side toward us, Mars at times of greatest proximity is opposite the sun, i.e., the earth is posited between sun and Mars, and we therefore see it as a brilliantly illuminated disc all through the night. The distance between Mars and the earth at opposition times varies. The orbit of Mars is decidedly elliptic, while the path of the earth is almost a circle, or to use the language of astronomy, the orbit of Mars shows the greater eccentricity.

When the earth is in position 1 and Mars in 1a (Fig 1), the two are in greatest proximity; the sun is then opposite Mars ($\odot \otimes \delta$). We experienced this relative position in 1924 with a distance of only about 37,000,000 miles between the two planets. This is called a perihelion Mars opposition, Mars being in perihelion, i.e., in that place in its orbit which is nearest to the sun. In the same relative positions at the opposite side of the orbits the distance would be more than double. It is then called an aphelion opposition. It might also happen, of course, that the earth is in position 1 while Mars is in position 2. We then see Mars in line with the sun, "in conjunction" ($\odot \delta \delta$), and as the diameter of the earth's orbit is 186,000,000 miles, the distance between the two planets is about 250,000,000 miles.

This great difference in distance explains why the opposition ($\odot \otimes \delta$) is decidedly and in most cases painfully noticeable, while the more or less benefic conjunction ($\odot \delta \delta$) may pass by without any apparent effect.

Fig. 1 may also serve to demonstrate *ad oculos* what is meant by a square. Supposing Mars to be in position 3, then the observer on earth (1) would see it in line with the constellation Aries (Υ), while he would see the sun in the same degree of Cancer (Σ). The light rays reaching the earth from these two points form an angle of 90° or a square ($\odot \square \delta$). In a similar manner all other aspects are formed, and a little visualization and experimentation with Fig. 1 will show the reader why the so-

called *major aspects to the sun*, with the exception of "conjunction," can only be formed by those planets the orbits of which lie outside the orbit of the earth.

The amateur who for the first time in his life looks at Mars through a telescope is invariably disappointed, even if he is lucky enough to have available one of our modern giant telescopes. He sees a disc which during the Martian winter shows a "snow cap" at the pole, and a few lines which go under the misnomer of "canals," an irregular distribution of varied hues—that is all. It took centuries of continual telescopic observations, minute measurements and calculations, spectrum analyzations, and patient and painstaking studies to obtain from these few indications our present-day knowledge of Mars. This knowledge, extraordinarily exact as it is, as well as far-reaching in its effect on the world picture of the scientist, can nevertheless be summed up in a comparatively few words. The diameter of Mars is 4216

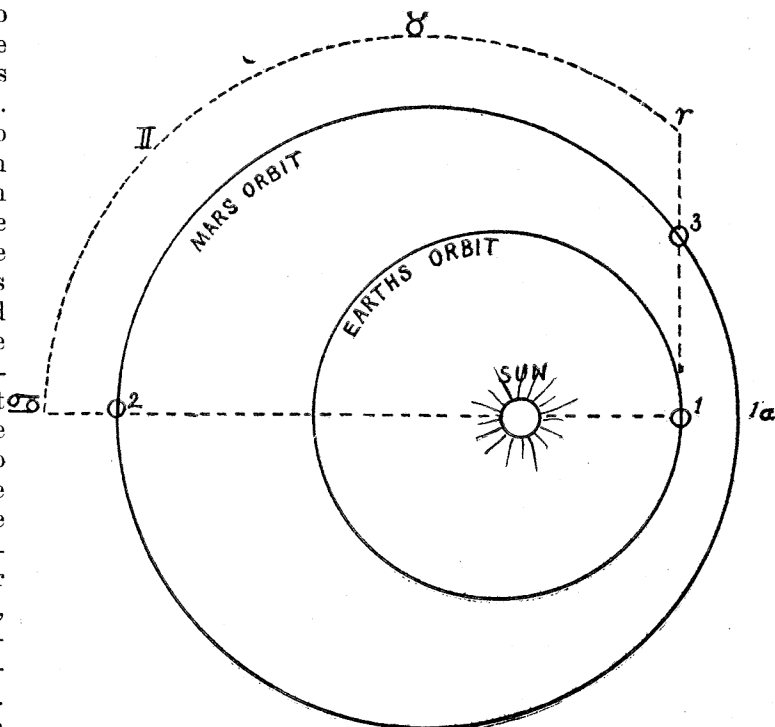


FIGURE 1

miles, its volume one-seventh, its weight one-ninth that of the earth, and its velocity $14\frac{1}{2}$ miles per second. Its period of rotation, i.e., the Martian day, is 24 hours, 37 minutes, 22.58 seconds. This time of rotation is the only one definitely and exactly known among all the planets except that of the earth. Its revolution around the sun, i.e., the Martian year, contains 687 terrestrial days, but since the planet turns on its axis a little more slowly than the earth, there are only 668 Martian days in the Martian year. It has seasons analogous to our own, though about twice the length on account of the longer year. As to the so-called "canals," scientists now generally agree that only a jump at conclusions could interpret those lines, which are neither permanent nor regular, as the handiwork of intelligent beings. According to Max Heindel they are currents such as during the Atlantean Epoch spread over our planet and the remains of which can still

be observed in the aurora borealis and the aurora australis.

Mars from a human point of view fulfills all conditions for being inhabited. It has water, air, and a temperature which though very much lower than that of earth is probably sufficiently high to sustain life as we know it. Material science, therefore, generally agrees as to the probability of life on Mars, though so far it has found no evidence. Material science is also inclined to speak of the probability of Martian life being further advanced on the evolutionary path than terrestrial human life, mainly because—from a material viewpoint—it must be a few millions of years older. The great French astronomer Flammarion adopts a humorous tone on this subject when in a sort of self-scorn he declares: "They must be superior if for no other reason, than that it would be difficult for a human species to be less intelligent than ours, because we do not know how to behave, and three-fourths of our resources are employed for feeding soldiers." Other reasons given in the same vein are that because of lesser gravity "a woman weighing 8 stone on earth would only weigh 3 stone on Mars," and "a man 80 years old on earth would be only 42 (Martian) years old." Such are Flammarion's ways of saying, "I do not know." Occult science, likewise, has little to say on the subject except that life on Mars is of a very *backward* nature and that its highest creatures are the fallen angels or Lucifer spirits, stragglers of the angelic life wave, which preceded ours by billions of years.

Phobos and Deimos.

One of the most fascinating features of Mars consists in two small satellites which were discovered by Professor Hall of the University of Washington in 1877. He named them Phobos and Deimos, these being the attendants of Mars in ancient mythology. Translated into English these names mean "Fear" and "Fright."

In size these bodies are the smallest

visible in our solar system with exception of some of the fainter asteroids. Their diameter is estimated to be less than 7 miles. Both revolve around their planetary center at an exceedingly rapid pace. Phobos, at a distance of only 5730 miles from Mars, makes one revolution in 7 hours, 37 min., more than three times as fast as the axial rotation of Mars itself. Inasmuch as both movements are from west to east, the Martians see Phobos rise in the west and set in the east, while everything else in their starry heavens seems to move in the opposite direction. To clearly understand the reason for this phenomenon might cost some of our readers a severe mental effort, but the resultant stimulus may be worth it. Deimos at a distance of 12,400 miles makes one revolution in 30 hours, 18 min., a little more than the Martian day. It therefore rises in the east, but takes $2\frac{1}{2}$ days for its journey across the sky to the west.

What We See in the Martian Sky.

To fully enjoy the strangely moving picture of a Martian skyscape we will take to our wings of thought. We will pay a neighborly visit, spend an hour or two under the wonderfully clear canopy of the Martian heaven, and gaze through the telescope of our imagination. It is a midsummer day late in the afternoon. We are not worried about the vicissitudes of the weather, for clouds are extremely rare on Mars, and storms are unknown. The air reminds us of high mountain air on earth. It is thin, dry, clear, and very chilly. Deep down in the west hangs the sun. Its size, only half as large as when seen from the earth, explains why we should find it chilly on a midsummer day. The sky is a deep dark blue.

