

# The ROSICRUCIAN MAGAZINE

*Rays from the Rose Cross*

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## Summer School at Mt. Ecclesia This Year

The summer session of Mt. Ecclesia College will be conducted this year as usual, beginning Monday, July 11th, and continuing for a period of either four or six weeks, to be announced later. Day classes will be held five days a week in the following subjects:

### *Classes.*

*The Rosicrucian Philosophy:* A comprehensive study of the "Cosmo-Conception," "Web of Destiny," "Rosicrucian Mysteries," and the Bible interpreted from the Rosicrucian viewpoint.

*Astrology:* Setting up and reading charts, the keyword system, astro-diagnosis and healing.

*Anatomy and Physiology:* Their correlation with the Rosicrucian Philosophy.

*Public Speaking:* Practical instruction by a qualified teacher.

*Advanced Food Science:* This is a new course introduced this year for the first time. It includes the following:

Chemistry of the human body.

The sixteen elements and the foods that supply them.

Key to the most important food chemicals.

Foods the medicine of the future.

Balancing the Diet.

Eliminative Diet.

This course will be conducted by Mrs. Adda J. Wilkes, one of the Trustees of the Fellowship, who has specialized in the study of scientific diet under teachers of recognized standing.

Schedule of classes will be printed in the July issue of this Magazine.

### *Accommodations.*

Rooms will be available for students in Rose Cross Lodge and cottages at reasonable rates. There are also a number of tents for those who wish to economize. Further information on application. Vegetarian meals are served in the cafeteria at reasonable figures.

Working for board and room will not be possible. A deposit of \$5 is required in advance to secure accommodations. This will be applied on the first month's room rent.

The expense of conducting the course will be met by voluntary contributions from the students.

### *The Objects of the School.*

This school will give instruction in the above subjects to anyone who is interested, and it also aims to prepare teachers and lecturers for the field.

This is an opportunity for students to prepare themselves to realize two objects: First, to become able to cooperate to better advantage with the hidden laws of nature and thereby make a greater success of their lives; second, to prepare themselves to serve in the great cause of human enlightenment.

We hope that a large number will respond to our call. Please notify us as far in advance as possible of your intention to attend in order that we may make the necessary preparation.

**Mt. Ecclesia College,**  
THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.

# CURRENT TOPICS

from the ROSIERUEIAN viewpoint

BY JOSEPH DARROW

## From Skyscraper to Nature

A REMEDY FOR THE DEPRESSION

**T**HIS is an artificial civilization in which we are living, which has been saddled upon us by the machine age. A set of false values has thereby been built up in the minds of the people.

Let us take a look at the city and some of its outstanding features. New York is the most cosmopolitan city in America. The visitor to this modern municipality is immediately impressed by the immense number of sky-piercing structures to be seen in every direction.

THE  
EMPIRE  
STATE  
BUILDING

The Empire State Building, located on 34th Street on the site of the old Waldorf Astoria, rears its 85 stories heavenward in the most audacious attempt

yet made by man to transfer his place of business farther and farther into the ethers. This is only one of many such structures.

A very large slice of the wealth of America has gone into these great buildings, because New York City is the center of the financial world. But what do we see? There is consternation evident among the promoters of these buildings. The holders of their bonds and mortgages are scurrying around like mad trying to devise means of meeting their obligations, trying to make the buildings pay, trying to meet the immense sums of interest on the investment when they fall due. But the depression has hit the skyscraper business badly. Large sections of them are tenantless. They aren't paying.

Of course there is nothing the matter with the buildings themselves. They are magnificent examples of engineering and architectural skill. The engineers of

America have developed the technique of high building far beyond that of any other age. Steel and stone and concrete have been welded together in an ingenious combination embodying great strength with a minimum of material, and the architectural genius of America has embellished these engineering structures with a style of architecture as original and distinctive as the architecture of ancient Egypt. There has even been suggested in a contemporary publication an analogy between the skyscrapers of America and the pyramids of Egypt erected centuries ago by the Pharaohs. It has also been suggested that the Pharaohs of Wall Street with their skyscraping proclivities are due to disappear as thoroughly and completely as the Pharaohs of ancient Egypt with their pyramid-building propensities.

What is to happen to all the city dwellers, the myriads of men and women who have been spending their working days in the high regions of these monstrous buildings. Are they doomed to disappear from the scene? Is the depression going to force them to abandon their aerial places of business? What can be done about it?

Turn your gaze outward away from the cities and what do you see? Millions and millions of acres of land, forests and fields, beckoning—beckoning us to get away from the artificial city conditions. And take a look at the State of Mississippi. Current reports are that something like 40 per cent of the farms and real estate of that entire commonwealth have reverted to the state government on account of the inability of farmers and owners to pay the taxes. In other words, the state of Mississippi now owns something like 40 per cent of all



## Current Topics



the land within its borders. Other states are in a similar condition, although they have not gone anywhere near as far in this direction. Does this not suggest a solution?

We know that in a later and more enlightened age individualism with all its selfish grasping and selfish tyranny will have been swallowed up in cooperative endeavor and cooperative enterprise. A super-state will then direct all the communal activities of the people, not by force but by the willing consent of the people themselves. And here today we have the opportunity already manufactured and practically forced upon us to start a great experiment in community living and cooperative enterprise along the lines which we know will later be followed. Here is the land now in the possession of various states available for the purpose.

How can this be practically brought about? There is only one way. Let the Government design, finance, and supervise the establishment and operation of community centers in various parts of the United States, run on a large scale and with the most up-to-date machinery.

To these, urban dwellers can be transferred. First those who have been forced out of their positions by the depression and who are now in destitute or starving circumstances. Intelligent selection, however, must be exercised. Only the Government can finance such a great undertaking. And it would not require a burdensome bond issue to build unneeded public works and monuments. It would be a government investment which eventually would pay back all the money put into it.

These communities should be devoted to both agriculture and light manufacturing. Small manufacturing units for the making of some of the more common classes of merchandise could be established so that those people who are

naturally not adapted to agriculture but who have mechanical ability could find scope for their talents. These communities could be made into little cities in the country having the advantages of both. Each could include its school, church, kindergarten, day nursery, its amusements and its theatre. The automobile and the radio would keep it in touch with the rest of the world. Various forms of community culture could be developed, including music and the drama.

These community centers would be training schools in community life and cooperation in preparation for the coming age. They would constitute an experiment in real democracy on a large scale. Democracy is always hard to manage. There are too many conflicting opinions and interests and too much selfishness on the part of individuals to make democracy an unqualified success at the present time. The country today

is burdened with a great AN EXPERI- horde of office holders  
MENT IN selfishly striving for their  
REAL DE- own petty interests, two-  
MOCRACY thirds of them being inef-  
ficient in the work which  
they are performing. America and other countries as well are suffering from too much government. Taxes everywhere are becoming prohibitive. Teach people to be self-governing through community life, and there won't be so much need of government by officials.

And out of it all would come a spiritual awakening, a sensitizing of the masses of the people to higher vibrations, which must occur before we can approach even the outermost portals of the Golden Age which we are told lies ahead of humanity. Back to Nature! Back to God! They are synonymous. And it is easy to believe that the depression is being utilized by the Initiates, using the forces which humanity itself has generated, to compel the people, even against their will, to move forward into this more enlightened regime.



# The Christian Mystery

## Pilgrim's Progress Through Occultism

BY A. T. SAVAGE

MANY SCHOOLS, both orthodox and otherwise, have tried for some two thousand years to solve the meaning of the word Christian and present it to the world in terms of adequate understanding. The great confusion of the world today in all departments of human relationship would indicate that the proper solution has not yet been widely given out and that the need for it has never been greater.

The orthodox does not call for great personal effort, and is largely dependent upon precedent for authority for its existence. Thus we have orthodox religious thought, orthodox scientific thought, and orthodox philosophic or occult thought, all speculating along *established* lines. They serve very well those comprising the great multitude whose capacity for concentrated labor is not so great as that natural to the pioneers. So we find that it is to the pioneers that we must turn for information of greater value than that disseminated through regular orthodox channels. The pioneer Initiates have probed deeper into reality and have discovered additional grades of that reality which are of greatest value to humanity, at the same time having attained to higher grades than the average in compassionate understanding and wisdom.

The materialist, if he is sincere, builds up for himself a religion of materiality. He tries so to conduct himself that his physical body, that he thinks is himself, will have every care so that it may remain of great value in the physical world. He does not force the effects of

wrong habits upon it, preferring to have it sensitive and responsive to impacts and needs arising in the physical world, the only one of which he is conscious. Beyond this he seldom goes as far as his physical vehicle is concerned. And he attempts practically no work whatever in regard to his emotional or mental bodies other than such as may be applied to physical requirements and comforts.

After a time he may feel that something is lacking and join one of the orthodox religious denominations, hoping to benefit himself thereby. Now he is known to the world at large as a Christian, from which fact he derives a degree of satisfaction for a time. Here his emotional nature is worked upon in what proves to be a rather uncertain manner at best. Again he may soon feel that something is wrong with him or his place in the plan of human adjustments. He has been told that there is a higher life after this one somewhere, and thus given a hope for better things yet to come. But the moment he may show any interest in the thought that something definite can be known about the hereafter he may be given a rather wide berth by those near him in religious orthodoxy and so feel his first pangs of religious loneliness.

So he makes another move, seeking harmony elsewhere. He may leave the palaces of emotionalism and turn to the religion of the mind. He finds that he may learn to improve the mind and to adjust its perceptive powers to a greater degree than before. But here the physical and the emotional natures are for-

gotten, and so he finally turns away feeling that something is wrong but not knowing what it is.

By this time he is likely to become interested in the life in the invisible worlds, and may be found looking for a place in one of the negative occult schools. Things begin to look quite rosy and rather promising to him, and so it is here that his first enthusiasm is awakened. He satisfies himself that there is a hereafter and that contacts may be made with it while still here. But he soon learns that mediumship is largely a mere matter of unending contacts with the unseen by easy and negative methods. These methods do not include any constructive plan, and they do not make something greater out of him than he was before. He is given no responsibility to carry forward to completion. He has seen something, but it is yet a thing apart from him. He can find no way to identify himself with it in terms of constructiveness or of assistance to Good.

So he tries again. After leaving the schools of mediumship and phenomenalism behind him, our friend the truth-seeker will more than likely take up the work of one of the Eastern but really helpful occult schools. He learns many wonderful things here, such as the fact that he is not his bodies, that there is a law of rebirth caring for his destiny in part, that the law of cause and effect ever restores him to the right path amid his mistakes, and that he himself is of some importance in the School of Life. He is given much information concerning the path he has come over to date. That path is called the past. He is given some information about the future and his place in it. But even here he is not shown how to shoulder responsibility in this School. He is given many concepts dressed up in garments of the older languages of Eastern origin to try to decipher. It is all good. But it only puzzles him the more he tries to work with it, until finally he despairs of understanding it correctly and completely, and so he separates himself from it. It

is just too much for him, though he does love it dearly.

By this time our friend has become convinced that there is a tremendous Something Definite back of all this structure of occultism that he has been investigating. He wants to go behind the scenes and see what it is that lives in this garment of occultism as it were. Throughout all his pilgrimage he has been converting himself into an ever more efficient discoverer and investigator of truth. There is needed but the lamp of discrimination by which he may find the reality that lives in Truth and the final success of our friend is assured provided he keeps on trying steadily and persistently.

But hold! We have at last given him something to do. Surely this is a simple requirement that all may undertake with confidence and safety. Life is a Doer, not a speculator or dreamer. So now our friend must become a doer, a co-worker with Life, in order to develop discrimination and discover reality.

He now finds his way into one of the Mystery Schools and is given the keys of growth, action, and reaction. All sorts of things have been described as the Master Key. Some say it is one thing and some another, but those in the Mystery Schools suspect that God considers growth to be the Master Key to all higher places and conditions. This opens up the evolutionary spiral of the Mysteries.

Right here in the Mystery School our friend makes a new beginning. He is promptly shown that God lives in the world of form, and also why. It is easier to speak of things than to explain them. Orthodoxy speaks of them. The Mystery Schools explain them. It is this power to explain things in terms of adequate understanding that places the Mystery Schools in their advanced position in regard to higher researches into the unknown but not unknowable, and makes them so unlike the orthodox schools. Our friend learns that God has a Great Plan, and he is shown his place and labor

therein. So he becomes a happy co-worker with God in the great work of life-progression or growth, for God is Life as well as Love and Light.

To study properly the problems of Christianity we should consider the analogy of the educational methods of the East. Education becomes a very personal matter there. A teacher and a pupil find each other and go to work to aid each other. The whole arrangement speaks of simplicity itself. Of course we of the West would not wish to go out and find a Master and request an opportunity to become his slave. That is not the thought intended. But our lower nature or personality, made up as it is of the mind, emotional body, etheric body, and the physical body, should become the obedient servant of our Higher Nature or Spirit, whose counsel is always wise and helpful. We all have within us that higher Master nature. And we have the lesser self, which likes to be comfortable, run after whims, false lights, side issues, and perhaps get itself and its Master into great trouble. When the lower nature becomes at last the partially obedient servant of the Higher Nature it is then that the former is showing its first spark of wisdom. Thereafter the Higher Nature or God within ever labors to fan that spark into a brighter flame.

Christianity is designed to refine all of the bodies of man as well as to assist him in developing latent forces within himself. Those in the Mystery Schools think of this refining process as a spiritualizing process as it involves an improvement of the innate quality of bodies or forms by means of the spiritual energies directed through them.

Self-purification must precede the deeper work of the Mysteries. Only highly purified bodies can stand the spiritual impacts sent through them by the Master within. Energies are released through the bodies that almost dwarf description. Even the first impacts of the spiritual energies sent through the bodies give the aspirant to attainment a

sense of dealing with Power Incarnate. And by the time he has come to deal with the greater currents of interplanetary Cosmic Life he finds that he has been wise indeed if he has first carefully gone through a long period of adequate self-purification. For only purity can stand before them, much less direct them.

Our friend who went into the various negative schools of occultism was instructed how to direct various refining influences at first one and then another of his bodies. None of them worked with all of his bodies together in a balanced manner as do the methods of the Christian Mystery School, and that was exactly what was troubling him during all his pilgrimage through these other schools. So he had to look elsewhere to find a greater measure of wisdom to apply to himself and his problems.

Our friend is taught by the Christian Mystery School how to do certain things within his own being which enable him to enter certain degrees of esoteric learning. When he does the necessary work upon his bodies he causes the latent sense centers of his emotional body to become active, thus providing a means of esoteric investigation. He may then plainly see the shortened wave-length light of the Desire World. This light is a vibration in the desire stuff of that world. It reveals the desire forms there. It strikes unimpeded straight through the physical planet far more easily than ordinary sunlight penetrates clear air. Really it is all perfectly simple. Ordinary daylight does not reveal desire forms to us because it is a vibration in ether. So we are blind to the finer forms until we use the right kind of revealing agency.

The Christian Mystery School also enables our friend to learn the facts concerning Jesus and the Christ. Spiritual sight is a normal possession of the Initiate into the Mysteries. Mary and Joseph were both Initiates. The Ego of Jesus attached itself to the aura of Mary its future mother several years before marriage. Instances are known of this happening as much as twenty years

before birth and often before the future mother has even thought about marriage. The future incarnation is directed by the Great Ones in the finer worlds, which interpenetrate the physical world. Mary and Joseph could see the incoming Ego of Jesus and sense its high vibration, and they were instructed as to its mission. So they married and provided Jesus with a new physical body as a means of aiding humanity. There is nothing unnatural in the whole matter. Certainly God would be the last one to break His own laws in providing means for body building in any of His worlds of form.

The Cosmic Spirit Christ entered and took possession of the physical and etheric bodies of Jesus at the time of the Baptism and the body of our planet at the time of the Crucifixion. Thus Christ possessed a chain of vehicles reaching all the way from God to man. Then He became the Messiah. But at the Crucifixion He was lost to our world of men as far as use of a physical body was concerned because at that time He entered the planet. Now He is directing it, and is not only looking out for us but is also able to handle the problems of our humanity as a whole whatever we think of Him or whether we even know of Him. He is helping us to learn to use our etheric bodies as vehicles of consciousness and expression. When a sufficient number of humanity have developed spiritually so as to warrant His return He will reappear in the etheric body of Jesus which has been preserved for Him, and take direct charge of human evolution.

The Mystery student's increased understanding of the nature of Christ causes seeming differences between the orthodox and esoteric versions to be dissolved and seeming opposites to be reconciled. Seeming contradictions in all departments of life may usually be made to disappear by merely determining whether the question relates to the life side of Nature or to the form side. Most students of orthodoxy have only learned

to think in terms of the world of physical form, and so they become quite tangled up in trying to understand and explain the things pertaining to the life side of Nature mentioned in our Bible. In one sentence it may be speaking of the world of form and in the next it may be referring to the worlds of life, hence the confusion.

Man uses several bodies: first the well known dense body, next the etheric, next the emotional, and lastly the mental. The etheric body is really a superphysical body in the correct sense of the word. It is composed of four grades of ether. The lowest is the chemical ether, which governs assimilation and excretion in the physical world. The next is called the life ether, having to do with reproduction. The third is the light ether, and is the medium of sense perception, body heating, and coloring in the physical world. The highest ether is called the reflecting ether; it is the vehicle of memory. The third and fourth ethers play an exceptionally important part in the Christian type of development.

The Christian works along occult lines diametrically opposite to the methods used in the schools of negative occultism. The only phenomena that he is interested in are the processes of soul growth by which he acquires soul power, soul light, and soul life, thereby becoming ever more useful as a co-worker with God. He is too busy with Reality to pay any more than mere passing attention to such things as spirit materialization and similar manifestations.

While our friend was engaging the attention of the other occult schools he was given opportunities of development along lines that were easy but negative. Occult development depends primarily upon the completion of circuits of flowing energies. The easy way to complete a circuit of human magnetism or life energy is with the aid of others. So he was perhaps told to hold hands with his fellows, right hand to left hand and vice versa, this arrangement being carried all the way around a circle com-

posed of a number of people, the purpose being to make the ethers of the sitters available for spirit materialization. Outside aids are also utilized such as incense, which forms a vehicle for disembodied spirits. Many things can easily happen to the medium, such as obsession. A great loss of the medium's vitality usually accompanies materializations due to the drainage of life energy and magnetism.

This type of occult development does not hinge upon purification of the vehicles or on labor as a co-worker with God in any way. Then if too great a stream of psychic energy is sent through the vehicles of the unfortunate medium he may easily become unable to care for himself. It is much like the burning out on an electric incandescent lamp, the medium corresponding to the lamp in an electrical circuit.

