

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Hieupoint

By JOSEPH DARROW

Pershing Square and the Trail of the Dissatisfied

A SHORT time ago the writer while in Los Angeles had an hour at his disposal, so wended his way to Pershing Square, the park which occupies an entire block in the heart of the business district of the city. There he seated himself, and engaged in a psychological study of the people constantly passing through the park, thousands of whom use the benches lining the walks for the purposes of rest, recreation, and even for the discussion of politics and social-

A PSYCHO-LOGICAL STUDY place in agitated groups, and which sometimes becomes so boisterous as to be a source of irritation to the guardians of the peace. After having observed for some time the steady stream of humanity that flowed past, the writer was struck by the more or less dissatisfied and unhappy expressions in the faces of the people. The really happy faces were greatly in the minority. The people seemed to be seeking, grasping for something that eluded them.

Then the question arose as to why people should apparently be unhappy in this world which was manifestly designed for happiness, and the writer said to himself that there must be some deep underlying defect in the natures of the people themselves. Further observation and analysis convinced him that the mass of these people were seeking to a greater or lesser degree *the gratification of desire*. Of course their desires were as varied as there were types of people. Undoubtedly the desire for food and

shelter and good clothing was the basic desire of the lower element which drifted by. The desire for money, position, and social success probably actuated another type. The desire for stimulants very evidently motivated the minds of still another type, sodden and shift in appearance.

This is a restless transition period in the world's history, and the craze for pleasure and the gratification of desire is in evidence everywhere. This over-emphasized element in human nature at the present time produces a lack of emotional stability.

The reason for the existence of this universe of ours and the people in it is that they may evolve through many lives the latent inner powers of the Spirit or Ego, and bring them forth into manifestation in the outer life through the medium of their various bodies or vehicles, namely the physical body, the vital or etheric body, the astral

body, and the mind or mental body. Poise and harmony of temperament depend upon the well-being and correct functioning of these various vehicles. The dissatisfaction shown in the faces of those who passed the writer during his brief sojourn in Pershing Square was doubtless due in most cases to an unpoised, unbalanced, inharmonious condition of their desire bodies, this body being the seat of the emotions and desires.

Desire has the important function in evolution of providing the incentive for action. In the earlier stages of evolution it is crude, having only the gratification of sensual proclivities for its object. As evolution proceeds, desire be-

comes more refined. Music, art, literature, and science become its object. At a still later stage altruism, spirituality, and union with the great spiritual Beings above become the sublimated desire of the advanced man and woman. The occultist has an axiom which has come down to us from the Great Ones through all the ages of occult history, namely: "*Peace comes only through emancipation from desire*"; that is, desire for the gratifications of the personality or lower self. This fact is the key-stone of emotional evolution. As long as people seek the fulfillment of desire for the gratification of the personality, they will ever lead restless, dissatisfied lives.

EMANCIPATION FROM DESIRE

Why is this? The Rosicrucians tell us the Spirit is the only reality, the only permanent part of man, and that real happiness comes only from the Spirit. Desire is only the shadow of reality, because the desire body and other vehicles forming the personality are only the shadow of the Spirit. Therefore the gratification of desire does not give real happiness. The next question is, how may we get the happiness and satisfaction of the Spirit? It is really quite simple. The happiness of the Spirit may be brought down into our everyday lives *by means of the will*. The will is the highest aspect of the Spirit. When one exercises the will in a constructive way, he draws himself into closer relations with the Spirit, and by induction receives some of its vibrations.

How may we utilize this knowledge to make ourselves happier and more successful? The answer is, by making it our constant aim to emancipate ourselves from desire through the agency of the will applied to the various processes of everyday living. In other words, we must engage in those activities which involve an effort of the will, because only as the will is developed and un-

folded will the spiritual nature of the man unfold and the satisfaction and happiness of the Spirit descend into the personality. The most common way of exercising the will is just plain, ordinary work. One cannot work without exercising the will at least to some degree. If one's work is routine, the will is not used so much. If one's business involves creative work, the will is brought into play to a very much greater extent as well as the mind, and the satisfaction of the Spirit is brought down into the personality to a greater degree. The gratification of desire that is brought about without an effort of will is in reality worthless, nonvaluable. The indulgence of such desire is not remembered with a thrill of satisfaction.

Positive thought is another exceedingly important method of utilizing the will in order to get the satisfaction of the Spirit. Positive thought is thought which is directed by the will into some concrete channel. Negative thought allows the mind to wander without any positive direction or object. This negative state opens the mind up to thought forms generated by idle and vicious people all over the world, which may float into the aura without let or hindrance when the will is not interposed to provide a barrier of positive thought. Lazy people are invariably negative in their thought.

One must progressively learn to gain his pleasure and satisfaction from mental vibrations instead of from desire vibrations, from the mental body or mind instead of from the lower aspects of the desire body. He will have no real peace or permanent satisfaction in life until he does. As this is accomplished, the vibrations of the desire body through the transmutation of desire to a higher and more altruistic plane become more rhythmic, and the desire body becomes

Current Topics

less and less a source of restlessness, anxiety, dissatisfaction, and depression.

The following, quoted from the writings of a well known occultist, sums up exceedingly well the whole matter: "Spiritual stimulus and thrill of satisfaction come only from vibrating in harmony with the spiritual ideals and guidance of the Higher Self, *the only real satisfaction in life*." And, let it be noted, the Higher Self requires that one devote his talents to a reasonable degree to the service of humanity. If he devotes them solely to his own satisfaction, he will lose them.

As one develops along the lines indicated, indolence becomes a thing which he spurns, the indulgence of the appetite becomes limited strictly to the minimum requirements, and stimulants are avoided entirely as destructive to the will. One's constant aim and slogan becomes, "I will emancipate myself from desire. The desire body shall be my servant and not my master." Interest, the positive quality of the desire body, then manifests to a far greater degree than it ever did in the old days when one was gratifying the lower desires of the personality, and interest gives incentive to action. As one's desire body thus becomes healthy, he is no longer subject to depression, for depression is the product of an unhealthy desire body, made so by the gratification of unwholesome desires.

Disease too will largely disappear when the mastery of the desire body and the mind is accomplished even to a moderate degree. Disease practically always originates first through the crystallization of the mind or desire body, or both, as the result of wrong thinking and the wrong gratification of desire; also from the promotion of self-interest to the exclusion of the interests of others, since this is a wrong indulgence of desire. Then this crystallization is communicated to

the vital body, thence to the physical, after which one manifests disease. By reversing the process disease automatically disappears. Go to work upon your desire body and your mind if you wish to recover from physical disease, because the cause resides in these two higher vehicles.

Now we can begin to see why the writer observed so much dissatisfaction in the faces of the people who passed him in Pershing Square. They were pursuing the phantom of desire gratification. Probably the majority of them will continue to pursue it for years and lives until they find out the worthlessness of it, until they find out that it is their own worst enemy, and that it is separating them from the real satisfactions of life. The masses of humanity will continue on the treadmill of desire for a long while yet; they must make their living laboriously and often painfully because they have not learned how to emancipate themselves from such conditions. Unemployment periodically will be a factor in their evolution, causing them to seek the work which is unconsciously forcing them to evolve by compelling them to exert their will and curb their desires to some extent.

The occult student has an immense advantage. True, he will find the path of self-mastery is not easy, although it is not hard when one enters it with determination. The desire entities which have grown up within his aura will project their desires into his mind when he seeks to emancipate himself, and will try to compel him to indulge them. But as he deprives these entities of their food, they will gradually become weaker and eventually die. Then he will be free to devote himself entirely to the higher phases of life and to enjoy to an ever greater degree the real satisfaction which descends from the Spirit and infiltrates the personality.

DEPRIVING
DESIRE
ENTITIES
OF FOOD

ELIMINA-
TION OF
DISEASE

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.

Golden Silences

"We thank Thee, Lord,
For all Thy Golden Silences—
Silences of moorlands rolling to the skies,
Heath—purpled, bracken-clad, aflame
with gorse;
Silence of deep woods' mystic cloistered
calm;
Silence of wide seas basking in the sun;
Silence of white peaks soaring to the
blue;
Silence of dawns, when, their matins
sung,
The little birds do fall asleep again;

For the deep silence of the golden moons;
Silence of gloamings and the setting sun;
Silence of moonlit nights and patterned
glades;
Silence of stars, magnificently still,
Yet ever chanting their Creator's skill;
Deep unto deep, within us sound sweet
chords
Of praise beyond the reach of human
words;
In our soul's silence, feeling only Thee—
We thank Thee, thank Thee,
Thank Thee, Lord."

—From the Upper Room Bulletin.

Short Articles by Max Heindel

(From "Rays from the Rose Cross,"
of December 1917.)

RESPONSIBILITY OF RULERS

A STUDENT says: "In a recent lesson we were told that the Race Spirit influenced different persons to take a part in great world movements. If the part was unjust, is the person responsible for it? Would he suffer for it?"

The statement was made in the Stu-

dents' Lesson entitled "Our Invisible Government," that the divine Hierarchs who guide evolution from the invisible worlds always find a soul who is strong, either for good or for evil, and use that one when progress demands the fall of an old nation or the raising of a new. But it would be impossible to induce a spirit of a brutal and tyrannical nation to play a self-sacrificing and noble part; he could not change his character over night any more than the

leopard can change its spots; and vice versa, a spirit of a noble nature will not consent to play the part of tyrant and autocrat. Each one will act in harmony with his basic nature. Therefore the divine Hierarchs always choose some one who is of a character fitted to the part they want him to play in the coming crisis, and place him in such a position that he has the power to carry out his designs, either for good or for ill.

On that account he becomes at least partly responsible for his acts and the consequences thereof. If he does well, and by his acts of nobility, justice, and altruism aids a nation to rise, guiding it through the rocks and shoals of its infancy as did George Washington for instance, then great honor and glory will naturally be his in some future life where he will be given dominion over others whom he may help. On the other hand, if he plays the part of a Nero in breaking up a great empire, doing as is said of one of the kings of Israel, "evil with both hands greedily," naturally sorrow and suffering will result. He probably cannot be made to feel all the pain which he inflicted any more than a George Washington can receive all the joy which has come to the millions who have benefited through his wisdom and altruism; but each will certainly receive as much as it is possible to give him, or at any rate as much as is required to make one a good man and the other a better.

THE KEYS OF HEAVEN AND HELL

We have been asked, "Did Christ really give Peter the keys to heaven and hell, or what does that passage mean?"

Undoubtedly Christ gave them to Peter and to others as well. But they were not keys such as we use to unlock doors, yet no man can enter either place unless he has these keys. They are *musical* keys or incantations such as are used in all occult orders for occult purposes. The modern Masons have something similar, for they furnish the

Lodge differently for each degree; they use different passwords and different grips, so that a Mason, though he may be initiated into some degrees, is effectually barred from all others as a stranger because he has not the "keys" that unlock the doors.

In the occult orders, like that of the Rosicrucians, the keynote of the incantations intoned at each degree is of a different vibratory measure than that of the keynotes of all the other degrees, and one who has not the key and is not able to attune himself to it is halted as it were by an invisible wall of vibration which surrounds the Temple. There is a different vibration in the ether of the lower Desire World surrounding the earth, which constitutes hell, than that which prevails in the part of our atmosphere that constitutes the upper Desire World and the Region of Concrete Thought. This rate of vibration again differs from the pitch of those states of matter which are inside the earth in each of the nine subterranean strata. Therefore each of the divisions of the invisible world requires a different keynote, which is gradually taught Initiates as they progress upon the path toward Adeptship, and it was the "key"-note to one or more of these various realms that was given to Peter and others by Christ, who was the Initiator in their case.

The same "keys" are now given to Christ's followers by His successors, who initiate worthy ones into the Mysteries that they may serve their fellow men better in a larger sphere of endeavor. Thus music has a greater mission than simply to provide enjoyment for us; in fact, the harmony of the spheres is the basis of all evolution. Without it there could be no progress, and when once our ears have become attuned to it, we have the "key" to all advancement.

GHOSTS OF THE LIVING

We have received the following letter: "I was in our shop a few days when the granting of a lapsed scholarship was

being urged by our most radical member to a poor boy who had won one when legally too young to receive it, and who being sick at this later examination was beaten by another boy. Still he was pronounced by the examiners in England as morally entitled to this scholarship.

"While listening to the debate some one sitting by my side touched me and said: "Look at Mr. MacF.!" I looked in the direction pointed out to me, and there was one of the college Masters, Mr. MacF., standing behind the Government Secretary, listening intently to the debate. I told the person that Mr. MacF. and I were schoolmates and that I had not seen him for years, yet he did not seem to grow old. After the Government Secretary had spoken, Mr. MacF. went out. I remarked that perhaps the youngster was one of his favorites, which caused him to leave his college duties to come and hear the debate.

"A few days later I went to see a friend a little out of town, and in the course of our conversation I told her of the debate. Judge of my surprise then when she said that Mr. MacF. was dying at the moment when I thought that I had seen him. I told her she must be misinformed because some one pointed him out to me and I knew him too well to be deceived. "Well," she said, "go into the next chamber and you will see him." I went. There on the bed lay my school-fellow, Mr. MacF., nothing but skin and bones, waiting for the end. He had heard my conversation and was interested, but I did not consider him in a fit state to gratify his desire for a repetition. This was on a Saturday afternoon. I promised to go next day, Sunday, and tell him what happened but was prevented. He died on Monday.

"How could such an emaciated person appear in a vision as being in the full vigor of manhood? Can one see ghosts of the living?"

Yes, there are a considerable number of cases of phantasms of the living. All that is required is that the body be in a very deep state of sleep or unconscious-

ness such as usually occurs when the person is near the door of death. This may happen in the act of drowning or be induced by a fall from a horse or automobile, or occur after receiving a blow on the head. It may also occur on the sickbed when the physical body is very emaciated and frail and close to dissolution, as in the case mentioned by our correspondent. Then most of the ether constituting the vital body may be drawn out of the physical vehicle, which is left in a trance-like condition. This may last only a few minutes, but as space is no barrier in the invisible worlds, the desire of the person thus momentarily liberated may carry him to the ends of the world and cause him to appear to some loved one many thousand miles from the place where his body is lying. It is much easier for such a spirit to materialize than for those who have left the body at death, because with these phantasms of the living the silver cord is still intact; connection with the seed atom in the heart has not been broken. Thus it is quite possible that the youngster whose scholarship was under discussion was a favorite of Mr. MacF., as supposed by our correspondent, and when he felt himself liberated by a *sinking spell* on that afternoon, his desire to be well and about his work in the college took him to his familiar haunt and made him listen to the debate concerning the boy's title to receive the benefit.

With regard to the question as to how a man who was so emaciated could appear in full vigor, we may state that it is a law in the Desire World that as a man thinketh so is he, literally and without qualification. Should he think of himself as aged, worn, and decrepit, he would shape his vehicle along those lines and appear so to all others. But the gentleman in question was evidently thinking of regaining his health and vigor so that he might take up his work anew, and consequently he appeared in perfect health when seen by our correspondent and the person who pointed him out.

Who Are the Rosierucians?

A Radio Talk by Theodore Heline

WOULD it interest you to hear something about the Rosierucians? That mystical Order about which much has been written but of which so very little is really known?

Perhaps you have learned something of it in your reading of fiction—in Bulwer Lytton's *Zanoni*, for instance. If you are following current literature closely, you may also have read a French novel by Maurice Magre, popular French writer, entitled *The Lust of Grenada*, in which the selflessness and the quiet power attributed to the Rosierucians are presented in contrast to the greediness and the sensuality that still characterize the many.

Or it may be that you have picked up some information about the Rosierucians from the current press, particularly in connection with the controversy in Oklahoma two years ago between the State Legislature and Governor Johnson, at which time it was learned that the Governor had interested himself in Rosierucianism, somewhat to the disappointment of his political friends and contrariwise, to the delight of his enemies. Followers of the Rosierucian Philosophy are in the minority, and minorities are never popular.

And did you see perhaps a widely circulated report a couple of years ago that a group of Rosierucians were planning on settling in Egypt and there reviving some of the ancient customs prevalent in the days of the wise Hermes? A report which it appears was founded on sensationalism rather than on fact. It may be added at this point that the teaching of Hermes, the Thrice Great, or the Hermetic Doctrine as it is usually spoken of, is said to be the ancient presentation of what we now know as the Rosierucian Philosophy.

Or it may be that you have searched the encyclopedias for information about the supposedly mythical Order of the Rose Cross, but with little satisfaction for no encyclopedia so far as we know, one only expected, has yet incorporated in its treatment of the subject information that has been made known to the public through publications in the course of the last two decades.

According to the facts now generally accepted and emanating from within the ranks of the Rosierucian Order itself we learn that it was founded in Europe in the 14th century by a man bearing the symbolical name of Christian Rosenkreuz—that is, Christian Rose Cross. It has been active in the world ever since. How comes it then that we know so little about it? Because the Order has only just in our day entered upon the public phase of its work. For the past six centuries it has worked unbeknown to the world at large. The Brothers of the Order have for the most part been giving out their philosophy without labeling it or themselves. They have worked incognito. They have filled responsible positions in all the walks of life, and through these same positions, often of a key character, they have been able to bring their influence to bear on issues vital to human progress to a degree that it may be difficult to realize. They have in many instances been "the power behind the throne," wielding far greater influence in their quiet, inconspicuous manner than those actually on the throne. We are speaking figuratively now of course, for the Brothers work not only with the State but also with the Church and in and through all the arts and sciences.

And lest our statement about the Brothers working anonymously and yet influ-

encing men and movements should suggest to any of you the unethical practice of interfering in the affairs of others apart from their wish and without their permission or knowledge, let us assure you that the Rosicrucian Brothers hold the free will of an individual to be a sacred possession which no one else can uninvitedly modify without himself assuming the responsibility for the consequences following such interference. The Brothers merely support and strengthen good in whomsoever it is found.

Now this leads us to other questions that may have already occurred to you. Just how has the Brotherhood worked these six centuries past? It has worked in a twofold manner. First, by means of spiritual alchemy practiced at the midnight meetings, when the Brothers, assisted by their lay brothers who are able to leave the physical body at will and attend those meetings, work upon the evil forces current in the world, and transmute them into forces of good for the benefit of the whole. But for such spiritual work carried on by this and similar occult groups whose only interest is the betterment and progress of mankind, we are told that we would e'er now have suffered cataclysms in which whole continents might have disappeared.