While the sun is still above the horizon, an exceedingly bright star is already visible in the east. We watch it closely and find that it does not ascend, but seems to stay in the same spot while all the rest of the heavens apparently turns from east to west. Then only it occurs

to us that it is not a star at all, but Deimos, the outer Martian moon, which is seen continually day and night during $2\frac{1}{2}$ days, and then remains entirely absent for a like period. Now the sun is setting. Darkness descends with a startling suddenness due to the absence of reflecting moisture in the atmosphere. A most beautiful brilliant star flashes into view in the western sky, larger than Venus, of a different hue and accompanied by a small white star. It is our earth home, Terra, serving the Martians as their evening star, and Luna, its satellite. The latter swings pendulum-like from left to right in the course of 14 days and back from right to left in a like period. Seen through a telescope from Mars both are crescentlike, varying in size, but the smaller always showing the same phase as the larger.

In the meantime millions of stars, ever so many more than in our terrestrial sky, have made their appearance. We recognize the various constellations. All seem to have the same relative positions as when seen from the earth. While we are still wondering why a distance of so many million miles should make no apparent difference in the relative positions of fixed stars, something seems to disturb the peaceful spectacle. A luminous crescent, in diameter about one-fourth the size of our moon, is rising in the west, visibly rising at an almost awe and fear-inspiring speed. It is Phobos ("Fear"), the inner Martian satellite. While it rises toward the midheaven, it goes through the various phases, simultaneously increasing in lighted area as it approaches "full moon." Just when we expect to see it in its fullness, however, the most unexpected thing happens: it enters the shadow of its parent planet and is eclipsed. Because of its nearness this strangely behaving satellite is eclipsed twice every day. Emerging from the Mars shadow, it begins to decrease in light, passes rapidly by its smaller and slower brother Deimos, and after less than four hours' performance sets in the east.

This is by no means all that is to be seen on Mars. At certain times in the Martian year Jupiter appears as an extraordinarily large star, vying in brilliancy with Deimos and actually throwing a shadow. Close observation would also reveal a great number of what at first glance would seem to be planets. Mars is very near to a zone which swarms with

Planetoids, or Asteroids.

As a matter of fact Mars' orbit is interlaced with the orbits of some of these planetary fragments, of which up to the present time more than 1000 have been discovered. Since the photographic art has been perfected and applied to the starry heavens there has hardly been a single year in which we did not discover new planetoids. The method used is as simple as it is ingenious. A certain region of the sky in which planetoids are suspected is photographed. During the long exposure a minutely regulated clocklike mechanism turns the telescope and camera in the direction from east to west at a rate corresponding exactly to that of the rotation of the earth from west to east. The fixed stars then register on the negative as small white dots. But if a planet happens to be among them, it is in motion; thus its picture is taken as a short line, not as a dot, and it is immediately recognized as a planet or planetoid.

To the layman planetoids may seem to be neither of importance nor of interest, but to the astronomer they are of great value. They offer unexcelled opportunities for mathematical astronomical calculations and for the verification and correction of established measurements, such as the exact distance of the sun. Textbooks on trigonometry and geometry furnish details of procedure to those of our readers who are interested in the higher mathematics of astronomy. The size of these bodies varies from several hundred miles in diameter down to twenty or less, the number of small ones being vastly greater than that of

the large ones. They are by no means isolated and independent but form curious groups and systems of their own, and thus represent an unlimited field for study. Their orbits are not only extremely eccentric, but are also greatly inclined to the plane of the ecliptic.

The most curious of all planetoids is Eros. At the time of its discovery (1898, by Witt in Berlin) it came within 14 million miles of the orbit of the earth, i.e., considerably *within* the orbit of Mars, while at aphelion it is considerably outside the orbit of Mars. The orbits of Mars and Eros are interlaced like the links of a chain. During the only time of near approach to the earth so far observed Eros was found to vary in brightness from hour to hour, going through a regular period of five hours. This gave rise to various hypotheses. One supposed that Eros was really made of two bodies revolving around each other. Another supposed that it contained light and dark regions on its surface, alternately turning each of them toward us. And while the arguments in favor of one hypothesis were displaced by those in favor of the other, Eros—to the vexation of the astronomical world—proved them *all* to be wrong by gradually abandoning those variations which had been so well established and registered in many months of observation.

As to the origin and ultimate destination of this swarm of pigmy planets material science has nothing definite to offer. Max Heindel tells us that the planetoids are the fragments of Mercurial and Venusian satellites. The stragglers inhabiting these satellites “retrieved their lost estate in a large measure by service to our humanity, and are now safe on their parent planet.” Their places of abode are now on the way to be eliminated and expelled from the solar system to await a new cosmic dawn.

There are countless unsolved mysteries in the starry heavens. One of these is the astrological effect of many of the larger groups of planetoids. Are they

increasing or decreasing or otherwise modifying the influence of such near-by major planets as Mars and Jupiter? Was it accident or intuition which gave the name Eros (god of eroticism) to a planetoid which seems gravitationally chained to Mars? The law of evolution when correctly interpreted by science will solve all problems, and astrologers of the future will answer these questions.

The voice of the Almighty saith, “Up and onward forevermore!” We cannot stay amid the ruins.—*Emerson*.

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.

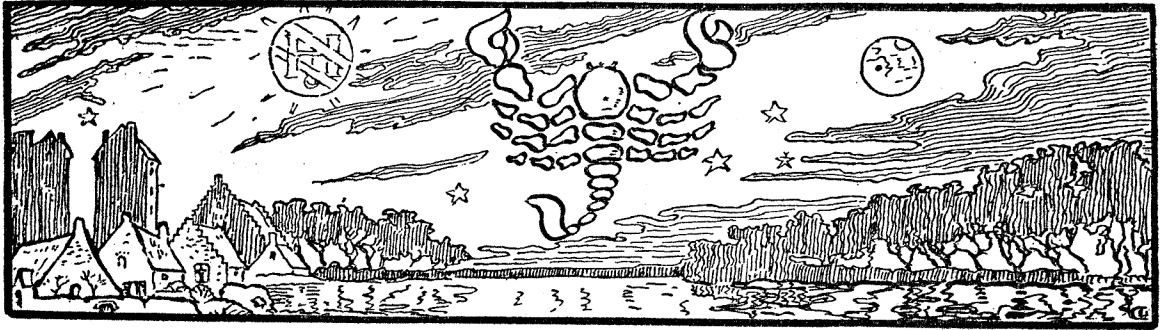
ASTROLOGY

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 Children of Scorpio, 1930

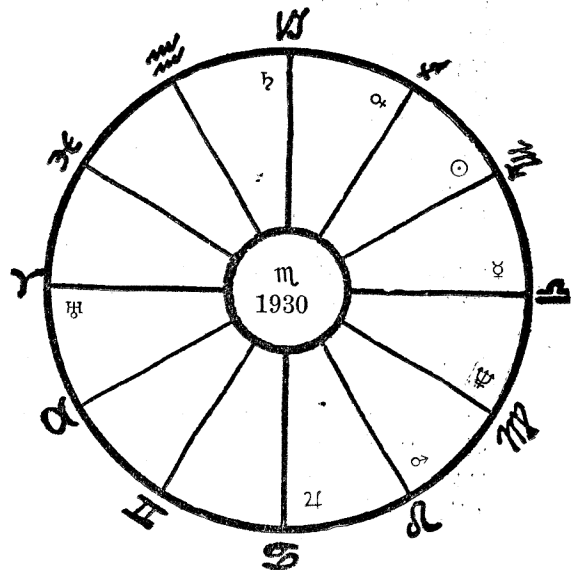


A Character Delineation of the Children Born between October 24th and November 22nd, inclusive, 1930.