The Christian occultist makes one thing of first and foremost importance in his development. He *will not* attempt any development requiring the aid of another in circuit building. He stands alone, operating, not speculating, under his own power and the supervision of his *own will*. It is slower to be sure than the easy methods. But in the end he can do infinitely greater things than can his over-hasty brother; also he never has any *off days*, and is therefore always usable in his place in the Great Plan. The writer advises all readers of this article to leave behind forever all forms of negative development as dangerous and unworthy of the attention of a Christian occultist. In fact one cannot use negative development and be a true Christian because it does not make him of any particular use in the Plan which Christianity is designed to accomplish. In addition he has to go back and undo what he has done before he can proceed on the right way, which is the higher way.

Christ Jesus did not tell us to be negative. He told us to DO things. He told us to DO unto others what we would have others do unto us. That is any-

thing but negative. Let our lower nature do unto the Higher Nature what it would have the Higher Nature do unto it. Let them cooperate within our own individual being to build any required circuit. In the Mystery Schools it is shown how they may work together to build any needed circuit in the Great Within, and how to work not only safely but also how to control the entire proceeding by means of the individual WILL. This is vastly different from circuit building by means of outside crutchlike aids, and constitutes one essential difference between Christian and non-Christian development.

The Christian gradually builds a soul body, the Golden Wedding Garment in which he may travel into and about our planet with the speed of light and operate as a "Free Mason." Is this "Operative Masonic Craft?" Why, certainly! In building the soul body he attracts and builds large quantities of the light and reflecting ethers into his etheric body. He does not deplete his vitality in this operation as the medium does. Moreover, he must purify his desires and develop altruism before the soul body can be built. He builds this new body by working with God in the love-labor of helping Life to live here after it has arrived in Form. This love-labor is primarily a labor carried on by the Life Spirit in its abode in our own Higher Nature. When we live the Christian life the Life Spirit becomes active, and it begins to labor to build a suitable body in which it is to function.

Many people do not like the word "occultism" because of misunderstanding of the term. Christian occultism or any other type of real occultism is devoted to the proper use of the forces required in building our finer vehicles, not to psychic phenomena and similarly unimportant things with which the word occultism is usually associated. The Christ within, the Life Spirit, will come into fully conscious occupancy of our personal human temples if we will but let Him in. After we have done this He

will be good to us in many wonderful ways known to the Mystery Schools. It opens up whole worlds of occult thought and learning by means of first-hand esoteric investigation when due preparation is completed.

Our friend, whose development we have been following, purifies all of his vehicles as stated. Then gradually the Creative Force begins to flow up the spine. It is a threefold spiritual energy. It is symbolized by the three-legged tripod of the Delphian Oracle, also in the Eastern story by the three-braided rope thrown up into the regions above, uncoiling as it goes, and over which the man may climb to the home of the gods. In the East this energy is called the Kundalini. In the West it is called the Spear (of Life), the spear that was shaken by Parsifal (compare Shakespeare). It is also the Spinal Spirit Fire of the Western Initiates of the Flame, the Rosicrucians. When active it may be felt as a gentle heat rising up the spine, giving a sense of immense power.

The movement of this energy causes the blossoming of the seven symbolical buds on the Rod of Aaron, the flowering or leafing out of the Masonic sprig of accacia, the opening of the chakras or lotus buds of the Eastern aspirant, and of the Rosicrucian Roses on the Cross; we find it depicted in the occult lore of all lands. It passes upward through the brain and heart, completing the circuit through the pineal gland and pituitary body. This is symbolized by the many-beaded Catholic rosary; for the truth has been in the world at all times, unseen perhaps but always available to the Initiate. When this energy completes the circuit in the brain it constitutes a birth into the spiritual worlds, including clairvoyance and clairaudience. This new birth greatly resembles the opening of the flower or the emerging of the chick from the egg. It is a tremendously interesting process, and the results are simply amazing.

He who follows the Christian Path of Initiation is building the vehicles of the

Adept, which will enable him to travel with the speed of thought through all the worlds of our universe in the carrying on of the business of the Father.

## Matter vs. Spirit

There are various theories of matter. If we ask the materialist he, of course, maintains that *matter is the one reality*; that all and everything is matter and that nothing can exist except that. The Christian Scientist is of the very opposite opinion. He holds that matter is nonexistent—a delusion; that *everything that is, is spirit*. And so those two classes of people are the very antithesis of one another. But the truth is between.

When God desires to manifest, He emanates within Himself the thought forms of such a universe as He desires to create, and these archetypal ideas are spirit when first emanated in that central source. But under the influence of time and space, they slowly crystallize and become that which we know as matter.

Thus we may say with the Christian Scientist that all is spirit, that which appears as matter being in reality spirit in a state of crystallization, and we may also agree with the materialist that all is matter, for spirit which has not yet crystallized into matter will eventually do so. It is a mistake to consider anything in God's universe as unreal; both matter and spirit are real. They are the positive and negative poles of God.

—Max Heindel.

## A WORD OF GOD

Every bird that sings,  
And every flower that stirs the elastic  
sod,  
And every breath the fragrant summer  
brings,  
To the pure spirit is a Word of God.

—Coleridge.

# The Darkness

## The Story of a Soul in Purgatory

BY P. A. PRICE

A MAN and a Woman walked along a roadway. It was not a pleasant thoroughfare; it took them into deep valleys where almost the sun was excluded and again along the narrow edge of still deeper abysses. Little by-paths turned from the thoroughfare, offering glimpses of what could not be seen from the roadway, and on these they lingered at times when able to do so or when the monotony of the journey grew upon them.

They sought rest at one time upon a by-path more shaded than were the others, but instead of being decked with tangled rose-clusters and flowers with bright petals and perfume it was bordered with yew and cypress trees. The undergrowth was rank with weeds, and no bloom came to unopened buds. Other travelers passed this by-path with a look of dread, some uttering a holy word or phrase as they paused to glance down the uninviting walk, of which the stones were covered with gray lichen. But the Man, and the Woman who was the Man's wife, walked boldly down the path and seated themselves upon a broken shaft of granite to gain a moment's rest and relaxation.

Strange Shapes flitted past in the gloom of the place, and the Woman laughed and pointed at them, asking what they might be. The Man made light answer, but he knew what the Shapes were and hoped the Woman might come to know of her own finding and ask to resume the journey upon the thoroughfare. But for the moment she was amused, and there had been little to amuse her on the journey. So he bided his time, hoping she would tire of the spot.

Finally there came a Voice, speaking to the Man and the Woman. The words came as from a great distance but were clear and distinct. The Man and the Woman asked who spoke, and the Voice replied:

"I am a lost Soul; wandering and alone in The Darkness. Once I was like you and journeyed along the same thoroughfare, and like you I followed into by-paths. But I sought those where there were soft lights and places of refreshment, with wine and song and women with painted lips and pale faces and with hot, glowing eyes." The Voice ceased.

The Man and the Woman exchanged glances, and the Man saw that she half understood the nature of the path they had followed upon.

"Shall we continue the journey?" asked the Man.

But the Woman shook her head.

"This is interesting to me," she said; "and the journey is before us always."

"Are you still near us?" asked the Man, wondering if the Soul who had spoken might be yet about them. And the Soul answered "Yes." Whereupon the Man asked if the Soul would talk with them, and it answered that it would in time, but that now it would ask that the Woman laugh; it loved to hear her laugh pealing through The Darkness. And the Woman laughed, for it is pleasant to a Woman to be appreciated, even though by those who dwell in The Darkness.

From time to time the Man and the Woman talked with the Soul, who told them of its dwelling place:

"I am in Hell," said the Soul, "and I have been here for many years as time

passes in your world, but only for a moment of the eternity that stretches before me. For I am 'lost,' damned! Damned! do you hear?"

The Man and the Woman heard and understood. They might have been frightened under another circumstance, but in some way they had come to care for this Soul in its loneliness, damned though it might be.

"Tell us more," they said; "we know naught of Hell save as we have been told, and that was at variance with what you say."

"They have told you of a Hell of fierce and crackling flame; of a Hell of shrieks and groans from pits of fire; of harried souls fleeing from torturing demons. But," said the Soul, "I am in Hell and yet I am here with you!"

The Soul paused, and the Man and the Woman looked at one another, waiting for the Soul to speak again.

"They erred when they told such things of Hell—they made its terrors all too light." Again the Soul paused. "The flame of Hell, the whip of scorpions, the worm that dieth not—those are the furies of longing and remorse; not the snaky-haired Erinyes of the ancient myth or monstrous demons of a later day's tale. For we of Hell—and we are legion—are 'earth-bound,' as some seer has sagely said; bound by every subtle tie of physical desire, but each alone and in The Darkness; so alone that we may meet and penetrate and pass through one another and know it not in a darkness that is not the darkness of the blind, not the darkness of the night, but The Darkness from which God Himself has withdrawn the Light."

Again the Soul paused; again the Man and the Woman looked at one another but with unseeing eyes, each striving to understand the words of the Soul who was in Hell and was yet with them. The Man addressed the Soul with further questionings:

"How may it be that you are lost for an eternity? The God of whom I have been told—of whom, mayhap, I give too

little thought—this God is said to be a gentle God, who rather would condone than to condemn. Was it that He appeared and sent you from Him into The Darkness?"

For a moment the Soul was silent, pondering perhaps the awful instant. The words of its reply came slowly as from one in bitter travail.

"It was God's presence that I felt—an impression that I had to accept an unspoken judgment from an unseen Power. And so I passed from earthly life into The Darkness and alone, with all of earthly longings yet unsatisfied and as real, as poignant, as compelling as though I lived and still had being. And thus will it ever be; there will be no respite from suffering, the longings will never die but phoenixlike will rise anew from smoldering ashes of desire and sear and burn and torment as before."

And then there was silence, for the Soul had left the Man and the Woman to their puzzled thoughts.

Time passed and the Man and the Woman left the by-path and resumed their journey on the thoroughfare, carrying with them thoughts of the place wherein they had rested. But they said no word aloud for a long interval. Then the Man spoke of the Soul and wondered of its fate.

At the moment out of the space about them came the voice of the Soul:

"I am here," it said. "I am with the Woman, always!"

The Man looked at the Woman and she said it was so.

"I had pity on the Soul," she said; "it was in The Darkness and alone, and perhaps it has found some happiness with me. I will let it stay."

So again they talked with the Soul and it with them, and the Man pondered over the matter. Life and death are both within a little span, and the eternity encompassed by the grave is yet another thing. Truly it seemed that in the little interval of earthly life no deed could be done for which eternal toll must needs be taken.

Finally it came about that the Man spoke to the Soul in this wise:

"It is written that mankind must suffer for its sins, and you have suffered. And elsewhere it is also written that whatsoever man may seek that shall he find. What is it that you seek?"

And the Soul said that it sought the Light; it was weary and tortured by unsatisfied desire in The Darkness; perhaps in the Light the burden could be borne.

"Light," said the Soul, "is all about me; it is so near that it is as if I could reach into its splendor, yet because of my sins it is as far away as space itself extends."

The Woman sat silent as they talked and now she spoke:

"If you could pray," she said, "perhaps the Light might come. God may yet hear, even as He hears the prayers of those upon the earth."

But the Soul cried out in its anguish:

"I cannot pray in The Darkness! No word may go forth to God from those in Hell! But wait," said the Soul; "perhaps through you I may pray, using your thoughts, feeding upon your faith! Perhaps I may yet pray from The Darkness!" And there was the sense of hope in the words of the Soul, though they were hesitant with the dread burden of its doubt.

And so they prayed together, the Woman and the Soul that was in The Darkness. The Soul had forgotten words of prayer and followed at first with halting phrase, but in time the words came back; back from some past when he to whom the Soul belonged had knelt at his mother's knee in the darkness of the day and nodded over the closing words. And the mother had laid him in his cot and left him in the hands of God with a kiss upon his lips. And now the Soul who had knelt at a mother's knee was in the darkness again; but now it was The Darkness in which no sleep would come; where no mother's kiss would come; where the hands of God

were withdrawn, and before it stretched an eternity of night . . . .

With prayer came hope to the Soul in The Darkness, but with such close communion came Love for the Woman—love such as a man upon earth may have. And the Soul's torment was redoubled in The Darkness, and the Woman suffered in the knowledge of its torment and grieved that her thought to help and aid had been so little understood.

The Man saw that the Woman was troubled, and she told him of the cause; how the Soul had sought to do her harm by calling from The Darkness and asking that she bring him to her sight in trance, playing upon her sense of pity that he might thus come into the Light. And of her pity she would have yielded to the call save that her own soul whispered of the evil things she was about to do and warned her of the danger.

Again the Soul tried to bring harm to the Woman and this time to the Man as well. For as they lay about to sleep a Thing fluttered about their bed; a Thing of no form but as a bluish flame in the darkness of the room, and with it came oppression and a sense of suffocation. The Man thought little at first save that his mind was weary and but half awake, but the Woman knew and called feebly that a light be made. And the Man knew then what had come about.

For a time the Man and the Woman did not talk to the Soul but guarded from a visitation by a light through the hours of the night. For though the souls in The Darkness yearn for Light, yet in it they may not appear. But the Woman knew that the Soul was yet with her, and in her heart she knew that it was grieving for its deed and would give no more offense. And so she talked with the Man and he still had hope for the Soul in the Darkness and once more they talked with it.

"You sought the aid of prayer," said the Man, "and it failed because you leaned upon the Woman's faith and had none of your own. You told us of the tormenting flame of earthly desires and

passions, and yet you cling to that which binds you to The Darkness, feeding the flame with thoughts of the Woman who sought to release you."

"Listen!" the Man said; "the Light is all about you, even now in The Darkness. Within the unopened blossom of a flower there is darkness though the garden all about is flooded with sunshine. And in the spirit of the flower there is no thought of fear or failure or yet of undue haste. In the fullness of time the obscuring, shadowing petals are thrust back one by one until the heart of the flower comes forth into the light of day."

The Man paused, and the Soul too was silent for a time. Then it spoke, timidly as one who hopes to gain yet fears to lose:

"I have sinned grievously upon earth, and here in Hell I have sinned again. Yet you tell me that the Light may come?"

"Yes," said the Man; "but it must come through efforts of your own. The strength in the soul of the flower pushed back the petals; the strength to push away the anguished gloom of Hell must come from the soul that is in The Darkness. I may suggest the way; the Woman may help with her love, for in her heart there is love for all who are in distress. But we can do no more; whether you spend Eternity in The Darkness or in the Light rests wholly with yourself!"

The Soul was silent, and in the day and night the Woman prayed that God would help the Soul in its struggle with that most relentless enemy—*itself*. But the Man held his peace, for while he believed that God rejoices at the love of one for another and counts such love as

worthy of reward, each soul must stand alone and lean not upon another's faith or prayer of intercession.

And then it came about within an interval of days that the Soul spoke to the Woman, and its voice was vibrant with happiness.

"Let us pray together," said the Soul, "and to God; for I am in the Light!"

And after they had prayed, each in such manner as he felt, the Soul spoke again:

"Let free your mind but for a moment that I may see you and you see me in the light of day, not as I would have come from The Darkness of Hell into the darkness of night. And be not afraid; for from those who are in the Light no harm may come to those who look upon them!"

And the woman withdrew her mind from thought, and in the light of day came a Form half hid within a mist. The woman was not afraid and told the Man of what had come about. And the Man knew that faith within the Soul and love within the Woman had together wrought a victory over The Darkness, that is only The Darkness to those who will not see.

And the Soul asked that the story be told as it has been set down; not that many might believe but that those who did believe might profit as they would.

The world would be better and brighter if people were taught the duty of being happy as well as the happiness of doing our duty. To be happy ourselves is a most effectual contribution to the happiness of others.

—Sir John Lubbock.



# The Roses on the Cross

## A Meditation

BY ARLINE D. CRAMER

“DIVINE symbols which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts.”—*Max Heindel*.

Contemplating the Roses on the Cross of the Rosicrucian Emblem we see that they are Red Roses, the color representing the Holy Spirit activities of God in nature. The human parallel is in the mystery of the Cleansed Blood.

The blood is the vehicle of Egoic control of the physical body. The Ego controls the body by means of the heat in the blood. In the processes of right living the vibrations of the body are harmoniously raised, the blood cleansed and changed into the Blood of Christ. That is one of the processes of the Christ in us. Some of the fruits of this condition are that the body becomes a more sensitive and responsive instrument of the Spirit; and that if the body suffers the bite of a venomous serpent the poison is overcome and eliminated, as stated in the Bible.

When Christ Jesus had risen from the dead He came to His apostles bringing upon them the Power of the Holy Spirit in fulfillment of His promise. This was the Baptism of Fire. It can only be invoked with safety when we are established in Christ Principles.

In the Mysteries this Baptism is the achievement of the Mystic Marriage, or the union of the personality with the Higher Self. The barriers in the con-

crete mind are burned away and great works follow.

We notice that there are seven Red Roses on our Emblem, and just as they have a symbolism in relation to the seven Hierarchies active in human evolution, they also indicate seven of the Pentecostal Gifts we are to earn.

The First Rose is the beautiful promise of clairvoyance and clairaudience, or clear seeing and clear hearing. When in scientific spiritual progress upon the Path of Attainment the channels of the senses have been cleared of obstructions and harmoniously tuned up to supernormal vibrations, this ability is acquired. It is under the control of the will, and is used in love for service.

This first Flower of the Spirit has its root, leaf, and bud in the simple daily life. Observation is the beginning of all spiritual attainment. Would you see clearly? Then desire with all your heart to see “straight” and comprehendingly. Rid the mind of prejudice and preconceived opinions. Absorb the truth from what you contemplate by setting aside all the screens of self that distort your vision. Only the eyes of love can see the truth. Clear hearing likewise depends upon the above qualities and the cultivation of a ready and complete focusing of the attention. You will come to understand other people very much better by the cultivation of observation and attention in a kindly attitude, and revelations follow.

The Second Rose is the symbol of prophecy. This endowment of the Holy Spirit is the ability to discern the power factors of the past and the present as they presage the future, and the inspiration to envisage the future. It is essentially an intellectual power of keen dis-

crimination. The way of preparation demands the cultivation of the ability to identify the essentials among the non-essentials in human experience and evolution.

Blind to the future they are creating by unenlightened activity a suffering humanity cries out for leaders, of true vision. We are in this state because the concrete mind is in its Saturn period of evolution; it has not come alive in spiritual consciousness. We are building thought forms and developing faculties, but we have not endowed the mind with the wisdom of the heart. We must learn to properly correlate cause and effect. Without this ability we are not even prepared to receive and follow a prophet because we could not see his truth. So we grope until we conform to the divine law. "Though I have the gift of prophecy, and have not love, I am nothing." So, in love, we study cause and effect and learn to prophesy.