The second important manner in which the Rosicrucian Brotherhood has been working is through the instrumentality of scientists, philosophers, educators, inventors, artists, and others to whom they have lent their inspiration and encouragement. Thus while the Brotherhood had not until a few years ago given out any definitely formulated exposition of the Philosophy nor authorized any work on the subject, they had through veiled instruments given out a vast amount of spiritual Truth.

Shakespeare was such an instrument, and in his works alone we have a spiritual treasure house which is generally conceded to be second only to the Bible.

Francis Bacon was another, and it is

the common source of inspiration that accounts for the related cryptic signatures contained in the works of both, and which have given rise to the Bacon-Shakespeare controversy. Bacon was a statesman, essayist, lawyer, and philosopher. His *Novum Organum* was an epoch-making work. With Descartes he inaugurated modern philosophy, and some look to him as the originator of the empirical school of philosophy. In metaphysical and moral science he was long reckoned as an authority.

Robert Fludd, philosopher and physician, compatriot and contemporary of Shakespeare and Bacon, was another instrument of the Rosicrucian Brotherhood. It was recognized that in his successful medical practice he combined with it the art of spiritual healing.

Paracelsus, the foremost of the alchemists of the Middle Ages, is another philosopher, physician, and spiritual healer of the Rosicrucian School. Nor must we forget Jacob Boehme, that great German mystic, who also lived in the days of Shakespeare, Bacon, and Fludd—a humble shoemaker who became a Rosicrucian channel for some of the most profound wisdom ever given to the world in print. Goethe and Wagner also drew inspiration from the same source. Comenius, the great Bohemian educator, author of the first illustrated textbook—the pioneer of visual instruction—also merits mention among the great leaders of human advancement. Rosicrucian influence is also to be noted in Dante, Dumas, Balzac, Bulwer Lytton, Nicholas Culpepper, the famous herbalist, Count Cagliostro, St. Germaine, and our own Longfellow whose last poem was addressed to the Thrice Great Hermes. In it he speaks very aptly of how “the gods, themselves concealing, draw men to their heights.” Thus the list could be extended to include many others whose influence, like that of those mentioned, has been a powerful factor in molding the thought of the Western world.

The nature and significance of the work of such men as these are very well

apprehended by a certain encyclopedist who states that some of them who he assumed to be Rosicrucians "were moral and religious reformers, and utilized the technicalities of chemistry (alchemy) and the sciences generally as media through which to make known their opinions, there being a flavor of mysticism or occultism promotive of inquiry and suggestive of hidden meanings discernible only by adepts."

From the time of its founding till the present day the Rosicrucian Order has been working definitely and consistently to reunite the temporarily separated fields of human activity, namely, art, science, and religion. In the Grecian Mystery schools these functioned as a trinity in unity. From that time on knowledge has increased more rapidly than has our capacity to correlate and unify it into a single whole. We have been obliged to devote ourselves primarily to some one subject or phase of experience. This has had the advantage of bringing each and every phase to a higher state of development than could otherwise have been possible in the same period of time. But the separation cannot continue indefinitely without making for narrowness and an unbalanced, distorted conception of life. We know the truth of the paradox that he who is superefficient in one subject only is truly wise in none.

Viewing historically the course taken by art, science, and religion we find that the latter held sway in the Middle Ages; that it throttled science and often prostituted art to its own ends. Superstition and ignorance were the results. With the Renaissance came a revival of the arts, which gradually emancipated themselves from the dominance of the church. Later, modern science has come into its own and dominated so completely the intellectual field that art suffers and religion wanes.

These three phases of man's expression and experience must be reunited, and the Rosicrucian School is one of the several institutions in the world today definitely working toward that end, as

it has ever since its founding nearly six centuries ago. It recognizes that true science is religious in that it ardently seeks the truth which alone beareth away the victory; that it fosters a reverence for the perfect laws observable in atom and universe alike; that it is also artistic in that it reveals to us the beauty of the operation of this law, and the inner harmony that is ours if we conform ourselves to it.

It recognizes too that true art is scientific, expressing itself according to definite laws, and that it holds as important a place in the economy of nature as do the tabulations of scientific researches. Also that it is religious in that it appeals to the higher faculties of man, quickening the aesthetic, the intuitive, the spiritual; that it is a universal symbolic language conveying high truths incapable of formulation into words but reaching the hearts of men according to their capacity and understanding.

The Rosicrucian School recognizes that true religion is scientific in that it is based on the laws of our being and manifests in accordance with them. It is artistic in that it stimulates the creative faculties and aspires to a realization of the perfect ideal, namely, that it is the truth that is beauty and beauty that is truth, and more than that we shall never know.

A reunion of these three subjects then is part of the definite work undertaken by the Rosicrucian Order. The trouble with our development is not that we have overcultivated science, but rather that we have failed to give art and religion their due and proportionate consideration. Science has traveled too long alone. It should long since have paused and brought up its companions, art and religion. It is only just now realizing this need. The belated quickening of the spiritual impulses on a universal scale did not occur until our own time, and then not as the direct result of a planned and reasoned effort to unfold more of life's truth and beauty, but came rather as the result of sorrow and suffering brought on by our own blindness and

folly. We found ourselves in a cul-de-sac of materialism from which there was no other escape. Thus in the end do all things work together for ultimate good.

That the race would one day find itself in its present impasse was, as we have already observed, long since evident to the illumined leaders of mankind. Centuries ago they could foresee the dangers threatening the race from its long continued, one-sided development, and consequently took definite steps to counteract these dangers. One of these steps was the founding in Europe in the fourteenth century, as already stated, of the Rosicrucian Order. This Order became another powerful center from which to carry on spiritual work.

Coming to our own day, the Order enters upon a new phase of activity when it gives out to the public at large through various channels a philosophy dealing with the mysteries of life and death, facts which in many cases have hitherto been given out only to the few. Not until our own day, we are told, have there been a sufficient number who had the mind to grasp and the heart to desire that larger and deeper knowledge which is now made so readily accessible to all.

You see, friends, we are living in momentous times, in a day when vast changes are taking place, when one order of things gives way to another. We are entering into a new cycle of power. We are in a transition time. It is moving day, and we are experiencing the chaos and confusion incident to such a change. The problems are difficult; the need of the human heart is great. The unseen leaders of mankind who overshadow us, even as a mother watches over her child, make special provision for just such a time. The broadcasting of such a philosophy as that given out by the Rosicrucians is such a special provision. It gives an explanation of life that takes into account both the scientific and the spiritual aspects. It satisfies reason so that with

the head satisfied man may again trust the promptings of his heart and live according to the dictates of his own highest intuitions.

Let us add at this point that the Rosicrucians offer their philosophy in no sense as being an infallible doctrine, not as a faith given once for all, not as the one philosophy by which men may come to truth. On the contrary it is simply offered as an explanation; it is presented merely as an elementary teaching, as mere fragments of the great truth, and as but one of many interpretations, all of which help to carry men forward. To one man it means this, to another that. Every religion and every philosophy has something and none have all. The important thing for us is to discover that which holds for us at the present moment and with regard to our present need the greatest measure of truth; that which best supports our loftiest ideals and highest aspirations. That is the philosophy we want to look to.

Up until our own day the questions put to life by the average individual were such that they could for the most part be answered by another. As a result of this we have the Church with its professional spiritual advisers. But today men are asking questions which strike too deeply for any outward answer, questions that are to be answered only by one's own inner self, the god within. This it is that the Rosicrucian School would lead us to—that Divine Voice within. It holds with Browning that "there is an inmost center in us all where truth abides in fullness, and to know rather consists in opening out a way whence the imprisoned splendor may escape, than effecting entry for a light supposed to be without." Self-reliance is the cardinal virtue that the Rosicrucian School stresses first and last. "Trust yourself, every heart vibrates to that iron string"—you recognize the words as Emerson's.

The Rosicrucian Order, therefore, sets up no outer authority. It does not ask of its students that they subscribe to any

formulated belief, that they recognize the infallibility of any order, teacher, or book. The infallible One is contacted within our own selves. Our task is to so fit ourselves physically, mentally, and spiritually that we may hear the inner Voice, recognize its authority, and live in obedience to its dictates.

In our study of ancient history we learned something about the existence of certain mystery schools in Egypt and Greece. You will recall the Eleusinian Mysteries and the Oracle at Delphi for instance. These were centers where the so-called Ancient Wisdom regarding man and his origin, nature, and destiny was taught to those qualified to receive it. Such schools there have been at all times in some parts of the world. During the Dark Ages Europe was without any so-called Mystery School. The first to be established in Europe was the Rosicrucian. This, as already stated was in the 14th century.

The Rosicrucian Order then is one of the Mystery Schools. Why so called? Why should there be anything mysterious about it? Why anything secret? These questions come quite naturally to the mind of every inquirer. There are facts concerning the laws and the constitution of matter, for instance, in the possession of the few that it would be neither wise nor safe to give to the multitude at this time. Knowledge is power. Power brings responsibility. The race is ready for neither. The relationship of the Masters to the multitude is analogous to that of parents to child. As Sir Oliver Lodge once observed when speaking of the mighty forces locked up in a single atom, he hoped the secret of releasing them would not come into man's hands before he had made sufficient moral progress to ensure his not using it for the destruction of himself, the race, and the planet.

But there is another aspect of the subject. In all religions there is an inner and an outer teaching. Paul gave milk to the babes but meat to the strong. Christ taught the multitudes in par-

ables, but to His disciples it was given to know the mysteries of the Kingdom. It is in the sense that Christ used the word "mystery" in the above connection that it is used in speaking of the Rosicrucian Order as a Mystery School. Speaking broadly, its mysteries are mysteries only to those not yet capable of understanding them. The impartation of the deeper esoteric knowledge possessed by this and similar occult schools rests not with the will of the teacher but on the capacity of the pupil. There is no arbitrary withholding of spiritual knowledge or power. But spiritual power cannot be conferred by another. It must be self-generated. All that one can do for another with regard to these self-generated powers is to indicate how they may be released from a static to a dynamic condition. This involves an inner experience of consciousness, an illumination of soul. And this it is that constitutes a real Initiation.

The Rosicrucian Brotherhood of which we are speaking is an Invisible Order. It has no outward organization, no geographical location ascertainable to the uninitiated, and no material temples. There are orders bearing the Rosicrucian name that do have a material organization, but these are exoteric bodies made up of students who draw their information and inspiration from the fountain of the one invisible esoteric Order. These students differ greatly in religion, education, politics, and customs. Their bond of union is not one of a common belief but a common search and aspiration for truth.

How large is the membership of this invisible esoteric Order, you may ask? It numbers thirteen—twelve Brothers and their Leader. This number is in accordance with a cosmic pattern as illustrated, for instance, in the twelve signs of the zodiac grouped around a common center; Jacob and his twelve sons; Christ and the twelve disciples that gathered around Him. We are told that the atom of interplanetary space is composed of twelve negatively charged

electrons revolving around a central thirteenth; also that if we take thirteen balls of equal size, it requires twelve to completely encircle and hide from view the thirteenth. We are told that all other similar esoteric Orders, of which there are eleven in the world in addition to the Rosicrucian, have a like numerical membership, that is, twelve Brothers and a Leader making the thirteenth.

The Rosicrucian Order is a School, not a religion. It teaches a spiritual philosophy. It offers a reasonable explanation of the origin, evolution, and destiny of man and the universe. It may be defined as Mystic Christianity. It offers fuller and deeper interpretation of points that creeds have obscured in some instances. It works in harmony with and not in opposition to the church. Christ is central to its teachings. It looks upon this great Being as the Solar Logos and as our present Planetary Regent working for the upliftment, or in theological language, the salvation of the entire human race. It accepts the Bible, not as an infallible Book as it stands, but as one of the several sacred scriptures given to the peoples of the world, and as that scripture which holds for us in the Western world to which it was specially given, that spiritual light and direction which we require.

The Rosicrucian Philosophy teaches Rebirth and the Law of Consequence. It presents these doctrines as explaining the method by which the soul evolves. Each life on earth is looked upon as a day in school. The earth is our school-room, and to this we return again and again—not without end, but until all its lessons will have been learned. Then, graduating, we continue our evolution on other and higher planes. In the words of Revelation, "Him that overcometh will I make a pillar in my temple, and he shall go no more out."

Linked to the Law of Rebirth is the Law of Consequence—i.e., as a man sows so shall he also reap. Thus we are today physically, mentally, and morally

what we made ourselves yesterday. By the same law we shall be tomorrow what we make of ourselves today. Our character becomes our destiny. By an acceptance of this law we are able to discover law and order, justice and goodness in a world in which sorrow and suffering, inefficiency and inequalities would seem to deny the existence of a beneficent plan or purpose.

Rebirth and the Law of Consequence constitute the most important teaching given out today by the Rosicrucians. This is a teaching of which it appears a confused and sorrowful world is more in need of than any other. It is a teaching of hope and of responsibility, and when accepted will give to its believers fresh incentives and renewed resolves to strive ever upward and onward in the glorious business of living.

Would you like to learn more about the Rosicrucians and their work and teachings? Then send out your inquiries. You will have no difficulty in coming into the information you wish. Woo that spirit within you that is seeking more light, that is reaching out for fuller and freer expression, that is longing for a clearer realization of its own inherent divinity. Thus wooing you shall win, and winning you shall know the life that lifts to loftier levels.

The Hidden Factor

There is a side of the moon which we never see, but we know it is there, and that hidden side of the moon is just as much a factor in creating the tides as the part of the moon which is nearest to us and visible. So there is also a hidden side to man which is as productive of action as the physical being we behold. Transgressions of divine laws upon the mental and moral planes of action are quite as responsible for physical disorders as the hidden side of the moon is effective in producing the tides.

—Max Heindel.

In Broad Daylight

BY EDNA M. SERREM

I WAS TEN. We lived in a small town out West, the kind of town where everybody knows who everybody else is, even if he should happen not to know them all very well personally. But even though this means quite a large acquaintance list in a town of two thousand people, the usual and natural thing happens. Groups of different sizes are made up of the individuals found to be most congenial, so that several aggregations come into existence of varying importance in the minds of the people.

My mother belonged to the one that headed the list, I believe, at the time I was ten. But she reached out into one or two of the others, sometimes for sweet charity's sake, oftener because of her downright interest in humanity. She was a very kind and companionable person, and had numbers of friends.

Among her friends was a family who lived away from our home at what seemed a great distance to me. I barely knew the members of the family, because there were no children of my age with whom I might have played. They were all grown-ups; I had no interest in them, and they seldom came to see my mother in her home. I knew very little more about them than that their name was Carroll. And I had a very vague idea where they lived except that it was almost on "the other side of town."

About nine o'clock one lovely morning in early June my mother said to me:

"Janice, I want you to take some magazines and a book over to the Carrolls. I borrowed these over two weeks ago, and I know they want them back. Put on your bonnet while I get them together."

As I tied the little pink sunbonnet under my chin, I said:

"But mama, I don't know exactly where the Carrolls live. Is it over on that street where Mabel Stone lives?"

Mabel was a little girl in school that I remembered had said she lived on the street with the big cottonwood tree just on the corner. We children did not know whether our straggling streets, wind-swept and sandy, had names, or not. We referred to them always as being the street on which some one we knew lived.

My mother answered: "Yes, on that street. But the Carrolls live almost exactly in the middle of the street, on the same side with the cottonwood tree; not on Mabel's side of the street, Janice. And don't go into Mabel's house. When you have returned the magazines, come right home. The Carrolls' house is a little house, painted white with green trimmings. It has a gate in the middle of the picket fence. Go in that gate and to the front door. Knock at the door, of course, and one of the girls will let you in."

I was suddenly excited at this information. Had there been girls in town I had not known about and whom I might have missed playing with? Then I cried out:

"Why, mama, I didn't know the Carrolls had any girls in their family. I thought they were all ladies."

My mother laughed. "Well, they are ladies, to you, Janice. But they are girls to me. They are not married, those who are at the Carrolls' house now, but they are what is known as young ladies. That means girls to me. They are the daughters, grown up daughters, of Mrs. Carroll, who is a very nice woman. They live with their mother, Janice, and I am sure you will find them home at this time in the morning."

So with the magazines under my arm, with my other arm and hand to steady them, I set out for "the other side of town." I had to go a half-dozen blocks, maybe—long blocks, past streets which were lined with frame houses for the

most part. The houses were all colors and sizes, except that not many were more than one story high. Most of these homes were barricaded with fences. Now and then around a more pretentious residence an iron fence would look wonderful to my childish admiration, but the fences were mostly picket, with a gate hung in the middle. A short walk of boards or stone slabs in nearly every instance led straight to the front entrance of the house.

The sun shone with wonderful brilliancy. I can remember now as I write, many years later, what a lovely day it was. I felt the sheer gladness of all the young growing things I saw all around me, myself one of the young, growing things filled with the fresh sap of health, and knowing no more of care and responsibility than the trees and flowers.

I trudged merrily along, the magazines a small burden in my sturdy arms, and soon found myself at the corner of the street where Mabel Stone lived. I paused a few moments under the big cottonwood tree. This was the side of the street on which the Carrolls lived. Their house I could easily find, I knew now, because dim memories of having knowledge of it began to creep into my mind. I recognized certain signs of things familiar to me, things I had noticed when I had played with Mabel Stone across the street. And of course I knew the Carroll "girls" as my mother had called them. I knew them by name. They were Anna and Ella, both big ladies to me and due to receive the deference properly shown by a child to a grown-up.

Gripping my magazines so that I should have them easily ready when either Anna or Ella answered my knock, I came up to the little gate hung in the middle of the picket fence facing the Carroll house. But there I paused. The hand I had put out to unlatch the gate came back slowly against my side. It seemed almost as if someone had put out another hand, invisible, gentle but firm, which pressed my hand back. And

so I stood there uncertainly, waiting in a sort of peculiar hushed manner. I seemed not to be troubled, only waiting.