The Scorpio child is usually one of the most difficult of children to rear for he is hard to control and also hard to understand. The sign of Scorpio is fixed and watery. To be fixed is to be immovable, stubborn, and staid; and water, in order to be pure, must move. If water remains stationary for any length of time, it becomes stale, unclean, and unhealthful. Qualities similar to the above are often expressed by the Scorpio child. These children are inclined to be indifferent and dreamy for Scorpio is a psychic sign. They require constant pushing, encouraging, and prodding, but when once awakened they are bright mentally and of a scientific mind, as Mars is the ruler of Scorpio and Uranus is exalted in this sign. When these children respond to these energetic and impulsive planets, they can become leaders if they are awake to their powers. But Scorpio, being a watery sign, gives them a desire to seek solitude; they like to be alone to dream. They are often brusque, critical, and destructive; also fond of the occult and of deep and hidden things.

They should be watched very carefully and placed under the very best of influences because the sign of Scorpio rules the generative organs, and these children are much inclined toward the expression of the lower nature.

The children born this year during the time when the sun is passing through



this sign will be versatile and will be what are commonly called "Jacks-of-all trades," for the planets are scattered all over the horoscope, one planet in a sign. This will make them mixers and will enable them to fit in anywhere which, however, is not usually the case with the Scorpio child.

Mars, the planet of dynamic energy, is in the sign of Leo, where he is most aggressive and domineering. Mars is

(Continued on page 585)

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

BY AUGUSTA FOSS HEINDEL

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. We also give 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.

CHARLES LINDBERGH K.

Born May 20, 1927, 7 P. M.

Lat. 40 N., Long. 76 W.

Cusps of the Houses:

10th house, Virgo 10; 11th house, Libra 11; 12th house, Scorpio 6; Ascendant, Scorpio 26-38; 2nd house, Sagittarius 27, Capricorn intercepted; 3rd house, Aquarius 3.

Positions of the Planets:

Sun 28-58 Taurus; Venus 9-53 Cancer; Mercury 0-00 Gemini; Moon 18-18 Capricorn; Saturn 4-50 Sagittarius, retrograde; Mars 20-05 Cancer; Jupiter 27-22 Pisces; Uranus 2-26 Aries; Neptune 24-14 Leo.

The name of this boy brings to mind a man who stands in a class by himself, having won the greatest applause, one who has reached the very top rung of the ladder of success in a spectacular career, and who in spite of his youth has remained his own true and manly self.

If this little boy can live up to his name, he can not help becoming a success. The fixed and water sign of Scorpio on the Ascendant and the ruler, Mars, intercepted in Cancer in the 8th house, sextile to the sun, trine to Jupiter, and opposition and parallel the moon will give him much activity. These aspects will bring the influence of Mars very prominently into the life, especially the opposition and parallel of the moon, which is in the sign of its detriment, Capricorn. As the moon and Mars are in the signs of their detriment and fall respectively and afflicting each other, we may expect that Charles will find his hardest lessons through these

two planets. Especially will they affect his health, and therefore he should be taught to eat with caution. Mars wants plenty of everything and things highly seasoned. Being in the watery sign of Cancer, which has rule over the stomach, and being opposite the watery moon, we have the watery and fiery elements in conflict, which creates steam. These conditions are invariably indications of bodily disturbance in the part of the anatomy which is ruled by the afflicting signs and planets.

Mars, however, is sextile to the life-giving sun, which is a saving influence as it gives vitality, the power to overcome disease, and a tendency to longevity. We find a well aspected sun in the 7th house. It is sextile to Jupiter, Uranus, and Mars. Jupiter is in its home sign of Pisces, and is co-ruler of the 2nd house governing the finances of the native. This boy will have a natural leaning toward finance and the acquiring of wealth, and he will attract money very easily. But with Mercury, the planet of reason, strong in its home sign, Gemini, combust the sun and opposition Saturn, he is very apt to develop a tendency toward the hoarding of money and worrying over finances. With the moon in the 2nd house in opposition to Mars, and the moon being the natural ruler of the 5th house which governs speculation, he may be subject at times to financial loss; especially through large corporations, for Neptune, which rules corporations, is square to the sun.

With Jupiter in Pisces in the 4th house, which rules the home, sextile to

the sun and trine to Mars, the native will be a great lover of home and its surroundings. He will be very kind and generous to those in the home.

This boy, we judge, is not destined to follow Charles Lindbergh's vocation, for with three planets in watery signs, the sun and moon in earthy signs, and only one planet in an airy sign he will not take to the air. He will prefer to remain on terra firma, and will have an inner fear of airplanes and flying through the air.

CHARLES LEONARD R.

Born May 25th, 1921, 1:40 A. M.

Lat. 38 N., Long. 120 W.

Cusps of the Houses:

10th house, Sagittarius 28; 11th house, Capricorn 20; 12th house, Aquarius 17; Ascendant, Pisces 26-24, Aries intercepted; 2nd house, Taurus 8; 3rd house, Gemini 6.

Positions of the Planets:

Sun 3-37 Gemini; Venus 26-13 Aries; Mercury 20-09 Gemini; Moon 14-12 Capricorn; Saturn 17-59 Virgo; Jupiter 9-29 Virgo; Mars 13-25 Gemini; Uranus 9-29 Pisces; Neptune 11-16 Leo.

We have for this reading the horoscope of a boy who has common signs on all four angles, and six planets, including the sun, in common signs. This would indicate a person who is somewhat easily led, and who could be influenced by the minds of others. The mind is quick and alert, however, showing that he will think and act swiftly. With Uranus in Pisces in the 12th house and square to the sun, with Uranus opposite Jupiter, and with Mars in a mercurial sign conjunct the sun and Mercury and square to Uranus, Jupiter, and Saturn he will be quick mentally. But while the mind may be quick and active, it is nevertheless apt to direct its energies into destructive channels, for there is a latent tendency toward untruthfulness and sharp dealing. To offset these tendencies we would advise that the parents or guardians of this boy watch him very

carefully and strive to direct his mind into constructive modes of thinking.

Mercury, the planet of reason, is making one excellent aspect which may be used to help the native overcome any weaker aspect, and that is the sextile to the lovely lady Venus. Also Mars in conjunction with the sun and sextile to Neptune are very good aspects, and if this boy is trained so that the best is brought out in his nature, he can overcome much. Get him busy with his hands, urge him to express himself with the pen, interest him in poetry and stories, for as a writer he would find a very satisfactory outlet for his energy; also as a bookkeeper, typist, or general clerical worker.

He should be taught to breathe deeply and have plenty of air in his bedroom, for with Uranus in Pisces, opposition Jupiter in Virgo, and square to the sun and Mars in Gemini, Gemini having rule over the lungs and respiration, and especially since Mars is in this sign, square to Jupiter which rules the arterial circulation, there will be a strong tendency toward coughs and colds. But the old saying, "A stitch in time saves nine," applies in this case, and these tendencies may be overcome to a very great extent by education in the care of the body and by proper food.

VOCATIONAL

MARIAN ALDA S.

Born May 19, 1909, 5:30 P. M.

Lat. 45 N., Long. 93 W.

Cusps of the Houses:

10th house, Leo 14; 11th house, Virgo 17; 12th house, Libra 14; Ascendant, Virgo 5-09; 2nd house, Sagittarius 4; 3rd house, Capricorn 8.

Positions of the Planets:

Sun 28-18 Taurus; Venus 3-57 Gemini; Mercury 20-33 Gemini; Moon 3-40 Gemini; Saturn 18-34 Aries; Jupiter 5-01 Virgo; Mars 26-15 Aquarius; Uranus 20-51 Capricorn, retrograde; Neptune 15-06 Cancer; Dragon's Head 17-46 Gemini.

