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Contents for October

EDITORIAL—

Music—The Divine Language 491

The Symbols of the Circle and the Cross
Isabella Rhodes 496

Dante—Profoundest of Psychologists
Ellen Conroy McCaffery, A. M. 501

The Bible and Mythology
Corinne S. Dunklee 504

Supplications
Bernard B. Trinsey 505

The Language of Flowers By C. S. D. 506

Gleanings 507

ROSICRUCIAN NEWS REVIEW—

Death Busiest at Night 508

Once Tutankhamen's Wife 508

Science Teaching the Trinity 508

New Light Ray 509

Moral Rubber Stamps 509

Hear the Grass Grow 509

Rosicrucian Symbols 509

ASTROLOGY—

Libra 510

Meditation for Solar Month of Libra 510

An Astrolgical Story B. M. Clark 511

The Autumnal Equinox
Corinne S. Dunklee 515

Salutations Nell E. Wise 517

Astrological Delineations

Esme Swainson 518

Lilies and Light Dorothy Callaway 521

QUESTION AND ANSWERS—

How Spiritual Development Is Attained 522

Nature Spirits Evolve 522

The Future Evolution of the Animals 522

India's Status in Evolution 523

Why Hypnotism Does Not Cure 523

Voluntary Earthbound Spirits 524

Why We Talk in Our Sleep 524

Sidestepping Pain 524

What Is Genius? 524

OCCULT REVIEW—

Elinor Glyn Discusses Rebirth 526

Music As a Moral Force 527

CHILDREN'S DEPARTMENT—

With Mary Ellen Through the Ages

Rona Elizabeth Workman 528

Poems Elizabeth Barbour Dickson 530

HEALING—

Health Is Harmony 531

Healing Virtues of Cardinal Signs 531

Healing Dates 532

Patients' Letters 532

Joseph Darrow in the Field 534

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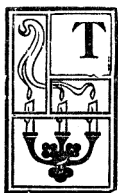
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EDITORIALS

Music--the Divine Language



THE UNIVERSE was built on music said the kabalists. This is the music of the harmoniously enunciated word of St. John, which was in the beginning and without which nothing was made.

Occultism teaches that when the One entered into manifestation Its outgoing powers were seven in number. These are spoken of as the Logoi because "it is sound that best expresses the incalculable potencies of manifested Deity—sound which creates, supports, and destroys." That sevenfold Sound, each one of which multiplies itself into innumerable sequential sevens, make up the infinite number of tones which collectively produce the celestial symphony.

The Cosmic Pattern

In our immediate cosmic environment the twelve signs of the zodiac serve as the sounding board for that music of the spheres which is played by the seven planets native to our system as they circle around their parent star. "On the upper surface of each circle is a siren," declares Socrates, "who goes round with them, humming a single note, the eight together forming one harmony."

The twelve semi-tones of the chromatic scale and the seven of the diatonic are numerical divisions corresponding to the cosmic pattern of the zodiac and our solar system. In these fundamental notes of nature, principles find utterance and the elements become articulate. The major chords are of masculine polarity and become the sound vehicles for the elements of fire and air; the minor chords are feminine in principle and serve as tonal instruments for the elements of water and earth.

THE SEVEN AND THE FIVE

The numerical pattern of the seven, and the combined seven and five in the twelve as expressed in the diatonic and chromatic scales respectively, has numerous correspondences throughout all nature.

In our evolutionary scheme our journey extends through seven successive aeonic days between which are five cosmic nights. These days and nights find their correlations in the seven white and the five black

keys. Similar correlations exist with the Hierarchial Twelve, seven of whom are now active in our evolutionary scheme and five of whom have finished their labors in our particular cosmos and passed on to other planes of being. It was on the number seven that Pythagoras, the generally accredited discoverer of the diatonic scale, constructed his doctrine of the music of the spheres.

Keynotes

Every sound takes on color and form. Conversely every form gives forth a sound. That sound is its keynote. Every created thing from molecule to man and from planet to solar system possesses a keynote of its own.

The keynote of the spirit in man, the Ego, is centered in the medulla oblongata whence it emits a buzzing sound in harmony with the body's archetype. A trumpet blast sounding that same note, if loud enough, would shatter the body and cause death, even as the sevenfold blasts leveled the walls of Jericho. In both instances the harmonic laws involved are identical.

Our preferences for certain persons, places, colors, music, or whatever else it may be, is attributable to the possession by each and all of this distinctive individual note. Some of these notes harmonize with our own while others jar upon our sensibilities. When humanity becomes universally clairaudient every individual will choose friends, positions, and environment in accordance with basic tonal compatibility.