Then I saw a lady. I had never seen her before in my life. She came across the small room which faced me as I stood just outside the picket fence. The front door of the little house stood open to the soft air, and gave me a view of a section of the interior of this room. The sun shone brightly on the ingrain carpet, brown and red flowered, which covered the floor. And a tall secretarylike piece of furniture directly faced the door on the opposite side of the room. A small chair stood in front of the secretary.

The lady was dressed in blue, a plain house dress, clean and fresh looking. She moved with quickness, and appeared to be in perfect health. She was happy and interested. I knew all these things beyond a vestige of doubt somehow, then as now. I see her now in my mind's eye, and the impressions I received in my keen child's mind were the average clear impressions a child invariably gets. Children, as we know, are very keen observers, and their consciousness registers many things which their experience is not always able to explain at the time.

As she moved across the room in front of the door, she glanced outside at me. She seemed busy, intent on something, almost as if she were in a hurry. I got that impression—as though she must do something at once. I also got the impression that I must keep on waiting. I knew I should make no further effort to unlatch the gate. All the time, of course, I was filled with a tremendous curiosity. Who was that lady? She seemed perfectly at home. She must be visiting the Carrolls. I remember that the question as to whether I might not have stopped at the wrong gate after all bothered me once or twice, but on the whole I was content to wait the few minutes necessary. I was more and more sure I had come to the right house as I stood there. I knew I had only to wait until that lady got through doing what she

was doing at that secretary. I tried to see what it was she was doing.

She sat down with her slim back to me for a few seconds. She seemed to be writing. A glass, an ordinary drinking glass, stood near her right elbow. It had a spoon in it, and she stirred up what was in the glass as she rose to her feet. All her movements were quick. She was tall and young. But one thing above all others about her impressed me. *Her hair was cut short like a man's!* This was long before our bobbed-hair days, you know. All ladies wore their hair long, in coils and elaborate crimps. To my childish eyes the black short hair on this lady's head was an astounding feature. She was distinctly a different sort of lady than any I had ever seen.

As I marveled at this strange fancy of hers, she again glanced out at me, just casually. She did not know me any more than I knew her, I thought, and she did not even smile at me. I knew she saw me, but she seemed very busy. But I knew as she disappeared beyond the doorway, going out of my sight into the room, that she was through with her task at the secretary, and that I could go into the yard now. I lifted the latch on the gate, walked the short distance along the walk, and mounting the two wooden steps at the front door, knocked on the ledge. In a few moments Anna Carroll appeared at the door.

"Why, hello, Janice. Come in. Did you bring some books?"

I smiled back at this big girl who smiled so kindly at me, and said:

"Yes, ma'am, mama sent these back, and she is very much obliged." As I stepped into the room and Anna took the magazines, I looked about for that lady in blue. She was nowhere to be seen. She must be in the back part of the house, I thought. Perhaps Anna would tell me about her or let me see her soon. I was glad when she asked me to come back into her bedroom where she said she and Ella were busy sewing on some summer dresses.

I stood around for awhile, examining

things on Anna's dresser and looking at the things they were sewing. But I could not get that lady in blue out of my thoughts. I asked for a drink of water. That would take us into the kitchen, I was sure. But though we went, the lady was not there either. I decided to wait a while longer. She might come in from outside the house somewhere. I waited for perhaps an hour, and then I knew I really had to go—I must get home. Mama would be provoked if I stayed any longer. But before I went I took my courage in my hands, as it were, where I could reach it. I laid my hand on Anna's arm and asked:

"Anna, where is that lady with the blue dress on?"

"What lady, dear?" Anna inquired, looking at me kindly, while busily arranging a pattern on cloth which she had spread out on her bed.

"Why, that lady that was in the front room when I started to come into the house a while ago."

Anna laid down her scissors and looked at me closely.

"Why, Janice, there couldn't have been a lady in the front room. No one has been here this morning but Ella and myself. My mama is out in the country on a visit, you know. You didn't think it was *my* mama, did you, Janice?" And Anna smiled again.

Ella Carroll, who was older and not so friendly, I thought, looked up from her seat in a rocking chair across the room, and said: "Perhaps she saw me. Still, I haven't been in the front part of the house since we first got up, at seven. You must have imagined it, Janice," Ella said to me, beginning to work on her sewing again. I knew she was not interested in me, nor what I had on my mind, but Anna was different.

"No, it was not your mama, Anna. I know your mama, because she often comes to see my mama. It was a tall lady dressed in blue. I never saw her before.

She had black hair, Anna, but it was all *cut off short!*"

"Why, Janice Irwin, what are you saying? Come over here and tell me just what it was you saw. Ella, the child *did* see what did she look like, Janice? Tell us carefully."

Sudden excitement had seized Anna. In fact both Ella and Anna stopped sewing, throwing their material and thimbles carelessly to one side as they fixed on me startled looks. I saw they were greatly surprised. I knew they were even more than surprised. They were keenly attentive now, and listened with astonishment to my description of the lady in blue who had been in their front room and they never knew it. Anna pulled me down on the bed beside her, saying:

"Janice, what did you see?"

"Why, I saw that lady with the short black hair," I answered simply. "She was busy at your desk, Anna. Didn't you want her in your front room? She was touching your things," I added, closely watching the effect of this announcement. Such an announcement would mean grave displeasure ordinarily. No one, in my understanding, must touch any one else's "things." But to these girls it seemed not to be important. The fact that I had *seen* the lady there was the all-important thing to them. They questioned me minutely and repeatedly. I finally realized that I could get no information for myself about the lady in blue. They did not want to tell me, if they knew (which I was not sure about either) who she was or where she came from. So I gave it up, tiring as a child will of long-continued attention to something beyond its comprehension. I bade good-bye to the Carroll girls, and trudged homeward through the sunshine, glad to be rid of the burden of the magazines, and gladder than ever somehow to be alive. I asked nothing more than that complete happiness.

I had been home but a sort time, however, when the whole subject and cir-

cumstance was more dramatically brought up than it had been. Anna and Ella Carroll had come over to see my mother, it seemed, while I was out playing in the yard with my little friend next door. All three of them called me into the house where they sat in our front room. There I repeated all I had seen. I believe, however, seeing the impression I was creating, I now began to embroider the strange incident considerably. It was soon apparent to my elders that I had sensed the profound interest my experience with the lady in blue had aroused, and that I was now going to make sure its real consequence was appreciated. So they somewhat summarily dismissed me, and resumed, I now know, their own mature and speculative discussion of the occurrence. And I was able to dismiss the peculiar affair from my mind almost as easily as I had been dismissed from our front room, except that now and then a darting memory of the casual glance from the dark eyes of the lady in blue would lay hold of me; and likewise the remembrance that my frequently repeated question to my mother and to Anna and Ella Carroll had remained unanswered: "*Who* is the lady in blue?"

I did not receive an answer to that question until that night. I was removing my clothes, getting ready for bed. My mother was talking to my father near the big baseburner in the front room. Winter and summer this glittering and, to me, beautiful stove stood in the center of the room. Father's easy-chair always remained in the same place at the side. He sat there now, and I heard him ask:

"You say, Nellie, she has never seen young Mrs. Carroll?"

"No, I am positive she never has. Young Mrs. Carroll was sick when she came to town, you remember, Edward. I don't believe she ever left the house once she entered it. Certainly not to go about to any extent, and especially where Janice might have been. No, Janice, never saw her—in 'life. But, Edward,

I am certain she saw her this morning. And, Edward—" my mother stopped for a moment that seemed an eternity to me, listening with strained ears, "young Mrs. Carroll is—dead."

I heard my father clear his throat before he replied.

"Yes, she is dead. She has been dead for six months at least. It is remarkable, Nellie, I'll say that for it anyway, that Janice should have seen—what she did, I mean. And she exactly described her. I am impressed with the feeling she experienced—the feeling that she must not go in through the gate until the person left that room."

"Yes, I am too. But what impresses me most is the actual fact of her description of young Mrs. Carroll. She was so surprised and interested in the sight of Mrs. Carroll's short hair. You know, Edward, a few weeks before she died they cut off her hair, she suffered so with headaches in addition to the pain in her side. And it is not a usual thing to do that, Edward; you know that."

"Yes," my father agreed, "I know

it. And—she saw young Mrs. Carroll! Well—"

They fell into silence then, and I crept on tiptoes to my bed. Was the lady in blue that I had seen this very morning with the sunshine on her—dead? Could she be dead and still walk quickly about as I had seen her, and be looking as happy as I knew she surely was? Were all dead people happy? I dropped asleep with these profound questions struggling for answers in my tired little mind.

Some years afterward I learned who the lady in blue was. Jim Carroll, the brother of Anna and Ella Carroll, had left our town a year or so before the events occurred which I have related. He was the eldest of the three children, and had got married while away. He brought his wife home to visit his people, I learned, and to see if a change in climate would not cure her of the lung trouble she had contracted soon after their marriage. But she did not get better. She died a few months after he brought her there. It was she I had seen that June morning!

The Real Christ

BY LIDA ELINOR WEST

PERHAPS there is no subject which more deeply touches the hearts of the people of the Western world than the subject of the Christ. Who is He? When did He live? How did He die? Was He God or man? Or is He God in man? All these questions and many more have grown up around the name of Christ Jesus, and all these can be answered, but not by the intellect alone.

There is a view of this profound subject which will help the intellect to understand, and still leave unsullied that aspect of the real Christ of the human heart to whom the Spirit in man raises itself in moments of highest adoration. We would gladly leave behind every

cloud of discussion, every wind of controversy, and soar into the pure, unclouded air of heaven itself (if we could) where intuition perceives and reason bows down; where pure Spirit speaks and all lesser voices are dumb. But the Rosicrucian Philosophy teaches that the mind must be satisfied in this analytical age ere the heart can speak.

There are several aspects of the Christ which have been put forth as the real and only Christ: the historical Christ, the Christ of theology, the cosmic Christ, and the Sun Spirit Christ described in the so-called myth of the Sun Spirit.

If there is any one subject which more than any other should unite people and not divide them it is that of Him who is

the Lord of Love: the attractive, cohesive, unifying power in the universe, the Love aspect of the Triune God. And yet humanity has quarrelled over the Christ more bitterly than perhaps over any other one subject. But Rosicrucian students are trying, as befits students, to avoid all that and to prevent all storms of passion about what should be and is the Holy One within the Sanctuary, the real Christ.

First, let us look at the historical Christ, disclosed by both sacred and profane history. We behold a Hebrew youth born at the beginning of the Christian Era. Trained at his father's work bench, he later studied in Egypt, then came back to Palestine and entered the Mystery School of the Essenes, a Jewish sect of ascetics. From this school he came forth at about the age of thirty to be a Teacher among his people, the Hebrews. He was recognized by the Hebrews as being the same youth whom they had known as Jesus, the son of Joseph and Mary, for they said, "Is not this the carpenter's son? Is not his mother called Mary? Whence then hath this man all these things?" But Jesus said unto them: "A prophet is not without honor save in his own country."

Upon this man, Jesus, descended the Spirit of the Holiest. In other words, speaking from the Rosicrucian standpoint, a Ray of the Cosmic Christ, the highest Initiate of the Sun Period who is the second aspect of God and the great unifying Love Principle in our solar system, descended upon the man Jesus, and he became Christed, which is symbolized by the dove descending upon him at his baptism. The Ray from the Cosmic Christ which entered the purified body of the man Jesus three years later at the Crucifixion entered our earth and became its Ruler, its Fructifier, and its Redeemer.

During the three years before the Crucifixion on Golgotha Christ taught the people and exemplified His teachings through Jesus' body before that body was crucified. During these three

years Christ Jesus performed many wondrous healings and gave much esoteric and exoteric teaching. A few gathered around Him to whom He explained esoteric things, saying, "Unto you it is given to know the mysteries of the Kingdom of God, but unto them that are without all these things are done in parables." Sometimes He was devotedly loved by the crowd and at other times as energetically hated. Finally in the city of Jerusalem He was hanged on a cross, from which His flowing blood found ingress into the earth, thus making a path or route for the Christ Ray to enter our dense planet.

The Rosicrucian Teachings tell us that the human ego first works upon its physical body from *without*, and later drawing within that body it works from *within*. In the same way did the Cosmic Christ originally work upon our planet from without; but as the blood flowed from Jesus' body, the liberated Christ Spirit became the indwelling Planetary Spirit of the earth and able to rule our planet from within. As indwelling Planetary Spirit He purified the psychic atmosphere of the earth from its accumulated evil, thus making it easier for mankind to do right and progress spiritually. His etheric emanations constantly proceeding outward from the center of the earth are also furnishing man with the urge to advance in evolution. Without this *help* from Christ evolutionary work would have been severely retarded, and many would have become lost spiritually. Thus Christ is a real Savior of mankind, though this is brought about in an entirely different manner than that described in church doctrine.

The history of the young Hebrew, Jesus, is confirmed by the Hebrew people themselves, who tell us that this young teacher preached and taught, was slain and hanged upon a tree. Peter used the same words when, as recorded in the Acts of the Apostles, he spoke to the Hebrews, saying, "Jesus whom ye slew and hanged on a tree."

In the New Testament Scriptures we find the Gospel (good news) according to Matthew, Mark, Luke, and John, each one dealing in detail with the life and doing of Christ Jesus. His sermons and teachings are given in more or less detail, but these are only the exoteric teachings which He gave to the general public. Dogmatically the orthodox church says, "Believe these gospels and be saved, reject them and be lost!" Intellect asks, "Why?" And not until intellect can be satisfied by a logical reason why we are saved and why we may be lost will it accept these dogmatic statements of theology.

Might there not be other teachings given by Christ Jesus which were not given to the general public? What did He mean when He told His disciples that to them it was given to know the Mysteries, while to the public He spoke in parables? From other sources we also learn something about what are called the "Mysteries of Jesus." Saint Clement of Alexandria tells us that "much which Jesus said will not be understood by everybody, but only by those who have been touched by the *Thyrsus*." The thyrsus was the rod of Initiation by which every candidate in the Mysteries was touched, as a result of which his eyes were opened and the unseen worlds were revealed to him. A Gnostic writer by the name of Origen also tells us much about the Mystery teachings, how they were given by the Christ Himself, and how they were given in secrecy in the house of His disciples after the crowd had gone. Origen said these teachings were handed down by word of mouth from one to another, never written, and told only to those who were far advanced. He said the initiated ones were called Gnostics because they not only believed but they *knew*. Origen said that the Church not only had medicine for the sinner, but it also had knowledge for the wise. He also said that only those who knew (the Gnostics) could keep the church safe from attack and its doctrines safe from degradation.

But there came a time when for self-aggrandizement the Church and State united and the Gnostics were expelled. They left because as custodians of the "Mysteries of Jesus" they naturally could not continue with those who worked solely for selfish purposes when the Mystery teachings were of an exactly opposite nature. Thus gradually passed away the "Mysteries of Jesus." They were withdrawn from the Church for want of pupils, and passed as a memory to little scattered bands of people under various names who carried on their scientific studies under mysterious titles, for they dared not speak plainly because of the danger of persecution from the now dogmatic Church, which still had "medicine for the sinner" but no "knowledge for the wise."

All this shows us that the "Mysteries of Jesus" were both scientific and religious; but when the Gnostics were expelled, religion lost its science, and in later centuries, especially the nineteenth, science lost its religion. During the so-called "Dark Ages" none dared to flaunt the torch of knowledge openly, yet that torch could not be utterly extinguished; it was handed from group to group on down through the centuries. Alchemists, Masons, Rosicrucians met in secret conclave, passing the Mysteries from mouth to ear, keeping alive that knowledge which in these days is to give back to science its religion and restore to the Church its long lost science—the "Mysteries of Jesus." The thick veil once thrown over the Mysteries is now being gradually withdrawn. Max Heindel was given permission to help lift that veil, the result being the publication of the *Rosicrucian Cosmo-Conception* and kindred books for Western peoples.

Now we come to the "Sun Myth." We are told that a myth is more important than history. History is but a record of facts, but a fact is a very poor thing when we analyze it closely because it is only a distant reflection of a great truth in the World of Ideas, the Region of Ab-

stract Thought. When an idea is thrown outward into grosser and grosser matter, each gross sphere through which it passes cuts off one aspect of that idea, and so when it comes down into the physical world, several of its aspects have been cut off. A myth, on the other hand, is the expression of the idea as it has always existed in the Region of Abstract Thought. It comes in pictorial form; it is idealistic, poetical, and artistic, containing much more than the mere wordy record of a fact.

From the so-called Sun Myth comes the fact that the Cosmic Christ belongs to the religion of the S-U-N or S-O-N, the word "Son" being the name for the Second aspect of God, the threefold Deity comprising God the Father, God the Son, and God the Holy Spirit. The Sun Myth is as follows:

God, whose physical body is the sun, pours out His life into the world, supporting, maintaining, and vivifying it. The Sun Myth is a part of the Mystery teachings, showing how the very life of God is poured upon and penetrates the earth by means of the sun's rays so that it is vitalized, and also showing how the earth and all upon it literally live and move and have their being in Him.

The Sun Myth is a truth except as to the one point where its followers confuse the God of the solar system with the Cosmic Christ, who is but one aspect of God, manifesting as the energizing, vitalizing Principle of our planet, and a Ray from which is now the indwelling Planetary Spirit of the earth and Lord of the World.

As regards these differing concepts of the Christ, the story of the historical Christ is true; such a mighty One lived and taught on earth; His blood flowed on Calvary when He became the Savior of the earth and all who live thereon. The Sun Myth is true, because the Christ enters the earth each year at Christmas to vitalize and fructify it so that it may bring forth and provide food for man and beast. The story of the "Mysteries of Jesus," or esoteric knowledge, is true,

for in each one of us lives a spark of the Christ, and the Mysteries teach us that it is our duty and our business to permit this spark to manifest so that it may rule us individually as the Cosmic Christ Ray rules our planet. "As above, so below."