For our vocational reading we are

using the horoscope of a young woman who has the martial, fixed sign of Scorpio on the Ascendant, and the life ruler, Mars, in the fourth house in the fixed sign of Aquarius. The life ruler generally has a very strong influence on the life of a native. In this horoscope Mars is trine to Mercury and sextile to Saturn, which indicates diplomacy. These aspects would describe a young woman who is mentally inclined, with a good mind, and one who thinks fast and reasons well. She would do well to take up work where she would have the management or superintendency of others.

With the moon conjunct Venus in Gemini, with Mercury at home in this same sign, conjunct the Dragon's Head which has a Jupiterian influence, and with Mercury sextile to Saturn and trine Mars she will be able to work with both her mind and hands, and she will be very clever with the latter. With the moon and Venus conjunction in Gemini and also in conjunction with the sun she should be apt at needlework and artistic designing. She should also be efficient as a musician. But Venus and the moon are square to Jupiter, which is in the 10th house in Virgo. Virgo indicates labor, and Jupiter stands largely for the finances. Therefore these three planets will probably not bring her much financial success. But if we consider Mercury conjunct the Dragon's Head, sextile Saturn, and trine Mars, we find she would make her greatest success by taking up clerical work.

THE CHILDREN OF SCORPIO, 1930

(Continued from page 582)

trine to Venus, which is in the restless pleasure-loving sign of Sagittarius. This will give the child a restless desire for action and sports, especially for horseback riding. Saturn is well placed and strong in its own sign of Capricorn and trine to the mysterious and occult Neptune, which is in the sign of Virgo. Neptune, in a mercurial sign and being the higher octave of Mercury, will give these children a deep interest in the scientific and religious things of life. Their minds

will be keen and very intuitional.

Jupiter in the sign of Cancer, which has rule over the stomach, will give them a very healthy appetite and a desire for much rich food. Jupiter is also square to Mercury. The excessive desire for food imparted by Jupiter, if gratified may result in nervous indigestion when the cares of life begin to weaken the physical resistance. Therefore it will be well to teach these children to leave the table before their appetites are entirely satisfied.

"After these days, saith the Lord, I will put my laws into their minds, and write them in their hearts, and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know Me from the least to the greatest."

To know the Lord it is first necessary to know our fellow men—to know the hidden greatness in each—to know the beauty of fellowship and the grace of understanding. To rightly know one another it is essential that we know the motive behind the action, the impulse behind the thought, and our own reactions to all external impacts.

But where can we obtain this necessary knowledge of our fellow men and of our own hidden potentialities? How can we develop this New Vision?

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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 October)

- Q. Among what class of people is the force of Altruism less pronounced?
- A. We know that it is less pronounced among uncivilized people than among people of higher social attainment, and among the very lowest races it is almost entirely lacking. The logical conclusion is that there was a time when it was altogether absent.
- Q. What induced it?
- A. The material personality surely had nothing to do with it; in fact, that part of man's nature was much more comfortable without it than it has been at any time since. Man must have had the force of Altruism latent within, otherwise it could not have been awakened. Still further, it must have been awakened by a force of the same kind, a similar force that was already active, as the second tuning fork is started into vibration by the first after it has been struck.
- Q. What else is to be observed regarding this vibration?
- A. The vibration in the second fork becomes stronger and stronger under the continued impacts of sound from the first, and a glass case is no hindrance to the induction of the sound. Under the continued impacts of a force similar to that within him the Love of God to man has awakened this force of Altruism and is constantly increasing its potency.
- Q. What is reasonable and logical to conclude from this?
- A. That at first it was necessary to give man a religion commensurate with his ignorance. It would have been useless to talk to him at that stage of a God who was all tenderness and love.
- Q. What were man's views on this subject at that time?
- A. From his viewpoint those attributes were weaknesses, and he could not have been expected to reverence a God who possessed what were to him despicable qualities.
- Q. What kind of a God was required by him?
- A. The God to whom he rendered obedience must be a strong God, a God to be feared, a God who could hurl the thunderbolt and wield the flail of the lightning. Thus man was impelled first to fear God, and was given religion of a nature to further his spiritual well-being under the lash of fear.
- Q. What was the next step taken in the guidance of man?
- A. The next step was to induce in him a certain kind of unselfishness by causing him to give up part of his worldly goods as a sacrifice.
- Q. How was this achieved?
- A. By giving him a Tribal or Race God, who was a jealous God, requiring of him the strictest allegiance and the sacrifice of wealth, which the growing man greatly prized.
- (To be continued)

Freemasonry and Catholicism

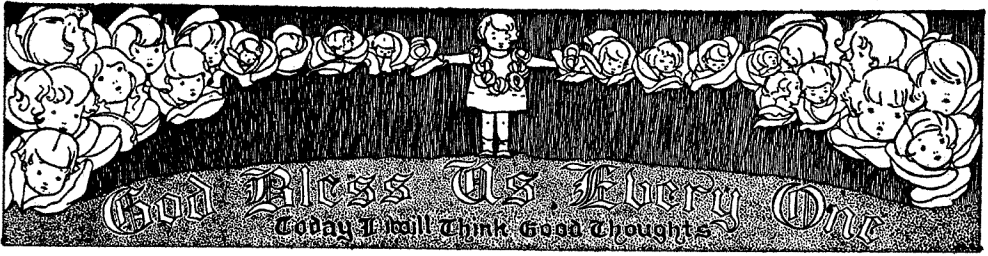
BY MAX HEINDEL

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CHILDREN'S DEPARTMENT



The Flying Jewels

BY FLORENCE BARR

IT WAS A beautiful day, not a cloud in the blue sky overhead, and the air was filled with glad sounds. The golden sunlight grew brighter, the song of the birds grew gayer, and the harmonies of grateful flowers carried joy to all who breathed their sweet perfume. The fragrance of the flowers is one way they have of talking with us, you know. The gentle breezes play a part in flower language too, for as they gently sway the flowers to and fro, the bright colors call to the birds and insects.

The honeysuckle climbing over the piazza was very fragrant and most enticing. In the stillness of the summer morning suddenly a soft whir, whir, whir, was heard, and in an instant, like a flying jewel, through the air darted a tiny humming bird. A beautiful green with a bright flash of flame at his throat was Father Humming Bird. A gleaming gem among birds was this little brother of the air, bearing the colors of all the precious stones in his iridescent plumage.

Hovering before the fragrant honeysuckle Father Humming Bird paused an instant then pointed his bill straight into the flower cup. His long slender bill found its way down the channel that led to the sweet nectar. His tongue, run out beyond his long, slender bill, reached every drop of sweetness hidden there. All the time his tiny wings fluttered so fast one could hardly see them. After lapping

the last sweet drop Father Humming Bird backed up—a marvelous performance. No wonder he was so very pleased at this feat, for he is the only bird in the world that can fly backward. Think of that!

Another flying jewel presently darted to his side. Like a beautiful green beryl was Mother Humming Bird. Not so brilliant perhaps as Father Humming Bird, for she had no flash of flame at her throat. But she has her own particular charm, and she is one of the most expert nest builders in the world. Together the happy pair, as light as air, floated among the fragrant flowers, carefully exploring every sweet cup. The smallest and most exquisite of all the feathered kingdom, these midgets of the air make one think of wee bits of rainbow. How brightly these flying aerial jewels gleamed in the golden sunlight as they contentedly sipped from the waiting flower cups.

Lured by the sweet honeysuckle another brilliant humming bird, hanging in the air for a second, or two, presently darted toward the sweet flower cups. But Father Humming Bird, not always amiable as you will see, spying the intruder first, lunged forward and such a duel as there was! Such a clashing of bills! A battle of bird midgets in mid-air was on, and alarmed at such behavior, away darted Mother Humming Bird, losing no time in reaching her precious nest in the old oak tree.

Dick, who had been busy making a little airplane, had looked up from his work, fascinated by Father Humming Bird, the whir, the fluttering of the tiny

wings, the backing up of the wee bird, had seemed almost like a tiny airplane. Then suddenly all was changed, and from the peaceful sipping of sweet nectar Father Humming Bird was plunged into battle.