There is a certain soul note characteristic of each of the masters, which enables a musician to recognize the composer, even if unfamiliar with the composition being played. Similarly a composer may also be recognized by the color-tone, or group of colors, that are always produced by the rendition of any of his works and which may be seen by those whose perceptions are attuned to the higher dimensional realities. Fortunate are those whose eyes may see the deep purples of a Beethoven symphony, the delicate azure of Chopin's sonatas, or the molten golden lights that infuse Tschaikowsky's *Symphony Pathétique*.

Music a Mediator

Music is of all the arts the most abstract, the most elusive, the most divine. It is a moral law, said Plato, giving "a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gayety and life to everybody. It is the essence of order and leads to all that is good and just and beautiful."

Music becomes for us the direct language of communication with the mental, or archetypal world where the Spirit, free of grosser forms, function in a sphere that is its very own.

It is for the harmonies of this homeland that the exiled spirit longs when hearing music. Ecstasy is mingled with memory. "*Methinks*

I'm never merry when I hear sweet music," says Jessica in Shakespeare's *Merchant of Venice*, to which Lorenzo replies that the reason is her "*Spirits are attentive*," amplifying the statement by drawing her attention to the heavens "*Thick inlaid with patins of bright gold*."

*"There's not the smallest orb which thou beholdest
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."*

From the lofty spirit levels there filters into the denser realms of earth partial strains of heavenly melodies. Musicians in inspired moments have testified to hearing in an instant whole compositions in their totality. Theirs is the task to give it sequential expression for time bound beings and thus "build bridges from dreamland" and thereby span the interval between the world of tone and that of form.

"Creatively the musician transforms into physical sounds the rhythms and tones which have penetrated his astral body during the night," writes Rudolph Steiner, "and it is for this reason that earthly music is able to work so powerfully upon the human soul."

Beethoven, whose soaring spirit captured and transcribed for us such majestic tonal vistas of the higher world, considered music to be the mediator between the spiritual and the sensible worlds and it is precisely this fact that gives to music its spiritual significance.

In the Higher Heavens music is the only language of the inhabitants. There it is that everything sings. Audible is the music of the growing grass, the blooming flowers, the wind in the trees. It is a suggestion of this music that is ever sounding upon the inner planes that Beethoven has caught for us in his *Moonlight Sonata*, and Mendelssohn in the *Spring Song*.

Music, Last and Loftiest of the Arts

Music is higher than all other arts, says Max Heindel, for a statue or painting once created is permanent, whereas music must be recreated each time we hear it. Being the highest of the arts it comes last in order of development. Sculpture, which works with form and expresses in solid substance, was the first to attain high development. Painting, which relates to the color world of feeling, comes next in order of logical development. Then follows music which in its modern form had its beginning in the sixteenth century when Palestrina reformed the music of the church. That modern music should find its beginnings in an environment of devotion and worship is consonant with its development from the earliest times. So exalted an art, said Plato was no invention of man's but a gift of the gods and was first taught to man by divine instructors. Music has ever been the handmaid of religion,

Evolution of Music and Man

Humanity has arrived at the halfway point in its evolutionary journey. In accordance with this fact all musical themes are built and carried at the central octave of our present keyboard with slight deviations according to A. E. Taylor in an article in this magazine, March, 1917. When we depart from this center we become uncertain in our interpretations. But depart we must if we are to grow. We are doing so today. The time has come for us to explore new areas and acquire fresh experiences. Music blazes the way for us, and blazing, may for a season terrify us with its discords.

It has been so in the past. It is so today. There is no wider audience for the new musical scores than there is for the Aquarian message of universal brotherhood. Both are unfamiliar and therefore unwelcome to present tastes and practices. The task for the new music is to stimulate us to inward transformations, even as a new philosophy of life must guide us in the creation of a new world order.

The two proceed side by side, and so of necessity. The Masters of Wisdom who watch behind the scenes release energies through various mediums at specific times in order to accomplish definite predetermined purposes in the evolution of the race. Man's history is to be read in his music even as in his laws, his institutions, his religion. Also it is in music, and language, that we have the most effective means for contacting the Race Spirit of a people and for entering into an understanding of their inmost soul.

Damon of Athens held that the introduction of enervating music endangered the security of the State and that an alteration of the musical key would shake the body polity to its foundations. Hence the familiar exclamation: "Let me write the songs of a nation and I care not who writes its laws." We may expect that coming generations will actually write their laws in song.

In the present period of transition when old forms are laid low and new ones created, jazz is serving its useful purpose of disintegration. For this use has it been loosed upon us. With its task accomplished it will pass. It represents in rhythm and tone the lower manifestations of the Uranian note that is heralding the coming of the new Aquarian Age. To all those who are endeavoring to live above the world's present turmoil and conflict, jazz is extremely discordant and its effects on the desire body, with corresponding reactions on the physical, often proving not only unpleasant but injurious.