Just how to fan this divine spark into a flame is taught in the Rosicrucian Philosophy in such a rational, logical manner that the intellect is satisfied. And when this spark bursts into flame, then indeed the heart can speak. The time has now arrived when the esoteric knowledge dealing with the fanning of this spark into a flame is to become less and less of a mystery as the meaning of the life and teachings of Christ Jesus are more rationally understood. From now on we shall hear more and more of the mysteries or hidden knowledge being taught publicly, showing just how and why altruistic, loving, self-forgetting service lifts the Divine Spirit within each one of us out of the grave of crucifying matter, up to the place of the skull, from there to pour its cleansing flood upon the heart, thus redeeming us. Then we shall in due time walk forth as real Christs, knowing that "we dwell in Him and He in us because He has given us of His Spirit."

"Though Christ a thousand times in
Bethlehem be born
And not within thyself, thy soul will be
forlorn;
The Cross on Golgotha thou lookest to in
vain
Unless within thyself it be set up again."

"We have really changed our God. We have ceased bowing down before a crowned Person sitting on a great throne surrounded by peaceful singing angels. There is no such Person. He is dead—killed long ago. The God we worship is the God still suffering over the sorrows of humanity, the God with tears in his heart for the sorrows of this world—the God who is like Jesus Christ."

—Studdert Kennedy.

The Metaphysical Value of Repetition

BY ARTHUR HAMMOND

AS A starting point from which we may commence to study the value of repetition as a factor in training, one is led back to the Lemurian Epoch, when the desire body of young humanity responded to the urge of growth by developing within itself a mindlike characteristic formed from the higher desire materials. This animal soul was incapable of reason but attained a degree of cunning, and was instrumental in building the cerebro-spinal and voluntary nervous systems as we have them today. When in the later Atlantean days the mind was attained through the help of the Lords of Mercury, it found in this animal soul, with which it coalesced, a ready means of acquiring a quick and comprehensive contact with the lower vehicles, especially with the dense body, the tool of the desire body.

By its nature the animal soul, arising as it did from the activity of the self-centered desire body, was essentially selfish, so the first contact which the ego had with life through the mind was directed away from Divinity and toward self-serving, the cultivation of the lower nature, and the building into the vehicles of the grosser matter available on the planes in which its vehicles were led to function. Against this continuous inclination toward destruction the Great Ones opposed the silent influence of selfless love as expressed in their lives of sacrifice to infant humanity's welfare, and as the slow process of evolution developed man's power to the point where he could begin to respond to some other influence than self-interest, the divine love of the Life Spirit focused more strongly on the earth. The force of this great influence, operating on a plane so far above man's power to apprehend, was stepped down, in the great instance,

by Christ Jesus, also by other Saviors and Teachers. Also in general the activity of the intellectual soul is bringing the current of the Life Spirit through the vital body, where it may become a factor in daily and hourly conduct by which character is built.

It is through the growth and power of the vital body and its control over the desire nature that the Path of Attainment is opened, because the vital body is the lower counterpart of the Life Spirit, the spirit of altruistic love and brotherhood. The young, incomplete vital body is still in the course of building and very responsive to outside influences. The aim of the aspirant is to make of it a channel through which the love of the Life Spirit may flow to the dense, self-centered world of materiality and work its leaven of brotherly affection. The concern of the student is centered on the two higher ethers of the four which constitute the vital body. The two higher ones may be cultivated and raised to the point where they are capable of acting as a vehicle for the consciousness of the ego and operating independently outside the dense vehicle, leaving behind the more material two lower ethers. This growth is attained like all other growth by a slow building process. The material is all about us, good and bad, pure and gross; it is just a matter of our choice as to what we will utilize in this body building, for build we must.

The tendency of the past has been to build mostly the two lower types of ether into the vital body, because it is so much easier; the heavy material builds in readily, and once built in stays well set. It is only by continual repetition and endless effort that the less fixed material of the etheric plane, the essentially finer material of the two higher ethers, may be incorporated into our

vital bodies and held there by will power till it grows to be ours, thus refining our characters. In this the daily retrospective exercises as given by the Elder Brothers is the biggest factor in forcing out the coarser ethers and making room for the finer. Even then there is no plane so protected but that the choice so lies open to undo the work of ages and throw away the gold of character for the dross of ignorance. The ego in freeing itself from the bondage of the lower nature makes it possible for it to respond to the incentives of the upper region of the Desire World wherein lies all that goes to make life beautiful: all the harmony of art in its various aspects of color, form, and sound; painting, sculpture, and architecture; literature, music, and rhythm. The altruistic impulses obtain in this region the power to become factors in conduct; and the beauty of philanthropy is here made a living thing to the soul.

Service based on love given without thought of return is a potent, practical method of drawing into one's aura the two higher ethers of which the glorious soul body is built. But this, as in every phase of existence, conduct, or activity on the physical plane, is a result, an effect, and the cause lies in that world which is the source of ultimate self-control and which at our present phase of development is the World of Thought. It is at this stage that the student must guard with utmost vigilance the ideals which he has attained as the supreme gift of God. He must practice the endless repetition on all planes. One of the forms which this may take is prayer. Prayer is what we most earnestly and persistently desire in our thought, not the occasional wording of a ritual. One's ultimate responsibility is to develop the faculty of abstract thought. This is correlated to the world of Abstract Thought, the highest plane on which man can function at present and the closest to the World of Life Spirit, the influences of which he sees as a factor in the lives of men about him. The

result of pure, concentrated thinking manifests itself in conduct, which is the builder of character.

There is another phase of development in which habit building through repetition is working for mankind's attainment. By building constructive habits the ego develops soul body activity, and through this eventually gains control of the muscles of the heart. When this control is complete, the ego will be able to regulate and direct the flow of the life-giving blood. The brain, the physical instrument of the mind, depends on the blood supply to keep it nourished. We know that certain portions of the brain produce certain types of mental activity: a criminal impulse and a benevolent impulse do not originate in the same part of the brain. With the blood flow under the direction of the ego and with the ego sufficiently in control of its vehicles to be their master, it can reduce the blood supply to that portion of the brain from which selfish or criminal tendencies commonly arise, and thus partially starve it. At the same time it can stimulate the altruistic portion of the brain. As the brain is the control center of the dense body, the regulation of the brain by the ego assures the complete control of this hitherto unruly member. This is simply raising the practice of the habit-forming exercise of repetition from the material plane to the more powerful thought plane where the ego works with causes.

The attainment of such development as this is a distinct step on the way to that stage where one may become one of those who work for humanity from the invisible planes. He is then close to the place where he may be able to relieve one of the Great Ones and so make it possible for that Great One to be free to go on his way to still greater development. The heart may see the vision and long to accept the burden long before the character has attained the degree of responsibility and STABILITY that is necessary for the safe use of such power.

For here, working on the realm of fuller causation, the consequences of a blunder take on disastrous and devastating proportions. Before a human being can be qualified for such responsibility he must have lived through and conquered every possible type of temptation; he must have gained unquestioned stability and poise by going through, over and over and over again, all the various details of daily life. It means in this material life that he has seen for an instant a vision of heavenly beauty, and has quickly lost sight of it again in the press of karmic duty. But he must hold the vision as an ever present incentive to live true through all the petty trials of daily life, and he is learning by faithful living to

attain the outstanding characteristic of absolute stability.

Repetition takes on at one and the same time its most distressing and its most glorious aspect. It promises complete fulfillment of one's destiny by self-conquest on the material plane, but it demands a devotion so keen, so meticulous in its detail, that through this very necessity and because of man's limited faculties the goal is often lost sight of during the work of training, and only the sweat of apparently futile effort is present in one's consciousness. But the will to carry on regardless, drives him on from a point back in his subconsciousness where the memory of the vision has not been shattered.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT

As we devoted the lessons of 1930 largely to a study of the New Testament, in 1931 we shall take up for our consideration some of the famous songs of the Old Testament. The oldest fragments of Hebrew that we have are to be found in the songs incorporated in the Bible.

The oldest, the "Lament of Lamech," is said to be a fragment preserved from before the Deluge. It is so old that its Hebrew words are not clearly understood. Other very ancient ones are the "Song of Moses and the Israelites over the Destruction of Pharaoh's Army," and the "Song of Deborah, Prophetess and Poetess." This latter dates to about 1200 B. C.

These songs should prove to be fields of very fascinating research and investigation for the student of esoteric Christianity, for they are filled with gems of deepest occult value. So we

hope for a year of prayerful study and meditation in this new series that will be productive of much soul growth for us all.

The Lament of Lamech

"And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

—Genesis 4:23-24.

In the Song of Lamech we find the age-old lament of all humanity, namely, the lament of having yielded to the seductions of the lower nature against the aspirations of the higher. It is an example of two souls being housed within the same breast as in the case of Faust.

The word Lamech means "strong." *He was a descendant of Cain, and the Father of Noah.* Adah in Hebrew signifies an ornament, the higher nature, and Zillah a shadow, or the lower nature.

Through the weakness of the mind, represented by Lamech, in coalescing with the desire body the lament of Lamech has become the universal lamentation of all mankind. "I have slain a man to my wounding and a young man to my hurt."

Noah's Curse on Canaan and Blessings on Japheth and Shem

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

"And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."—*Genesis*, 9:25-27.

The word "Noah" means rest. Noah represents the most advanced pioneers of the fifth Root Race. Canaan means lowland. *Canaan was the son of Ham*, or darkness, the lower nature of man. Shem signifies the awakened love or wisdom principle in man manifesting through the heart. The word Japheth means to enlarge, and represents the mind power which must become spiritualized. The mind is the path, Max Heindel tells us, and the process of its spiritualization is the chief work of our present fifth Root Race. The curse of Canaan means only a statement of law. In this song of Noah he is simply outlining the process of spiritualization of mind.

Isaac's Blessings for Jacob and Esau

"And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed:

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

—*Genesis*, 27:27-28.

"And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

"And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."—*Genesis*, 27: 39-40.

Isaac represents the ego, Jacob the higher nature, and Esau the lower. This accounts for the fact of Esau's hatred for Jacob, and also contains the reason for Esau being the favorite child of Isaac. Man is still prone to cling to his lower self. The Bible is a most optimistic textbook of the soul's evolution. And even though Isaac predicts that for a time Esau will throw off the yoke of Jacob's power, still the word Jacob means to supplant, and the eventual redemption of man consists in the transmutation of the lower nature into the higher; or as Isaac sings, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

The Unseen--A Story

BY MONA WANDANITA HILLS

(Concluded)

"**I** DID," whispered Lea. Nelle suddenly became filled with the feeling that she was not alone. Yet she saw no one.

"I thought I heard Lea," she said to herself—in her mind.

"Oh, you did, you did!" cried Lea in despair, "Only listen, Nelle!"

But Nelle walked away unheeding and wondered at her strange half-real imagination.

Lea wandered off again, wondering, hoping, musing. He was happy to have had Nelle see him and hear him for a moment, if only in a semiwakeful state. But it hurt him to think that animals are more sensitive than human beings in that matter, for Neptune had heard him whistle long ago that day when Mammy Egypt had found Nelle crying in his stall.

Mammy Egypt! That name brought a ray of hope. Perhaps he could make

her see him or at least feel him, for he knew that she was very sensitive to psychic influences and that she had a certain sense that might make it easier for him to communicate with her and make her feel to some extent the ideas he wanted to convey.

She was busy mending torn costumes in her small room and hummed softly to herself as she rocked back and forth. Lea walked up to her and laid his hand on her shoulder.

"'Clah t' goodness efn ah didn' feel somthin' tech mah shouldah," she cried, jumping up.

"Mammy Egypt," began Lea, "you felt me. Now look, don't you see me too?"

The old woman looked around the room in bewilderment and said, as if in reply to his question, "No, ah doan see nuffin nohow. Dat's funny. 'Pears lak someone's heah howsomever. Wal, reckon ah-all was mistooked."

She gathered up the scattered garments and sat down again, sewing for awhile in silence. Soon her eyes grew misty, and then two great tears rolled down to her mouth. Wiping them away with the spangled skirt she was repairing, Mammy Egypt snuffled:

"Seems lak ah cain't he'p weepin' when ah ruminates 'bout Massa Lea. Ah wondahs what-all he doin' now. He sho' was one wondahful gent'man, he was!"

The tears continued to fall. There was a faint creak in the only other chair the room contained as if some one had just sat down.

"It's de wind," Mammy Egypt told herself, and continued to snuffle. But there was no wind.

"Oh, Mammy, Mammy Egypt!" pleaded Lea, facing her where he sat. "Can't you see me? Can't I make my presence known to you? Don't cry, Mammy, smile! smile!" Then as if his words had penetrated her subconscious mind, Mammy Egypt smiled tremulously.

"It doan do no good ter cry, lak ah

tol' Miss Nelle. Doan do no good 'tall."

Lea's heart grew lighter. "Now laugh!" he commanded, "laugh hard!" And she laughed—rather feebly at first but then louder and more joyously until it pealed out clear and true.

"Crazy old thing, laughing in there to herself. She's all alone too; I peeked through the crack in the door," whispered one of the bareback riders to her sister performer as they walked down the hall.

Lea laughed too, from sheer joy. At last he was understood by one at least.

"Now listen again," he said; "listen! *There is no death!* There are no dead! We go on here just as we did when we were what you call alive. Heaven and hell are what you make them in your own soul. But there is never anything but eternal life. Did you hear?"

"Eternal life," repeated the old woman, "eternal life, no death, no daid! Wal, sho' am funny what you'all kin think up in yo' own haid. Sho'am!"

It was some time later that Neptune began to look like his old self once more. He brightened considerably and even picked his feet up high as of yore. But the strange part was that he would somehow unfasten his halter and trot into the ring where the practicing and training were done. Once there he would pay no attention to anyone but would go on doing his old stunts and practicing new ones even, just as if Lea were with him. And he was—for the horse could see his master and hear his commands uttered in the husky, gentle voice; could feel his rough brown hands pat his silky flank and rub his pink nose. Oh! it was wonderful, Neptune thought. And he whinneyed again and again with joy. The circus folk thought it strange, uncanny even, but they never once dreamed that Lea was there encouraging and directing the horse.

But no one else ever saw him or even really heard him; for Mammy Egypt heard him only through her subconscious mind, and his thoughts and words became so mingled with her own that she consid-

ered them her own voluntary thoughts. But she was comforted, and Nelle too grew accustomed to her loneliness. But although everyone loved her and was her friend, no one had ever really understood her or loved her as had Lea and the old black mammy.

Sometimes Lea would stand outside her window with the horse and whistle his old plaintive call as he used to when he waited for her to come and ride. Nelle would listen, stupefied for a moment, and would then rush to the open window. But there below was only the horse, Neptune, waiting with golden lights dancing in his soft brown eyes. And all was silence.

Then Nelle would turn away sadly, and the tears would well up in her beautiful eyes. But she too like Mammy Egypt always felt the command to smile. So she smiled, a wistful, uncomprehending smile it is true, but nevertheless a smile. But she somehow thought it wrong to laugh and smile for was not Lea dead? And when a person dies one cries, not smiles. But she never quite seemed to get Lea's explanation that one must always smile and be glad—be glad that he was free and happy and well, free from all worry and care. But she continued to smile, and tried her best to be truly glad.

Yet it took time for the agony of those months to pass, for it was agony to Lea to know that Nelle could not see him nor feel him nor hear him except as his words were transmitted to her mind. And how he tried to make himself known to her! He would put his hand on her arm, gently at first and then almost harshly. He would stroke her hair from her forehead as she used to love to have him do. And he would call her beseechingly by name. But all in vain. She was almost totally oblivious to his presence, and only infrequently thought she imagined his voice calling to her.

Spring came again and the circus left the South and began its northern tour. On the night of the first performance in a small Missouri town Nelle was to do a

new act on which she had been practicing all winter. Swinging high on one trapeze, she was to turn a backward somersault from the trapeze through a burning hoop and catch hold of another trapeze at precisely the right moment. Mammy Egypt was not in favor of the stunt when the time came to do it and tried her best to dissuade Nelle.

"Ah-all's got a premunion," she warned, "that ain't oughter be ovah-looked. Yo' mus'n't do it, honey! Ah's got a moughty peculious feelin' 'bout dem doin's t'night. Doan do't, Miss Nelle; 'tain't gwine be healthy foh yo' efn somethin' busticates."

But despite Mammy Egypt's declaration Nelle was determined to go on. Nothing had ever happened before, and nothing could possibly happen now. The ropes had been inspected when the tents were put up in the morning, and everything was reported in perfect condition. The nets too had been examined so there was no chance of danger.

Lea, however, knew that the heavy screw hook in the cross beam on the roof was working out, and that with very little strain it would drop out. And it was to this hook that one of the ropes of the trapeze from which Nelle was to turn her somersault, was attached. He thought it strange that no one had noticed it yet. He had gone to Mammy Egypt and tried to tell her, but she had not gotten the point concerning the hook and regarded the warning only as an intuition. It had done no good for Nelle was going on anyway.

Lea was almost frantic. What could he do to save Nelle? Mammy Egypt could not understand, and Nelle's mind did not absorb anything he said. The worst was that if the screw came out when Nelle was swinging high, she would be hurled outside of the net just as her parents had been fifteen years before. Lea's mind was tortured by this thought. And time was going fast.

Already the band blared out, and the people came trickling in through the animal tent and the freak show and finally

into the main tent. The hard bare seats were becoming scarcer, and the venders shrieked out their wares of hot peanuts, melting ice cream cones, and lukewarm, not overly clean lemonade. Now the elephants came in and following them all the other animals with the single exception of Neptune, who remained alone in the animal tent.

No one was sure of Neptune now, for although he had trained seemingly by himself all winter and had added new tricks to his repertoire, the new trainer could not make him do his bidding and was afraid the animal would disgrace him in the ring.

After various animal acts in the ring Nelle came on clad in her little spangled tights and jacket. Lea walked beside her and pleaded with her to hear, but she did not even feel his presence there. People gasped as she mounted the trapeze and began to swing higher and higher until she could almost touch the roof with the tips of her tiny satin slippers. Her new act had been widely advertised on the blatant posters, and everyone knew what she was to do.

Old Mammy Egypt was in the now deserted dressing room with her head buried in a pile of costumes. She could not bear to watch Nelle.

When one of the attendants lighted the hoop and it blazed up, even the musicians ceased playing to watch, open-mouthed. Higher and ever higher the slight figure of the girl swung.