The Third Rose is the power of Teaching the Truth, in the Knowledge of the Truth. We learn through the senses, emotions, and thought, but all these processes are subject to error. All true understanding originates in the Higher Self; it comes down from above. It operates in the abstract mind, deriving its power and wisdom from the Life Spirit.

When we turn from the personal life and strive to live unto the spiritual life we gradually establish lines of force, means of communication, in greater and greater volume between the concrete mind and the abstract mind. Finally by the help of the Holy Spirit, the Mystic Marriage is consummated. From that time, Truth is discerned in ever increasing measure. We no longer need rely entirely upon the records of others. We read in the Book of Nature, which is God's scroll. Righteous judgment is attained, and we can then truly identify false prophets and the true. Teaching in the knowledge of the truth helps us to be all things to all men and feed them according to their needs. It is then that

we become true, self-conscious channels for the Elder Brothers in their work for humanity.

Then "shall the Sun of Righteousness arise, with healing in His wings." (*Mal.*, 4:2). The Fourth Rose invites meditation upon the nature of the healing power, the methods of acquiring it, and the fruits of its operation. From the Divinity in man emanate three specialized streams of radiant energy: will power, wisdom, and activity, correlated to the blue, yellow, and red rays. Healing power is essentially of the golden ray, having its source in the Life Spirit, operating through the Intellectual Soul upon the mind. The nature of this vibration is harmonizing and vitalizing.

God is Love, Wisdom, and Light; therefore all the suffering and discord in human experience are the result of operating our forces out of harmony with the divine law, which is ever changeless. During the Mars half of the present or fourth Revolution of the Earth Period the dominating keynote of human activity was differentiation, repulsion, centrifugal force. During the Mercury half of this Revolution we are slowly learning true relativity and natural law. The disciple of healing must follow the sequences indicated in the Divine Analogy. He must make straight the pathways of the Lord in himself. Peace, purification, understanding, and love must become the state of being.

Among the fruits of spiritual healing, the recovery from physical ailments is the last factor to be considered, as it is the effect of health, strength, and regeneration first imparted to the higher vehicles. We must cope with the causes of discord. All methods of healing that do not consider this process of regeneration as paramount only thwart Nature in its corrective measures, which are slowly but surely bringing us into conformity with the divine law.

The Fifth Rose symbolizes the power to cast out devils. "These things that I do, ye shall do, aye, and greater." This power of the Divine Mind, the Christ

Mind, is the ability to free us from all sorts of obsessions in enmity toward God and man. Our insane asylums are crowded with unfortunates who are the victims of various types of obsession, from that of a thought or an emotion to that of discarnate entities. Let us look forward to freeing them by the faithful promise of our Savior.

We learn the nature of devils by a lengthy list of qualities given in the Bible encyclopedia. Violence, lust, deceit, subtlety, pride, lying, cruelty, fear are some of those enumerated. Here we have a clear outline of the work which each disciple of Christ must first accomplish within himself. How can we expect to cast out devils from others until we have first cast them out of ourselves! Let us watch, and pray, that we enter not into temptation.

The Sixth Rose recalls to our aspiration the glorious Power of the Word manifested by our Lord when He stilled the storm on the sea of Galilee, and released the life of the fruitless fig tree. There are great Intelligences who command the activities of the elementaries of fire, air, water, and earth. The Christ Mind can commune with them and modify the activities of their charges. But there is a humble beginning of the cultivation of the Power of the Word for every human being. When we consecrate the sacred privilege of speech to truth and love a power gradually impregnates the word, and our hearers feel something within them giving assent. Trust and understanding flash from soul to soul. "May the meditations of my heart and the words of my mouth be acceptable to Thee, O Lord, my strength and my Redeemer."

The Seventh Rose is the glorious promise of the Raising of the Dead. Like all the other spiritual gifts it has many applications. In a general way it signifies the survival of the true self after the death of personality. Elijah resuscitated the widow's son as a witness to the power of God. Jesus raised Lazarus as a witness to the power of God in those whom

He sends as messengers to a humanity spiritually asleep.

In the raising of Lazarus we have the symbol of spiritual Initiation. When the time of preparation is accomplished and the body entranced the Conscious Soul passes to a liberation in the super-physical worlds, where the Divine Purpose is revealed and the records of past phases of human evolution are shown in the Memory of Nature. Wisdom and Mastery endow the Initiate with glorious power to guide and aid humanity. The fear of death is conquered, and the physical death recognized as a merciful event in Life Eternal.

But we may raise the dead in the power of the revelation which has come to us in the teachings of the Elder Brothers of the Rose Cross. By our understanding and the experiences which have come to us as probationers and disciples we are equipped with knowledge that can convince people who believe themselves to be but physical entities doomed to extinction at death, that they are essentially divine and eternal in being. Then we have raised them from the dead. "O Death, where is thy sting, O Grave, where is thy victory," when we know the purpose of life and our kinship with our Creator?

The White Rose which we use in our Healing Services and Memorial Services is the Alpha and Omega of our symbols of spiritual aspiration. On the Path of Preparation it symbolizes Peace and Purification, two conditions that must be established as states of being before the higher works are achieved. In the sublime analogy the White Rose indicates the sublimation of all powers in the White Light of God. In the daily struggle to conform our lives to the Divine Plan we are building the Soul Body, the Celestial Body of Light, in which we function as Invisible Helpers.

" 'Tis the little seeds of kindly thoughts  
that are scattered here and there.  
Which bear a harvest plentiful, that all  
the world may share."

# Physical and Occult Science Meet

BY AGNES HANDS

THE SISTERS, ancient and modern science (occult science and material science), so long separated, are gradually and surely drawing nearer to a common meeting ground. So complete did the separation once appear, however, one wondered whether the Universal Mind was temporarily divided into two. But in the Eternal there can be no division. And now it is justified to look forward to a meeting of the sister sciences.

The findings of modern science are of intense interest to many occult students, more especially the Rosicrucian student. The Rosicrucian Philosophy is so scientific that many earnest students of it cannot fail to appreciate the details published by advanced students of physical science.

At the same time the occult student must realize how laborious and lengthy is the path of the material scientist from the physical levels to subtler realms. To one with an occult or mystic type of mind it seems much more satisfying to study a philosophy such as that given out by the Rosicrucians and at the same time proceed to unfold one's own latent powers in order to verify that philosophy. That statement means no disrespect to the Elder Brothers of the Rose Cross, who must indeed be thoroughly versed in both material and occult science.

That God is light is now being discovered by modern science. In a recent work ("The Mysterious Universe," by Jeans) a chapter is devoted to demonstrating the fact that matter is constantly changing into radiation. Science has formed the opinion that the transmutation of matter into radiation is a law of nature. Perhaps the time is not far distant when material science will discover that when matter becomes light

it is but returning to its source. Occult science says that life was before matter existed as we know it.

The Rosicrucian student regards matter as crystallized Spirit. In ourselves we as Virgin Spirits must be creatures of light, for as we unfold our latent spirituality we become radiant to eyes having the power to see. Some of that radiance permeates even the material existence, shining out through peaceful eyes and happy personalities—happy because under the domination of the Spirit within, consciously doing the Will of the Father.

We, who are really Spirit, inhabit bodies of dense matter—crystallized Spirit, and these bodies give out more or less constantly rays of light which can be seen with etheric sight. These rays are a natural expression of matter fulfilling its destiny according to the laws of nature.

If God be Light, then the basis of our universe must be light. Light must be hidden within matter—God concealed in the heart of nature. Material science is drawing very near to such an assumption. At the close of the chapter on "Matter and Radiation" in Jeans' book are these striking words: "These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words, 'God said, let there be light.'"

It is just as interesting to the occult student to find that pure mathematics leads the modern scientist further into subtler realms than even the discovery of matter changing into radiation. There is evidently a strong inclination to regard the Great Architect of the Universe as a Pure Mathematician. Also that the universe may be a universe of thought, created by a Great Thinker.

"The universe begins to look more like a great thought than like a great machine" says Jeans.

The idea of God as a Mathematician is not new to the occult student, nor is it strange to us to imagine that God projected the universe in thought. But what a majestic thought! The biggest thought of which we are capable is less than an atom in comparison. And what is yet more stupendous is the realization (if one *can* realize anything so stupendous) that if God forgot to think, the universe would disintegrate.

Modern science suggests that our minds are units in the Universal Mind. The occult student knows that the mental stuff which we have appropriated from the universal store to build the sheath of mind is not really ours but only lent by God for our present experience and education. If God were no thinker, then neither could we think. Similarly, all the vehicles whereby we gain experience in manifestation are not ours but a loan from Life, which is God. In the final analysis although we share the Whole, we yet possess nothing.

These vehicles must some day be given back to the universal life, plus our impressions on them for good or ill. Every ugly thought and desire, every ugly action, makes it easier for matter to respond to ugliness. And every kind thought, each living impulse and wise action sets matter vibrating in response. Thus we help or hinder.

Obviously the sister sciences are drawing nearer together. But whilst occult science shows us quite clearly that we as individuals are responsible sons of God, material science still hesitates to proclaim man's relationship to God. It is unlikely that such a relationship will ever be discovered in the laboratory. That is something we must discover for ourselves, within ourselves. Nevertheless, modern science, albeit somewhat unconsciously, has her face turned to the same goal as her ancient sister. Each is leading humanity toward that living

central Reality which some call God, and others just Life.

## Polishing the Diamond

The reason why we are here in this world is that we may gather experience, which is then transmuted into soul growth. If a diamond in the rough were laid away in a drawer for years and years, it would be no different than before; but when it is placed against the grindstone by the lapidary, the harsh grinding process removes the last atom of the rough coating and brings out the beautiful luminous gem. Every one of us is a diamond in the rough, and God, the Great Lapidary, uses the world as a grindstone which rubs off the rough and ugly coating, allowing our spiritual selves to shine forth and become luminous. The Christ was a living example of this. He did not go away from the centers of civilization, but moved constantly among the suffering and the poor, teaching, healing, and helping until by the glorious service rendered, His body was made luminous on the Mount of Transfiguration. He who had trodden the Way exhorted His followers to be "in the world but not of it." That is the great lesson that every aspirant has to learn.

—Max Heindel.

## Opportunity

They do me wrong who say I come no more

When once I knock and fail to find you in;

For every day I stand outside your door,  
And bid you wake, and ride to fight and win.

Wail not for precious chances passed away,

Weep not for golden ages on the wane.  
Each night I burn the records of the day;

At sunrise every soul is born again.

—Walter Malone.

# Interpretation of Ancient Myths

## In the Light of the Bible

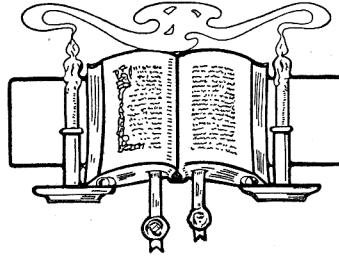
BY CORINNE S. DUNKLEE

### ORPHEUS AND EURYDICE

ONE of the loveliest legends of Grecian mythology we find in the story of Orpheus and Eurydice. Orpheus was the god of music, and the lyre or harp is the instrument which is usually associated with him. This was anciently represented as having been invented by Mercury, the god of wisdom. He gave it to his brother Apollo, the sun god, who later presented it to Orpheus.

Apollo had played divinely on this magic harp, and because a god had played upon it, it responded to the touch of the beautiful youth Orpheus in tones so pure and heavenly that the wild beasts were charmed and lost their ferocity. Wild birds were tamed, and great sea monsters came out of the ocean to hear him play. The power of his music was so great that rushing torrents slackened their course to hear him and the tall forests bent their heads; and the winds were stilled by his tones.

Orpheus had a bride whom he loved devotedly. She was Eurydice, the daughter of the sea god Nereus. One day while wandering in the fields Eurydice was fatally bitten by a serpent which lay concealed in the long grass. Orpheus filled the groves and valleys with his sorrowful lamentations and the music of his grief. At last, finding himself unable to live without her, he bravely walked into the cave that led to the entrance of Pluto's underworld. Here



he wandered among the shades or disembodied ones, playing upon his magic harp. His music was so divinely beautiful that it brought surcease of pain to those in purgatory.

“E’en Tantalus ceased from trying to sip  
The cup that flies from his arid lip.”

Jupiter, moved to compassion at the sight of the suffering of Orpheus, granted his prayer that Eurydice return to earth with him, adding the one condition: “If you once glance behind you to see if Eurydice is following, you must lose her again.”

Striking notes of triumph and rejoicing Orpheus wended his way back up the steep ascent through the darkness, followed by Eurydice. But just as he was about to pass the extreme confines of Hades he grew afraid, and in order to convince himself that his beloved Eurydice was safe he turned back only to see her with her arms outstretched toward him, floating slowly backward into the dark place below.

The grief of Orpheus was more intense over this second loss than before. (The Great Master, Christ Jesus, said that the last state of such a one is worse than the first.) Half crazed with sorrow and remorse Orpheus wandered for seven days and nights without food or drink until the gods, attracted by the magic of his lyre and having compassion for his sorrow, changed him into a swan, and he

was placed in the heavens as the constellation Cygnus, which is near Lyra, the constellation of the Harp. This glorious Harp floats across the heavens on summer evenings with the great star Vega blazing like a blue jewel in its heart.

"Its celestial keys,  
Its chords of air,  
Its frets of fire."

The lesson taught by the story of Orpheus and Eurydice is that the man who sets his feet upon the Path may not turn back to the ways of the world.

Our Christian Bible gives this same teaching in the story of Lot and his wife fleeing from the destruction of Sodom and Gomorrah. They received this same command, "*Do not look back.*" This mandate was disobeyed by Lot's wife, and so she became a pillar of salt, i.e., crystallization. A pertinent truth is here given to all followers of Christianity. Christ came proclaiming the new way, the broader vision. "Behold I make all things new," was the keynote of His message. Let us follow Him and go forward, preparing ourselves as channels for the new Aquarian religion that is to be given to mankind.

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## Color-Blind

### A Story of the Desert

BY HELEN LOCKWOOD COFFIN

(Concluded)

"SHE GOT tired of it; came out here—alone—took up a claim, started a little store, got appointed postmistress, and so on. She's a real part of the life out here. Everybody depends on her. Nobody would know what to do or how to live without her."

"Where are her folks?" Jerry demanded. "What are they thinking of to let her live out here alone that way?"

"I guess she hasn't any. But even if she had, why should they interfere? She is old enough to be trusted."

Jerry shook his head. "It isn't right, honey; or natural. No woman ought to live like that. She ought to have a man to take care of her. Every woman ought."

Marion smiled at him. "That's an old exploded idea," she told him. "Women are different these days. Rose doesn't need a man. She is perfectly well able to take care of herself. She can cook and sew, of course; but she can also drive

a nail and shoot a gun. And make a garden. And run a store. And even"—and Marion shivered—"kill a snake. Ugh! how can she? The horrible, slithery, awful things!"

Jerry was interested. "The old man was telling me something about the snakes they have out here. Some snakes, I'll say!"

"Oh, they are awful!" This was Marion's pet abhorrence, and she gave full reign to it. "They have the most awful varieties out here. Rattlers and all the worst poisonous kinds. Whenever you find a rock there is sure to be a nest of them. I've had the most terrible times keeping away from them. It seems as if the best sketching places have been preempted by them for their homes. Whenever I find something that I just must put into my sketch book Old Tom will come running after me and shoo me away. They don't like to be disturbed. They resent it. And their resentment is apt to be fatal. They spit their venom out

at the intruder, they say, if they can't get near enough to dig their fangs into him. There have been horrible deaths from them; for of course Old Tom can't always shoo people away."

"I should think he could clear out their dens somehow," Jerry said. "How do they kill them, anyway? Can't they shoot them? Or drop a stone on them or—"

"O mercy!" cried Marion, "how do I know? I could no more kill a snake than I could fly! They paralyze me with fear. If I even hear a rustle I am overcome. Do let's talk of something else!"

Jerry came nearer and stood adoring. "I am glad you are the kind of woman who has to be taken care of," he said. "I hate that independent kind. And I am glad I know how to take care of you. I can kill the snakes, honey; and I will. You need never be afraid of them again. Sit right still where you are while I go out and get some wood together. I'm going to build a fire just outside the tent. It will be cold directly when the sun goes down. You sit and watch the pretty colors in the sky and plan your next picture while I get the makings of the fire. Old Tom left a pile of mesquite handy, and it won't take long." And dropping a kiss on her head Jerry was off.

"Pretty colors!" Marion repeated scornfully to herself. And then she lost herself and her scorn and her criticism in the growing glory about her. Luminous, changing, shifting, every tint and shade she knew spread over the sky. They were wings to Marion and lifted her to the heights. Even Jerry was near and dear. She crept out to him as he came with an armful of mesquite and threw it down preparatory to starting a blaze. "Look, Jerry!" she cried, "Quick!"

He sprang up and caught her in his arms. "What is it, honey? A snake? Where?"

Marion slipped out of his arms. Her wings failed suddenly, and she came down to the earth with a thud. "No,

no! Not a snake," she explained; "only a sunset."

"Pshaw!" said the repentant Jerry, "I forgot about that. Some sight, now, isn't it?"

"Ain't nature beautiful?" quoted Marion tauntingly.

Jerry gave the official cheerful answer to that countersign: "You bet!" And then felt, though he could not explain why, that Marion was suddenly miles and miles away from him.

Later they joined their neighbors at the jolly big camp fire just outside the boundaries of the sanitarium. There were introductions and the picking up of old threads of acquaintance. Marion entered whole-heartedly into the friendly gossip and badinage. Jerry listened and smiled and kept busy with the fire and the blankets and all that made for the general comfort.

Then when they were all settled and the warmth and good cheer had hushed them into quiet, Old Tom, intent upon the proper arrangement of these two new pieces in his Highway mosaic, turned the thoughts and conversation where he wanted it.

"What color is fire?" he asked suddenly. "Everybody shout out what color he sees in the flames!"

"Red!" shouted Tad Meredith at once.

"Yellow!" added Rose.

"Blue!" suggested Doris.

Somebody else called "Black!" and was matched by Marion's "White!"

Then Jerry volunteered timidly, "Purple?" with a questioning inflection instead of the decisive affirmation of the others.

This was what Old Tom was waiting for, and he took it up. "Sure! I was hoping somebody'd see that" he cried. "I been watching them fire colors quite a spell now, and it seems to me they is more purple to them than anything else. And I dunno's I'd want it to be any different. Seems like purple's the most glorious color they is. What does purple

mean, Artist Lady? They's a sort of language, isn't there? Where you use colors instid of words?