Music and the Mysteries

Music played an important part in the rituals of the Mystery Temples of old. The chants and invocations were constructed in the light of spiritual science and were therefore deeply occult. The Egyptians, for instance, are said to have confined their sacred songs to the

seven primary sounds and forbade others to be uttered in their temples. Also in ancient Greece the seven vowels became the living channels for the mighty power set free in the sacred temple mantrams.

At various times during man's evolutionary journey, a "magical music" has been brought to earth by some high Initiate. In Greece Apollo was such a messenger and legend tells us how with his lyre he caused troubled minds to be still, the flowers to bloom, and the waves to become calm. The Old Testament carries this same occult truth in the story of David, the sweet singer of Israel, who by the strains of his magic harp, soothed the madness of Saul.

In our own day Richard Wagner, an Initiate, became a channel for releasing music of profound significance for the esoteric development of the Western World through Initiations into the Christian Mysteries. The Holy Grail music in *Parsifal* possesses the highest vibratory power of any music which has so far been given upon earth. The annual Good Friday performance of this sacred drama in the Metropolitan Opera House in New York is generally looked upon, not only as an unequalled achievement of its kind in the supreme art of music, but as a spiritual ceremonial not to be exceeded in sublimity and impressiveness by the most elaborate and solemn cathedral service. The profound effect of the drama upon the audience has called forth many puzzled comments from critics and observers who lack the key to the tremendous spiritual potencies contained within it. Wagner, himself an Initiate, qualified as a messenger to help prepare others to "partake of redemption in advance" as he himself expressed it; also to attain the Hidden Wisdom and pass on through the mystic portals of Initiation.

Music of the Future

As music has been one of the special factors of Christianity, so the music of future races shall know a new trend. By its mean the prophecies of the future are being uttered. Ernest Bloch's epic rhapsody, *America* is of this genre. It is a poem of universal brotherhood and portrays the eventual triumph of idealism over materiality and the building of the new Nation of the Future.

As man learns to contact more of the Jupiterian vibrations that make for humanitarianism, the music of the future will sound a new note of unity, harmony, and atonement that will aid in lifting the consciousness of man to the true meaning of fellowship. Not only will he through it be able to comprehend the meaning of fellowship, but the music of the future will possess a *force* which will assist directly in the awakening of the spiritual faculties of man. When he becomes so spiritually awakened, he will begin to *live* brotherhood and true fellowship.

The Symbols of the Circle and The Cross

BY ISABELLA RHODES

SYMBOLISM was used in the very earliest times to illustrate and convey the deepest truths of life. Infant humanity was able by its use to understand something of life and its mysteries. Symbols contain in reality a divine message, a revelation from God to man, for they embody universal truths and meanings.

The age in which we live is so materialistic that the language of symbology has become almost unknown; it is rarely studied and still more rarely understood. The symbols of the gods—the circle, the cross, the triangle, the straight line, are frequently used as ornaments and decorations upon buildings, gateways, iron railings, crockery, household fabrics, and innumerable other objects. We look upon them daily but our spiritual sight is too dim to perceive the beauty, meaning, and message of these divine characters.

A symbol is a form or figure which represents something which the symbol itself is not. Symbols are so numerous and varied that it would be impossible to enumerate them; to do so we should have to be conversant with every religion and also possess a knowledge of all races and nations. Nevertheless there are certain symbols which illustrate the profoundest truths and which are used universally; these are geometrical and seven in number, viz., the circle, the perpendicular line, the cross, the triangle, the zigzag, the spiral, and the pentagon. The pentagon, as we know, is a plane figure having five sides and five points, from which is plainly seen how the pentagram or five-pointed star came into being. The

geometrical symbols are the most efficient and the most enduring; they also symbolize the union of science and religion, for though the symbols themselves are scientific, their meaning is religious.

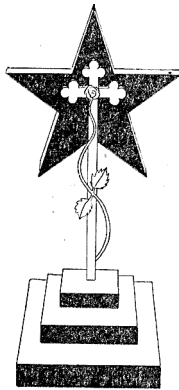
Symbols are also messages of love and remembrance from the eternal Father to His children. Just as a friend, when parting from his loved one, will give a token of affection and remembrance which when looked upon recalls the memory, the love, the constancy, and the faithfulness of the absent one, so these sym-

bols when understood serve to bring to mind the never-failing love, the unchanging purpose and watchfulness, and the unerring wisdom of Divine Providence.