Just as Nelle was about to leap, the rope slipped, forcing her to jump before she was quite ready. She saw in a startled instant that she would miss both the hoop and the other trapeze and that the tremendous impetus would throw her outside of the net!

Mammy Egypt's warning came to her in a flash, and she wondered whether she would ever see her again. Then she thought of Lea. Maybe she would see him when she was dead. But she didn't want to die—not yet! Strange how long it took to reach the ground—only a few seconds yet it seemed an eternity. Now,

in a moment she would crash on the ground!

Suddenly she shrieked wildly for Lea. She could not help it—it just seemed to come out involuntarily. When she heard her voice screaming, she wondered whether it was really she that screamed. It sounded so strange—so far away.

Then she saw Lea's face suddenly close to her own—felt the touch of his hand—heard him say in his husky, gentle voice, "I heard you, Nelle, I'm here! I'm waiting as I waited so long. At last, Nelle, at last you see me, hear me, feel me. I'm always with you, Nelle, to help you and guide you and protect you. Always!"

Again she felt the tender touch of his arms around her, and once more felt his kind hand stroke the hair from her forehead. Then a strange thing happened. By means which a disembodied spirit is sometimes able to use, Lea materialized slightly, just enough so that he could exert a gentle pressure against her body, causing her to sway pendulum-like toward the net.

The next thing she knew she was lying on the cot in the dressing room with Mammy Egypt and the others bending over her.

"'Clah t' goodness, honey chile, ef yo' didn' have yo' ol' mammy jes' petrified! But lawsy, you're good as new—jes a li'l mite scairt, ah reckons." And the good old negress sobbed with relief.

"Did I fall into the net?" Nelle asked feebly.

"Yo sho' did," said Mammy, "but yo' most' didn't make it. Yo' was half in an' half out."

Then Nelle tried to tell them that Lea was living though he was dead, but they laughed at her and said she was delirious.

All but Mammy Egypt. She believed and understood.

No longer unseen, Lea was divinely happy, and Nelle now knew that there is no death—only eternal life!

(The End.)

Worth-While News

Septic Literature

Is a moral cleanup needed in the literature of today? Censorship? Or ostracization of snappy stories and novels?

Friction grows as our fiction multiplies. Protests against sex stories are answered by defenders of them. Vice crusaders have dragged several books, and their authors and publishers, into court. Some books have been suppressed; others have been acquitted.

A famous physician has now fired a broadside against what he calls "septic literature" and, in an interview with a Sun correspondent, says sex literature menaces the public health.

A woman editor of one of the many magazines that have built up big circulations during the last few years on frank fiction of love says sex stories are not cheap and sordid and harmful.—*San Diego Sun*.

It is quite true that formerly the youths of our land have been kept in deplorable ignorance in relation to the vital things of life and that it is quite time the adolescent boy and girl should be thoroughly instructed in the function and care of the various parts of the human body. But this subject should be taught by especially prepared teachers and textbooks and in an abstract manner, and not through the agency of questionable, inflammable literature which stirs up the emotions and often serves as the first stepping-stone in starting impressionable youth on the downward path. Much of the sex literature of today is so suggestive that to the refined sensibilities of the mature man and woman it is revolting in the extreme. But not so to the immature mind of the youth to whom sex is as yet a mystery. In many instances the most obscene conduct is so skillfully clothed and so fascinatingly and seductively described as to make the worst kind of vice appear not only justifiable but attractive and right. The majority of sex literature flooding the country today is a menace to society and should not be countenanced by refined people. As a man thinketh in his heart

so he is, and continually reading, discussing, and thinking about sex-problem literature is sure in time to break down a person's morale and inoculate the moral being with deadly germs which sooner or later will manifest and bring forth their noxious kind. Evolution depends upon purity of both body and mind and the less we dwell on sex problems aside from those related to good health, and the more attention we give to mental and spiritual development and the general welfare of humanity, the sooner we shall become a race of superior men and women.

Legalized Murder

What is murder in the first degree?

It is cruel, calculated, cold-blooded killing of a fellow man.

It is the most wicked of crimes, and the state is guilty of it every time it executes a human being.

There is no logic in the argument that murder must be punished by murder. Such punishment is nothing but legalized revenge, and revenge does not suppress crime. It stimulates crime.

Furthermore, an eye for an eye and a tooth for a tooth and a life for a life is not the teaching of Christ and should not be the law in a Christian community.

Nor is there logic in the argument that frightful punishment prevents crime, through fear of consequences. Crime is suppressed by civilization, not by savagery.

Education, enlightenment and social conditions eliminate crime which is generally born of ignorance, poverty, evil circumstances and vicious surroundings.

Crime calls for cure, not for cruelty.

A few hundred years ago men were blinded for killing a deer and were boiled in oil and were broken on the wheel and torn asunder by wild horses for various offenses.

Murder by the state belongs to these savage punishments of the past. With the growth of civilization the criminal law should become civilized.

It is true that the victims of the death penalty are sometimes innocent and that their execution has prevented justice from ever being done, but it is not from that standpoint primarily that this protest against capital punishment is made.

The main point is that cruel, calculated, cold-blooded killing has no place in the prac-

tice of a civilized community and that murder in the first degree by the state belongs to the savage past.—*Los Angeles Examiner*.

Capital punishment is a blot on the escutcheon of any civilized nation. Whether the state kills a man or a criminal shoots him down, the result is the same—a crime has been committed. If capital punishment prevented crime that fact might be brought forth as an excuse for legalized murder; but it does nothing of the sort. In fact the exact opposite is true. When a criminal is executed he goes out of his physical body filled with thoughts of hate and revenge, which as soon as he gets his balance on the invisible planes he proceeds to put into execution. The disembodied criminal will then go about for years inciting others to commit murder and other crimes, his object being a desire to "get even." The result is an epidemic of murders which could easily have been avoided had the criminal been imprisoned for a number of years or until the time of his natural death.

Women Smokers

"I do not know when I have read an editorial that pleased me more and was more to the point than the one on Smoking Women in the December number of the *Journal*. The selfishness of women in this matter is simply amazing, and the discouraging thing is that the "filthy weed" should appeal in the least to women of this generation.

"I recently saw a demonstration of the poison in each and every cigarette inhaled, given before a group of people, and it would certainly have given pause to some of these smokers, before fastening such a habit on themselves—a wholly dirty habit and so difficult to break away from. This particular demonstration is being given for children in the public schools, to try to keep them from adopting the habit.

"I myself am sickened by the odor of tobacco and where can one go to escape it? There are so many men, as well as many women, who do not use tobacco, why could not a campaign be started urging that certain places be reserved for non-smokers and that smoking be absolutely forbidden in certain places? This publicity would perhaps make some of these "ungentlemanly" ladies a little more conscious of their utter selfishness in lighting up a cigarette wherever and whenever they may choose to

do so. Here's hoping that something will turn up to turn the tide, and meantime, thanks for the editorial!—*M. B. C.*"

This letter, written to "*The Woman's Journal*," voices in no uncertain terms the sentiment of the masses of the women in the world today. Observation will prove to any intelligent individual that the majority of the women in the world are not smokers; but it is equally true that this majority are subjected almost daily to the offensive fumes given off by cigarettes, cheap or otherwise. The foyers of the theatres, hotel dining rooms, restaurants, waiting rooms, in fact almost every place where people congregate has been invaded by a certain type of women who are selfish enough to fill the atmosphere with tobacco smoke. Offensive as the habit is there are still graver reasons why the coming generation through education should be protected against this insidious foe to the human race. Every intelligent man and woman knows that the essential part of tobacco is a strong narcotic poison called nicotine, and that nicotine is a deadly enemy to the heart, lungs, eyes, and brain. Tuberculosis among young women has increased from thirty to fifty per cent since so many of them have formed the smoking habit.

The occult student knows that the cerebro-spinal nervous system and the blood are the two principal vehicles through which the ego works in gaining experience in the physical world. If the brain and nervous system become dull, their efficiency is greatly impaired and the ego is not able to think clearly and is therefore hampered in forming correct conclusions. If the blood stream becomes poisoned it ceases to properly nourish the body and the ego finds it more or less impossible to function in it. When the efficiency of these two vehicles is impaired, the evolving ego cannot possibly learn the lessons life is intended to teach, and therefore it, to a great extent, "loses out" so far as the one particular life is concerned.

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 Past Reflected in the Future

Question:

I am a common day laborer and there are many others like myself. We find that this time of the year those who have control of our common work shut us out and we have nothing to do. We are advised to take what kind of work we can get. We do this when we can get it and when the people who control the work see fit to give us an opportunity to ask for it. I am not feeling hard about this problem but I should like to know what the trouble is.

Answer:

The experiences encountered during each life that we live on this plane are the results of the lives which we have formerly lived here. Ofttimes in one life the common laborer who has trouble in securing work or gaining access to the presence of those who give work, is one who in a past life refused to admit common laborers to his presence or to give employment to others when they came seeking for it. In future lives the Lords of Destiny see to it that such a one is placed in a position where he will know exactly what such hardships are like when placed upon others, and when through sorrow and suffering he has earned the right to control again, he will use more judgment and discretion. Your case is more than likely a parallel to the instance herein cited. However, because we find ourselves in certain posi-

tions in one life does not necessitate our always remaining there. For instance, take yourself, a common day laborer as you say. There are plenty of free night schools all over the country and plenty of educational correspondence courses which are not so very expensive. Why do you not take up some particular line of study which would fit you for a good position, and during the times when you are unoccupied prepare yourself to do something which is really worthwhile? If you would do this we think that you would demonstrate the fact that you have learned the lessons contained in your present environment and are seeking for better things which, according to the law of justice, you would receive. We must all remember that nothing comes to us in any life which we have not earned in some previous existence or else in the present life, and that karma does not always wait for a future life in which to exact payment or bestow reward.

Faith Without Works Is Dead

Question:

I am at times beset by thoughts of worry owing to the very adverse circumstances I am meeting in my life; in a very short time I have incurred a debt of about \$400.00 which worries me greatly. Do you think affirmations would help me any?

Answer:

Worrying over a debt not only does not pay the debt but it will in time incapacitate you so that you will not be able to earn the money to meet the obligation. The thing for you to do is to

tell the person either by letter or by word of mouth exactly how you are situated and that you will meet this obligation at the earliest moment possible; and then set out to find something to do in order to earn the necessary money. If you can't pay it all at one time pay it in installments and in that way prove to the one to whom you are obligated that you are sincere and that in time the money will be paid. In other words stop worrying and begin to work; all the time knowing that God helps those who help themselves, and as long as you do your part He will certainly do His. When you realize this you no longer have anything to worry about. We do not believe in affirmations, we believe in action. Try it out and we know you will be successful.

Warding Off the Vampire

Question:

When I sit in a room with certain people they seem to draw on my physical strength until I feel weak from having contacted them. Is this imagination or do certain types of people really deprive one of his vitality? If this is true is there any way to protect oneself? I know of several people who have this same trouble.

Answer:

It is quite true that there are people who absorb the vitality of others. As a rule the person losing his vitality is anemic and should endeavor to build up his blood stream at once. Usually that which is lacking in an anemic person is iron in the blood and ether. There are two ways of obtaining ether. One way is to get milk directly after it has been drawn from the cow and drink it. At that time the milk is surcharged with healthy animal ether. The other way is to get it from vegetables and fruit. The vital bodies of the plant kingdom are composed of the two lower ethers, the chemical and life, which have to do with the assimilation of physical nutriment. Green vegetables are surcharged with these two ethers. Spinach, tomatoes, lettuce, and strawberries are among the

plants which abound in iron. The best results are obtained if they are consumed uncooked, but the vegetables should be put in water for an hour in order to make them firm and crisp.

If this diet is carried out, in a short time it will increase the ether in the body and the iron in the blood. When this is accomplished one will not be anemic and therefore not in danger of vampirism. For immediate protection, if one is sitting in the room with a person who is absorbing his vitality he should cross the legs at the ankles and fold his hands. He then forms a magnetic circuit in himself which is a protection against outside influences. When one's feet are planted firmly on the floor or on the ground he is in magnetic rapport with any person who happens to be near him.

The Question Department Will Gladly Help You

Question:

Will you please tell me how often any one may ask questions through the Question Department, and do you as a rule answer them by mail?

Answer:

We are always glad to answer questions for our students who are unable to find an answer through their own research or study. There is no limit to the number that may be asked. We receive so many questions that it is possible to answer only a few of them in the magazine. The rest are answered by mail.

Heaven World Activities

Question:

Do spiritual beings go to school like we do? Do they have to worry about what they wear and what they eat, as we do? How long are we out of the physical body before we are allowed to reincarnate again on the physical plane?

Answer:

Spiritual beings do not go to school in exactly the same way as we do here. However, they do attend classes in the invisible world and gain a great deal of

valuable information by so doing. We do not have to worry about what we have to wear after we pass out of the physical body. Desire stuff is very pliable and we are clothed in exactly what we think we are wearing at any particular time. In the lower region of the desire world some egos go through the process of eating until they find out that it is not necessary for them to do so. We are out of the physical body approximately one thousand years between earth lives, although at the present time many egos are reincarnating much faster.

Anthropoids Not Our Ancestors

Question:

I know that the Rosicrucians teach evolution. Do they believe that man evolved from the ape?

Answer:

The Rosicrucians do not teach that man evolved from the anthropoids. In fact quite the reverse is true; the anthropoids have degenerated from man. The cause of the degeneracy of the anthropoid was the extreme abuse in the use of the creative force.

Is It Right to Eat Meat?

Question:

Do you consider that it is right to eat meat? So many people seem to enjoy it very much and consider that it would be a great hardship to do without it.

Answer:

The question of right and wrong when applied to meat eating depends entirely upon the individual. Meat was added to the diet of the human race in the fourth or Atlantean Epoch of the Earth Period when mankind was at the nadir of materiality. It was during this Epoch that the germ of mind was given to humanity. Thought activity breaks down tissue, which must be replaced. The lower and more material the thought, the greater the havoc and the more urgent the need for quick repair. Albumen, found in abundance in meat, furnishes the element necessary to do this repair work quickly. Hence its intro-

duction into the diet of the Atlantean man. The more spiritual we grow, the more our thoughts harmonize with the rhythm of our bodies, and the less albumen is needed to repair tissue; consequently a vegetable diet becomes sufficient to supply our needs.

All really advanced people are voluntarily giving up meat eating for the reason that they have come into a realization of the fact that they no longer need it in their diet, and the consumption of dead bodies has become nauseous to them. The occult student avoids flesh food because killing animals interferes with their evolution, and also because meat eating hinders his own advancement.

Dreaming True or Otherwise

Question:

I have at times distinctive dreams, absolutely different from all other dreams. Now it seems to me that these are true dreams as told of in "Peter Ibbetson." Would the cultivation of such dreaming be a help or hindrance?

Answer:

Many of our dreams are in reality actual happenings on the astral plane. The way to decide whether one's dream is an actual happening is to examine it carefully and see if the events follow in a logical sequential order. If they do, the dream is more than likely an astral happening. Confused dreams which are impossible in character are usually the result of the ego being only partially out of the dense body and the sense centers of the higher and lower vehicles being partially askew. In your case it is quite possible that you are dreaming true; however, that is a matter for you to decide for yourself. We see no reason for endeavoring to cultivate these dreams unless you find that there is a particular benefit to be derived from them. The inner sight which we teach our students how to develop is brought into manifestation through the awakening of the pituitary body and the pineal gland. This is done principally by right living and conservation of the creative force.

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.

Uranus and Happiness

BY BESSIE BOYLE CAMPBELL

WHAT is this thing called love, I asked the Lord in heaven above"; this is the song one hears frequently over the radio, which is ruled by Uranus. This is a universal cry at some stage in our evolution. We long to know what is this violent attraction we feel for certain persons. Love is not just a form of hypnotism from one thought built upon another, although we may be swayed by our progressed aspects or the planetary vibrations in operation, making us susceptible to love. Love is a form of happiness earned in a previous life, coming to one as a phase of cause and effect at a certain stage of a large cycle. That is why women with fine intuition, ruled by Uranus, will tell you they recognize "Mr. Right" the first or second time they meet him. Falling in love at first sight is due to remembrance of this associate in a former life.

I used to wonder what was the benefit to be gained through all this grief of love, whether due to present inharmony or regret for a dead love. But it is all important, for all the emotional stress in the world in the last 3000 years, of which only 320 have been years of real peace, has been developing a capacity for feeling without which we would be handicapped in evolution. Max Heindel wrote that the essence of pain is built into the soul in the post-mortem existence as right feeling and stored as vibratory power in the spirit.

Uranus typifies a vibration of happiness such as the sage might have who wrote, "Happiness is a condition peculiar to the wise." Over the radio lately the writer heard several lectures on "What is Happiness?" It was declared that happiness must be earned. The doctrine of rebirth shows us that it is earned, and astrology shows when we shall receive our just deserts. However, the study of astrology is only for the stout-hearted; a weakling could never endure to read ahead in his life the big adverse events shown in the magic mirror, the horoscope. The position of the progressed planets and transits arrived at by careful mathematic calculation show how natural law operates here in orderly cyclic activity. Through the agency of ceaseless spiritual energy the justice of God's laws is carried out. For the enlightened person the secret of happiness is conceded to be spiritual understanding, involving "a one-pointed and determined directing of energy toward an understanding of Divine Mind and our kinship with it."

A young friend showed me her chart, and the configurations told of a tragedy coming in connection with her marriage, the date of which had just been announced. The progressed Venus had come to a square to Uranus, and the progressed moon was touching off that aspect. It was a blessing that she could not read the unhappy ending of the affair during the three years she had been engaged.

Her fiancé while coming on the train to his wedding was killed by a landslide that covered the car in which he rode. Her grief was softened by the fact that she later met the second big love in her life. Often a happy event will overlap a sad chapter in our life, making the apparently unbearable incident possible to endure. But if we could all read the message in the stars, we might shiver at the aspect of truth.

In the case of catastrophes precipitated by Uranus we are compelled to rally our forces of initiative, and that is often painful. Uranus gives love and affection. When coming with suddenness, it dates back to a former life. Every good and perfect gift, including in the case of women, the Prince Charming, is a gift from above, coming down from the Father of Light with whom there can be no variation, neither shadow that is cast by turning. With an afflicted Uranus one knows the truth of the Bible statement: "I also will choose their delusions, and bring their fears upon them."