Marion hesitated. Rose helped her out. "Purple is a royal color," she said. It belongs to kings; and to priests; they wore it in the old Hebrew tabernacle. It is, I should say, the very aristocrat of colors."

"There are lovely purple pansies," Doris remembered.

Jerry stopped poking the fire and listened. Marion was roused to enter the discussion. "Tom is right," she said. "There is a wonderful symbolism of color. White for purity; red for love; blue for spiritual exaltation."

"Then no wonder purple is the king of colors!" exclaimed Rose. "Red and blue make purple: love and spiritual exaltation! Why of course it is the best color of all!"

"Like as not," agreed Tom. "I reckon it wouldn't be no easy thing to be the king's color. Any more'n it would be easy to be a king. I ain't never laid up no grudges against kings. They got their troubles like all the rest of us, and they're so kinder hedged in they can't always do just what they want to. They's got to be fiery red and peaceful white all to wunst as you might say. They got to win out and give in at the same time. Sacrifice. I like that word. It goes with a fire somehow. And they's purple—the king's color—in it."

The fire was dying down and Marion, shivering, broke up the circle, and they all went home. Jerry, noticing the shiver, said, "Honey, you ought to have something warmer to wear. One of those sweaters now—wouldn't you like that?"

"Yes, I would," Marion agreed. Sweaters seemed safe to talk about; anything was better than this camp-fire philosophizing. But she changed her mind a few days later when Jerry came tramping back from the postoffice with a package for her which he could hardly wait for her to open. His eagerness in watching her was like a boy's. "Hurry,

honey!" he urged, "I want to hear what you say. It's a surprise."

It was. For she drew forth at last a sweater; a purple sweater. Not the rich "king's color" but the crude red-and-blue mixture which she abominated; the shade that fought with her hair, turned her eyes to a muddy brown and her sun-burned cheeks to brick red. In a wild rage of exasperation such as she had never experienced before she wound the abomination into a hard roll and threw it out of the tent as far as she could. "Oh, color blind!" she cried out at Jerry in anathema. "That is the last straw!"

Even as she spoke she saw that look drop over Jerry's face like a shadow. Her training flew automatically to the rescue. "Look out, Jerry!" she cried. "Don't give in! Smile it through! I'm with you!"

He turned his eyes to her's dully. "I'm through," he said. "What's the use?" And he left her.

She called after him, but he never turned back. Perhaps he hardly heard her. It was growing dusk. He was taking the trail away from the sanitarium, and she knew he was not familiar with it. She hardly knew it herself. Rapidly she ran over the situation. She could get Tom and go after him but it would take time. And even then what could she do? "I failed him," she admitted. "Just as I feared I would some time. The last straw! Well, it was! As Jerry said, Oh, what's the use?"

The shadows fall quickly in the desert, and her straining eyes could hardly follow Jerry even now. Well—what if she let him go? What would happen? He might get lost; probably would. Then would come a struggle with thirst; he did not know where the water holes were. But Old Tom could find him before it was too late. Unless—and then she remembered the snakes. This was the worst time of the day to encounter them. The rocks, the very trails, were full of them, out after their night's feed. "Jerry! Jerry!" she cried, and took to the trail after him. As she ran, trying

to touch lightly the slipping and cloying sand, there was no plan in her mind of what she would do. "If he finds a way to turn out the lights," she kept saying over to herself, "it will be my fault. And I cannot have that on my soul!" Little pictures of Jerry came to her: Jerry making the camp fire, Jerry putting the tent up, Jerry watching over her. It was like night to think of the world without Jerry. She thought of the purple sweater. "Oh Jerry! such a little thing! To think a little thing like that could make me turn out the lights for you!" She sped on and on, crying now but heedless of the tears. Slipping in the sand, losing the trail, finding her way back to it in the darkness. Suddenly she pulled herself together. "I must think!" she cried.

In the pocket of her dress she had a tin box that Tom had fitted up for her and which he had trained her to carry with her always. In it were a few simple first-aid remedies, some condensed food tablets, two rockets and matches, and a flashlight. Old Tom had told her that any time at night when she needed him to set off the rockets, one after the other at an appreciable interval. He would hear the noise and see the trail of fire. She did this now, and then started on with her flashlight. Almost instantly she heard the crack of a revolver back of her. Old Tom had heard and was answering her. She moved on a step or two, then decided she must wait where she was until Tom came.

It was not long, and her story was soon told. He flashed his light on the trail. "Come on," he said, "we'll find him."

"The snakes!" she cried, "I'm afraid!"

"They's reason to be afraid," he said. "You can't blame the snakes much, being in the dark and all. They's two, three rocks like down the trail here a piece where they gather. Like as not we'll find him there. But we'll save him, Artist Lady. Maybe—God will be hiding the things away from him. Being

on the Highway"—he stopped suddenly. His quick ears had caught a rustle in the silence. "Stop right where you are, Lady," he ordered, "and call Jerry."

Her heart went into that call. "Oh, Jerry, Jerry!" she cried. There was no answer. She called again and then ran forward, slipping through Old Tom's restraining arms, for she thought she saw something huddled by the trail. She flashed her light. There were the rocks standing sentinel. At their base crouched Jerry, waiting. Near him, raised to strike, was a snake.

Marion screamed and sprang forward. "Keep perfectly still, Jerry," she cried, "I'll get him." She snatched a rock, a broken-off piece of the boulder lying near, and with all her force she flung it down on the snake's head. Then she began to pull Jerry out of danger. Tom was there as soon as she was, making good the destruction she had begun on the snake. But Jerry surprised her. He sprang to his feet, lifted her in his arms, and held her up high. "Honey, honey!" he cried. "Don't you know better than to come into this place?"

She clung to him, crying in relief and reaction from the strain. "Oh, Jerry, Jerry!" she cried. "I didn't mean what I said! I am the one who is color-blind! Come back with me, Jerry, and try it again!"

He held her close, while Old Tom turned the snake over. "You did a good job, Artist Lady," he said. "I thought you was afraid of snakes."

"She is," said Jerry. "She's been telling me. The only thing she is afraid of. And now!"

Marion shivered. "I told the truth, Jerry. I am. My heart is sick with the fear of them."

"Let's go home and forget it," Jerry soothed her. "And smile it through again!"

Old Tom snatched off his hat. "They is a lot of love and the goodness of God shining through this night," he said, reverently. And he went ahead on the trail, lighting the way home.

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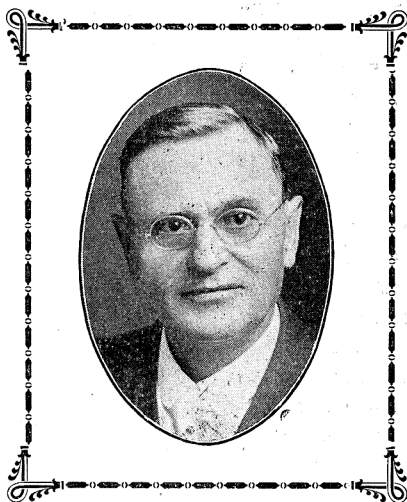
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## MAX HEINDEL'S PAGE

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### Causes of Insanity and Idiocy

“**A**RE doctors justified in allowing a child to die that is bound to be an idiot and physically helpless, when an operation would enable it to live? Does an idiot gain any experience during life? Is the Ego within aware of the physical disability of the mind and body during such a life, and does it learn thereby? Can insanity be classed among the hereditary diseases?” A reader asks the above questions.

Supposing a child met with an accident while playing, a blow on the head, and hence became abnormal, or perhaps was put into a state of coma, no one would hesitate for a moment to have the operation of trepanning performed so that by taking the pressure of the skull from the brain the child might be restored to its normal state of consciousness. And why should a newborn child

not receive the same care, and have everything done for it that is possible? It would be considered criminal to allow an older child to die for lack of care; and it is just as indefensible in the case of a newborn child, for when the Ego has gone through the womb in order to gain the experience of this physical life, we are in duty bound to support its efforts in every possible manner.

Then you ask, does the Ego gain experience by a life of insanity? Yes, it does, for the Ego itself is never insane; it is the improper connection between its various vehicles, the mind, the desire body, the vital body, and the dense body, which makes insanity. When the connection between the brain centers and the vital body is imperfect, then we have what is called the idiot, often melancholy but generally perfectly harmless. When the faulty connection is between the desire

body and the vital body, the conditions are somewhat similar, but include the class where the muscular control is defective, such as epilepsy, St. Vitus dance, et cetera. When the connection is broken or faulty between the desire body and the mind we have the raving maniac who is violent and dangerous. And when the connection is defective between the Ego and the mind, we have what we might call a soulless man, the most dangerous of all, gifted with a cunning that is usually at some unexpected time put to a most diabolical use.

However, if we consider the body, or the different bodies, as musical instruments upon which the Ego is playing, then when every connection is perfect the Ego can bring out a more or less beautiful symphony of life according to its stage in evolution; but when the connections are faulty or broken the Ego is like a musician forced to exercise his talent with an instrument lacking a number of the strings and therefore unable to bring out anything but discords. To a musician it would be torture to be forced to play upon such a defective instrument, and it is the same with the Ego which is immured in an insane body. When for reasons to be sought in past lives it is forced to stay with a body that it cannot control, it suffers more or less acutely according to its stage of evolution, and thus it is learning the lessons in the School of Life which are required to make it perfect. It is a sad condition, but though a lifetime appears to be very long, it is but as a fleeting moment in the unending life of the Spirit; and we may console ourselves with the knowledge that when the Ego comes back to earth it will have a normal body, provided of course that the lesson has been learned.

With respect to the third part of your question, Is insanity hereditary? we may answer either in the affirmative or the negative according to which phase of the problem we are considering. From the spiritual point of view, as we have al-

ready stated, insanity is not a defect in the Ego. But because of a twist in its character it cannot build a normal body, hence by association it is drawn to a family that is similarly inclined. This on the very same principle that we see people of like character always seeking one another's company; as the old saying goes, "Birds of a feather flock together." Musicians congregate in music halls and similar places and at concerts. They also seek birth in the families of musicians because there the instruments needed, long slender fingers and an ear in which the semicircular canals are properly placed, et cetera, give them the ability to produce music. Sporting men and gamblers flock together on racetracks and in gambling dens. Thieves have their resorts and so on. Similarly those with a certain defect in their characters are attracted to people and families which have the same defect. Hence if we view the problem of insanity from the *form* side it may be said that it is hereditary.

Scientists who view the matter entirely from the form side are of the opinion that by limiting the reproduction of defectives they may stamp out the disease. But just as the soft juices which at one time formed the snail's body are gradually set out and crystallized into the hard and flinty shell it carries upon its back, so also the acts of the soul gradually crystallize themselves into a body wherein the Spirit must dwell until that body is worn out; and relief will never be obtained by working with and upon the physical body alone any more than operating upon the shell would cure a sick snail. Emerson said truly that "a sick man is a scoundrel who has been found out in breaking the laws of nature." The insane are in that category, and if we wish to cure them we must apply the spiritual means of education, for all other methods are simply palliative; they do not reach the source of the disease.

—*Rays from the Rose Cross, June 1918.*

# Rosicrucian News Review

By E. A. W.

## Scientists Split Atom

LONDON, May 1.—A dream of scientists, the splitting of the atom, has been realized by two British physical researchers working in the Cavendish laboratory at Cambridge university, Lord Ernest Rutherford, director of the laboratory and one of England's most famed savants, told Universal Service tonight.

With the astonishingly small electric force of 100,000 volts, Dr. J. D. Cockcroft and E. T. S. Walton shattered the atom and obtained energy equivalent to 16,000,000 volts, Lord Rutherford said. He added that the details of the experiment which was three years in the making, must remain a secret for the present. He also said:

"The experiment opens the way to revolutionary possibilities. It proves that a certain number of the elements may be disintegrated and on a very small scale transmuted by atomic bombardment."

"It must not be forgotten that before energy can be released to the extent where it will be of practical use, hundreds of millions of atoms will have to be split."—*San Diego Union*.

With the Cockcroft-Walton atom-splitting experiment successfully consummated man's conquest of matter continues. But when humanity begins to unfold and release the latent occult powers within themselves we shall hear some *real* atom-splitting news. Occultists know that man, figuratively speaking, will eventually split the human atom of "himself" thereby releasing pent-up powers now undreamed of by most people. Thousands throughout the world today are pioneering in this last step in the unfoldment of their latent spiritual "selves." Many occult schools have begun to teach this openly since the beginning of the twentieth century in order to contact and help those who stand ready to take this most necessary step on the Path. Prominent among these schools of the Mysteries in the Western World today is that of the Rosicrucians. The exoteric branch of this school was

founded by Max Heindel in 1908. Its work is to help man split the human atom and unfold the latent "Christ" force within.

## Doctor Urges Study of Occultism

CHICAGO, May 12. (A.P.)—The field of medical research should be widened to include occultism, Freudism, the mystery of death and the development of a new race in America, in the opinion of Dr. Weller Van Hook, professor of surgery at Northwestern University school of medicine.

"Occultism and spiritualism should no longer be a matter of pseudo-science," Dr. Van Hook told the medical round table of Chicago last night. "I believe from personal experience I had by attending a few spiritualistic seances that there are phenomena in that realm that should be studied. Medical men should not leave investigation of such subjects to the Houdinis.

"Telepathy and the deeper underlying phases of human thought, the breeding of children, and fostering a new race and preventive medicine in general have gigantic possibilities.

"Many people die because they don't know how to hang onto their bodies," Dr. Van Hook declared. "Experience shows that death can be driven off to a certain extent by will power. Wouldn't it be important to investigate this and teach it to the patients?"

Dr. Van Hook is to be commended for his courage and vision in bringing the above personal findings relative to occult science to the attention of his Chicago medical colleagues. Spiritualism, however, which he mentions, is regarded by the Rosicrucians as a negative and undesirable phase of occultism, although it does prove the very important contention of life after physical death. The negative side of occultism is contacted by many before the positive. But those who are serious in the study sooner or later find their way into the positive school, which teaches that occult development should be under the control of the

will so as to prevent the student from coming under the domination of astral entities, as often happens in the case of mediumship.

## Atlantis?

PRINCETON, N. J., April 2. (A.P.)—Another isthmus to link North and South America, by way of the West Indies, may result from movements of the earth's crust in the Caribbean, scientists of Princeton University say.

An expedition from the university, directed by Dr. Richard F. Field, geologist, has completed a six-weeks' study in the West Indies. It found that the islands forming a curving chain from Haiti to South America are gradually being pushed higher and higher above the sea.—*Los Angeles Times*.

The exact location of the islands referred to by Plato in his writings on Atlantis are unknown to modern man. The Rosicrucians, however, confirm Plato's statements and have definite knowledge of the former existence of Atlantis, but such knowledge because "occult" and based on spiritual instead of material scientific research has never been accepted by scientists. Present underwater movements of the earth in the Caribbean Sea and South Atlantic, predicted by the Rosicrucians, may soon compel through visible disclosures the acceptance of the Rosicrucian version.

## Brazil Indians Tell of "Eve"

WASHINGTON, March 23. (A.P.)—A Brazilian Indian version of the fall of man, in which an Indian Eve was tempted by a serpent and brought sin into the world was revealed today by the Smithsonian Institution.

The legend, part of the creation tradition of the Keresan Indians of the Rio Grande country, was reported by Dr. C. Daryll Forde of the University of Wales, who studied the Indians under auspices of the Smithsonian.—*Los Angeles Examiner*.

Continual disclosures, of the nature of the above by Dr. Forde, should convince Christians and theologians that the universal prevalence of the so-called "Fall" myth is not coincidence or the result of chance. Rather, it is a concrete proof

of the sublime truths said by the Rosicrucians to be contained in this legend, which has been perpetuated among all people since time immemorial by the Mystery Schools in an endeavor to help humanity restore itself to its one-time state of purity through self-control and the correct use of the creative sex force. The misuse of this force is symbolized in the story of the "Fall", in which the "serpent" represents the creative force that courses serpentlike within the spinal column as the spinal spirit fire. The violation of Cosmic law portrayed in chaste but, to the initiated, unmistakable language by the Bible story contained in "Genesis" is not an "original sin" committed only in the Garden of Eden as commonly understood by modern theologians, but it is rather an original sin which is constantly being committed by man today. Only when man ceases to "act" out the drama of the "Fall" on the "Stage of Life" will the story of the "Fall" cease to be perpetuated.

## Fortune Telling vs. Astrology

Although raising no question as to the standing of astrology as one of the sciences, the city council frowned upon the use of that particular medium for the telling of fortunes. This was made evident last night when the council took the first steps toward amending the city's fortune telling ordinance to include so-called astrologists who make a living at fortune telling, or fortune tellers who make a living by astrology. Astrology, as so practiced, becomes one of the "crafty sciences."

The new law will not affect any religious sect or duly ordained minister or a teacher or practitioner of astrology, duly accredited by the National Astrological Association, the new ordinance provides.—*Sacramento Union*, March 18th, 1932.

The Sacramento City Council showed a rare degree of judgment and wisdom in not undertaking to raise any question as to astrology's standing as a science. It further proved its tolerance by its recognition of the rights of accredited teachers and religious groups to teach the subject should they care to do so.

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# ASTROLOGY

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## Some Guiding Principles of Astrology

BY EDWARD ADAMS

**I**N THE STUDY of astrology a student soon develops a few principles which he tries to carry out. A person could read "The Message of the Stars" over and over, but it would not be of much benefit if he didn't make an effort to collect and read charts. Not that to get an interesting collection of horoscopes is the main idea; far from that. But a student should get as many charts as he can so that he will have the material from which to learn to read. He may learn a certain amount from books, lessons, and classes, but if he stops there he will not get very far. It is only by practice that he will learn to interpret the horoscopes that he is privileged to read.

One is justified in declining to read an individual's horoscope if he thinks he wants it only from curiosity. But if people are really interested in astrology and would like to learn about their own points of character as shown in the horoscope, then they should be helped and also encouraged to study it themselves. If you want to give service you may offer to help them with their beginning lessons. In the matter of judging charts in cases of sickness the student can feel that he is doing right if he endeavors to help the patient with conservative advice based on the horoscope, always remembering, however, that his deductions may be wrong and that he incurs serious responsibility for faulty advice. There are different cases where it is permissible for the student to read a chart. Each astrologer will find that

he must make his own rules. But it must be impressed on the student that he must not read charts just to satisfy the curious. Should a person, not having the time or inclination to study astrology, be really serious in wanting to know how the stars influence and impel him and if he will endeavor to modify his character thereby then you have a right to look into the wheel of life and point out the highest path. Approach astrology with a reverent attitude and always remember that you should study from a deeply spiritual point of view.