In astrology we have the zodiacal circle and the cross enclosed therein. This in itself symbolizes the divine origin of astrology. The symbols of the planets are also composed of the circle and the cross, or parts thereof. It is noticeable that the circle in the signs of Uranus and Nep-

tune is placed at the base of the signs; this indicates that humanity as a whole cannot as yet respond to the higher vibrations of these planets. The planet Uranus is beginning to exert an influence upon the earth and its people as evidenced by the general world upheaval. In the new age of Aquarius perhaps the symbol of Uranus will be reversed; also that of Mars. The circle, in both cases, would then surmount the cross in accordance with the ascendance in man of their constructive forces.

We will first consider the circle, as this is the most complete and perfect



symbol. The circle, like the cross, takes different forms at successive stages in evolution. The earliest form of the circle with which we are acquainted is the ovoid (Fig. 1). This was understood to symbolize creation and the center of life. Always in every race, tribe, or nation there are a few progressed souls who are in advance of their fellows. These leaders endeavor to teach by symbols the everlasting truth. In the earlier stages of man's development the creative power which was perhaps all that man could then grasp was symbolized by the ovoid. As

FIG. 1.



time went on, this changed in form and the perfect circle took its place (Fig. 2).

The circle always symbolizes infinitude, endlessness, boundlessness, life never ending, perfection. When we dwell upon the idea of perfection *all* things are embraced within it—goodness, truth, justice, mercy, wisdom, in short everything in all the universe. If once we grasp the meaning of the circle we have perfect faith in the love and wisdom of our Creator. All care and worry falls away and we come to rest secure in the enfolding arms of universal cosmic law.

The circle also represents perfect harmony: it is the only geometrical figure without points or angles; it is all an easy and graceful curve; there is no angle upon which the eye can rest nor the mind begin to question. Therefore if we contemplate this symbol long enough our lives will take on a corresponding harmony without which there can be no perfection.

FIG. 2.



This symbol (Fig 3) is the ovoid continued to two long upturned points which is the first idea of the cross. The ovoid is the symbol of creation; the cross that of manifestation. Note the upward turn of the points which cross over, directing the thought upward to the Creator, who reveals Himself in manifesta-

tion. In Figure 4 we have the upright stem of the cross, the perpendicular line. Man's idea began to degenerate at this point of evolution and he substituted the upright line for the circle; he became egotistical. The great *I* loomed upon his horizon, and the straight line was placed away from and outside the circle.

In course of time the leaders of humanity caused the perpendicular line to be placed within the circle (Fig. 5), and then the meaning changed. The upright line divided the circle into two parts; it was still destructive, but its activities were carried on within the circle, not without, and so symbolized the effort the Ego was making to return to its source. The first start was made, the first step taken toward perfection, even though this line caused division and thereby destroyed the harmony of the circle. Instead of the complete whole it was now divided; it became the two in one. This must needs be, for the Ego symbolized by the upright line must be restrained, confined within limits; it symbolizes the Ego in its march through the terrestrial spheres ever bound by the physical envelope.

This was the beginning of separateness, when man acquired mind and began to think and act for himself and to understand somewhat that he was a separate individual gaining experience in the physical world for the purpose of soul growth.

Man is still inclined to consider himself the great *I* AM, and under this sense of self-importance he is helped in his earlier stages to the fulfillment of his destiny. The *I*, the unit, or the perpendicular line signifies the masculine properties of the Creator; it stands for will, force, power, and initiative. The circle symbolizes the feminine attributes of the Creator; it

FIG. 3.



FIG. 4.



represents all-embracing love, protection, beauty, and intuition.

When the horizontal bar is added (Fig. 6) we have the equal-armed cross, which symbolizes the Spirit or individual Ego reaching out for experience. The central part of the circle symbolizes the physical world and the outer cir-

cumference the world of God. The cross, which first stands for negation or sacrifice, becomes the cross of glory when the Ego has completed earth's experience and become liberated from it. The cross touches

the circle at each point. Each of the four arms signifies the four planes, the physical, the emotional, the mental, the spiritual. Upon each of these planes the Ego must attain perfection before he may leave the cross of limitation and become merged in the circle. Within the circle man has freedom to act or remain quiescent; to learn or to remain ignorant; to progress or to stagnate. With the addition of mind to man came *freedom of choice*; this freedom can be made a blessing or a curse. We can choose to remain for ever impaled upon the cross of limitation and suffering, or we can choose to wing our way into the circle of light and freedom. The cross, then, has fulfilled its mission; it is blended with the circle and life becomes perfect.

We rebel against limitations, although we should "rejoice in tribulation," knowing that this is the only way to the cross of glory and the freedom of the circle.