"The moon's influence is so strong it moves all the water of all the oceans in two directions twice daily, and acts on every liquid substance in the world." When the progressed moon makes a square to your Uranus, you will be deprived of something of a material nature or of a possession of the heart which will teach you what Buddha voiced: "Possession is a curse, desire a snare, and selfishness an illusion." And I might add that the progressed moon square Uranus precipitates the spiritual inharmony which we have created at some previous time. Emerson said, "The divine circulation never rests nor lingers."

Uranus when square to Mars indicates explosions. Lilly writes: "Every now and then an unexplained catastrophe occurs in stores of high explosives. We know from observation that at intervals an internal molecular movement may exceed the critical minimum above which chemical reaction results and blows up the whole mass." If we watch the news-

papers for explosions, we will usually find that Saturn or Mars by transit is then square to Uranus. With a benefic aspect from Uranus we can expect sudden good fortune.

"Ye ask and receive not because ye ask amiss," says the Bible. In other words you pray for something which you have not earned in either the present or a past life. But the horoscope will show what you have earned and when you will get it. "We are what we have made ourselves, but we can become what we will to be."

A cousin's chart, I remember, had Uranus in the seventh house trine to four planets in the tenth house. She became a stenographer and was employed by a senator, whom she fell in love with and married just as her horoscope indicated. A woman goes partially under her husband's horoscope when she marries, we are told. Lilly writes: "Runs of luck come from unknown influences; some large force must be at work or there would not be the run."

The writer was called recently as witness in the case of an automobile accident. The defendant was a young man born in 1897 who has Saturn and Uranus in conjunction. The day for which the trial was set the transiting Saturn was exactly square to the transiting Uranus, indicating several unhappy days for him. Lawyers little know how much is planned over their heads by our invisible guardians, who see that we get justice and lessons due at a certain time.

In my astrology class recently we were discussing how one could tell when he was being guided by his intuition. One rule is that when the transiting moon is trine or sextile to the radical Uranus, the native's intuition is correct for the period of about six hours when one of these aspects is in effect. A visitor in my class said: "Will you prove that to me by telling me if I was right or wrong last Monday morning?" He handed me his horoscope. The transiting moon was square to his radical Uranus at that

time, and I said, "You were wrong." He replied, "I certainly was; I lost three thousand dollars by making a bad investment that morning."

I have found that one often works in a profession in which he uses his weakest planet. A music teacher who has taught successfully for twenty years has only one aspect to her Venus and that is a square to Uranus, while all her other planets except Uranus are powerfully placed and have many trines and sextiles to them.

With the "Sunshine Programs" on the radio and the fine lectures we hear we are rushed along with the good forces in spite of ourselves. The rhythmic new music restores one's health, and those of moderate means can with the aid of the radio eat their meals to the accompaniment of the highest paid orchestras in the country. A new day has dawned, and we are getting a new realization of things as a result of which we shall forge ahead as the plants do in April with the spring's stimulation. Who could hug a grudge to his heart and at the same time listen to Rudy Vallee on the air pouring his magically soothing voice into one's ear? When we are unhappy in this age, we have gone wrong for the time being. The astrologer would say: "In so many more months and days you will have passed through the obstructing configuration." We all need music, but those who are strongly centralized in Cancer need the radio more than any other class on account of their psychic nature. The Uranian music will help them in their routine work at home.

The true Uranian never looks old, because he has learned how to make his spirit triumph over inertia. He can tune in harmoniously on the vibrations of the planets and step up his mind and make it commune with the spirit. He knows how to heal, bringing down the love of the Father, which builds inwardly. He seeks truth in his own way and not in an imposed manner, having a developed self-consciousness working toward God-consciousness. He sees beyond the il-

lusions of personal values, and lives for the spiritual values in life. He sees people in their virtues and not in their faults. He will be found at night and after death working with a little band of Invisible Helpers who can relieve suffering humanity by the use of white magic. He knows the purpose of life is to fulfill one's self-generated destiny in addition to unfolding the genius of the individualized spirit. He knows true freedom, which manifests as love, faith, and power.

When Will the Aquarian Age Begin?

This is a matter about which a great deal of conflicting information is given out by various people. We have been asked to state the position of the Rosicrucian Fellowship in the matter.

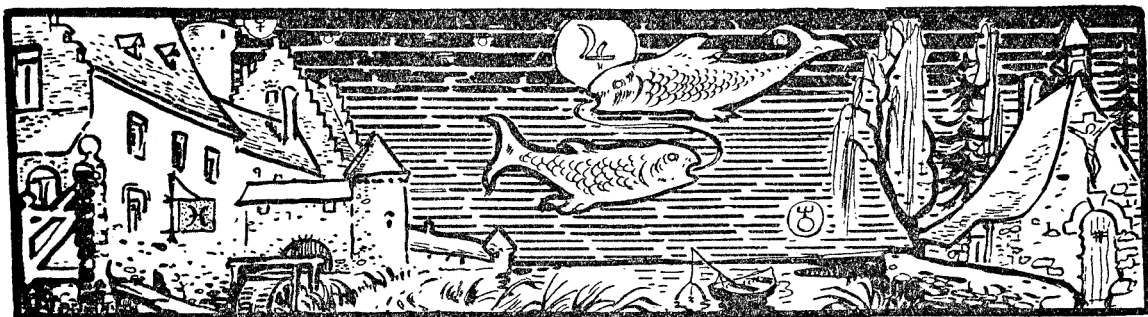
The Aquarian Age will begin when the sun by precession enters the sign of Aquarius. Max Heindel states that the sun by precession entered Pisces A. D. 498. He also states in "*Simplified Scientific Astrology*" that in 1916 the sun was in $10^{\circ} 18'$ of Pisces. Since the sun stays 2156 years in each sign, a little calculation shows us that the sun will enter Aquarius A. D. 2654, which therefore will be the actual beginning of the Aquarian Age. That means that we still lack 723 years of arriving at that point. However we are beginning to come within orb of influence of Aquarius, which accounts for the present scientific activity.

To confirm Max Heindel's statement on this matter we wrote to the United States Naval Observatory, Washington, D. C., in 1923 for information as to the present position of the sun by precession, and received the following letter: "Dear Sir:

"In reply to the inquiry contained in your letter of January 27, 1923, you are informed . . . the present position of the vernal equinox is in the constellation

(Continued on page 153)

The Children of Pisces, 1931

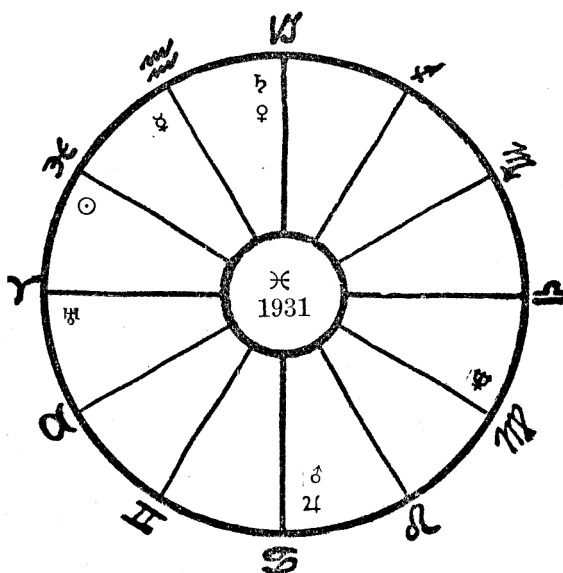


A Character Delineation of the Children Born between February 20th and March 21st, inclusive.

The children born during the watery and moist month when the sun is passing through the sign of Pisces are usually of a very retiring, sensitive, and mystical nature. Pisces, being the natural 12th house sign, is the sign ruling secret places of retirement, and a retiring tendency is exhibited by the children born under this sign. They are very hard to understand because of their secretive nature. The symbol of Pisces includes two half moons with their backs to each other, but they are tied together with a bar. So it is with the Piscean people: they love to be alone, away from people, yet they are very dependent upon a companion or friend, to whom they cling almost tenaciously. But in spite of their love and friendship they rarely disclose their secrets even to their closest friends. This is shown by the half moons having their backs to each other, even though tied together.

Pisces people are usually very clever and inclined toward religious and mystical study. This sign is well represented among actors and actresses, including the "movie" people. Jupiter and Neptune are co-rulers of Pisces. They represent the minister and the mystic respectively. We find that the Piscean people are frequently interested in religion in its various aspects.

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



through this sign will surely be souls that are drawn to this earth life because of much ripe destiny, and their lives will be full of experiences. This is shown by the afflictions coming from cardinal signs. We find Saturn at home in its own sign Capricorn in conjunction with Venus, and both are in opposition to Jupiter, which is exalted in Cancer; also Jupiter and Saturn are square to Uranus in Aries. Mars is in Cancer, the sign of

(Continued on page 153)

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 A. F. H.

ADELAIDE A.

Born January 1, 1918, 6:45 P. M.

Lat. 49 N., Long. 123 W.

Cusps of the Houses:

10th house, Aries 21, Taurus intercepted; 11th house, Gemini 0; 12th house, Cancer 9; Ascendant, Leo 8-57; 2nd house, Leo 27; 3rd house, Virgo 20.

Positions of the Planets:

Sun 10-54 Capricorn; Venus 22-36 Aquarius; Mercury 13-55 Capricorn, retrograde; Moon 4-09 Virgo; Saturn 13-18 Leo, retrograde; Jupiter 2-27 Gemini, retrograde; Mars 27-25 Virgo; Uranus 21-26 Aquarius; Neptune 6-22 Leo, retrograde.

A horoscope such as we have for this reading with cardinal and fixed signs on the angles, Aries and Taurus on the 10th house, and Leo rising, indicates a strong soul whose lessons in this life will be very severe, but one who will also be able to meet her tests with determination and will power, and when this life closes this ego will have much to its credit in the book of life.

With Neptune and Saturn in Leo in conjunction with the Ascendant and both these planets retrograde Adelaide will be difficult to manage and hard to understand, for these planets indicate a nature which is supersensitive and a desire to dominate others. Should she fail in domineering she will be apt to be resentful, subject to pouting, and find it hard to forgive and forget. Neptune, however, is sextile to Jupiter in Gemini, and Gemini is on the cusp of the 11th house, ruling friends; therefore her friends will ever be generous and helpful.

The ruler of the horoscope, which is the sun, is in conjunction with Mercury and trine to the moon. The moon being in the 2nd house, which rules finances, this aspect will be very helpful, for the native will always have the wherewith

to be comfortable; but she may acquire the habit of spending too freely.

With Mercury, the planet ruling the mentality, retrograde in the Saturnine sign of Capricorn and conjunction the sun, the mentality will be slow but will have good reasoning power. The strongest planet in the horoscope is Uranus, which is in its home sign, Aquarius, in the 7th house, an angle, and in conjunction with the Lady Venus. This will give talent for an art of an original and unusual kind. With the sun and Mercury in conjunction and trine to the moon and with Venus and Uranus in the airy sign of Aquarius, Adelaide will be very diplomatic. She will have executive ability and be able to manage well.

At the age of fourteen there is apt to come into her life an influence through the opposite sex which might result in an impulsive love affair, an elopement, or a marriage, for the progressed moon coming into conjunction with Uranus and Venus indicates impulsiveness in such matters. It might be well therefore to watch this aspect very closely so that it may not develop its dangerous side.

VIOLITA C.

Born Nov. 13th, 1928, 9:26 A. M.

Lat. 35 S., Long. 59 W.

Cusps of the Houses:

10th house, Libra 16; 11th house, Scorpio 22; 12th house, Sagittarius 27; Ascendant, Capricorn 27-54; 2nd house, Aquarius 20; 3rd house, Pisces 15.

Positions of the Planets:

Sun 20-57 Scorpio; Venus 25-30 Sagittarius; Mercury 2-45 Scorpio; Moon 3-29 Sagittarius; Saturn 18-05 Sagittarius; Jupiter 3-19 Taurus, retrograde; Mars 9-16 Cancer, retrograde; Uranus 3-50 Aries, retrograde; Neptune 1-16 Virgo.

We have here a horoscope with cardi-

nal signs on all four angles and the sun in a fixed sign, which are an indication of strength and will power. Violita has the planet of reason, Mercury, in the 10th house in Scorpio, trine to Mars, sextile to Neptune, parallel Jupiter and Neptune, and in opposition to Jupiter. This gives her a quick, keen mind, and she should be given every advantage mentally. Her mind will be inclined toward the deeper and mystical things.

There are three retrograde planets in this horoscope, Mars, Jupiter, and Uranus, but they are the planets which are below the earth, while the stronger and well aspected planets are above the earth. Violita will respond more particularly to the six planets above the horizon.

Saturn is the ruler of the Ascendant, and he is in conjunction with Venus in Sagittarius in the 11th house, which would indicate that Violita's friends will be principally among women, and they will be very helpful and loyal to her. The moon also, which represents femininity, is in the 11th house. With the life ruler, Saturn, conjunction Venus and parallel the moon, Violita will have a well-balanced and pleasing personality. But we would caution her guardians about the effect of the above aspects of Saturn, which have a tendency to cause the native to drift into untidiness. Girls with this aspect frequently become very careless in their home and with their clothing. Their bureau drawers are apt to be topsy-turvy. Therefore they should be taught while young to keep their rooms and clothes clean and in order. This can be accomplished while they are young.

This young girl will be most successful in a vocation where she deals with the public, for the rulers of the 6th, 7th, and 10th houses are well placed and fairly well aspected. With an afflicted Mars in the sign of its fall in the 6th house, ruling labor, she will not get along well as an employee. We would advise that if possible she choose a vocation which will permit her to be her own employer.

VOCATIONAL

HUGH V. S.

Born May 31st, 1906, 12:45 midnight
Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Sagittarius 22; 11th house, Capricorn 13; 12th house, Aquarius 7; Ascendant, Pisces 14-34, Aries intercepted; 2nd house, Taurus 1; 3rd house, Gemini 0.

Positions of the Planets:

Sun 8-53 Gemini; Venus 5-29 Cancer; Mercury 28-38 Taurus; Moon 9-07 Virgo; Saturn 14-29 Pisces; Jupiter 16-28 Gemini; Mars 22-17 Gemini; Uranus 7-36 Capricorn, retrograde; Neptune 8-58 Cancer.

The young man whose horoscope we have for our vocational reading has Pisces rising and common signs on all four angles. The sun is also in a common sign, and the planet Saturn is in conjunction with the Ascendant. This describes a young man who is timid and super-sensitive; one who would therefore need some one to encourage him and push him forward so that he may express his best. He is a born mystic who would prefer the shelter of the home rather than fight the battles out in the world. Therefore it is best that he choose a vocation that will permit him some of the seclusion that he loves.

We find the sign of Gemini on the cusp of the 3rd house, which rules literature and the vocation of writing, and the sun is in Gemini in the 3rd house, conjunction and parallel Jupiter, and parallel Neptune. Also Mars is in Gemini just over the cusp of the 4th house, and parallel to Venus and Uranus. Therefore we would advise Hugh to try his hand at journalism and writing.

The 5th house, which has rule over publishing houses, is ruled by the moon in this horoscope, and the moon is in the 6th house, the house indicating the vocation. It is trine to Uranus and sextile to both Venus and Neptune, which would indicate that publishing houses would be favorable toward the native as regards employment as well as in publishing the products of his pen.

WHEN WILL THE AQUARIAN AGE BEGIN?

(Continued from page 149)

Pisces, and is eight or ten degrees from the line separating that constellation from Aquarius, measured along the ecliptic.

Very truly yours,
W. S. Eichelberger,
Director Nautical Almanac."

This, it will be seen, is a confirmation of Max Heindel's statements. From an astronomical standpoint the dividing lines between the constellations are not definitely established. These dividing lines correspond to the outlines of the mythical animals of the zodiac, that is, Aries the Ram, Taurus the Bull, and so forth, and the outlines of these animals are not definitely established by any astronomical constants. This is indicated by the statement of Mr. Eichelberger that the vernal equinox at the present time is in *eight or ten* degrees of Pisces. Astronomy is interested only in the positions of the stars and planets, not in any mythical barrier lines between constellations. This accounts for the fact that Mr. Eichelberger does not establish the vernal equinox in an exact degree and minute of Pisces. However, when it comes to establishing the division lines between the signs of the zodiac as contrasted with *constellations*, astronomy is exact. The signs are all located with reference to the vernal equinox, the first point of Aries, Aries occupying the first thirty degrees from that point, Taurus the second thirty degrees, and so on.

Max Heindel obtained his information that the sun entered Pisces A. D. 498 from occult sources, and therefore we can be certain that from the standpoint of evolution this point marks the dividing line between Pisces and Aries, and this can be made the basis of calculations locating the beginning of all successive zodiacal ages, including the Aquarian Age.

THE CHILDREN OF PISCES 1931

(Continued from page 150)

its fall, during this month. This makes in all five planets which are afflicting one another in cardinal signs. This is indicative of a great deal of activity. Many things will happen and much destiny be attracted to these souls on account of their peculiar impulsiveness and at the same time stubbornness. Uranus in the martial sign of Aries is rash, heedless, and impulsive, and Saturn in Capricorn square to Uranus will give great determination and stubbornness.

We find Mercury in the airy sign of Aquarius, sextile to Uranus between February 20th and 25th. The children born during this time will be extremely bright, and from among them will come inventors and some of our foremost college students. They will be fond of science and scientific study.

The children born during this month should be watched carefully and taught to develop tidiness, for with Venus conjunction Saturn especially when both are square to Uranus, they will want to throw their clothes anywhere and will be very apt to drift into careless habits. Therefore they should be taught while young to have a place for everything and everything in its place. Jupiter and Mars are retrograde in the sign of Cancer, and therefore their influences are somewhat weakened. But they show certain latent tendencies. As the sign of Cancer has rule over the stomach, these planets will give a craving for much food. This often lays the foundation for ill health in later years, and therefore these children should be taught moderation in eating.