This battle in mid-air of the birds brought Rosalie to the scene. She was concerned about Mother Humming Bird, for she shared her secret. Quickly she ran to the old oak tree, and you can imagine her relief when she found beautiful Mother Humming Bird safely on the nest, protecting the two wee, pearl-like eggs hidden there. Only Mother and Father Humming Bird and Rosalie knew the secret. Possibly Elf-kin knew, for he seemed to know most everything about the birds and flowers.

Mother Humming Bird zealously guarded this wee cradle, dainty as a fairy basket, for it held the most precious things in the world for her. Deftly made of bits of bark and tiny lichens, cleverly glued together with saliva, lined with the softest fluff that she could find, and bound tightly in place by spider webs, this tiny nest was hidden in a knot of the old oak tree. Do you know, if you had not really known the nest was there, you could scarcely have detected it? So skillfully was it covered with moss, so like the branch on which it was fastened that a passerby never would have seen it.

Rosalie whispered cheering words to Mother Humming Bird, and then turned to take the little path that led through the orchard. As she reached the rustic gate, Dick met her, for he wondered what had taken her away so quickly. The battle was over, and Father Humming Bird flew swiftly over their heads to join Mother Humming Bird.

"Come through the garden, Rosalie," said Dick: "perhaps we shall find Elf-kin there. I want to tell him about my airplane and how I got some good ideas from watching Father Humming Bird."

They wandered through the garden, but no Elf-kin was to be seen. So they went back to the house, and from the honeysuckle a cheery voice called to them.

Elf-kin had been working there all the time and had seen the flying jewels, the battle, and the swift flight of Mother Humming Bird.

As Dick breathlessly told him of his morning's work and what he had learned from Father Humming Bird, Elf-kin listened attentively and was deeply interested. When Dick had quite finished, Elf-kin said: "There is something else you can well learn from Father Humming Bird, Dick, and you too Rosalie. This flying jewel, you noticed, paused, stood perfectly still before each flower, and then pointed his bill straight into the flower cups. You children are not humming birds, to be sure, but you are each day sipping from the flowers of experience in life's garden. Within you is a gleaming jewel, the jewel called conscience, and this jewel bears all the colors of the stepping-stones of experience. To keep this jewel gleaming in the sunshine of love think often of the humming bird. Pause, stand perfectly still, be sure you are right, then go straight ahead with your everyday experiences, whatever they may be and wherever they may lead you. Always give to others the best you have, and in all you do and say help to make another's way brighter. The joy of life is found in a cheery word, a happy smile, some little act of kindness done each day. Then you will both soon be flying jewels—flying on love's errands in life's garden."

One World

The worlds in which we live are two:
The world "I am" and the world "I do!"

The worlds in which we live at heart are one:

The world "I am," the fruit of "I have done";

And underneath these worlds of flower and fruit,

The world "I love,"—the only living root.
—Henry Van Dyke.

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.

Comments on Alcohol and Bacchus Worship

BY W. STUART LEECH, M. D.

FROM time immemorial man has been rendering homage to innumerable deities, from the Supreme Architect of the Universe down to the fetich of the totem pole, including volatile spirit worship under the name of Bacchus worship. The latter with its bacchanalian rites was closely connected with sex worship, and was originally introduced into Greece by Melampus of Egypt, where it had been transplanted from Atlantis, the legendary sunken continent. Alcohol as a beverage is a trite subject and according to our Constitution a closed incident, but there are many thirsty palates clamoring for its resurrection.

Bacchus was the god of wine, and originally, as Dionysus, was the god of vegetation. Women were his chief attendants. As serving priestesses they clashed cymbals and uttered wild cries in invocation of the god, and often became possessed with ungovernable passion and homicidal fury. In the rape of Persephone, when the sorrow and complaint of her mother ascended to Zeus, down to the present day college boy's midnight festivities in which he pours the modern flask on the crown of his flippant partner, we have a parallel or a marked resemblance to the ancient Bacchic rites.

The clamor and wild gesticulations of an unfair eastern press against Prohibi-

tion have fallen flat on the sensible ears of the South and West. But we are made to realize that there yet live priests and high-priestesses of the antediluvian Bacchic god. Is it possible that these moderns are the reborn functionaries of Dionysus?

As the sun of enlightenment penetrates the mind of man, he drops, but reluctantly, his Bacchus and Baal worship, drops his slavery, his fetiches one by one, and substitutes something better. The proper use of the alcohols is a matter of education. In times both past and present, governments for the sake of revenue have encouraged the arts of distillation and wine making, also drinking. But the habits of men, their emotions, and the appetites that have thus been encouraged for thousands of years can not instantly be thrown off with impunity. In any evolutionary process the facts of nature necessitate a struggle taking place, for the bound slave often resents any interference with the status quo. Similarly, the old master seated on the alcoholic throne never voluntarily yields the scepter but fights step by step for his age-old entrenchment. And history bears me out in the statement that he never has recognized, does not now and never will recognize any law that limits his activities except that of the "big stick," and not even then unless wielded by a brutal hand.

The effects of alcohol on those who continually handle and use it are inherent in its composition. Today we see many of the densely populated nations of Europe economically emaciated and ground down to mental and physical pauperism by wars and by the free and unlimited use of alcohol. Some of these nations even at the present day are encouraged by their minority rulers to harvest more and more hops, grow more and more grapes for the wineries, manufacture and imbibe greater quantities of spirits, overlooking the gross mental lethargy of the people produced thereby. It is true we find many geniuses among the people of those nations, but these have forged to the front in spite of the handicaps of war and the general hostile environment created by a constant flood of alcohol.

The recent World War opened the portals of Asiatic Turkey, and dry Turkey woke up and has astonished the world by accomplishing more in the way of reforms in ten years than intoxicated Spain has during the past three hundred years under a genial clime and the very shadows of the cross.

Our early forebears, though perceiving the stupefying and insidiously narcotizing effects of alcohol, called it a kindly poison. This characteristic is especially noticeable when it is contrasted with other narcotics, which are quick, harsh, and brutal in action when taken in toxic doses. Alcohol by its subtle action pretends to be a friend until it has laid its victim low. It falsely poses as a food, while in truth it emaciates the human body, making it a suitable soil for tuberculosis. It buoys up the spirits of the drinkers in order that they may laugh and make a mockery of their foolhardiness in thus relieving mental depression.

It is fusel oil that produces the bead on cheap spirits and "bootleg" liquors. It is this fusel oil that produces the abnormal hilarity, the nocturnal "whoop-pee," and causes one to hang on to the town pump.

Forty years of active general practice and observation have taught me that to administer whisky, brandy, or alcohol in pneumonia or typhoid fever is but to court death for the patient. For an inebriate to contract pneumonia or congestion of the lungs spells almost sure death. In old medical literature we find alcohol praised to the skies as a specific in septicaemia and snake bite; but in harmony with the findings of modern research I have seen more such cases succumb under its use than ever recovered.

In all inflammatory conditions of eyes, kidneys, nerves, or brain its use is absolutely dangerous, and it is more than an insult to use it for any organic or functional digestive trouble. It arrests digestion, and as a tissue and albuminoid hardener it dwarfs growth. As a promoter of sclerosis it hardens arteries, producing high blood pressure and senility.

Alcohol is the direct product of bacterial ejecta and bacterial death, and its physiological effects show it unmistakably to belong to the destructive forces of nature. It diminishes and suspends the functions of the cerebrum, and as a narcotic belongs on the shelf with strychnine, fusel oil, arsenic, picric acid, et al. There is no denying that it is a serviceable article in the arts, but its use is decidedly not in the human stomach.

Watch Those Picnic Meals

BY BETTY BARCLAY

CHILDREN love picnics and meals in the open. Women tolerate them. Men avoid them.