The Tau cross, sometimes called St. Anthony's cross (Fig. 7) is a further development of the perpendicular line. This is a form of the Egyptian cross named the *crux ansata* (Fig. 8), *crux* meaning a cross and *ansata* a handle. It is also known as the Bar of Isis, and is seen frequently upon Egyptian tombs

and monuments. In this symbol we have the union of the circle and the cross, but the crossbeam of the Tau bars the entrance to the circle; the cross touches but cannot enter the circle until the Ego has earned the right to do so.

In the Latin cross (Fig. 8), the headpiece is added. To the Christian the Latin cross is the most sacred and cherished symbol, and we are apt to think that the sacredness of the cross originated with the crucifixion of Christ Jesus. It requires but a slight acquaintance with symbology to recognize that it was also in use by the most ancient and primitive people.

Many are familiar with the children's game of noughts and crosses. This game has been traced back to Egyptian times and its origin is lost in antiquity. There is no doubt that originally it had its inception in very early times when both these symbols, the circle equally with the cross, were held sacred. These figures and cross lines have been found cut into the stone seats of ancient monastic cloisters. Some authorities go so far as to say that this childish game in its symbolic sense went as far back as ages previous to the Aryan. If this be so, then this is one more proof that the symbols of the circle and the cross also are not only of our age but were used in ages preceding our own. In many unsuspected places we find the cross used as a religious symbol. When the Spaniards conquered the primitive peoples in Central and South America, for instance, they were astonished to find that the cross was held in veneration by these untutored people. It was a symbol dedicated to the god of rain, a fact readily understandable when we remember that in those tropical countries rain was man's greatest blessing.

The Greek cross, or cross of St. George

FIG. 5.



FIG. 6.



FIG. 7.



FIG. 8.



(Fig. 10) was England's ensign previous to the union with Scotland, and the cross of St. Andrew (Fig. 11) was Scotland's symbol. Legend has it that upon a cross of this shape St. Andrew was martyred.

After the union of England and Scotland these two crosses were blended upon the "Union Jack," hence the double origin of the word "Union"—both the countries and the crosses were interlaced.

FIG. 9.

Among the numerous variations of the cross is the swastika (Fig. 12).

This is a cross which shows the beginning of the circle. The transverse projections if extended would form the complete circle. Sometimes the swastika is drawn with flames leaping out from these points and it then symbolizes the wheel of life. Thus is the spirit fixed upon the wheel or cross of limitation, and where it remains until full experience has been gathered and the circle is made complete.

This form of the cross (Fig. 13) was often found carved upon the tombs of the early Christians, especially in the catacombs near Rome, where so many of the persecuted Christians were buried. The early Christians adopted this attitude when engaged in prayer; the arms were extended in imitation and in memory of the crucified Savior.

FIG. 10.

The cross of Calvary, (Fig. 14) or the cross of Crucifixion is the symbol adopted by all the Christian churches to symbolize the suffering and sacrifice of the Christ.

The three steps leading up to the cross also carry their symbolical message. Before we reach the cross of Christ we must of necessity ascend these three steps. They signify the effort necessary to attainment. Step by step the goal is reached. The first step is that of self-sacrifice. It is the most difficult of the three as is typified

by its size. The first step is always the most difficult in any undertaking, not excepting the spiritual.

If we desire to fulfill the command of the Christ to become perfect, we must be prepared to make sacrifices and stand firm for our own convictions. So long as anything of self remains pain will accompany sacrifice.

The second step symbolizes self-abnegation or renunciation, which is a higher quality than self-sacrifice; here the aspirant has risen to where he willingly places duty before self and is therefore ready to ascend the third step, which symbolizes complete self-surrender. The last faint remnant of self is forgotten now in the complete service rendered to the Master. Then the foot of the cross is reached.

The three steps also symbolize faith, hope, and love. First we must have faith in ourselves and faith in God to continue the life of self-sacrifice. On reaching the second step, that of renunciation, hope springs up within us, and lastly, as the topmost step is reached love, which is "the fulfilling of the law," reigns triumphant. Love and self-surrender are synonymous terms. Love gives or surrenders all without thought of any return. In esoteric schools these three steps mark the aspirant's progress through the degrees of studentship, probationership, and discipleship. They also symbolize the three aspects of the God-head, namely, will, wisdom and activity.

Will is shown when the neophyte essays to ascend the first step; the will to do and dare. Without will nothing is accomplished.

Wisdom is symbolized by the second step. The aspirant shows his wisdom in keeping true to his purpose. Many fall from the first step; they find it too nar-

FIG. 11.**FIG. 12.**

row and so step down to walk again upon the broader level spaces. "No man who putteth his hand to the plough and looketh back is fit for the kingdom of God," declares the Christ of such who thus step down again. Such a one is not yet ready to take the direct upward path

FIG. 13.

to perfection: he must still wander along the broad, level road of desire and self-interest.