The Rosicrucian Seal

We keep in stock the artistic Rosicrucian Emblem seals. This seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. Sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,
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 February)

- Q. Who are these three Beings mentioned in the Christian creed?
- A. "The only begotten" is "the Word" of whom John speaks. This "Word," and It alone, is "begotten of His Father before all worlds." "Without Him was not anything made that was made." The "only begotten" is the exalted Being who ranks above all else in the universe save only first or the Power aspect of the Supreme Being which created It.
- Q. What does the first aspect of the Supreme Being do?
- A. It "thinks out" or imagines the universe before the beginning of active manifestation, everything, including the millions of solar systems and the great creative Hierarchies which inhabit the Cosmic Planes of existence above the seventh, which is the field of our evolution.
- Q. What else does this aspect of the Supreme Being do?
- A. This is also the Force which dissolves everything that has crystallized beyond the possibility of further growth and at last, when the end of active manifestation has come, reabsorbs within Itself all that is, until the dawn of another Period of Manifestation.
- Q. How does the second aspect of the Supreme Being manifest and what does it do?
- A. The second aspect of the Supreme Being manifests in matter as the

forces of attraction and cohesion, thus giving it the capability of combining into Forms of various kinds. This is "The Word," the "Creative Fiat," which molds the primordial Cosmic Root-substance in a manner similar to the formation of figures made by musical vibrations, as previously mentioned, the same tone always producing the same figure.

- Q. What did this great primordial "Word" bring?
- A. It brought, or "spoke," into being, in finest matter, all the different worlds, with all their myriads of Forms, which have since been copied and worked out in detail by the innumerable creative Hierarchies.

(To be continued)

Correspondence Courses

The Rosicrucian Philosophy Courses:

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

The Astrology Courses:

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

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Children's Department

The Enchanted Lake

A Tale from the Folklore of the East

BY MARY-ABBY PROCTOR

ONCE UPON a time, in the long, long ago, there was a king who kept going to war. He conquered his neighbors, then he went to conquer more distant lands, until, finally, he ruled over so many countries and so many people that he was called "The Great Emperor."

Every one flattered him. He was given many wonderful gifts. He was told how noble, how great, how very, very wonderful he was, until at last he really believed it! He often said to himself, "No one on earth nor in heaven is greater than I!"

Now this was a pretty strong statement for a mere human being to make, for even the greatest and wisest earthly person cannot know more than everyone else, nor rule over everything on earth and in heaven.

One day this great and mighty Emperor went on a hunting party with his courtiers. They were all gorgeously clothed and mounted on handsome horses that danced and pranced about. The dogs leaped up and barked loudly. The horns sounded, and off through field and forest rode the gay party.

The sun shone very bright, and after a few hours they were all weary with hunting and extremely warm with the heat of the day. Then the great and mighty Emperor told his men to rest under the trees while he went to bathe in a beautiful lake which was near by. The courtiers were frightened because the Emperor was going to bathe in this lake. It was an enchanted lake and one took great risks if even a drop of its magic water touched him.

When told of the dangers of the enchanted lake, the great and mighty Emperor proudly said, "I am mightier than any enchantment," and immediately rode to its beautiful sandy shore. His horse was fastened to a tree, his beautiful clothes carefully arranged on the shore. Then at his command his men-in-waiting left him alone. He plunged into the water. He was delighted with its soft coolness. He swam about and was very comfortable. Never for a moment, however, did he forget that he was the great and mighty Emperor. While he was enjoying himself there came to the shores of the lake a man who looked very much like the great and mighty Emperor. In fact he was almost his double, not only in looks, but also in voice and manner.

This man quickly dressed himself in the Emperor's clothes. His majesty's followers were probably sound asleep in the cool shade. Anyway, none of them saw this man, dressed in their Emperor's clothes, ride away on his beautiful horse. Not even one of those many hunting dogs barked!

Rested, cool, and comfortable, the great and mighty Emperor swam to the place where his clothing had been spread out in gorgeous array. Could he believe his eyes! Why, there were no clothes there! His horse was not there! No clothing! No horse! What an outrage! Someone should suffer severely!

"What, ho! my men!" Not a sound in answer to the call of the great and mighty Emperor!

By this time the sun was fast disappearing behind the mountains. It grew

very cool. The Emperor walked about the shores of the lake. Soon it was dark. He could see no one. Evidently the hunters had gone and left him—left him, the great and mighty Emperor! Truly, someone should suffer for this! Only wait till he got to his palace and sat upon his throne!

The great and mighty one soon realized that the important thing now was to find clothing and a shelter. He suddenly remembered that not far from the lake there lived a knight. "Did I not make him knight and give him his splendid castle? He will be only too glad to clothe his Emperor. I will go to him."

Before he started to go to the knight the Emperor wove into a mat some of the reeds that grew along the shore of the lake. He wrapped this mat about his body. Then he went to the castle of the knight. Though only a short journey, it was a painful one. The sharp stones cut his feet. The briars pierced his flesh. The branches of the trees caught and tangled his long hair. It was a disagreeable experience for a great and mighty Emperor! Many times he vowed that someone should suffer severely for this when he once more was in his palace and seated upon his throne.

The Emperor arrived at the castle. He beat upon the gates. He called for the gatekeeper who finally came and looked through the little window in the big gate and asked, "Who is there?"

"Open the gate," ordered the Emperor, "and you will quickly see who I am." And he swelled with pride.

The gate opened, the minion thrust out his head and said, "Who are you?"

Much disgusted the great and mighty Emperor shouted, "Wretch! I am thy Emperor!"

"Ho! Ho!" laughed the man.

"Wretch! Wretch! Go to thy master," ordered the Emperor. "Bid him send me clothing. Tell him to come and greet his Emperor!"

"Emperor!" jeered the boor. "The Emperor was here with my master not an hour ago. He came with his court from the hunt. Oh, yes! I'll call my

master. I'll show him a great and mighty Emperor!" The porter slammed the gate in his majesty's face. However he soon returned with the knight and pointing to the naked man cried, "There is the Emperor. Look at his Majesty!"

The proud and mighty ruler said in his proudest and mightiest tones, "Draw near and kneel to your Emperor, Sir Knight!" The knight looked very much surprised while the Emperor added, "I—I, the Emperor, made thee knight. I gave thee this castle. I now give thee a greater gift—I grant thee leave to clothe thy Emperor with thy garments!"

"You dog! You rascal! Get out!" shouted Sir Knight. "Know you, you fellow, that not an hour ago the great and mighty Emperor sat at meat at my table." The knight grew more and more enraged. "Beat this fellow! Drive him from the gates!"

How the gatekeeper laughed as the servants beat the poor man. "Lay on well!" he shouted. "It is not every day you can whack an Emperor."

The great and mighty Emperor limped away, bruised and bleeding. "Worthless fellow! I gave that knight all he hath. See how he repays me! Wait, ah, wait till I sit upon my throne again! Verily, he shall be severely punished!" Then he began to feel that circumstances were very disagreeable for him. "Now, where shall I go? What next shall I do? Ah! I will go to the Duke! I have known him all my days. With him have I feasted and hunted. Why! the Duke was in my hunting party today! Surely he will know his Emperor!"

(To be concluded)

Rosicrucian Funeral Service

We wish to call attention to the fact that the Rosicrucian Fellowship has an established funeral service which is used in the case of all funerals at Headquarters, and which is recommended for use in the various local centers of the Fellowship. This Funeral Service is printed in a pamphlet form and may be procured from The Rosicrucian Fellowship, Oceanside, California.

Nutrition and Health

Rosicrucian Ideals

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

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

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

Arthritis Diet

BY A. PRYMATCHENKO

I HAVE BEEN asked to write about the treatment I had to undergo when I had a distressing arthritic condition of the knees. First, I took a ten days' course of orange juice—pulp as well as juice; eight ounces every two hours. I also took two quarts of distilled water during each day, if possible. At the end of ten days, I began to eat solids. Appended is a full arthritis diet, which I followed faithfully for two years, and still follow, in the main essentials. After the orange course was completed I used limes when I could get them; the juice of a half lime in every glass of water taken. When limes could not be procured, lemons were substituted.

Foods Permitted

For one week or ten days an orange juice diet: eight ounces to be taken every two hours. Do not strain out the pulp of the orange as this is valuable for intestinal digestion.

Eggs, not more than one each day.

Drinks: Cocoa, cream diluted with water, buttermilk, grapefruit, orange and lemon juice if taken without sugar. Drink distilled water only and try to consume two quarts daily. Distilled water acts as a solvent in taking up the excess minerals of the system.

Dairy Products: Milk and its derivatives are very good.

Nuts: Finely ground and well masticated are splendid since they are largely made up of vegetable fat.

Foods to Be Avoided

Canned goods and heavy starches such as potatoes. Never eat dried beans unless accompanied by a green vegetable, apple sauce, or some other laxative food.

Tapioca, spaghetti, vermicelli, macaroni, ravioli.

Vegetables: Cooked carrots.

Rich foods: Pastry, sweets, candies, condiments and all rich and fatty foods should be avoided.

Vegetables

Use laxative vegetables freely such as all kinds of greens, spinach, okra, et cetera. Onions stewed and seasoned with butter and olive oil, celery, lettuce, endive, grated raw carrots, watercress, both raw and stewed, cold slaw or raw cabbage are all fine.

Remarks

Masticate all food until it is changed into liquid form. The bowels should be evacuated at a regular hour daily. Eat sparingly at night, as food becomes putrid and may decay from remaining in the intestinal tract over night. The heaviest meal should be breakfast, and the lightest, supper. People suffering from arthritis should seek the sunlight and the heat of the sun, as much as possible.

Health Talks

BY GERALD B. BRYAN, D. C.

Two Important Exercises

The human body is not as solid as it appears to be. It is, as a matter of fact, like a sponge filled with tiny canals. Through these canals the nutrient material, the blood and lymph, circulates.

Now, imagine that you have a sponge before you. Fill it with water and let it remain in one position for a long while, and you will find that the water accumulates in the lower part of it. You will also find that by squeezing this sponge, the water is forced back through every part of it again.

Exercising the human body, which is spongelike in texture, has a similar effect—the circulation of the fluids in it.

Exercise to the body is what squeezing is to the sponge. Muscles are contained in most tissues of the body; and when the muscles contract the blood is forced or squeezed through the tissues and other blood takes its place. Exercise forces the blood and lymph through the tiny canals (capillaries) back to the heart.

Venous Congestion

Now, think what happens when one sits at a desk all day long. The blood sags down into the pelvic region of the body and does not flow readily back to the heart. This is the venous blood, filled with nutrient materials and poisons. Venous congestion ensues, and gives rise to a train of symptoms, among the most common of which are hemorrhoids or piles. The veins in the rectum swell, become dilated, due to the accumulation of blood in that part of the body, and inflammation sets in.

If the congestion in the rectum is not relieved, and particularly if there is a straining at the time of stool, the veins

will protrude more and more until a pile develops. Nature builds around the protruding veins hard, fibrous tissue to protect them from hardened feces and irritating materials. A blood clot is formed in the veins, and the blood does not go back to the heart again. There is simply a condition of stagnation in the veins of the rectum.

Piles are only one symptom of pelvic congestion. There are many other disturbances which may effect any of the organs within the pelvis, the uterus, bladder, sex glands, et cetera. Abnormal sex habits may have their start in pelvic congestion. When the glands fill with blood, and have not a proper venous outlet, sensory irritation of the nerves in these organs is produced.

The Remedy

In seeking a remedy for this condition, let us go back and consider the sponge illustration again. When the water in the sponge stagnates at the lower part of it, due to the pull of gravity, what means would you take to make the fluids flow through all parts of it again? Why, you would simply invert the sponge, turn it upside down, wouldn't you? Or else you would squeeze it vigorously so that the water would soon be distributed through the entire sponge.

We can do the same with the human body sponge. The heart is a pump, and its function is to circulate the blood. But unfortunately it has constantly to work against gravity. It may be helped in two ways; first, by exercise; and second, by changing the position of the body.

Exercise squeezes or compresses the spongelike texture of the body and promotes the flow of fluids through it. Change of position such as standing on one's head, putting the head between the knees, lying down, et cetera, all have the effect of equalizing the circulation of the body.

Value of Stretching

Now, why not give nature these aids?

If you must sit down for any length of time, get up every now and then and stretch. Contract all the muscles you can. Squeeze the old fluids out so that new and vital fluids can take their place. Notice that this is the first thing that the cat does after lying in one position for some while. Its purpose is to stimulate the circulation. Stretching squeezes the fluids through the tiny canals of the body and sends them back to the heart, where they are later sent to the lungs and revived with life-giving oxygen. They are then sent back into the general circulation renewed, revitalized, and we may say even remagnetized.

Think what this means in trying to live a hundred per cent efficient life. Why put new wine (blood) into old bottles (congested veins)? Clean out the old first. Stretching and exercise will do it.

Also, every now and then change the body position. Turn the human sponge upside down and distribute the fluids properly. We would not advise every one to stand on his head, as it may send too great a rush of blood to the brain. But it can be modified. Begin very gradually by taking a "knee-elbow position." This is how it is done. Put a pillow on the floor and kneel on it. Then bend down to the floor with the weight resting on the elbows. You will find that this makes the pelvic region higher than the head and chest. That is just what we want to do in order to drain the blood from the congested regions. Maintain this position for about a minute. Take this exercise as often during the day as you think you will be benefited by it. Do not overdo. If too great an amount of blood goes to the head, get up immediately.

A HOROSCOPE WITH EACH NEW SUBSCRIPTION

In January we announced a new offer to our readers, namely, that until further notice we would give a reading of a child's horoscope with each *NEW* subscription to this magazine. This had the double object of, first, promoting interest in the subject of astrology, not from the standpoint of fortune telling but from that of character reading and vocational guidance, and, second, increasing our subscription list. This offer still holds good, and we are again calling the attention of our readers to it in order that they may take advantage of its provisions.

Conditions

The readings given with *NEW* subscriptions (not renewals) will be for children up to the age of 15 years only. They will consist of not more than 500 words, devoted to character analysis and vocational advice, and will be typewritten and sent by mail. In applying give *name, sex, and birthplace; also year, month, and day of birth*. In addition the hour and minute of birth as nearly as possible.

If the time of birth is Daylight Saving Time, be sure to state this.

Readings Given for Renewals

Three horoscopes, the names for which are selected by lot, will be delineated each month in the Astral Ray Department of this magazine as heretofore. When you send in the *RENEWAL* of your subscription, you will be entitled to apply for a chance for one of these readings. Two of them are given for children under the age of 15, and one vocational reading for a young man or woman between the ages of 15 and 25. Give date of birth, etc. same as stated above.

Improve Your Opportunity

Astrological influence is real, the planets actually affect not only character but also daily events to a certain extent, therefore you should give your child the benefit of the knowledge which the horoscope confers.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Honey Apples
Entire Wheat Toast
Poached Egg
Cereal Coffee or Milk

—DINNER—

Vegetable Soup
Kidney Bean Loaf
Italian Beets
Baked Potatoes
Bran Gems

—SUPPER—

Sandwiches
Pineapple and Cottage
Cheese Salad
Raisin Custard

Recipes

Vegetable Soup

One large potato, one large turnip, one carrot, two sticks celery, one-half head cabbage, and one onion. Chop the potato, carrot, cabbage, turnip, and celery and boil for one hour in three pints of water. Chop the onion and fry until brown in two tablespoons of butter; add the onion to the vegetables and boil another twenty minutes, keeping the pot tightly covered. Season with salt and add enough water to serve the amount.

Kidney Bean Loaf

Two cups boiled beans, one-half cup shelled peanuts, one-half cup bread crumbs, two eggs, one small onion, and thyme. Grind the beans, peanuts, and bread crumbs through a vegetable grinder, running them through the grinder twice. Chop the onion and thyme fine and mix with the beans. Season with salt and beat in the eggs just before forming into a loaf. Bake one hour, basting frequently with tomato sauce.

Italian Beets

One-half cup butter, one-half dozen beets, two-thirds cup lemon juice, three cups hot water, one-quarter cup flour, and one teaspoon salt. Boil the beets until the skin loosens, then put into cold water and remove skins. Slice the beets and place in buttered pan. Pour over them a sauce made as follows:

Sauce

Mix the flour with three-fourths of the butter; stir in the hot water slowly; let cook for five minutes, then add the salt and the remainder of the butter and the

lemon juice. Place the pan of beets in oven for five minutes. Serve while hot.

Honey Apples

Pare and core apples; place them in a covered oiled baking pan. Fill the center of each apple with honey and a small piece of butter. Add a cup of hot water, cover the pan and place in a hot oven. Turn the pan from time to time so that the apples will cook evenly. Remove the lid for a few minutes so as to allow the apples to brown on top. Serve with whipped cream.

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

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

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

The above three questions were taken at random from—

The Rosicrucian Philosophy in Questions and Answers

By MAX HEINDEL

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

418 Pages. Cloth Bound. \$2.00 Postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF
PISCES

February 19th to March 21st, Inclusive.

Let our meditation, our daily pondering during this month be upon *Unity, Compassion, Obedience, and Liberation* that we may make greater progress toward the high goal which lies ahead.

Sydney, N. S. W., Australia.
October 25, 1930.

Healing Dept.,
Dear Friends:

I was wonderfully well all last week. Life was worth living, thanks to your wonderful help. I will not continue on the healing list after this week as I feel there are many others needing your attention. You will all be glad to know how happy and healthy I feel.

Yours in fellowship,
—F. J.

Tamaki, Auckland, New Zealand.
December 12, 1930.

Healing Dept.,
Dear Friends:

I am making steady progress. When I consider the fact that the medical fraternity have always looked upon me as a hopeless case and class me as incurable, I think my progress is remarkable. The physical activity of the body was confined to the partial use of the right arm—both legs and the left arm useless, no power in the hips and of course none in the back. I have a long way to go yet, but I am feeling stronger and the ground work is done. From time to time I experience much agitation in various parts of the body. I feel as if I have been dead and now the body is becoming restless—something like a volcano that rumbles and mutters prior to upheaval. I have an idea that I shall walk suddenly. I am filled with love and gratefulness for the wonderful help I am receiving from the Invisible Helpers of the Fellowship.