These are generalities. It is possible to find men who enjoy these things—provided they do not have to carry the lunch basket too far. You can find women who seem to love them—although this is usually because of the joy the children get from them. Here and there

you will find a child so constituted that he does not care for a picnic of any kind.

But as a whole, the generalities of the first paragraph apply, and unless one has made a careful study of picnics and picnic meals, it is difficult to understand why this should be so.

An afternoon in the open is surely to be desired. There are the birds, the flowers, the green grass, the sunshine, the stream for paddling, the field for a game of ball—everything that the tired business man should enjoy, and his wife, and his children too.

They do enjoy these things. They get ravenously hungry, sit down to a bounteous picnic meal, pack up the hamper, and about that time find out that they are tired, dirty, irritable and suffering with a headache.

The headache gets worse, and long before they have reached home the adults have decided that picnics and picnic meals are useless things. The children have enjoyed the picnic, and as soon as they have rested they are ready for another one, but the parents are none too prone to have this second picnic too soon.

Although few realize it, the picnic meal or lunch is almost entirely responsible for the dislike for picnics that undoubtedly haunts so many of us.

For some reason or other, picnics have become associated with sandwiches, cake, doughnuts, potato salad, baked beans, pickles, and a little fruit. Few would think of eating a luncheon or dinner at home consisting of the delicacies that are packed in the picnic hamper for that meal in the open.

The sandwiches, cake, doughnuts, and other heavy foods might be served, but a great deal of light, balancing food should be placed upon the table as well, so that the meal as a whole would be far better balanced than the usual picnic meal.

We must balance our acid-producing foods with alkaline foods if we intend to keep in good condition. Realize for a moment that bread, meat, fish, and eggs are all acid-producing foods and you

will see how heavily acid the usual picnic lunch is. The oranges, bananas, and apples that have been placed in the basket are decidedly alkaline, but unless these have been taken in quantity, it is expecting a great deal of them to balance half a dozen cheese sandwiches and all those things that are spread out on the grass or table cloth with them.

Try balancing your next picnic meal and see how much more enjoyable the outing is for you. Carry more fruit and much less of the acid foods. Make up a big pail of lemonade and let the children drink as much of it as they wish. Serve a salad of some kind—fruit or raw vegetables. You can carry inexpensive picnic plates, crisp your lettuce and celery in a spring, and make a delicious salad in the open.

Pick berries and eat them with cream and sugar. Let the children eat an orange or an apple whenever they feel hungry, and don't worry about them having no appetite for the meal to come later.

You'll find that the picnic with a good meal attached is a far different outing than the picnic which now seems so common.

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BY MAX HEINDEL

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Vegetarian Menus

—BREAKFAST—

Stewed Prunes
Bran Muffins
Corn Mush and Maple
Syrup
Cereal Coffee or Milk

—DINNER—

Lentil Soup
Stuffed Egg Plant with
Mushrooms and Brown
Gravy
Baked Sweet Potatoes
Cranberry Sauce

—SUPPER—

Chestnut and Apple Salad
Vegetable Mince Pie
Whole Wheat Bread,
Butter and Honey
Diluted Grape Juice

Recipes

Bran Muffins

Moisten two cups of bran, allowing to stand over night. In the morning take one cup of white flour to which has been added three teaspoons baking powder and one of salt, one tablespoon brown molasses, one tablespoon melted butter. After the above have been well mixed, add one cup sweet milk, and drop into hot muffin pans. Bake twenty minutes.

Lentil Soup

Put one pint of lentils into three pints of warm water; allow to soak over night. Set them on the stove about two hours before dinner and cook slowly, adding one large onion and a bunch of parsley. Boil until lentils lose their shape and become quite soft. Rub through a colander, reheat, adding one cup tomato juice. Brown two tablespoons each of butter and flour and add to the hot soup, boiling for five minutes. Season to taste. Serve with croutons.

Stuffed Egg Plant with Mushrooms

Boil entire egg plant in salt water fifteen minutes (if small size); allow to cool; cut in two lengthwise. Carefully scoop out the pulp leaving the skin unbroken. Take two large mushrooms, wash carefully, and cut into small dice; also dice one slice whole wheat or graham bread. Chop moderately fine the pulp of the egg plant, also one large onion. Put the above four constituents in a skillet containing two tablespoonfuls of butter or of oil and butter mixed, and cook until well browned. Season with vegetable salt, paprika, and chopped parsley. Add one egg well beaten, and

stuff into the shells. Bake until well browned on top. Serve with tomato sauce or brown gravy.

Chestnut and Apple Salad

Boil, peel, and blanch one pint of chestnuts. Peel and chop four medium size mellow apples with the chestnuts. Serve with mayonnaise dressing on plates garnished with lettuce leaves.

Vegetable Mince Pie Filling

Peel six large size apples. Take eight dried figs, one-fourth citron, one-half cup seedless raisins, one-half cup pitted prunes, and chop these together well with the apples. Grind one-half cup each of walnut and almond meats. Mix all together with two cups of grape and one of lemon juice. Add sugar and spice to taste. Boil until the apples are well cooked, adding two tablespoons of butter.

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.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF
SCORPIO

October 24 to November 22, Inclusive.

The constant admonition of Scorpio is to DO—to act in love that the dross of the nature may be transmuted into the gold of the Spirit. Keywords: *Courage, Energy, Resourcefulness, and Regeneration.*

PATIENTS' LETTERS

Landale, Calif., July 18, 1930.

The Rosicrucian Fellowship,
Dear Friends:

My little son's heel continues to heal nicely, and we are so pleased at his progress. He feels fine, and looks well; also he weighs more than he did before his illness began. We are more than grateful to you dear friends, for we feel that we owe perhaps his very life to the Divine Help you have brought and administered.

Yours in sincere friendship,

—Mrs. R. A. S.

Hillsboro, Ill., May 23, 1930.

Rosicrucian Fellowship,
Healing Department,
Mt Ecclesia,
Oceanside, California.

Dear Friends:

My rheumatism is entirely gone, thanks to you.

Sincerely yours,

—Mrs. L. P. E.

Crescent, B. C., Can., June 4, 1930.

The Healing Department,
The Rosicrucian Fellowship,
Dear Friends:

I thought that you would be glad to know that Miss L. T. the little girl who was placed on the healing list last summer, has sufficiently recovered from her trouble so that she is to be permitted to come home for good in about a week from now. You probably remember she is the person who was confined in the mental hospital at Vancouver, B. C.

The parents, I don't believe, realize the part that you have had in her recovery. Of course, in a way, this doesn't really matter, as I know that you are concerned with results, not glory. Still, it would be fine for them to know where their "friends in need" are.

It has given me great pleasure to give you this very favorable report, and should you desire my assistance any further, I will be most happy to give it.

With most sincere wishes, I am,

Ever your friend,

—F. T. W.

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

October 7—14—20—27

November . . . 3—10—16—23—30

December . . . 7—14—20—28

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

Teachings of an Initiate

BY MAX HEINDEL

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

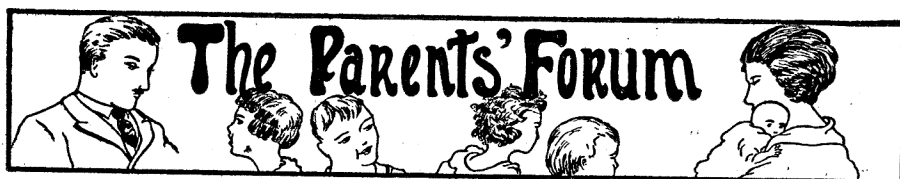
It comprises a series of lessons issued to the students of the author, together with various public addresses. It is a companion piece to "*Gleanings of a Mystic.*"

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

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



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

BY ELOIS JENSSEN

"Cursed be the social wants that sin against the strength of youth!
Cursed be the social lies that warp them from the living Truth!"

—Tennyson, *Locksley Hall*.

Thanksgiving Holidays.