The third step symbolizes activity, the third aspect of the Godhead. When we reach the stage of complete self-surrender, the soul cries out, "Lord, what wilt Thou have me to do?" The one desire is to do the will of God; it is to be a doer of the Word, not a hearer only.

One of the many Rosicrucian emblems is reproduced in Figure 15. When the aspirant reaches the foot of the cross there are still some dangers to be met and difficulties to be overcome. The thorny tendrils of the rose twining around the stem of the cross symbolizes this. Sometimes the thorns are trodden

upon and the feet become torn and bleeding but the disciple presses upward toward the head of the cross. There you will notice the red roses of sacrifice have disappeared and the white rose of purity and holiness takes their place surrounded by the circle of light.

Here the Ego ceases its wanderings; it has reached the goal for which it has striven. Suffering is ended, experience is full, incarnations cease, expectancy has become fruition. "It is finished," and with

these words of victory he enters into the circle of life. The cross has become the symbol not of ignominy, but of conquest, not of death, but of life.

It is no longer the cross of sacrifice, negation, and separation, but of fulfillment, union, and unbounded joy. It has become the cross of glory. It has become merged into the circle of the Creator—the circle of perfection and bliss.

FIG. 15.**FIG. 14.**

Dante--Profoundest of Psychologists

BY ELLEN CONROY McCaffery, A. M.

IF WE believe the life spirit guides us at all times and in all circumstances, we must also believe that the environment we contact in youth is the very best environment that could be found for our particular growth. I find so many parents unduly troubled when their change of residence necessitates a change in their children's schools. They get a nervous complex lest their children should lose something by the change. I believe at times my own parents were unduly worried when we changed from city to city so that by the time I was fifteen I had been to fifteen different schools, with many gaps of months with no school at all. But looking back I see that this was the finest thing that ever happened to me.

In whatever house we lived we always had books. The furniture was in a state of delapidation but the books carried well and I browsed and read and browsed and read all the great classics of literature, understanding some and not comprehending others at all, but still happily enjoying just the mere reading of them. My only trouble is that I have never learned anything in an orthodox way. I felt very conscious of this some time ago when a lady asked me where I had studied psychology and what was the first book I contacted on the subject. I began to think back and upon thinking was silent. The lady thought I had forgotten the titles and started to reel off

names of books and authors. I knew most of those she mentioned but none of them was my first contact with psychology. Finally I said, "Well, I think I started way back in my early teens with the study of Dante."

"Oh come," returned the acquaintance, "Dante knew no psychology. He was a poet," and she laughed long and loud.

It so happened that I was for many years a teacher and lecturer on English literature, and the lady's laugh (which was undoubtedly due to the fact that she remembered Dante was a thirteenth century poet, a fact which she thought I probably had forgotten or had never known), was that of a child who thinks he knows some vital fact which teacher does not. The incident caused me to ponder and consider how the mass mind gives people labels and then refuses to know anything but the label. To her poetry was poetry and nothing more; hence that I or anyone else could have learned psychology in a book of poetry was beyond her imagination.

Yet, so it was. In my teens I had bought a copy of Dante's *Divine Comedy* and found it too hard to read; so it lay on the shelves until one of my mother's friends came in and asked, "Who reads Dante here?" Mother explained it was my book whereat her friend said that the minister of her church was going to start a class



that winter in the study of Dante and I was asked if I would like to join. One thing I have pondered on since is why I was allowed to join for on seeing me several women asked if their daughters could come in and were told "No." Yet these women were members of that church while my people were not.

Looking back I do not remember one definite thing that was said during the whole of that winter, but I was thrilled to the depth of my being, and later when I came to study Dante for myself somewhere out of subconscious depth, all that was real and vital in the poet welled up into my consciousness. And so it has been ever since. Whenever I start to think about life, either in regard to its problems or its joys, I always find that Dante is still one step ahead of me on the Path.

One of the profoundest of psychological truths is that at some time of life we come up apparently against enough difficulties to make us start to wonder what is the matter with ourselves. We face the problem as to whether or not life is worth living. Are we able to go forward again or are we to admit ourselves as failures? Further still, we find ourselves asking why are we in trouble, and at first we blame everyone and everything but ourselves. Then one day we are bold enough to start to analyze ourselves and to see if the fault may not lie with us. And when we look, what do we find? In some cases we find our difficulties are the result of fear, in some cases, pride, in others anger and hastiness of temper, in other cases lack of judgment, while in others it is just pure love of pleasure.