Yours fraternally,
—S. H. D.

Oakland, Calif., Oct. 16, 1930.
Rosicrucian Fellowship,
Dear Healers:

Just a word of appreciation of the way in which your prayers are being answered.

I am 21 years old and I can say of a truth that I have not felt as well in my life as I do today. My constipation is entirely cured, I have a better complexion, I have a cleaner mind, and a higher longing for things spiritual.

The Invisible Helpers need no longer pray

for me, but they can praise and bless our Father, the Great Physician, for the work which has been accomplished through your prayers.

I shall not hesitate in sending any sick friend to you for healing, and shall always remember you in my prayers.

Yours in thanksgiving and praise,
—P. C. R.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

*Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.*

HEALING DATES

February 6—13—20—27

March 6—12—20—27

April 2—8—16—23—29

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.

Freemasonry and Catholicism

BY MAX HEINDEL

This book traces these two institutions from the days of antiquity up to the present, and shows their respective methods of instruction and the object which each hopes to attain in the advancement of the human race, also the conflict between their ideals. This is a book which every occult student should possess.

98 Pages. Cloth Bound. \$1.00 Postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



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

BY ELOIS JENSSEN

Obedience.

Obedience has to be learned. When parents fail to get obedience it is usually their own and not the child's fault. Yet children must be taught to obey that they may gain self-control. Teach them by example that to obey makes them happier and more successful when they grow up. Say what you mean—and mean what you say. Don't bribe or nag, and don't discuss your children's shortcomings with others in their presence. In short, apply the golden rule: do unto them what you want them to do for the next generation.

Breakfast.

For the youngster who dislikes cereals there is always the excellent breakfast of bananas with dates and chopped nuts. Bananas contain vitamins A, B, and C, and because of their mineral content, are recommended by leading child specialists. If the children prefer cream and honey over the sliced banana so much the better, as the honey is a quick energy food for these damp spring days.

Nail-Biting.

Question: Can you offer any suggestion for a nervous nail-biting habit?

Answer: Child specialists recommend a preparation called "Bite-X" prepared or distributed through the "Child Welfare Guild," 468 4th Avenue, New York City, N. Y. This liquid is applied over the nail, forming a transparent, unpalatable coating. (Price \$1.00).

Strained Vegetables for the Baby

Would suggest to the mother of the very young baby that she use the Gerber or Clapp strained vegetables at this time of year, if she finds it difficult to purchase fresh spinach, tomatoes, et cetera.

These vegetables are canned under sanitary conditions, such as rarely prevail in the ordinary kitchen, cooked by a steam pressure process which insures proper sterilization, and retain all the valuable mineral salts so necessary for bone and body building. These foods can be purchased at the drug stores as well as at the grocers, making it easy for the mother in out-of-the-way places to obtain them.

Adolescence

One hears constantly this complaint from parents of adolescent boys: "They are moody, depressed, have suicidal tendencies, or are unusually boisterous. What can we do to help them?"

There are of course many important problems of adolescence which need to be dealt with carefully. Most of them have their beginnings in early training, but often do not manifest until time of maturing. Space will not permit of much discussion on this very important period in our children's lives, but a good thing when in doubt is to consult the family physician, and also to have their horoscope cast. Let the child feel your sympathy and understanding of his new problem, and see that his personal liberty is increased.

Some of the obvious helps to offer boys and girls at this trying period of their lives would be: Plenty of outdoor exercise through which they can obtain Vitamine D, (sunshine); nourishing foods; plenty of sleep in well-ventilated rooms; not too much of emotional stimulation, such as parties or motion pictures; also brisk, cool shower baths, and swimming. We would suggest having the adolescent boy read Roy Dickerson's book, "So Youth May Know." No doubt this is the outstanding book in the field of interpreting sex and love. It will help the boy achieve a spiritual philosophy of his sex life.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Calgary, Alta., Canada.

And now a report from the Calgary Fellowship Center: "Our annual services were held on January 6th, commemorating the passing of Max Heindel, the Initiate, and exponent of the Rosicrucian Philosophy to the Western World. The services were presided over by our president. An extensive outline of the philosophy given out by Max Heindel in his works was also included in the program, followed by a song by one of our members and talks on the Sunday school and astrology. The room was crowded with attentive listeners and all went away praising the program."

Cleveland, Ohio.

The Cleveland Study Center announces a plan of procedure in its astrology work which we are sure will be of general interest. The plan is followed of having the more advanced students help the beginners in astrology during the first part of the study period. This has a twofold effect for good: first, in giving special assistance to the beginners, and second, in giving the other students experience in teaching.

Long Beach, California.

The corresponding secretary from this Fellowship Center writes: "On January 6th, Fellowship Day, we had an all day's session at our Fellowship Center. We opened our services at eleven o'clock in the morning. The address of the day was given by the president, Mrs. Lola Burrill. After the program a delightful lunch was served. There were about twenty-five persons present."

Los Angeles, Calif., 8th St. Center.

"Ever since the passing of Max Heindel," we read in the little Bulletin of this Fellowship Center, "it has been the custom of the various Fellowship Cen-

ters to celebrate January 6th as the day of the promotion to a higher sphere of this beloved leader and founder of the Rosicrucian Fellowship. The day is not spent in dull memorial service or eulogistic talk. It is rather devoted to a reunion of all the students of the Rosicrucian teachings in happy and grateful memory of one who gave us food for our souls."

This Center, on Tuesday, January 6th, kept open house all day from ten o'clock in the morning till nine in the evening. At noon a special healing service was conducted by Mrs. Frances Ray who also gave a brief address. From two until four there was an informal program of short talks from class leaders and others, interspersed with musical numbers. Following this afternoon session there was time for greeting new and old friends, and going out to dinner, until 7:30 P. M. From 7:30 to 8, a musical program was offered, and from 8 to 9 a lecture on "Fellowship of the Spirit" by Mr. Andrew Lohr.

Mexico City, Mexico.

Mexico, a land of mystics, is well represented in our Rosicrucian Fellowship Center in the City of Mexico. The semi-annual election of officers was held in December, and the Center is now preparing for a new year of more intense activity in the service of Christ. During December of last year, the attendance at the Sunday lectures was not less than 70, so that an average of 300 people were contacted during the month, and in November the average was only a little lower. This year, in addition to the standing classes in Philosophy and astrology, classes in astronomy and English will be undertaken.

San Francisco, California.

Our Rosicrucian Center in San Francisco, under the leadership of Mr. S. R.

Parchment, has been for some time covering itself with glory, and a sketch of its activities appeared recently in "The San Francisco News," a copy of which was sent us.

A letter from one of the friends of this Center comes to us, too, and we quote it herewith:

"The writer recently had the privilege and pleasure of visiting the Rosicrucian Center in San Francisco. This delightfully hospitable Center is located at 1725 Washington Street, conveniently near down town San Francisco. The commodious building, formerly an Episcopal Mission, has been transformed by Mr. Parchment and his co-workers into a Fellowship House which is pervaded by an atmosphere of good cheer and friendliness, just such as the word fellowship is intended to imply. To the right of the entrance hall is the attractively furnished library. Its book-lined walls bespeak quiet, rest, and meditation. Here are to be found many occult works. All the Fellowship publications are for sale and there is always a hostess in attendance to answer questions and make one feel at home.

"Beyond the library is the spacious auditorium with a seating capacity of about 350, also an upstairs balcony with 200 additional chairs. In the rear of the auditorium are the private apartments of Mr. Parchment who makes his permanent home in the building, where he is always ready with his cheery, hearty hand clasp and words of encouragement and advice to help brighten the lives of those who seek his aid.

"The Center provides many various activities. Practically every evening there are either classes or lectures upon some phase of the Rosicrucian work. Mr. Parchment and his co-workers are to be congratulated upon the splendid efforts they are making to disseminate the work of the Rosicrucian Philosophy."

Syracuse, New York.

This news item we quote from a Syracuse newspaper, from a clipping sent us by one of the members of the Syra-

cuse study group. "*Astrology Group Hears Lindeman*" is the heading of the clipping, which then goes on to say: "The bearing of astrology on everyday living was the subject of a short address by Alfred Lindeman of the New York City Center of the Rosicrucian Philosophical society, before the recently organized astrological study group in Syracuse, at its weekly meeting. Mr. Lindeman, on a tour of the New York state astrology centers in Utica, Albany, Schenectady, Rochester, Buffalo, and Syracuse, stopped in Syracuse to observe the group's activities."

Washington, D. C.

"After nearly a year's experience in Washington in presenting the Rosicrucian Teachings," writes a friend from Washington, "Mr. Theodore Peters is finding a manner of presentation which seems to promise much. He gave three public lectures on occult subjects during the last three months of 1930, which enabled him to get a line on the needs and state of development of his audience, and on January 5th, 1931, he gave his fourth lecture which is the first in a series presenting the Rosicrucian Philosophy as given by Max Heindel in the *Cosmo-Conception*. This lecture was followed by one delivered February 2nd, and another will be given March 2nd on the subject, *Initiation of the Rose Cross*. All who have heard Mr. Peters speak are unanimous in saying they have never heard his equal. The Washington Theosophical Lodge asked Mr. Peters to lecture there December 28, 1930, at which time he chose for his subject *The Serpent Wisdom*. The audience was spellbound with appreciation. I have heard many occult lectures but never one to approach that in any way."

Rosicrucian Field Lecturers

Miss Annella Smith is continuing her highly constructive work, as evinced by the following enthusiastic letter from Butte, Mont., which is only one of many we receive from time to time:

"Your splendid Miss Annella Smith has just finished a wonderfully stimulating and uplifting series of seven splendid lectures. She is a treasure to any organization. She is heart and soul and body and spirit in her work and in her endeavor to get the philosophy before the public. Courteous, unsparing of herself and her time, generous in her personal effort and time given to others in need, patient and kind and loving, one gets a great deal of help and splendid information from her series of lectures. I never met a finer lecturer and very seldom her equal, and I have taken my college work under some very able professors."

Miss Smith lectured in Anaconda, Mont., giving three lectures, January 14th, 15th, and 16th. They aroused much interest. She also gave three lectures in Great Falls, and will next lecture in Billings and Fargo. If students in those cities watch the newspapers they will be notified of her arrival, and the dates and subjects of her lectures.

The following communication also comes to us, fortunately in time for the March number: "Mr. and Mrs. Schaumburg sailed for New York last Friday, the 23rd, on the 'Alaunia.' Those who saw them off were Mrs. Schaumburg's mother (Mrs. Smith), Mrs. Beryl Dean, and Miss McNicol, President and Secretary of the Liverpool Center. Thanks to Miss Pilling of the personnel of the Cunard line, many comforts had been planned for the travelers, including vegetarian diet. A word of very genuine appreciation might not be amiss at this point. Mr. Schaumburg was with us from December 2nd until January 20th, and during that time gave us twelve lectures, and spent many hours with various members who were in difficulties, encouraging them. He also during the weeks here visited various other towns and lectured there. I cannot speak too highly of his efficiency as a lecturer, his amazing poise, his apparent ability to answer any and every kind of question that was put to him, and his very

genuine sympathy as a friend which drew us all to him. I hope after his splendid and indomitable example Old England will get a real move on. May we all try to get more together in truly loving fellowship.—Beryl S. Dean."

Mr. Schaumburg arrived in New York February 3rd. Following is his schedule of lectures: New York, Feb. 3rd-9th; Schenectady, Feb. 9th-19th; Utica, Feb. 19th-March 1st; Syracuse, March 1st-11th; Rochester, March 11th-21st; Battle Creek, March 21st-26th; Milwaukee, March 26th-April 2nd; Minneapolis and St. Paul, April 6th-30th; Salt Lake City, dates to be given later.

Local Rosicrucian Speakers

Mrs. Max Heindel's lecture at National City, which was announced in the February issue of the Rosicrucian Magazine, met with a hearty reception, we learn from a communication received from the National City Fellowship Center. Her talk was given on Fellowship Day, and was illustrated with stereopticon slides, giving a synopsis of the work done by the Fellowship from its beginning to the present time. "The lecture was appreciated," says our correspondent, "by many students and visitors from National City and neighboring towns, who got a new insight into 'Our Work in the World,' and the high ideals the members of the Rosicrucian Fellowship are striving to attain."

Mr. William Miller, of the Los Angeles Fellowship Center, on February 8th, gave a lecture in the Pro-Ecclesia at Headquarters. His talk was much appreciated, and we hope to have him with us again.

Miss Grace Spencer, of Headquarters, lectured in San Diego on January 18th, 1931, her subject being, "The Season of Opportunity."

Mr. Reginald Oakley, of Headquarters, spoke at San Diego, on February 8th, at the Fellowship Center there. His topic was "Friendship."

Echoes From Mt. Ecclesia

Chats with the Editor

THE editor has in the past tried as much as possible to refrain from writing about self and her own personal affairs, but such a wonderful surprise party was given in honor of her birthday that she just must tell her readers about it. This party she believes was prepared for several weeks ahead, otherwise how could our various students and Centers in the United States and Canada have known about it? Mysterious whisperings were going on between the workers at Headquarters, and mysterious noises were heard coming from the sun parlor; but as they say, "murder will out," and so it was that on Thursday one of the daily papers of Oceanside, which usually comes to Mrs. Heindel's desk, "let the cat out of the bag." This paper printed an announcement of the "Little Theatre" in the sun parlor and told all about Mrs. Heindel's party which was to take place on Saturday evening. About twenty-five friends came by automobile from Los Angeles and Long Beach, and the sun parlor, which had been turned into a little theatre, was crowded to the doors.

The first number on the program was an act given by the little Sunday school children, ranging in age from four to eight years. Each one had a card, on which was drawn a letter and after reciting a verse the card was pinned to the curtain and in this way the words "Happy Birthday" were spelled out. It was truly an inspiration to hear these little tots speak their verses. The second number was given by Neal De Vaughn, one of the children at the New Era School. He surprised us with an excellent piano solo. We then had some vocal and instrumental numbers which were very much enjoyed. Mr. Frederick Dickson, a member of the San Fran-

cisco Center, has written a play entitled "At the Junction;" a one-act comedy-drama, which portrays the Rosierucian Philosophy and astrology as applied to certain incidents in life.

We were much pleased at the excellence of our home talent which gave this play. In spite of the short time for preparation their work showed to good advantage. Last but not least on the program was "Aquarius." This sign was personified by little Betty Dreeson, one of our Sunday school children, whose birthday is also in Aquarius. She wore a silver spangled dress, a silver crown, and carried a pitcher; Aquarius is the sign of the Water Bearer. This little curly-haired tot was truly a representative of the sign Aquarius. Her pitcher was filled with birthday cards and letters which were sent in by the students and Centers from all over the country. The cards were read and the love, loyalty, and good wishes that were expressed by them, also by the letters, gifts, and flowers from the friends out in the world have made this birthday stand out in the life of the writer as one never to be forgotten.

Narcotic Education Week

One of the most important activities which will take place this winter will be that of the fifth annual observance of Narcotic Education Week, held from February 21st to the 28th at the Hotel McAlpin, New York City, and sponsored by the World Conference on Narcotic Education. The subject will be the narcotic situation in the United States and other countries of the world, and the dire perils in connection with it. The object is to stimulate education in this subject

among the masses of the people through school instruction, churches, public service societies, legislatures, and the press. A Uniform State Narcotic Defense Law which has been drafted after much study will be presented and a campaign started to get it adopted by the legislatures of the various states.

The United States is becoming a nation of drug addicts, that is, the percentage of the people who have become enslaved by drugs is appalling and is growing every year. National and international laws are doing something to limit the manufacture of drugs but the vicious and lawless elements of society have entered into a conspiracy to manufacture the high-powered poisons such as heroin and cocaine in ever larger quantities and to peddle them among the people throughout the country to an ever increasing degree.

Narcotic drug addiction leads to crime, and crime to narcotic drug addiction; it is a vicious circle. Narcotic drugs are one of the big causes of our present crime wave.

If anyone doubts the terrible suffering involved in drug addiction, let him peruse the following, quoted from a pamphlet issued by the World Conference on Narcotic Education at 578 Madison Avenue, New York City:

"When the withdrawal symptoms start, a condition of torture sets in. Pains often succeed each other as though a sword were being thrust through the body. This is considered the most acute torture ever endured by man. The drug of addiction will quickly relieve this torture. The mental suffering and anguish endured are commensurate with the physical sufferings. The sympathies of mankind have always been aroused for the sufferings of slaves in the days of the slave trade. Their bondage was light and easy compared to the LIVING DEATH of drug addicts. It would be hard for any normal person to appreciate the anguish of mind and of soul that comes to an addict as he gradually realizes his helplessness and

sees his own elements of character, his own morals, his own principles disintegrate, and beholds the sufferings of his family and friends and the scorn and hate of Society as it pursues him."

It is a common delusion that people take drugs for the pleasure they get out of it. Those familiar with the subject, however, tell us that this is true only for the first few times they are taken. This is quickly followed by another stage in which one is assailed by terrible pains unless he gets his regular dose, but which does not produce any particular satisfaction beyond relieving this misery. In other words, one has to take the drug in order to be free from pain and feel normal. Then he is properly "hooked."

"Self-control and self-respect are gone. The addict is no longer a normal person. He is known for what he is, a person who is not reliable and truthful and ambitious. The addict who is dependent upon his work for his living or for the support of dependents is not able to get work. In time he joins the ranks of the social derelicts, a piece of human flotsam and jetsam beyond salvation."

No one may consider himself entirely safe in these days. Doctors' prescriptions are frequently the cause that leads to narcotic addiction. Careless doctors prescribe altogether too much opium for persons who may be enduring pain. If the patient has a weak will he finds himself a little later with an uncontrollable desire for the drug. Grammar school and high school children are particularly susceptible to drugs, and are often the prey of drug peddlers. Civilization may almost be said to be at stake in connection with this narcotic menace. The narcotic drug traffic must be crushed or civilization will be overwhelmed eventually. Let our readers interest themselves in this subject and help to interest others, thus becoming an educational agency for the promotion of the truth which will eventually make us free. Also let all who can do so attend the meetings of Narcotic Education Week in New York, February 21-28.

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The Rosicrucian Fellowship,
Oceanside, California.

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