We now come to the question, should we advise people strongly in the case of aspects which their horoscopes show as very unfavorable? We may follow this conclusion: if there are bad aspects in the chart warn the native of them. Use the word "tendency" frequently when reading a horoscope, and don't be fatalistic. If you put it too strong to him he may develop fear and worry. We never know to what extent an aspect will operate. That depends on the native's ripe destiny and past debts. If we warn people too much against danger and something happens they may henceforth feel very fatalistic about life. Perhaps they do not have the advantage of knowing about the Law of Cause and Effect, of knowing that an old debt had to be paid in a certain way. Then in such a case you might be guilty of making the person morbid or pessimistic. But usually, warning or no warning, most people go on in their own sweet ways. Perhaps it is best; they may need strong

lessons, and you could not prevent them from coming for one moment, nor could they.

When you read the horoscopes of older people you may sometimes tell them things that have occurred in the past, and in that case you are "proving" the truths of astrology to them. Usually they know their good points and their weak ones. You could profit them most in cases like this by stating the Laws of Cause and Effect and of Rebirth, showing that they can make good destiny in this life by beginning to live in harmony therewith.

You have, however, more of a chance of influencing younger people, and they have time to build character if they are in earnest in wanting development and believe in astrology enough to make an attempt. Do not warn them too much about material affairs. Instead point out the weak spots in their mental, moral, or emotional make-up. If these are strengthened it will some day bring about material success. If they have strong characters and planetary aspects for success show them where they can use these in doing good to others and in bettering conditions in the world. Do not dwell on their own personal gains and successes.

Always consider the strong or weak points of the individual, and whether he will respond in a material way or in a spiritual way to a certain aspect. You should use *discrimination* in reading a horoscope. Do not tell a man he can make lots of money in a hospital investment when he has Jupiter in the 12th house well aspected to the Sun in the 2nd. Tell him he has the ability to succeed in institutional work and through service to unfortunates, and that there are indications in his chart that he will give money to charitable institutions and hospitals. Then you are planting a seed that will be likely to flower into good deeds some time, thereby increasing his soul growth, and incidentally your own.

The horoscopes of children and babies

provide the best field for an amateur astrologer. Here to a certain extent is raw material that you can have a hand in molding. The parents have a good chance to influence their child constructively if they are awake to the opportunity and have enough faith in astrology. Children are adaptable and respond quickly. How wonderful it would be if each one had earned the right to be born into a home where the parents would use the science of astrology as a guide to cultivate their little one's character. Each Ego has earned a certain early environment, sometimes a very inharmonious one too. Rest assured that it is getting just what it needs to build its soul qualities. It is up to you to let the parents know just how they can influence their child to best advantage. Each child brings with it at birth a different individuality and personality from those of any other child. Some parents have too many children to take care of or are too busy in the battle of life to study the individual child and learn its traits and characteristics. A brief analysis of the horoscope would determine the predominating influences at work, and the parents could guide their child accordingly. After even the most skeptical parents see some of the traits which you may have described appear in the child you may be sure that if they have the child's welfare really at heart they will endeavor to train it in the manner you have detailed. You can do much good work through astrology if you are willing to analyze children's horoscopes.

Sometimes as the field of the student widens one sees a chart that is so heavily afflicted that his heart fairly aches for the individual who was born under those aspects of the stars. It would almost seem that the God above was inhuman in making human beings tread such a steep and rocky road. But such a thing is not true. The individual himself was inhuman and now has to pay for his wrong actions; he has brought it upon himself. The great Law of Rebirth shows the student that the balance must be

maintained. There is no need to wait for spiritual sight to prove this law to the student; the proof is before him in the horoscope. Without the two great laws, the Law of Cause and Effect and the Law of Rebirth, ever before the mind of the student the study of astrology would seem to lack something vital. They are the foundations of spiritual astrology. When we understand these laws we are capable of piecing together some of the events in past lives. That ability comes with the widening of knowledge, not only in astrology but also in the Rosicrucian Philosophy which underlies the Rosicrucian method of astrology.

Any astrologer, no matter what method he follows, must be a philosopher. He must have a knowledge of human beings and also a love of them, coupled with a sincere desire to be of help if he is to succeed. We are not going into this study just to gain knowledge alone. If we are to keep the channel of knowledge clear we must give out to others what we have received. Otherwise we might become stagnant, and we would wonder why we did not seem to progress in our studies.

The student who hopes to gain knowledge of spiritual astrology must live the life of the aspirant. He must turn his mind away from the love of material things and seek to spiritualize his thoughts. He must seek beyond the form of the physical and learn to see spirit behind all. Intuition will then become his helper, and the scroll of life, the horoscope, will unroll before his illumined eyes.

Astrology can easily be prostituted. A materialistic-minded person may think that to study astrology in order to gain selfish advantages and personal advancement is perfectly in order. But the student who goes in for spiritual astrology cannot think along these lines. We can see the times when material opportunities will present themselves, and we may take advantage of them. But these things should not be the incentive for our studying astrology. If they are, then

we are prostituting this divine science. There are some people who never find the true meanings and interpretations of astrology from a spiritual standpoint. They never know that they are merely pecking at the shell without and that deep within lies the rich kernel—truth. We pity them when we see that they are missing the cosmic significance of astrology. What material advantages we gain are ours for just a day, but the spiritual growth we gain can never be lost. And this growth can be obtained by studying deeply and unselfishly practicing astrology.

In the last few years astrology seems to have gained the public eye once again. In the Middle Ages astrology was in quite common practice, especially among those in high offices. After that the science gradually went into oblivion and has stayed there until the present century. Of course there have always been a few people here and there who have studied it, but it has not reached the general public much until late years. Now through the medium of little pamphlets and booklets which can be purchased at drugstores and magazine counters the public is becoming aware of astrology. Radio stations have astrological talks on their programs, and the newspapers conduct astrology columns about daily planetary influences.

These things are awakening interest in many people, and they are seeking to study the art of astrology. If they have the good fortune to contact the beautiful spiritual teachings of astrology as promulgated by the Rosicrucians we would have no cause for worry. But everybody does not happen to come across the pure teachings, and therein lies a great danger. There are those who would seek to prostitute the divine science of astrology for money and also to gain advantage over those whose weak points they know. We would lay up a terrible debt of destiny should we trespass the law in this manner. We know that knowledge is a dangerous thing in the hands of an unscrupulous person,

and even in the hands of one who aspires spiritually it is dangerous should he be tempted to lower himself by misusing his knowledge. There is no sin in being tempted; even the Christ was tempted, but the sin is in yielding. One never knows when he will receive a test which, if he passes it, will take him one step nearer his goal. If we keep our eyes upon the goal then we can use our tests and trials as stepping-stones, which is just what they are meant to be. They will lead us to the door of the Temple, and we shall have the privilege of knocking at the door.

One who looks into a chart to see how many adverse aspects there are in it and sees the weaknesses of a person in an "I told you so" attitude will never gain a spiritual knowledge of astrology. He is so near-sighted in spiritual vision that he cannot see beyond a certain range. The chart will remain largely a closed book until he develops *compassion* and *love*: compassion for the soul that must undertake the trials and scourings that await it; love that he may assist the weary traveler on the road. These are two main requisites that it behooves us all to acquire if we would help our fellow beings with our higher knowledge. And this higher knowledge will surely come if we listen to the still small voice of our inner Self which says, "Serve." And we can certainly serve through astrology.

Although astrology needs a great deal of reading, studying, observing, and research work on the part of the student, there is no need to lose sight of other things in our desire to absorb this ancient lore. Too much even of a good thing will make us grow stale on a subject. Vary it with some absorbing hours of study of the Rosicrucian Philosophy.

Another point is not to become a bore by always telling people, especially those who are not very much interested in astrology, why this happened this way or that the other way due to a new moon or something else, or telling why a person acts in a certain manner because of

a configuration of planets in some sign. The place for reciting interesting facts you have observed is in the class room on study nights or among astrologically inclined friends. It is a great temptation to broadcast experiences which have coincided with the indications denoted by the stars. But gain a reputation for being a philosopher rather than a fortune teller. And always keep an eye open and an ear cocked for the appearance of one who is seeking the light. Then you can bring the full store of your knowledge to the front.

Friends, before we interpret or read a chart it would be a good idea if we prayed for a moment, asking the Heavenly Father for wisdom that in reading the horoscope we may be of aid to the individual concerned and that we may help him to take up his cross of life. All our knowledge in itself is nothing compared to the joy we feel as we see that we have helped some soul upon the long pathway toward God.

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"Only those actions through which shines the light of the cross are worthy of the life of the disciple."

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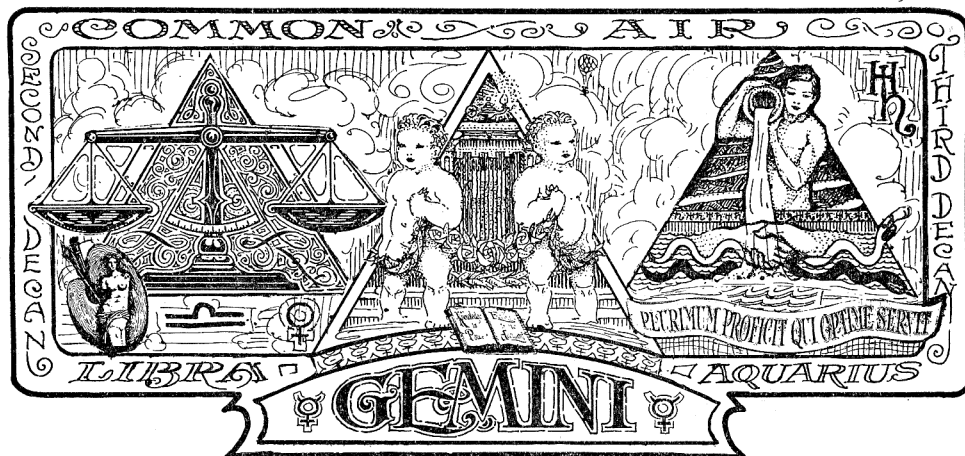
## Why We Teach Astrology

We teach Astrology that through this study of the orderly, moving heavenly bodies man may be impressed with the will, wisdom, and activity of the Divine Intelligence directing the affairs of men.

Furthermore we teach it that through his studies of the "Mystic Clock of Destiny" he may come to know his own place in the vast scheme of things, and begin consciously to evolve his latent possibilities—for to the true student of stellar lore a horoscope reveals the possibilities of each and every life.

And God said, Let there be lights  
in the firmament of the heaven  
to divide the day from the night;  
and let them be for signs, and  
for seasons, and for days, and  
years.—*Genesis*, 1:14.

# The Children of Gemini, 1932



## A Character Delineation

CHILDREN BORN MAY 21ST TO JUNE  
21ST, INCLUSIVE, 1932.

### POSITIONS OF THE PLANETS

*Sun in Gemini.*

*Mercury in Taurus, Gemini, and Cancer.*

*Venus in Cancer.*

*Mars in Taurus.*

*Jupiter in Leo.*

*Saturn in Aquarius.*

*Uranus in Aries.*

*Neptune in Virgo.*

Gemini people have the gift of self-expression. They are quick-witted and agile mentally, and are able to express themselves through writing and speaking; also through the use of the hands.

Gemini children are likely to be high-strung and nervous and are frequently given to needless worrying. They think too much, which degenerates into worry. The cure in such cases is obvious.

Gemini people are kind and affable and make friends easily. They love change and travel and do not particularly like concentration. This, however,

can be cultivated, and that is one of their tasks. They learn easily, have a good memory, and are likely to be well-informed on many subjects. Their ability of expression, however, under bad aspects makes them too free with speech and in such cases they tend to become chatter-boxes.

Gemini is a mutable sign and therefore Gemini children have a flexible nature. This makes them adaptable to circumstances, but in many cases too adaptable—too easy going. They should cultivate the virtues of the fixed signs, which are patience, persistence, and caution. That is their particular problem in this life. They have the versatility to do many things and do them well, and they only have to cultivate the habit of sticking to their job to be a success. If they do not do this, however, they are likely to become drifters.

The children of Gemini this year will be more than usually versatile on account of the fact that the planets are widely distributed over the entire zodiac.

Venus during this month is in Cancer, the home sign, giving a love of home and the pleasures and comforts and social activities which center around the home. Mars during this solar month is in Tau-

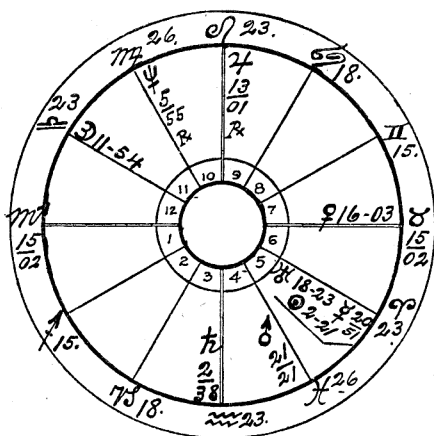
(Continued on page 316)

# Astrological Readings for Subscribers' Children

RUTH ELAINE F.

Born March 22, 1932, 9:51 P. M.

Lat. 37 N., Long. 108 W.



This horoscope has the active, aggressive sign of Scorpio rising, with its ruler, Mars, placed in the inspirational sign of Pisces. This will give a blending of the Scorpio and Piscean influences in the personality. The Sun is placed in the other Mars sign, Aries, which conveys initiative, ambition, and courage. The Sun is in the 5th house which rules children, pleasure, teaching, and publications. Therefore these factors are likely to play quite a part in the life.

The Moon, which governs the personality to a large degree, is placed in the sign of the Balance, Libra, an artistic sign, and the sign of cooperation because it rules partnerships. The Moon in the 11th house gives many friends, although they are likely to be changeable due to the changeable nature of the Moon.

Mercury, the mental planet, is in Aries, which gives a quick, active mind. It is also in conjunction with Uranus, the planet of the unusual and the planet which governs scientific, progressive thought. As a result Ruth will be up-to-date and not satisfied with anything

less than progressive methods. This, however, is the only aspect which Mercury has, and therefore the tendency will be to let the mind flit from one thing to another without compelling it to concentrate. This can be overcome by making the necessary effort. Saturn in Aquarius will help out in the matter of concentration, particularly when it comes to study along scientific lines.

Venus, the social planet, is strong in the earthy sign of Taurus, giving a kind and amiable disposition. This is a favorable position for financial affairs and gain derived through the native's own efforts. It makes the native, however, conventional socially. This will be offset by the conjunction of Mercury with Uranus, which gives a tendency to unconventionality. Jupiter in Leo gives a generous, affectionate nature.

As regards the circumstantial details of the life as signified by planets in houses, we find Jupiter in the 9th house sextile the Moon in the 11th. This is a very favorable position and aspect. It gives good judgment, breadth of vision, and a creative imagination, also a just and humane outlook on life. All these qualities tend toward success in life and popularity, particularly as Jupiter is not far from the Midheaven, the point which governs the profession and standing in the community. Jupiter, however, is square to Venus which gives too great a love of luxury and tends to ostentation and showiness.

The Sun placed in the 5th house is sextile to Saturn in the 3rd. This is another excellent aspect giving ability to work one's way up to a position of responsibility by careful application to the task in hand. Although the Moon is very well aspected by Jupiter, it has the opposition of the Sun and Uranus, which imparts a reckless, unconventional element to the personality. The 5th house will have quite a prominent place in the

affairs of the life since it contains three planets, including the Sun. Children and teaching are likely to enter into the situation because they are governed by the 5th house. Since the Sun is the ruler of the 10th house, which governs the profession, there is a possibility that teaching may be the line of work which will be followed during some portion of the life. Neptune is in Virgo in the 10th house. This is likely to give an interest in dietetics, health, and nursing as possible vocations.

Venus is in the 7th house, which rules partnerships, including marriage. So far as this goes it indicates that these will be pleasant and socially successful. This is reinforced by the fact that Venus is sextile to Mars, indicating that much energy will be poured into these channels.

Jupiter is trine Uranus, which is a good influence, blending the optimism and broad-mindedness of Jupiter with the progressive, altruistic nature of Uranus.

This is a good chart generally, with some weak points, however, as noted which will require special attention. The parents should make it their business to see that this attention is given.

### VOCATIONAL

#### SON OF ELIZABETH T.

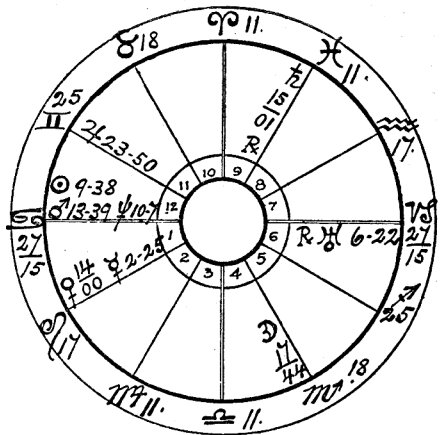
Born July 2, 1906, 6 A. M.

Lat. 41 N., Long. 74 W.

This horoscope has the home sign of Cancer rising, with its ruler, the Moon, in the aggressive sign of Scorpio on the cusp of the 5th house, which has to do with children, teaching, and publications. The rising sign has a strong influence upon the personality and indicates the lines along which the personality will easily follow. Therefore some of the things ruled by the 5th house, just stated, should have an attraction for the native, and he should be able to accom-

plish some degree of success with one or more of them if he should take them up as a vocation.

The Scorpio energy will be imparted to the impressionable Moon, which rules the creative imagination. The Moon is strongly aspected by the trines of Saturn, Mars, Neptune, and the Sun. Therefore the native should have designing ability and the ability to create along



new lines. Hence he should not content himself always to follow along beaten paths, but should strike out for himself and endeavor to develop new fields. This course should be subjected to common sense and judgment, however, the same as everything else. The trine of Mars to the Moon will give mental and emotional energy and the ability to arouse enthusiasm in others. Therefore he should be able to gain the cooperation of others, or of the public even, in the enterprises which he promotes.

The 12th house will have considerable bearing on the life and the occupation, because it contains three planets, namely, the Sun, Mars, and Neptune, and Jupiter is on the cusp of it. The 12th house is the house which has to do with the paying up of debts of destiny. When the planets in it are well aspected one pays up this destiny by methods which are agreeable and profitable. The 12th house governs not only ripe destiny but

also institutions where people are paying up such destiny by confinement, who failed to pay it voluntarily by service. This horoscope would indicate that the native may be connected at some time with institutions and institutional work, but owing to the good aspects in the 12th house he should be able to pay up his destiny by service instead of confinement. Hospitals come particularly under the 12th house.