If possible make these days real holidays by excusing the youngsters from their usual home duties, and let them spend as much time out of doors as possible. Pack their lunch, and join them in a hike to the nearest point of interest, be it a forest or only a city park. Let the boys and girls renew their skill at summer camp-fire cookery. The smaller children can float their tiny boats made of nut shells, corks, and tooth-picks. Also see that the children get caught up on necessary sleep during this vacation. This will fortify them for the extra nerve strain that the month of December with its extra holiday festivities always brings.

The Daily Bath.

Mothers of growing boys so often complain about the constant annoyance of the daily bath. The boys love swimming, and during the summer go into the lakes or streams two or three times a day, but during the school months they fuss and fume about the daily bath. Mothers must ask themselves the question, When did the daily bath cease to be a joy and become an ordeal? The answer is, When the boy ceased to regard it as fun, as in his earlier years, and made of it a duty. The solution of the problem is as follows: Omit the "don'ts" when the boys bathe—"don't forget to scrub behind the ears," etc. Also don't say, "Hurry, it

is past your bedtime." Hurry takes the joy out of bathing. Better have the bath come after school hours, before the evening meal, than that. Have the bathroom heated. See that the boy has soft, luxurious towels and smart-looking bath brushes and sponges, also a warm bath robe. All these are inducements to bathing. A large amount of the waste products of the body are thrown off through the skin pores. A hot bath with a good soap once a week is essential to health. The baths on the other days should be either shower baths of about a minute's duration, or sponge baths with only a little water in the bottom of the tub. Cold water is preferable, but tepid water may be used if the boy is delicate. A regular tub bath every day extracts too much magnetism from the body.

Slang—How Corrected?

Question:

Can you suggest any method by which we can prevent our children from using popular slang?

Answer:

The above question is often asked at mothers' group meetings, so we will offer suggestions here to help other mothers who may be faced with this problem. First, do the adults in the family use popular slang phrases unconsciously? Children are great imitators. If children are permitted to hear nothing but correct speech that is clearly and beautifully enunciated, they will acquire the habit of using it and retain it throughout life. Many defects of speech are nothing but bad habits. The time to make a user of good diction is during the early years. Remember, the kindergarten teacher does more to teach the children to use good English than the university professor can later in life.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Amsterdam, Holland.

The Rosicrucian work all over the world progresses. A new Center was started on September 19th in Amsterdam and is preparing for a year of active work and study with classes in various phases of the Rosicrucian Philosophy. The Center is located in a new building at Da Costaplein 5.

Calgary, Alta., Canada.

We quote from a letter from this Fellowship Center: "We have started our Sunday School again and hope to have a gain in attendance. Sunday, September 8th, we held a Sunday School picnic which was attended by twenty-five of our members, and which proved a source of much enjoyment to all. This was our annual gathering. It was unanimously agreed by those present to start a building fund for our Center in the near future. Several donations have already been received for it."

Minneapolis and St. Paul, Minnesota.

The current number of the attractively titled bulletin from these two Centers, "*The Twin City Fellowship Rays*," has been received, with its Center news items and front-page editorial. It informs us of the continued growth of these two Centers. In addition to classes, "Consultations" are given by appointment for anyone who feels the need of spiritual help.

New York City, Manhattan Center.

The *Center Bulletin* published by this Center carried this month a delightful surprise in the form of its black-and-white sketch of the Temple at Mt. Ecclesia seen from under the boughs of a tree. We have often seen the Temple look like this, a misty white jewel in the twilight.

The usual interesting and philosophical short articles appear, with an innovation in the form of a *Question and Answer Department* devoted to the Rosicrucian Philosophy.

Newark, New Jersey.

The little Newark Center is now a Fellowship Center. They write: "We have a Preliminary Philosophy Class using the 'Cosmo-Conception' as textbook. This class meets every Wednesday evening. It is open to all who are willing to study occult truths and cosmic laws, a knowledge of which is very essential for spiritual attainment."

Philadelphia, Pennsylvania.

The Philadelphia Center opened its season's work the first of October. Dr. Theodore Peters of the Washington, D. C., Center gave two initial public lectures, the first on "The Rosicrucian Fellowship," and the second on "The Mystic Book of the Ages." On October 6th Mr. Theodore Heline of the New York Three-Eleven Center gave a public lecture on "Practical Mysticism," and on the 7th and 8th opened classes on the Rosicrucian Philosophy. He also broadcast once more over WLIT.

Rochester, New York.

We quote the following received from the Publicity Committee of this Fellowship Center: "Our Center is growing rapidly. Our classes during the hot summer months have shown a steady increase in attendance and sincere interest, far exceeding any previous response. We are confronted with the problem of larger quarters in the immediate future. We sense the coming Aquarian period in our evolution, and many minds reach out for and feel the need of occult development to understand and further their

lives' unfoldment. Our teachers are enthusiastic and gratified at our steady and constructive growth. With the usual fall increase in active attendance we feel confident that we shall attain our immediate goal of increased facilities for giving forth more of the God-given force within ourselves. We invite our members and friends to help us with their prayers for a broadening of our services."

An attractive card announcing lectures at this Center by Mr. A. P. H. Trivelli and Mrs. Sarah Bonesteele was also sent us.

San Francisco, California.

An item of interest to our many friends in San Francisco is this: "A series of stereopticon lectures will be given at this Center by Mr. S. R. Parchment beginning the last week in September. Immediately following these lectures new classes will be formed. A Sunday School class for children of five years of age and over is being conducted by Mrs. Trinidad Ortmeier and Mrs. A. L. Fray. This class started early in October, and is held each Sunday from 12:45 to 1:45 P. M. It will furnish a rare opportunity for instilling great truths into the minds of the little ones."

Seattle, Capitol Hill Center.

"Dear friends," writes our friend, the secretary, "our Center is in the act of moving, and yesterday our meeting was held at the home of our president, Duncan Davidson, nine members being present. All meetings will be held at his residence until a new location is secured. Mr. Davidson, as you probably know, is an artist, and he has very kindly promised the class some lessons in oil painting. We feel that with this privilege under so able a teacher our creative work will be given a new impetus. Our work goes on as usual. Every Wednesday evening we have a Philosophy-Art class. Students' efforts in writing poetry and essays, in oil painting, water color, clay modeling, etc., are handed in. Much help is received through the teacher's

ability to combine the Philosophy with his constructive criticism."

Seattle, Max Heindel Center.

Just a friendly note from this Fellowship Center: "Our fall classes have begun, and judging by the attendance and earnestness of the truth-seekers we are in for a busy season. The Center has started its own circulating library. In addition to this we have opened a Sunday School for the children. But what gives us the most encouragement of all and for which we are grateful is that some students who have been connected with Headquarters for some time but have never taken an active part are coming in to assist us. We are beginning to realize that in unity lies our strength. 'One coal will not make a fire, but where a number of coals are heaped together the heat which is latent in each may be kindled into a flame, emitting Light and Warmth.' The Light we have received through the Rosicrucian Teachings, while the Warmth we correlate to the hearty cooperation of the students that makes the work possible."

Washington, D. C.

Students in Washington recently had the pleasure of an instructive and entertaining lecture on the Rosicrucian Philosophy by Dr. Theodore Peters, one of the staunch and valuable workers at this Study Center. Mr. Peters also lectured before the Trenton, N. J. study class on September 30th.

A Suggestion!

Suggestions for possible improvement are always more than welcome to progressive Centers, and the following from one of our Chicago members will be of interest: "Would it be reasonable to suggest that Centers have pictures or drawings along Christian Mystic and Rosicrucian lines for people to look at before services start? Such an addition to the Center equipment would add prestige, and would give an atmosphere of reverence and religious respect. The pictures

might be changed at different times of the year to correspond to the spiritual influences prevailing at those times."

Yes, Headquarters certainly endorses this idea.