Now the poem of Dante begins just at this point in one's experience. Dante has come to the place where he is lost in the woods of life, and three fierce animals menace him. Being a poet he uses these three animals metaphorically. The lion is Anger, the she-bear is Envy, and the panther is Love of Pleasure. How can he meet them?

His answer in the poem is that a guide

comes to him who is Virgil. But the poem is entirely subjective. What does he mean by Virgil? He means the guidance of Mind, or the ability of the mind to reason, to consider, and weigh matters and circumstances.

If we use our mind constructively we do not give way to anger every time we are crossed. We learn how to handle people and circumstances readily. We keep our poise. When we use our mind, pride falls away for we see that there are other people who are infinitely superior to us. And mind also shows us the uselessness of envy. When we have calm confidence in ourselves we can get things for ourselves without wanting what any other person has.

The next stages of the poem take us step by step down the rungs of hell. Hell is to Dante no physical place. It is a state where people with unrestrained desires and emotions dwell. Here are the gluttons who cannot eat and drink any more. Ask yourself does your real happiness in life consist in nothing but eating and drinking? If so, you are forging your own hell. Are you going to whine and weep ever like Paolo and Francesca because you can't marry the one you want? If so you are forging your own hell.

Down in the lowest and darkest circle of hell are the traitors, Judas among them. They are chained to blocks of ice. Why ice? Because only the cold-blooded can ever be deliberate traitors. The misguided lovers are in the upper circles, because the sins of love are merely human and do not merit the same punishment as that lack of human love which marks the traitors.

When Dante and Virgil have surveyed all the ugly human emotions they come out of hell and "see the stars." This is the next step. We see all that is wrong and amiss with us and then we see that over and above us there is light and progress and there are nobler things to fix our eyes upon; so never more are we in hell. We may be just as wrong. We may find it just as difficult to control our

emotions, but we know that life is worth living and we are going to try to live it aright. This is the second great step in our lives.

Next Dante and Virgil go to Mount Purgatory and there they meet people with the same faults as in hell. They too are being punished, but they do not complain of their punishment. They fix their attention on the virtue that will correct that fault. The mean souls try to cultivate the spirit of abundance and plenty. The wrathful try to cultivate the spirit of gentleness and peace. Everyone suffers but each has hope and belief that he will finally conquer. And this is the difference in Dante's mind between those in hell and those in purgatory. The former have no hope and no light. The latter have hope and light.

Then too if you will study the punishments given to these two classes of beings you will see that the finest psychologist of today could not fix more appropriate punishments. The envious have their eyes sewed up. Why? When you envy people you are sewing up your own eyes to the fact that you have capabilities and powers that would give you what you really need. The angry are in a fog for does not anger befog your judgment, common sense, and reason? You remember many foolish things you did against your own interests just because anger blinded you. When Dante and Virgil reach the top of purgatory, Virgil must depart for higher faculties than mere reason open up. The intuition and soul qualities of human beings are opened up when the physical body is clean; so Beatrice, type of the beautiful soul, comes as a guide. But before Virgil departs he turns to Dante and says:

*"I crown thee
With sceptre and mitre sovereign o'er
thyself."*

This is the third great step—supreme control of the desires and emotions, "sovereign o'er thyself." What is next? Is this not the end of the Path? By no

means. Dante's mind still lacks real joy. He still dwells on the past remembering its evil days. He still is wasting time regretting his useless, amiless years! So in the fourth great step along the Path Beatrice takes him to two great rivers, one called Lethe or forgetfulness, and the other Eunoe or knowledge of good. Dante bathes in these two rivers. In Lethe he forgets all that was crude, mean, and unwise in the past. The chip falls off his shoulder. In Eunoe he remembers only the good and joyful things. He remembers the good deeds of himself and others only.

How important is this fourth step! We are continually meeting good people who are wearisome because of their memories. They still talk of a mean trick someone served them years ago, or speak about the terrible sinners they were. Like Dante they need dipping in Lethe. How much more we mortals prefer to meet those who just delight in talking of the great and fine things that come to them. We are magnetized in their radiance,—those who have been dipped in Eunoe.

Then as Dante emerges from Eunoe he makes this marvelous statement that now he is made "fit for mounting to the stars." Note that at first he had merely "seen the stars," merely looked up and desired higher things. Now with not only his body clean and free, and his mind clean and free of all complexes, regrets, and remorse he sees that he is at last actually fit for greater things. *Wishing to mount is far different from being fit to mount.* Most people only wish; the higher souls work.

In the *Paradiso*, Dante tells us of the high steps in soul illumination.