There are two factors here, however, which must be watched, and these are the opposition of the Sun to Uranus and the conjunction of the Sun with Mars. The former indicates an unconventional, erratic, and overprogressive element which would tend to make the native rush headlong into new ways of doing things which might offend and antagonize the more conservative element. This would cause trouble and lose friendship. The Sun conjunct Mars gives a great deal of energy, but is also an aspect which indicates friction with men, because that energy is likely to be used at times in a manner which will conflict with the desires and ambitions of other men. The trine of Saturn to these planets, gives the ability to keep this aspect in line, also the ability to rise to positions of responsibility by conscientious work. The trine of Saturn to the Moon commands the respect and confidence of people and is a powerful factor for success.

The 6th house, which rules labor, employers, and employees, contains the planet Uranus and is ruled by Jupiter. Uranus will be the principal factor here because Jupiter is unaspected. Uranus in opposition to Mars and the Sun brings the headstrong Uranian influence mentioned above into prominence. The 10th house, the house of the profession, is ruled by Mars, and the position of Mars in the 12th house reinforces what has already been said in relation to that planet.

This horoscope has considerable individuality and many opportunities for success along lines outside the beaten path. The explosive elements in the per-

sonality indicated above will require attention, however, to keep them from interfering with the success which could otherwise be achieved.

### *THE CHILDREN OF GEMINI, 1932.*

*(Continued from page 313)*

rus, combining its dynamic energy with the determination, patience, thoroughness, and endurance of Taurus. This gives the capacity for sustained effort and the determination to see things through to a finish regardless of material obstacles. Jupiter is in Leo combining the benevolence of this planet with the generosity and affection of Leo. Saturn is in Aquarius, which will give a liking for scientific study. The altruistic, scientific Uranus is in Aries, which gives an impetuous disposition, and demands progressive and up-to-date methods in everything it does.

The Sun, the planet of individuality, is strongly aspected his year. Children born from May 30th to June 18th have the Sun sextile to Jupiter giving a benevolent, broad-minded disposition, also executive ability, popularity and the ability to get along with people. Children born from May 21st to June 3rd have the Sun trine Saturn, a very favorable aspect giving a great deal of patience, persistence, and the ability to succeed by application to the task at hand. This aspect commands the respect and confidence of people. From June 5th to the 21st the Sun is sextile Uranus giving a disposition to follow along inventive lines and also a desire to improve the conditions of humanity through scientific measures and methods. From May 21st to June 4th the Sun is square Neptune, which tends to make people too sensitive to psychic influences and gives a tendency to go to extremes in psychic investigation in case their interest is aroused along that line.

Mercury, the mental planet, has a large number of aspects this month, which means much mental activity fos-

tered thereby to be added to that produced by the Sun in Gemini. Children born from May 21st to the 27th have Mercury in conjunction with Mars, which gives a very quick, active mind but one which does not like to subject itself to concentration. Children born from June 2nd to 7th have Mercury trine Saturn, which is the exact opposite. From June 10th to the 16th Mercury is sextile to Uranus bringing the Uranian inventiveness to bear upon the mind. From May 21st to the 23rd and from June 16th to the 21st Mercury is in good aspect to Neptune, its higher octave, indicating harmony between the lower mind and the higher mind, which promotes intuition. However, from June 2nd to the 8th Mercury is square Neptune, which confuses the inspiration of the higher mind with concrete thinking. This has to be overcome by particular care in maintaining positive thought instead of letting the mind wander. From June 8th to the 14th Mercury is sextile to Jupiter giving breadth of mind and educational advantages. However, from May 22nd to the 30th Mercury is square Jupiter indicating a tendency to achieve success by the wits, which may degenerate into dishonesty if not curbed.

Mars has the sextile of Venus from May 21st to June 10th, and children then born will have the social instincts well developed and will take an active part in social and community affairs. However, Mars is not so well aspected from other angles. From May 24th to June 15th it has the square of Jupiter and from May 21st to the 27th the square of Saturn. The former aspect gives extravagance and places too high a valuation on material success at any price. The latter aspect gives a tendency to intense anger, which may easily degenerate into malice if not carefully watched.

The children of Gemini this year will have the versatility to provide variety in life and make it enjoyable. The tendency, however, to dissipate and scatter

their forces and not stick to that which is undertaken will be in evidence, and the mastering of this will be the principal life work of all these children.

## Meditation for the Solar Month of Gemini

MAY 21ST TO JUNE 21ST, INCLUSIVE

In God we live and move and have our being. The radiations which come to us this month while the Sun is passing through the zodiacal sign of Gemini inspire and urge us to look for and listen to God's Truth, which fills the whole Universe, that we may know and understand Him and eventually become perfect even as He is perfect. Let us keep the windows of the mind open that no obscuring doubt, fear worry, or prejudice may blind us to that Truth which shall set us free from all adverse conditions.

We meditate this month upon the keywords *Reason, Adaptability, and Proportion* in order that we may establish and maintain that mental equilibrium which will permit us to develop the power of logic, and in order to be able to adapt ourselves to ever changing conditions and balance the intake and output of our life energies.

## An Astrological Reading For Your Child

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. The names are drawn by lot each month, those not being drawn losing their opportunity. Character delineations are made for children up to the age of 15; vocational delineations for young men and women between the ages of 15 and 25. Application for reading should be sent in when subscription is made or renewed.

Data required are name, sex, birthplace, and year, month, and day of birth; also hour and minute as nearly as possible. If Daylight Saving Time was in effect, you should state this.

Under no circumstances do we set up or read horoscopes for money, and we give no astrological readings other than those appearing in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.



## Justice of Man's Suffering

**QUES:** *I do not understand the Rosicrucian teaching in relation to the virgin spirits (ourselves). I do not see why the virgin spirits have lessons to learn and experiences to gain when they are already gods. Why was it necessary for them to descend into matter and undergo all kinds of sorrow and suffering when they were innocent spirits?*

**ANS:** The virgin spirits, referring to our humanity, are not and never have been gods, but they are gods in the making. In the beginning they had in *potentiality* all the divine powers of God, but *only* in potentiality. These potential powers had to be developed into God powers, and that is done through the process of evolution. It was the "Fall of Man" into generation that caused all of our sorrow and pain, and that was not a part of the plan of the Hierarchies in charge of our evolution. In "Freemasonry and Catholicism" Max Heindel says:

## A Question for You to Answer

### Why Are Some Rich, Others Poor?

*Send your answer to the Editor. (Not over 200 words). The best answer will be selected and printed in next month's issue.*



"It was also proposed that when the brain had been completed, the Lords of Mercury, Elder Brothers of our present humanity who excelled in intelligence, should teach us how to use the mind and make it truly creative so that we would no longer be dependent upon the separate sexual process of generation now in vogue. Thus by the work of these two great Hierarchies (The Lords of Mercury and the Lords of Venus, also the Elder Brothers of our humanity) we were to be raised from unconsciousness to the first stage of creative intelligence, *from plant to God*."

"We have also learned that this plan was frustrated by the Lucifer spirits, stragglers from the humanity of the Moon Period (the earth's third great Day of Manifestation), who live upon the planet Mars. They needed a physical field of action, but were unable to create one for themselves, hence for selfish reasons they taught humanity how by cooperation of the sexes a new body may be created at any time (without regard to the stellar forces operating); and in order to give an incentive they instilled into mankind the animalistic passionate nature which we now possess."

According to the foregoing it is plain to be seen that the Lucifer spirits interfered with our regular plan of development, and that by their interference introduced pain and sorrow into it, which was not originally a part of the evolutionary scheme.

### WHY FERMENTED MILK IS GOOD YET ALCOHOL EVIL

QUES: *Sour milk is produced by fermentation the same as alcohol. Why then is it not objectionable as an article of food?*

ANS: Sour milk is produced by fermentation, but the process is entirely different from that used in producing alcohol, and the bacteria are of quite a different nature. Alcohol is the vehicle of a false spirit that endeavors to get control of the Ego by means of a counter-clockwise vibration which it induces in the vehicles of the drinker. Sour milk is particularly good as an article of diet because of the fact that the bacteria it contains tend to destroy other bacteria in the intestinal tract which are destructive of health.

### WANTS 12TH HOUSE MYSTERY OF HOROSCOPE EXPLAINED

QUES: *In the study of astrology what is meant by the twelfth house being the house of self-undoing? Are the planets posited in the twelfth house limited in power to exert their influence, or is there some other reason?*

ANS: When certain forces set into operation in preceding lives reach the point where they must be precipitated or worked out, this is indicated by the positing of certain planets in the twelfth house of the horoscope, which is called the house of ripe destiny. Since the paying of debts of destiny is usually more or less disagreeable and usually involves considerable hardship, the person is led or forced into situations which apparently to the superficial observer bring about his undoing because he himself takes the steps or performs the actions which lead to this result. But in reality it is not self-undoing at all. It is the very best thing that could happen to the individual because these debts of destiny must be paid, and the best time and way has been decided by Beings of superwisdom; also, every debt of des-

tiny paid gives the individual more freedom of action in regard to his future. The twelfth house might be said to be the house of liberation although the process involved may be quite unpleasant while it is in operation. Planets are just as powerful in the twelfth house as they are anywhere else, but they do not bring the same material success there as they do in other houses.

### Answer to Last Month's Question

#### DO GANGSTERS ESCAPE ULTIMATE PUNISHMENT FOR THEIR CRIMES?

Gangsters do not escape ultimate punishment for their crimes because they cannot elude the basic Cosmic Principle, which is law and order maintained and sustained through the holy unifying force of Love Divine.

Many times the gangster's heartlessness manifests itself as a sin body to hound and trip him up when he returns to rebirth. The very forces of evil that he sets into operation return to him as destructive forces.

If a gangster stubbornly adheres to his evil ways he is likely to become a "lost soul." This does not mean that his Spirit is actually lost, as that is impossible being a part of God's immortal Self. The bridge of mind, however, is severed, which is the connecting link between the threefold Spirit (Ego) and its threefold body. The naked Spirit must then enter into Chaos through the gate of Saturn there to await the dawn of some other Day of Manifestation when it can again begin its journey to perfection.

—By Valentine Prosser, Providence, R. I.

NOTE:—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.

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# DIET AND HEALTH

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## Self-Poisoning

BY DR. GERALD B. BRYAN

**M**ANY PEOPLE are daily being poisoned, though they realize it not. It is not what they take from a bottle marked "poison" and hideously embellished with skull and crossbones, but it is the slow insidious process of self-poisoning which occurs more or less in every human body.

The body is an elaborator of poisons. We cannot live with them, and we cannot live without them, paradoxical as it may seem. No matter where we look, in the process of living, poisons are generated. It is practically inevitable that we some day die of poisoning, poisoning by our own body processes.

### *Our Exhaust Mechanism*

The body moves under the impetus of sugar combustion, just as your automobile moves because of the burning of gasoline. But in the burning process a poisonous gas is given off—carbon monoxide from your gasoline engine, carbon dioxide from your body.

The lungs are the means by which carbon dioxide is expelled from the body. Stop the lungs from functioning, and you will die from poisoning just as surely as you would by turning on a gas outlet. That is what happens in pneumonia. The cells of the body are literally smothered to death, due to carbon dioxide poisoning.

We breathe to keep from poisoning the cells of our body. When we lean over a desk constantly in a poorly ventilated room without taking sufficient oxygen into our lungs and not expelling suf-

ficient carbon dioxide gas, we are subjecting the cells of the body to slow poisoning.

### *Laboratory Mistakes.*

But this is not the only way we are poisoned. The best food may sometimes be converted into a poison as dangerous as "bootleg." When the metabolic processes of the body go wrong, as they sometimes do, then the unfortunate person is housing within himself a poison laboratory. In severe diabetes the fats instead of being burned properly are converted into dangerous products which bring on coma and eventually death. Such afflictions as diabetes are instances where the body laboratory goes wrong, and instead of converting food into tissue, it converts it into a poison. That is an actual disease.

But sometimes the fault does not lie with the laboratory at all but with the mechanism that is supposed to rid the body of unstable materials. There is normally a constant breakdown of tissue, and this produces poisonous products that must be eliminated. No one can prevent the manufacture of these poisons. They may be said to be physiologic poisons, not pathological ones.

### *When the Kidneys Go Wrong*

When the eliminative mechanism, mainly the kidneys, becomes diseased, these poisons cannot be properly sent out. The result is that a toxemia develops, and a form of blood or tissue poisoning sets in. The kidneys are the organs which the body uses to get rid of

the mineral elements of our diet and the protein ashes. The lungs cannot do this. Their function is to expel the sugars, starches, and fats in the form of carbon dioxide, a gas; whereas the kidneys are designed to expel the ashes that cannot be burned, and water. The skin also helps.

### *Crippled Colons.*

The colon is the large tube in the lower part of the intestinal tract, which may be called the sewer of the system. The unwanted residue of our food is stored here awaiting evacuation. But unfortunately there is found today an almost universal tendency among civilized people to store material here away over Nature's time limit. The result is that denied one means of exit, Nature will try to absorb this material into the blood and evacuate it by means of the kidneys.

If this happens, trouble follows and lots of it. The blood stream is poisoned, the kidneys cannot handle the increased amount of toxic material, and there is a general strike all around. We dignify it by the term "autointoxication."

The lungs, kidneys, skin, and colon are the "exits" of our body. So long as they are kept open, the multitude of cells that we house for a spell in our body may take their departure without inconveniencing their host, but just let one or more of these exits be closed, and our guests become our worst enemies.

The amount of poison we have in our bodies depends, therefore, first upon what happens to the food when once in the body, and second, upon the mechanism we have for getting rid of the toxins that result. The kind of food we eat is important, but it is not everything.

Study nature as the countenance of God.—*Charles Kingsley.*

## Serve Them Right

BY BETTY BARCLAY

**H**OW DO you serve your guests? Do they leave your home prepared to undergo one of the usual attacks of indigestion or constipation that so often follow a change of diet? Or do they find your meals as well balanced as those secured in their own homes, so that they return healthy, happy, and much pleased with their visit?

Very often in an effort to serve delicious meals to our guests we forget that they must be well balanced as well as delicious. Unless we serve sufficient quantities of alkaline-reaction foods with the heavier acid-producing kinds there is apt to be more or less trouble.

Be sure that your company meals include plenty of salads, fruit cups, and light desserts. Be sure also that a number of vegetables are used, particularly green vegetables and more particularly the green-leaf vegetables that may be eaten uncooked. If you will do these things you

may feel quite sure that your meals will be properly balanced. Here are a number of excellent dishes to serve when company comes.

### *Frozen Fruit Appetizer*

(Serves 6-8)

- ½ cup crushed pineapple.
- 2 cups orange pulp.
- ¾ cup grapefruit pulp.
- 1-½ cups powdered sugar.

Drain pineapple and add to orange and grapefruit pulp. Add powdered sugar and stir until dissolved. Pour into mold and pack in 4 parts ice and 1 part salt. Let stand for 3 hours until frozen.



*Cold Slaw or Lettuce with Lemon Dressing.*

Mix thoroughly 1-1/2 tablespoons sugar, 6 tablespoons coffee cream, 3 tablespoons lemon juice, 3/4 teaspoon salt, and dash of pepper. Combine with chopped or shredded cabbage or lettuce. Serve cold.

*Spanish Salad.*  
(Serves 6)

- 2 large tomatoes.
- 2 green peppers.
- 2 oranges.
- 1 tablespoon minced onion.

Cut each tomato into 3 slices. Take seeds from green peppers and cut each one into 3 rings. Peel oranges and cut in small pieces. On each salad plate arrange tomato slice topped with pepper ring. Fill center of ring with orange. Add minced onion to French dressing. Pour over salad.

*Bavarian Cream.*  
(Serves 6-8)

- 1 tablespoon fruit or agar gelatine.
- 1/4 cup hot water.
- 1 cup orange juice and pulp.
- 1 tablespoon lemon juice.
- 1/2 cup sugar.
- 1 cup cream.
- Sprinkling of salt.

Soak agar or fruit gelatine in hot water for 5 minutes and dissolve by stirring and letting come to a boil. Add lemon juice, sugar, and salt. When it begins to jell, fold in whipped cream; turn into cold mold to become firm. Use more agar and water if necessary.

## Vitamins

Lack of sufficient vitamins in the diet of animals is soon followed by serious consequences; young animals will fail to grow normally, and human adults will rapidly decline in weight and develop certain characteristic affections known as "deficiency diseases."

Young animals on a diet devoid of vitamin A soon stop growing and lose weight. Their vitality becomes lowered

and they are less able to resist disease and infection, particularly of the respiratory tract . . . . Tomatoes contain vitamin A in abundance.

Absence of vitamin B in the diet causes beriberi in man and polyneuritis in fowls. This vitamin is necessary for the maintenance of life and health at all ages. A lack of it promptly results in loss of appetite and arrest of growth, which is followed by various functional disorders and death. . . . . Roots and tubers as a class are good sources of it and it is especially abundant in tomatoes. . . . .

Vitamin C: This vitamin is sometimes known as the 'anti-scurvy vitamin' because a lack of it in the diet causes scurvy. . . . .

Among the best sources of Vitamin C the following may be mentioned: lemons, oranges, tomatoes, cabbage, lettuce, spinach, green beans and peas and turnips. . . . . The wide distribution of vitamins in natural food stuffs makes it very probable that the vitamin requirements of the average person are fully met by a well chosen diet which includes plenty of milk, eggs, fruit, tomatoes, and green, leafy vegetables. . . . . Foods in winter usually contain less of vitamins than during the other seasons. . . . . Vitamins should be sought in the garden, or in the market, and not in the drug store.—*Selected.*

### PAMPHLETS

#### How the Rosicrucians Heal the Sick

8 Pages. 5 Cents.

#### Fundamental Rules of Natural Dietetics

18 Pages. 8 Cents.

Write to,

THE FELLOWSHIP PRESS,  
Mt. Ecclesia,  
Oceanside, California.



# Vegetarian Menus

## « June Recipes »



### —BREAKFAST—

One Orange  
Whole Wheat Cereal  
Prunes or Figs  
Dried Crisp Toast  
Cereal Coffee or Milk

### —DINNER—

Fresh Asparagus  
Boiled Natural Brown Rice  
Carrot, Celery, and Raisin  
Salad with Dressing  
Strawberry Tart

### —SUPPER—

Savita Bouillon  
Cottage Cheese  
Orange Ambrosia  
Ripe Olives  
Rye Krisps and Butter

#### *Carrot, Celery and Raisin Salad.*

The raisins should be soaked for several hours in warm water so they will be soft when the time comes to prepare the salad. Run the carrots and celery through a chopper and then add the raisins. Mayonnaise dressing with a little lemon juice may be added together with a little salt.