Rosicrucian Field Lecturers

Miss Annella Smith, we are happy to announce, is once more "on the road," bringing the message of the Rosicrucian Philosophy to the public. Her many friends will rejoice at the opportunity of meeting her again and hearing her instructive lectures. Those who have not heard Miss Smith should not lose the opportunity to do so, as we believe she is *a woman with a message*. The first three cities where she will lecture are Portland, Oregon, Seattle, Washington, and Vancouver, B. C. Students resident in those cities may find the dates of Miss Smith's lectures by watching the daily papers.

Mr. Ortwin Schaumburg is continuing his excellent work in England, where he is giving an extensive series of lectures, as announced in previous issues of this magazine. Those who wish to get in touch with him may do so through the London Study Center, 85 Lancaster Gate, W. 2, where he will lecture every Wednesday evening.

Local Rosicrucian Speakers

Mr. William Arbert of the San Diego Center delivered an inspiring address at Mt. Ecclesia on September 14th on the subject, "The Elder Brothers of the Rosicrucian Order."

On September 28th, Mr. Prentiss Tucker of Headquarters spoke at the Long Beach Center on the subject, "The Heart of the Rosicrucian Philosophy." Mr. Tucker is familiar to our readers as the author of the book, "In the Land of the Living Dead."

Mr. Joseph Darrow of Headquarters gave a talk on "Current Topics in the Light of the Rosicrucian Philosophy," at the San Diego Center, September 21st.

New Trustees of the Rosicrucian Fellowship

In August the Board of Trustees of the Rosicrucian Fellowship was enlarged by the addition of two new members, the charter of the Fellowship having previously been amended to make this possible. The new members are Judge Carl A. Davis of Los Angeles, who is Deputy City Attorney in the Water Department of that city, and Mr. Charles I. Starrett, also of Los Angeles and vice-president of the Los Angeles Center. This brings the total number of trustees up to seven, Mrs. Max Heindel being the president of the Board. The new members are men of ability and wide experience, and we feel that this addition to the Board will be a potent factor in making its deliberations more effective and in extending the Rosicrucian work throughout the world.

The Rosicrucian Health School

During the past year or more, as every reader of this magazine knows, we have been giving publicity to the project of establishing a Rosicrucian Health School or Sanatorium at Mt. Ecclesia, and contributions have been coming in during that time for the realization of this project. At the present time an adjustment of the organization of the Fellowship and the methods of handling the work in general is in progress, and this will also include the settling of the manner in which the Health School undertaking will be carried on and the time when it will be actively taken up. It is hoped that this adjustment will be completed within a comparatively short time, and then a further announcement will be made.

THE ROSICRUCIAN FELLOWSHIP.

Love, which is the essence of God, is not for levity, but for the total worth of man.—Emerson.

Echoes From Mt. Ecclesia

A Letter About Mt. Ecclesia

Written to the Long Beach Center

BY JOHN A. HILLIARD

THIS IS sure some place. There are two distinct classes here, the workers and the visitors. We are like a great family of brothers and sisters—so very much like them that we have our troubles too, quite like brothers and sisters. But somehow that part of life here seems to bind us closer together. If love will not break the barrier of indifference, a real old-fashioned family quarrel will sometimes. But if you do not think love pervades the air around here, you are mistaken. Yes, that is the beauty of the human side. There are none without a shadow of selfishness, but in spite of that there is no hatred among us. Misunderstandings? Yes, and that is exactly what makes the workers just like one great family.

One might wonder how anyone could be selfish or jealous and still go traipsing sanctimoniously over to the Temple every evening. In the first place the people here are a pure-minded, tender-hearted folk. If we look deeply we see that most of the friction is only on the surface. Spirits they are, working toward a great Goal, building a mighty Temple which some of them don't even comprehend. We hardly sense the deep inner movings of the Spirit, nevertheless we follow that still, deep current that only on the surface is rippled and broken. And that is why in spite of cutting conscience and a feeling of frank unworthiness we go every evening to the chapel service and then to the Temple.

An observing person might wonder why as each one comes to the chapel service morning and evening, he comes with downcast eyes and solemn face. Is

it the sacredness of the place, or are we guilty of not having "lived the life" to the fullest of our ability? Very probably it is both.

That person must be fearfully dense who does not feel the uplifting atmosphere of the Pro-Ecclesia; and in the Temple there is an intense air of deep holiness, a sort of solemn sacredness that one does not care to talk about. These two, the Pro-Ecclesia and the Temple, are truly the Soul and Spirit of Mt. Ecclesia. But we find the roots of them in the hearts of those whose love of Service makes all *one* in the Work of the Elder Brothers.

And then, of course, there is the dining hall. That's very important! If you will remember the importance of the food we eat and also of its correct preparation, you will see that the dining hall is an auxiliary to the Pro-Ecclesia—only we do not seem to understand that clearly. And if one complains of the quality of the food, I say he ought to do a cruise round the world in the navy!

Oh, yes, there are other points of interest besides this particular spot. It was my privilege to drive a party down to the old San Luis Rey Mission. Some old place! We were shown about by a Franciscan monk dressed in his heavy brown robe tied about the waist with a white cord. We saw the old patio where the Guest House used to stand and a pepper tree planted when the Mission was founded in 1798. Then we were taken through the church, where Mass has been held—and is still being held—every day since the Mission was founded one hundred and thirty-two years ago;

that is over 48,000 days without a break! Although the place smells of newly creosoted timber and looks unkept, yet the vibrations are so very strong they remain in one's consciousness for some time after. They are uplifting indeed.

Far off on the western horizon we could see outlined against the sky our own Rosicrucian Temple, and we wondered if in a hundred years time it too will have fallen into ruin and be another historic landmark; or shall we then find it still a place of healing prayer made a thousand times more powerful through the faithful repetition of its Service by truly earnest souls?

We know that to truly work the magic of Temple building we must possess the utmost faith in what we are doing. And when we realize that it is our prayers en-souled with the very life of us through the activity of the Creative Power in the heart, which is the substance in part of which the Temple is formed, then we truly give ourselves and enjoy the giving. Then we know no more the monotony of repetition though we do the same thing a million times over before we pass on to work aloft.

One little discovery that may be interesting is that the Temple faces a little north of east. Now if we take into consideration the fact that the north magnetic pole lies a few degrees west of the geographical north pole, we shall see that the Temple is set in such a position that the magnetic currents cross it at right angles to a line joining the entrance and the altar, whereas this would not be so if the Temple faced the true geographical east. Then remembering that an electric current always flows directly at right angles to the magnetic current, is it not suggestive that the Temple is a Generator of Spiritual Power, the current of it flowing from the entrance in the east to the altar? And it truly is such, because the physical magnetic and electrical forces have their spiritual counterparts in the higher realms.

Correspondents and Books Wanted for Prisoners

We frequently acquire prison students who desire a correspondent from among our members. We are in need of *men* volunteers to correspond with these prison friends. They sometimes express a desire for good reading matter. We shall be glad to pass on any books to them which our friends may wish to send us for this purpose, as these will help to relieve the monotony of prison life. In sending books please be sure to specify that they are for the prisoners. We appreciate the always hearty response to our calls for service. Any man desiring a correspondent kindly apply to:

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Pruner

God is a zealous pruner,
For He knows—
Who, falsely tender, spares the knife
But spoils the rose.

—John Oxenham.
—"Bees in Amber."

The Annual Rosicrucian Picnic

The annual picnic of the Rosicrucian Fellowship will be held at Live Oak Park near Fallbrook on Tuesday, October 28th. The people will arrive at about 11 o'clock. The program will consist of games of various kinds followed by a picnic lunch, also brief addresses by some of the members on various phases of the Rosicrucian work and a discussion as to means of extending it throughout the world. All students and members of the Fellowship as well as others who are interested in the Rosicrucian work will be cordially welcome. Those not resident at Mt. Ecclesia will kindly notify us in advance of their intention to attend so that we may prepare the lunch accordingly.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

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