#### *Orange Ambrosia.*

Remove peel from oranges and slice the fruit. Arrange in an attractive glass dish and sprinkle with grated coconut. Alternate layers of orange and coconut, having coconut on top. If the oranges are a trifle acid sprinkle a few drops of honey on each layer. Serve very cold.

#### *Strawberry Tart.*

Wash and hull a large box of firm ripe strawberries. Sprinkle them with three-quarters cup sugar and let stand over night. In the morning drain all juice from them, being careful that the sugar has dissolved. Thicken the juice with cornstarch that has been dissolved in a little water. The mixture should be fairly thick. As soon as well cooked add the raw strawberries and mix in well. The berries will plump up and the tart has the flavor of the uncooked berries.

Crust: Grind about fifteen graham crackers fine and add one-eighth pound melted butter. Pat the prepared crumbs on the bottom and sides of a pie pan. Add the hot filling and serve cold.

#### *Savita Bouillon*

Two pints water, two scant teaspoons Savita, one teaspoon celery salt. Place water, Savita and celery salt in pan and

let simmer for five minutes. Savita is a vitamin B food, the growth-stimulating vitamin. To it has been added organic iron concentrates obtained from vegetables. Savita can be purchased at most health stores also through the Battle Creek Food Co., Battle Creek, Michigan.



### ARE YOU A HEALER?

Then by all means  
secure

### Astro- Diagnosis

BY MAX HEINDEL  
AND AUGUSTA FOSS  
HEINDEL

This book will enable you to diagnose by Astrology, a method followed by many of the most eminent Rosicrucian healers. Among them was Paracelsus, who used his knowledge of Astrology and planetary rulerships in the compounding of his many famous formulas.

⌈ A treatise on Medical  
Astrology and diagnosis  
from horoscope and hand. ⌋

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THE FELLOWSHIP PRESS,  
Mt. Ecclesia,  
Oceanside, California.



## The Origin of Disease and the Remedy

**D**ISEASE arises first in the mind and the desire body. The real cause of it is the destructive thoughts and emotions based on selfishness in all its forms. There is not a single selfish emotion but which sooner or later will reflect itself in physical disease. The most prominent are fear, anger, sensuality, misuse of sex, greed, and last but not least, pride or vanity. When we think any of these destructive thoughts we crystallize the mental body or mind and likewise the desire body. This crystallization is gradually transferred to the etheric body and shuts off the inflow of solar vitality which is necessary for carrying on all the inner and metabolic processes of the physical body. Then the latter quickly shows the results in impaired functioning and disease.

To regain health the method is obvious—*merely reverse the process*. Change your thoughts and emotions to constructive ones, then gradually crystallization in the finer vehicles will disappear, and health will return.



### 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

May 2nd	June 6th.
" 9th	" 13th.
" 16th	" 19th.
" 22nd	" 26th.
" 29th	

Healing meetings are held at Mt. Ecclesia 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 the Invisible Helpers.

### PATIENTS' LETTERS

Newtonbrook, Ont., Jan. 8, 1932.

The Rosicrucian Fellowship,  
Healing Department,  
Oceanside, Calif.

My dear kind friends:

Please accept my sincere thanks for what you are doing for me. I have not had a hemorrhage now for two months and am slowly gaining in strength. I thank you and the Invisible Helpers and want you to please keep me on your healing list.

Most sincerely yours,

—E. M. C.

San Francisco, Calif., Sept. 6, 1931.

The Rosicrucian Fellowship,  
Healing Department,  
Oceanside, Calif.

Dear Friends:

I feel under obligation to you for your good will and the healing vibrations I am receiving from you in the treatment of the noise in my ears. The ringing in my ears is decreasing each day.

Please accept my sincere thanks and appreciation.

Fraternally yours,

—V. I. D.

Los Angeles, Calif., Feb. 11, 1932.

The Rosicrucian Fellowship,  
Healing Department,  
Oceanside, Calif.

Dear Friends:

Last evening at 6:30 P. M. during your special healing prayer I felt a wonderful vibration. Therefore I joined in the prayer and as a result felt much better, for which I am most grateful to you and the Great Physician.

Yours very sincerely,

—J. H. S.

# Children's Department



## Little Brown Babies

By A. C. K.

*(Continued from May)*

**N**OW LET US take a peep at mother and father Quail again and see what they have been doing. Ah! look under that bush over there. You say you can not see anything. Look again very carefully. Now you can see what is there, can you not? A soft round bowl made of sticks and soft grass. A quail's nest! Yes, and do you see what is in it? Twenty-four brown, speckled eggs. My, what a sight!

But listen to what I tell you; you must be very, very quiet. Don't you hear the rustling in the grass, just as if the wind were stirring it? Four tiny elves have been watching Mother Quail's nest while she was away getting her breakfast.

Oh, no! we must not disturb the nest or the eggs that are in it. They are Mrs. Quail's most precious possession. You know your mamma would not want a giant to come into her home and disturb her babies while they were asleep, and we are giants to the quails because we are so much larger than they are. So let us go away very quietly; but we will remember where the nest is and visit it again some other day. I wonder what will be in the nest when we come again.



It was a group of children from the farm near-by that had found the nest with its treasure of eggs. Oh, how delighted they were to find a quail's nest, for this does not happen very often. Mrs. Quail generally hides her nest so carefully that no one can find it, not even the little animals of field and woods that are so fond of bird's eggs for dinner.

These children loved Mother Nature's animal children, so they did not stay long at the nest. They went on their way, picking wild flowers, but determined to watch the nest and the babies when they were hatched from the brown speckled eggs. When the children were gone something else came softly through the grass. What do you think it was? Why none other but the little elves, the nature spirits. They very cautiously found their way back again to their precious charges. "Oh," said Elfin, the wisest one, who was first to reach the nest, "these children did give me a scare. But see, they did not disturb Mrs. Quail's eggs; thank goodness for that. Some children would have taken all the eggs."

"They must be kind children," said a second little elf. "I believe they must know something about Mother Nature's ways. Did you hear them say, 'We

must not disturb Mrs. Quail's eggs?"

"Oh, dear," said a third elf, "I wish all children knew more about Mother Nature and her wonderful ways. Then they would never take birds' eggs and frighten their babies."

Then a fourth elf piped up: "Some day all children will know more about Nature's secrets. Societies and nature clubs are being formed nowadays to protect the birds and flowers and trees. And the children are studying all about insects, especially butterflies, and all sorts of other creatures. One day I was taking a nap in a tree when a whole party of children and grown-ups gathered underneath, and how they did talk about birds, bees, and butterflies and flowers and ferns. And would you believe it, they were even talking about us, and they said they really believed in fairies! They talked about the sylphs, and undines, the gnomes, and even those awful salamanders that live in fire and lightning. Just think of it, they really believe in us! Isn't that wonderful? And so I think these children know something about Mother Nature and will not worry Mrs. Quail.

"I don't feel very much afraid of them," the elf continued, "but we will watch them. I prefer watching them from a distance, however. I don't care to get too near these human children." And so the children watched the quail's nest, and the elves watched the children.

The days and weeks went happily by for Mr. and Mrs. Quail, and likewise for the little elves who helped to guard the nest so faithfully. After the children had returned several times to the nest and did not disturb it in any way the elves became more confident, and did not scamper so far away when they came. And Mrs. Quail sat very quiet on her eggs until all the little brown-striped babies tumbled out of the shells. Mr. Quail was never very far away, and how happily he called, "Bob-white, Bob-white!" his clear whistle being heard every day in the orchard.

One day when the little brown babies were about two weeks old a sad, sad thing happened. You know the nest was not far from the farmyard. As the weeds and grass were growing very high and wild about the yard, Big Brother thought it was time to cut them down so that it would look clean and neat again. Of course he did not know that Mr. and Mrs. Quail had built their nest in the lane, and the children did not know until it was too late that he meant to cut the grass and weeds that day.

It was a warm summer day. Such a beautiful day! You never would believe such a sad thing could happen on such a lovely day when all nature seemed so peaceful, quiet, and harmonious. The last word is rather a long one, isn't it? But you know what it means, don't you? Especially if you have been going to Sunday school and have learned about the loving Star Angels who work together in harmony in God's world.

Well, Mrs. Quail was sitting quietly on her nest. Some of the little brown babies were under her wings, others were sitting in the grass about her taking little quail naps, and still others were quietly playing or lazily searching for food. Suddenly there was a dreadful noise coming from the direction of the farm. It was such a peculiar noise, a kind of rattling, clanking sound. Mrs. Quail and all her family lifted their heads in alarm, and the babies all came closer to the mother where she sat on the nest. What could that dreadful noise be? The babies did not know, but Mother Quail seemed to remember that she had heard that sound before. But she could not remember where. Of course she had often heard the strange sounds that are made by the machinery the farmer uses; but this noise, what could it be? Then it seemed to be going away. Yes, it was growing fainter. It was nothing to worry about after all. Still it was not a pleasant sound.

*(To be continued)*

# The Parents' Forum

## Conducted By

ELOIS JENSSSEN

*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.*

### Vacation.

Once more vacation is upon us, and because of the present financial depression thousands of boys and girls will not be able to attend the usual camps. So it behooves parents to plan a summer that will yield big dividends not only in health but in character and happiness.

Thoughtful parents realize that growth in its true meaning is far more than a physical thing. With summer comes the leisure to develop some of the latent inner urges of our children, and vacation is the time for some personal self-expression. Give the boy who loves to express himself with his hands a set of tools. Let him build shelves about the house and repair things for his friends for a small fee. This develops the thrift habit if he is taught to bank his earnings. Let the budding geologist gather minerals on long "hikes." The little bird lovers should be given opportunities and books to study bird life. The young astronomer should be given help in studying his stars. Take him to a neighboring observatory where he will find telescopes and where some one may be found who would be willing to give him a little instruction. The girl who studies domestic science during the winter should be given opportunities to put her theories into practice by taking charge of the family budget for a month. The music lover, even though it is only a noisy cornet or trombone that he wishes to master, should be given lessons. It will lead to a desire for better music.

Last, but not least, if it is necessary release the children from their attend-

ance at Sunday school for a month. Let Mother give the short Sunday school lesson out under some friendly tree for these four Sundays. Then the youngsters will receive credits as though they had attended their regular Sunday schools, and they will be happier when they go back. We preach best by example, so practice unity and brotherhood through a happier home life this summer, and others, watching your happy group, will know you practice as well as preach the Golden Rule.

### Summer Reading.

Write the Parents' Forum, stating the ages of the children and the types of books they prefer, and we shall be happy to send a program of good summer reading.

### Books for Parents.

One of the recent publications of special interest to parents is, "Conduct Problems," by W. W. Charters, Mabel Rice and E. W. Beck. There are five booklets on this subject at 32 cents each, and we would advise you to get the full set. (MacMillan). Accompanying manual is 20 cents. We urge every mother to get this set, for it is well worth the price. Use these thought-provoking booklets for your round-table discussion with the family.



# ABC of Rosicrucian Philosophy



(Continued from May)

COSMO-CONCEPTION, PAGES 393-395

Q. What is said regarding the mind?

A. The mind is the focusing point by means of which the Ego becomes aware of the material universe. As an instrument for the acquisition of knowledge in that realm the mind is invaluable. But when it arrogates to itself the role of dictator as to the conduct of man toward man, it is as though the lens should say to the astronomer who was in the act of photographing the sun through a telescope, "You have me improperly focused. You are not looking at the sun correctly. I do not think it is good to photograph the sun anyway, and I want you to point me at Jupiter. The rays of the sun heat me too much and are liable to damage me."

Q. What will result when the astronomer exercises his will?

A. The work will proceed well; but if the lens has the stronger will and the mechanism of the telescope is in league with it, the astronomer will be seriously hampered, and the result will be blurred pictures of little or no value.

Q. What comparison is made relative to the Ego?

A. Thus it is with the Ego. It works with a threefold body which it controls, or should control, through

the mind. But sad to say, this body has a will of its own and is often aided and abetted by the mind, thus frustrating the purposes of the Ego.

Q. Of what is this antagonistic "lower will" an expression?

A. It is an expression of the higher part of the desire body. When the division of the sun, moon, and earth took place in the early part of the Lemurian Epoch, the more advanced portion of humanity-in-the-making experienced a division of the desire body into a higher and a lower part. The rest of humanity did likewise in the early part of the Atlantean Epoch.

Q. What did this higher part of the desire body lead to?

A. It became a sort of animal-soul. It built the cerebro-spinal nervous system and the voluntary muscles, by that means controlling the lower part of the threefold body until the link of mind was given. Then the mind "coalesced" with this animal-soul and became a co-regent.

Q. What effect did this have on the mind?

A. The mind is thus bound up in desire; it is enmeshed in the selfish lower nature, making it difficult for the spirit to control the body. The focusing mind, which should be the ally of the higher nature, is alienated by and in league with the lower nature—enslaved by desire.

(To be continued)

*The Book from Which the Above is  
Taken and Which Gives Additional  
Illuminating Material on the  
Subject Is,*

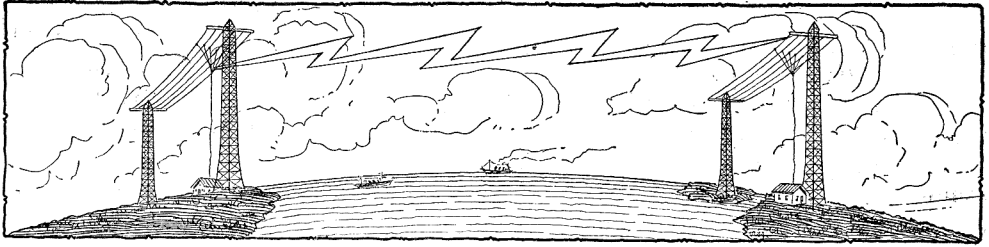
## **The Rosicrucian Cosmo-Conception**

BY MAX HEINDEL

\$2.00 Cloth Bound. Paper, 75 Cents.

THE FELLOWSHIP PRESS,

*Mt. Ecclesia,  
Oceanside, California.*



## Center News



FROM LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP.

NOTE:—Notice of the activities of the various Centers and Study Groups is published in this department as space permits. We try to give all the Centers an equal show. If you have sent in news of your Center that has not appeared, it is due to lack of space. Keep us informed of your activities, and your turn will come later.

—\*—

ATLANTA, GEORGIA.

*A New Study Group.*

Mr. William James Thompson, having been a student of the Philosophy for years and being deeply interested in helping to pass the good word along, has now organized a group for the study of the "Cosmo-Conception." They will meet at Azoth Library in the Grand Building. Since this building is centrally located the classes should attract many of the Rosicrucian students in Atlanta. Our best wishes go to this worthy work.

AUCKLAND, NEW ZEALAND.

*Work Progressing.*

A fine report from L. Tannahill we quote in part: "We usually open the meeting with an invocation, followed by a short lecture, and then answer any questions. We then give those who need it, a helping hand with their lessons, and find the evening is all too short."

BARCELONA, SPAIN.

*A Letter to Students.*

A beautifully written letter goes out from this Study Group to their students

every month. This letter, before us now, seems especially inspiring, possibly because it deals with such a lofty subject, "The Mission and Sacrifice of the Christ." This is indeed a worth while effort.

BELTINGE, ENGLAND.

*A Thought About Newspapers.*

Mrs. Mary Watson of this group wishes it were possible to spread our teachings more rapidly via the newspapers. Some of the Centers are now branching out into this service. If articles are sent to the papers with consistent regularity and if they are well written and with an eye to public needs and current interest, it should not be long before they break into print. The Center Department at Mt. Ecclesia would appreciate clippings of these articles.

BOSTON, MASSACHUSETTS.

*Inspiring Attendance Figures.*

Mrs. L. P. Lambert's report praises the work of Miss Annella Smith, who recently lectured there, and assures us that the people who attended Miss Smith's lectures have not been contacted in vain. She substantiates this idea when she mentions the attendance figure of one class, which was seventy-nine. A great surge of activity is certainly enlivening the spread of the teachings via this group as one can see by the details of an evening's work: Public Speaking class at 7:30; a talk on the Philosophy at 8:00; and at 9 o'clock there is a lesson on astrology. Such enthusiastic effort is worthy of results.

## CALGARY, CANADA.

*New Public Speaking Class.*

We are always glad to note the starting of a public speaking class such as has just been organized at this Fellowship Center. In spreading the teachings lecturers are a valuable aid. Best wishes to this effort of the Calgary Center.

## CLEVELAND, OHIO.

*Center Protects Astrology.*

It is often a problem to the conscientious ones in Centers to teach astrology in such a way that the student will be inspired to use this stellar science for humanitarian purposes and so as to avoid the stigma of fortune-telling. At the last board meeting of this Study Center a motion was passed to encourage all newcomers interested in astrology to contact Headquarters. It was hoped that by taking the correspondence course from Mt. Ecclesia in connection with the Center studies the Fellowship ideal relative to astrology might so permeate the students that they would not be tempted to use this spiritual knowledge for material gain. This is a very good idea.

## COLUMBUS, OHIO.

*Attendance Growing.*

A recent report from this Fellowship Center indicates a steady increase in the attendance at classes. This shows progress.

## FALLBROOK, CALIFORNIA.

*Two New Study Groups.*

Mrs. R. C. Gill and Miss Sylva B. Baker have undertaken to gather a group of their friends at their homes to study the Rosicrucian teachings. Mrs. Gill lives in Rainbow, a suburb of Fallbrook. Mr. E. A. Wagner, of Mt. Ecclesia, has addressed both these groups and reports a very satisfactory nucleus in each unit. Wonderful opportunities for soul growth come to those who try to share their Light with those who seek it, and our best wishes go to the friends who make this work possible.

## GERMANTOWN, PENNSYLVANIA.

*A Tribute to Service.*

Such an inspiring letter from the

leader of this Study Group, Mrs. A. H. Vincent, it might be well to share it: "... This work is not a hobby, it is my life; for over thirty-six years I have been studying and working, and when the condition of the country became so disturbed the thought of providing a Center of Peace where those who were heart-sick and weary could gather and learn what was the reason for such troubles and how we might assuage them became a personal responsibility. It has been hard work and a great joy."

## PORTLAND, MAINE.

*Greetings to New Centers.*

Included in a report indicating that this Study Group is flourishing, is this note: "Our best wishes and greetings to all other young Centers." It goes on to say that the members are becoming better acquainted personally and that they are having some very nice meetings. An important addition to their facilities is a Rosicrucian library.

## HOLLYWOOD, CALIFORNIA.

*A New Location.*

The Hollywood Study Group has recently moved from Hollywood Blvd., to 4350 Beverly Blvd. Mrs. Arline D. Cramer is in charge of the work here. Meetings are held on Thursdays as follows: Noon, healing prayer; 1:30 P. M., astrology; 3 P. M., Philosophy lesson; 8 P. M., study class in the "Rosicrucian Cosmo-Conception." May the new location provide additional opportunities for extending the work.

## INDIANAPOLIS, INDIANA.

*Group Studying "Revelation."*

It is always interesting to know that the Bible is being studied in the Centers. In the light of our teaching that Great Book yields many a pearl of wisdom that is beyond price. Miss Frieda G. Nolting writes of this new activity in this Study Center, "We are beginning a systematic study of the Bible too, and are now taking up the Book of Revelation." This is a very enterprising Center in many ways, and we hope this new class will be

as successful as their activities usually are.

#### LIVERPOOL, ENGLAND.

##### *Working According to Plan.*

The first report of the new secretary, Mr. J. Robert Kelley, reaches us from this Study Center. So graphically is the Center pictured that we feel at once acquainted with it. It must indeed be beautiful. It is not surprising to note that this Center is going forward rapidly when one considers that the members do not work haphazardly but in accordance with a liberal plan. They have made their environment the most beautiful they could provide in accordance with our teaching to the effect that Art, Science, and Religion constitute a trinity and must work in unison for the best results. Those who are best fitted for the devotional work are placed in charge of it, and likewise with the scientific or mind side of the triangle.

#### LUDWIGSHAFEN, GERMANY.

##### *The German Magazine.*

From Mr. Sprenger comes this word of the German magazine which is devoted to the Rosicrucian teachings: "Our Magazine 'Das Amt' is a wonderful one. It has splendid articles. Friend Petzold and Friend Teich in charge of it are devoted men indeed and thoroughly familiar with the teachings." It is good to know that these German students are engaged in this unselfish service to humanity.

#### NEWARK, NEW JERSEY.

##### *Active Library Work.*

The energetic members of this Study Group have conducted a tour of the libraries in Newark and vicinity to find out how many Rosicrucian books there are in these libraries. Their investigation is not yet complete, but they have already been able to give us valuable information regarding this matter.

#### ROTTERDAM, HOLLAND.

##### *A Large Field for Service.*

A letter filling over two pages with good news and appreciation for his co-

## Fellowship Centers

—OF THE—

### ROSICRUCIAN FELLOWSHIP

*Amsterdam-West Holland.*—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.  
*Asuncion, Paraguay, S. A.*—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.  
*Burlington, Vt.*—91 North Union St.  
*Calgary, Alta., Can.*—232 Examiner Bldg.  
*Chicago, Ill.*—Rm. 1622 Capitol Bldg, 159 N. State St.  
*Colombo, Ceylon.*—40 Baillie Street  
*Columbus, Ohio.*—253 N. Hague Ave.  
*Los Angeles, Calif.*—219 Beaux Arts Bldg., 1709 West 8th St.  
*Mexico, D. F., Mexico.*—San Ildefonso 44, Altos 1.  
*New York City, N. Y.*—Manhattan Center, 1823 Broadway.  
*Oakland, Calif.*—Stewart Bldg., 532 16th St.  
*Rochester, N. Y.*—202 Burke Bldg., Cor. Main and St. Paul Sts.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*San Diego, Calif.*—Rm. 9, 1039 7th St.  
*Schenectady, N. Y.*—1004 Stanley St.  
*Seattle, Wash.*—515 Madison St.  
*Vancouver, B. C.*—Room 12 Williams Bldg. Cor. Granville & Hastings Sts., opposite Post Office.

## Study Centers

*Baltimore, Md.*—Mrs. Edwina Pfeiffer, 1504 Rosedale St.  
*Brooklyn, N. Y.*—330 Halsey St.  
*Cincinnati, Ohio.*—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room No. 812.  
*Duesseldorf, Ger.*—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.  
*Haarlem, Holland.*—Kleverlaan 90.  
*Havana, Cuba.*—San Francisco. No. 219, Vibora  
*Indianapolis, Ind.*—107 S. Capitol Ave.  
*Liverpool, Eng.*—7, Elliot Street.  
*London, England.*—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.  
*Milwaukee, Wis.*—Room 404, Manhattan Bldg., 617 North Second St.  
*Pasadena, Calif.*—113 E. Union St., Union Bldg.  
*Portland, Ore.*—Mrs L. S. Warren, 541 E. 17th St., North.  
*Royal Oak, Mich.*—920 Mohawk St.

*Sacramento, Calif.*—1618 7th St.  
*Syracuse, N. Y.*—318 Duane St.  
*Toronto, Canada.*—24 Concord Ave. Care  
 Mary Tambllyn.  
*Wiesbaden, Germany.*—Frau Friederike  
 Russ, Parkstr. 13.

## Study Groups

*Akron, O.*—Burt G. Smith, 409 Metro-  
 politan Bldg.  
*Amsterdam, Holland*—Anna Vondelstraat 1.  
*Apeldoorn, Holland.*—H. Scholte, Nieuw-  
 straat 27.  
*Apeldoorn, Holland.*—D. W. Schaftenaar-  
 Van Vloten, Herderweg 12.  
*Atlanta, Ga.*—216 Zahner Bldg., 1000  
 Peachtree St.  
*Battle Creek, Mich.*—71 College St.  
*Boston, Mass.*—Metaphysical Club, Room  
 220, 25 Huntington Ave.  
*Brandon, Man., Canada.*—14 Imperial Apts.  
*Brookline, Mass.*—Anna C. Hoyt, 17 Park  
 Vale.  
*Butte, Mont.*—Y. M. C. A. Third Floor.  
*Danzig-Oliva, Ger.*—Roseng. 11, Frau Lucie  
 van Salewski.  
*Darmstadt, Ger.*—Magdalenenstr. 8, Herrn  
 Joh. Streuber.  
*Detroit, Mich.*—4813 N. Phillip St.  
*Dortmund, Ger.*—Care Robert Weigt, Hoher  
 Wall 28.  
*Dresden, A. 29, Ger.*—Ockerwitzerstr. 65 b.  
 Herrn K. Kopp.  
*Erie, Pa.*—School Board Rm. Public Li-  
 brary.  
*Everett, Wash.*—519-520 Commerce Bldg.  
*Freiburg, i. Bri., Ger.*—Sautierstr. 42b.  
 Frau Mueller.  
*Frankfurt, a. M. Ger.*—Singsaal der Sach-  
 senhauser Oberrealschule Holbeinstrasse,  
 Sachsenhausen.  
*Germantown, Pa.*—Mrs. Anna H. Vincent,  
 324 Chetten Ave.  
*Gruna bei Goerlitz, Ger.*—Rosenkreuzer Ge-  
 meinschaft, Herr Gerhard Gorges.  
*Hamburg, Ger.*—Stiftstr. 15 part. Rosen-  
 kreuzer Gemeinschaft.  
*Hamilton, Ohio.*—Lane Public Library.  
*Hanau-Kesselstadt, Ger.*—Castellstr. 15,  
 Herr Heinrich Heuser.  
*Havlock Town, Ceylon.*—"Iona," Layard's  
 Road. Care Mr. R. Hugh Pereira.  
*Hollywood, Calif.*—4350 Beverly Blvd.  
*Jamaica, B. W. I.*—Anthony Lodge, Con-  
 nolley Ave. S. E. Andrew.  
*Jamaica, L. I., N. Y.*—9712 148th St.  
*Leipzig, N. 21, Ger.*—Wilhelminenstr. 33,  
 Frä. Hertha Fach.  
*Leitchworth, Herts., Eng.*—8 The Meads.  
*Loewenberg, i. Schl. Ger.*—Greiffenberger-  
 str. 13, Herrn Hermann Klose.

workers reaches us from Mr. J. A. Jan-  
 sen. Rotterdam is a city of over half a  
 million inhabitants, and this indefatiga-  
 ble worker and other Center members  
 are getting good results there. They are  
 also lending a helping hand elsewhere  
 in Holland and near-by countries. The  
 energy and enterprise with which they  
 are promoting the spread of the Rosicru-  
 cian teachings is certainly an inspiration.

SAN DIEGO, CALIFORNIA.

### *Good Attendance.*

The teachers at this Fellowship Cen-  
 ter are as follows: Mrs. Marie Thomas,  
 advanced Philosophy; Mrs. Evelyn Leason,  
 beginners' Philosophy; astrology, Miss  
 Alice Chambers, Mrs. Katharine Galyean,  
 and Mr. Earl Leason. A public lecture  
 is given every Thursday evening by Mr.  
 E. A. Wagner of Headquarters. The  
 last one drew an attendance of seventy-  
 seven. Public lectures provide a most  
 important means of introducing the  
 teachings to newcomers.

## Overemphasis on Astrology in Centers

From time to time we see evidence in  
 the Centers that astrology is being given  
 a place of undue importance in Center  
 work. Astrology is a fascinating subject,  
 and for that reason is likely to receive  
 more than its share of attention. The  
 Rosicrucian Philosophy, however, is of  
 first importance and should always oc-  
 cupy first place. Astrology is distinctly  
 a side line, although a valuable one. The  
 Philosophy gives the cosmic laws of life,  
 a knowledge of which is indispensable  
 if we are to order our course to a success-  
 ful issue and succeed in evolution. Astrol-  
 ogy is primarily of value as a means of  
 character analysis. It also reveals the  
 planetary influences to which we are  
 subjected, thus enabling us the better to  
 cope with them. The "Cosmo-Concep-  
 tion" is the foundation of the Rosicru-  
 cian Fellowship work. It was given to  
 Max Heindel direct by the Teacher.

Note that there are only two or three obscure references to astrology in it. Max Heindel later developed astrology as an adjunct to the philosophical work.

In Centers, however, we frequently find astrology being given first place. Bulletin boards and bulletins issued by the Centers in many cases show that astrology classes are more numerous and are given more attention than the Philosophy classes, and they are often put at the head of the list. If astrology is over-emphasized in the Centers it gives a false idea of what the Fellowship stands for, and we are liable to obtain the reputation of being primarily a school of fortune telling. This would be a distinct misfortune if it should occur and it is to be greatly hoped that it will not.

#### A CORRECTION

In the January issue under the head "Rosicrucian Field Lecturers," we quoted from a letter received from Mrs. L. P. Lambert of Boston, stating that Miss Annella Smith was giving lectures at the Metaphysical Club in that city, which was "started in 1895 with such people as members as Ralph Waldo Emerson, John Greenleaf Whittier, Julia Ward Howe, . . ." We have received a later letter from Mrs. Lambert, however, stating that the word "started" should have been "incorporated." The club was started some time in the sixties. After Emerson and the other celebrities had passed on, friends of theirs had it incorporated to continue as an open platform.

#### Study by Mail

##### *Rosicrucian Philosophy Courses:*

Twelve Preliminary Lessons, using the "Cosmo-Conception" as textbook. Capable instructors correct these lessons and give individual help where needed.

##### *Astrology Courses:*

Anyone not engaged in commercializing spiritual knowledge may apply for these courses of which there are two: A

#### ROSICRUCIAN FELLOWSHIP CENTERS ARE SCHOOLS OF PHILOSOPHY, INCLUDING ASTROLOGY

Your interest in these subjects and desire to study them will serve to admit you to the classes and lectures of all these Centers. Visit the one in your city.

You will be cordially welcomed and made to feel at home. The invisible bond of fellowship that exists between those who pursue occult studies is never felt so much or so strongly until as strangers in the course of their travels they first enter the portals of one of these Centers in some part of the world to find themselves welcomed with open arms.

#### STUDY GROUPS (Continued)

- Los Angeles, Calif.*—112 and 120 Coulter Bldg., 213 South Broadway.  
*Ludwigshafen a. Rh., Ger.*—Hohenzollernstr. 65. Herrn Heinrich Sprenger.  
*Madgeburg, Ger.*—Diesdorferstr. 66, Herrn M. Mueller.  
*Mannheim, Ger.*—Staedtische Hochschule fuer Musik.  
*Mexico City, Mex.*—Karl Sonn. Lopez 26. Restaurant Vegetariano.  
*Miami, Fla.*—314 Realty Board Bldg. Write or phone Mrs. S. Caro, 1602 S. W. 11th St.  
*Newark, N. J.*—9 Whittier Place.  
*New York City.*—House Three Eleven, 311 West 80th St.  
*New York City.*—Harlem Center, 321 W. 138th St.  
*Offenbach, a. M., Ger.*—Humboldstr. 68, Herrn Gottlieb.  
*Oldham, England.*—4 Fletcher St.  
*Omaha, Neb.*—307 Patterson Blk.  
*Paris, (VII), France.*—Mme. Penicaut, 218 Bd Sy Germain.  
*Philadelphia, Pa.*—Arthur R. Eglit, 1204 Gimbel Bldg., 35 So. 9th St.  
*Portland, Maine.*—156 Free St., Room 310.  
*Rheydt, Rhld., Ger.*—Herr Theodor Wilhelm Teich, Wilhelm Straterstr. 43.  
*San Francisco, Calif.*—1725 Washington St.  
*Santa Monica, Calif.*—1133 Third St.  
*Seattle, Wash.*—Capitol Hill Group, 1110 E. Harrison St.  
*Southport, Eng.*—c/o Mrs. Annie Lees, Wyn-vill, Green Lane, Freshfield  
*St. Louis, Mo.*—Carpenter Branch Library, 3309 So. Grand Ave.  
*Springfield, Mass.*—Annie L. Morris, 108 Yale St.  
*Utica, N. Y.*—Rm. 10, 115 Genesee St.  
*Wiesbaden, Ger.*—Parkstr. 13. Frau Friederike Ruzs.  
*Youngstown, Ohio.*—111 Willis Ave.  
*Zurich, Switzerland.*—Winterthurstr. 12, Herrn Ernst Zingg.

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*The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by freewill offerings.*

THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.

### Advanced Food Science Class at Mt. Ecclesia

We wish to call special attention to the class in the above subject which will be conducted as a part of the Summer School described on page 282. This class will be in charge of Mrs. Adda J. Wilkes, an active worker in the Seattle Center over a period of twenty years dating from the time when Max Heindel was giving lectures in Seattle. Mrs. Wilkes is a member of the Board of Trustees of the Fellowship, and is now located at Mt. Ecclesia as hostess. She has been specializing for a considerable length of time in Advanced Food Science, and is equipped to give instruction in the most up-to-date form of dietetics from the standpoint of the chemical values and reactions of the various kinds of food, including particularly the mineral salts and vitamins. A special feature of her instruction is the eliminative diet.

Scientific diet has wonderful possibilities for rehabilitating the members of the human race. This will be an excellent opportunity for our members, students, and friends who are able to come to Mt. Ecclesia to obtain some most valuable information along this line.

### A Note of Thanks

In the May issue we included a blank asking our readers to fill it out with the names and addresses of five of their friends who they thought would enjoy a copy of this magazine. We have received a large number of names as a result, to all of which we have forwarded the magazine with a subscription blank enclosed. Also quite a number of our friends sent us 50 cents or more to cover the expense. All of this is very much appreciated.

We would like to have the names of still more people who our readers think would be interested in our magazine. If you have a friend who comes in this class write his name on a sheet of paper, also the names of more if they occur to you, and send it to us. We will forward the magazine on its mission of enlightenment, and we know that the results are bound to be good.

## It's Blank Now!

## But You Can Fill It!

### Subscription Blank

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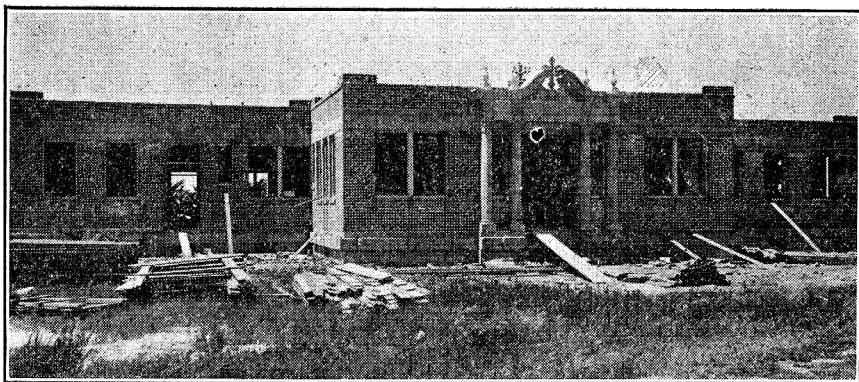
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### Sanatorium Nearing Completion

The above cut shows the progress which has been made on Rose Cross Sanatorium. Since the above photograph was taken the placing of the doors and windows has been begun, and the semi-circular platform and steps at the entrance have been constructed. Clearly visible in the cut is the stone cross above the entrance, which will be encircled by seven red metal roses, the gift of Mr. John Volkert of Alhambra, California. The building is beginning to look like

a real sanatorium. There isn't much left to do on the physical structure now except to install the plumbing and lighting fixtures; also apply the white stucco on the outside, which may be delayed until fall. Now we are up to the problem of selecting and installing the physiotherapy equipment and the furniture, the former consisting of both hydrotherapy and electro-therapy. Further developments will be reported in this magazine and the *Herald* as they occur.

### Prize Competition for Astrological Articles

The Editor of this Magazine announces a Competition for astrological articles, to remain open until August 1st.

#### ***Prize for Best Article \$10.***

Other articles submitted in the Competition which are acceptable for publication will be retained and a year's subscription to the *Rosicrucian Magazine* given for each of them.

#### **CONDITIONS**

These articles may be devoted to the technique of Astrology, practical applications of it to daily life, or personal experiences relative to the observed effects of planetary influence.

Manuscripts must contain not less than 2500 words and should, if possible, be typewritten and in double spacing. Write the words "Manuscript Competition" at the top of the first page, also name, address, and number of words.

More than one manuscript may be submitted by the same writer if desired.

We sometimes find it necessary to make slight modifications in articles submitted to bring them within the requirements of our Philosophy, and of our magazine as an extension of our Correspondence Courses. Manuscripts are only accepted subject to this provision.

(NOTE:—Articles on health and how to develop and maintain it, also interesting personal experiences along this line, will be accepted, likewise children's stories. A year's subscription to this Magazine will be given to each new author whose manuscript, of not less than 1000 words, is accepted. This is not given as compensation, but to acquaint new authors with our Philosophy.)

Address,

THE ROSICRUCIAN MAGAZINE,  
Mt. Ecclesia,  
OCEANSIDE, CALIFORNIA.



# The Rosicrucian Mysteries

BY

**Max Heindel**

A book giving a birdseye view of the Philosophy of that most mysterious yet humanitarian and benevolent Order of the Rosicrucians; together with a history of the Rosicrucian Fellowship, which was founded in 1908 for the express purpose of carrying the Rosicrucian teachings to the Western World of the Twentieth Century.

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