In conclusion: Dante uses a theological structure that drives away many of the narrower religious sects of the Protestant faith. But why stumble over this? The marvel is, that living in that age of bigotry, he should have had the genius to use an orthodox framework in which to conceal from the ignorant and reveal

(Continued on page 533)

The Bible and Mythology

The Story of Andromeda and Perseus

BY CORINNE S. DUNKLEE

THIS story was prominent in all Greek literature for many centuries before the coming of Christ, and its characters have been immortalized in brilliant groups of summer stars.

For many thousands of years the famous rock of Andromeda was shown at Joppa, and the slaying of the Medusa and the rescue of Andromeda were favorite subjects in ancient art.

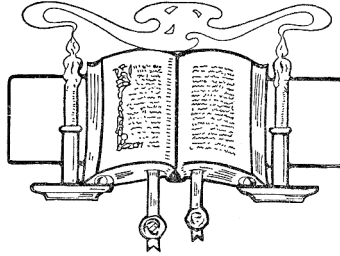
In Perseus we see the story of the neophyte, and in Cetus, the great monster, we find the conflicting lower nature.

The beautiful princess, Andromeda, typifies the higher nature which is always bound and in chains until the lower, centered in the desire body has been overcome and its power transmuted into added force to serve and further the higher in man.

Thus the path of redemption, regeneration, Initiation, call it by what name we may, has ever been outlined for humanity. We find its inner meaning portrayed in various ways in legend, in poetry, and in art. Always there have been upon the earth "Wise Men," whose mission here has been to give this light to man.

Those in all ages who have sought to travel home in this way have been able to find and understand the spiritual meanings which these great ones have brought.

Truth is the golden thread upon which the gems of light, known as the various religions, have been given to man. As followers of the universal Christ, we seek to find, not their diversity, but their unity and harmony.



The legend of Andromeda and Perseus is told in this wise: A great king gave a feast and each guest was required to bring a gift which was costly and rare as a token of his worthiness to be present. (Here we find a similarity to the parable of the marriage of the king's son in the Christian Bible.)

Perseus was admonished to bring the head of the Medusa who lived across the sea in a wild and distant land. Her eyes were never closed and her hair was formed of writhing snake heads, symbols of the evil forces which ever seek to impede the progress of the ones who aspire to conquer.

In his journeying Perseus developed shining wings upon his feet and from the sea arose the lovely shining horse, Pegasus, with its silver wings. A beautiful description of the transformation of the body of the faithful one into that of the *true* disciple.

Beset with many trials and difficulties, but undaunted and courageous, Perseus overcame them, one by one. Every incident in his life is filled with deep interest for the occult student for in each he sees the various trials and tests which beset his own path.

At last triumphant, turning toward home, he saw the beautiful Andromeda chained to a rock and about to be devoured by the terrible monster, Cetus. Perseus waged a terrific battle with the dragon. In his endeavors he spent three days and nights within the body of the monster. A parallel to the story of Jonah in our own Bible, and holding the same meaning.

After the final conquest Perseus and Andromeda were married amid great rejoicing and the serving of a great feast. Always after the great overcoming there is the joy and gladness of the mystic marriage, the union of the lower and the higher.

Among the most famous of the nebulae of the heavens is the nebula of Andromeda. This is the only spiral nebula in the heavens which may be located without a telescope. An aggregation of mil-

lions of suns comparable to the galaxy of the Milky Way. This famous nebula is most easily discernible in the month of October. So far away from us is this spirit of Andromeda that a ray of light from it must travel 30,000 years before it reaches the earth.

This lovely legend is inscribed in the starry heavens by Andromeda, Perseus, Cetus, and the square of Pegasus, all of which lie in the vicinity of the constellation of Pisces and Aries.

Supplications

(Opus XI)

BY BERNARD B. TRINSEY

*When I look out and scan the magnitude
Of space and time, the sequent harmony
Of solar systems much beyond my ken;
When I stand off and watch the mighty sun
Arouse the earth and flush it with desire
So intense that rain must quench its fire,
And blossoms spring and smile with gratitude;
O then, I pause and wonder at it all
You tell me, Lord Master, of everything,
The secret of your power and your glory;
Tell me the secret of your love of man,
Of animal, flower, earth, the sea, and sky:
Tell me all there is in your design
That I may know the good that is in mine.*

The Language of Flowers

Passion Flowers

By C. S. D.

EDITOR'S NOTE:—*In flower land the whispers of heaven may become audible to the children of men, for the celestial hosts too, have a way of "saying it with flowers." To those not versed in their mystical language the interpretations offered in these columns each month may be welcome.*

*"Oh heart, oh blood that freezes,
Blood that burns,
Earth's returns
For whole centuries of folly
Noise and sin,
Shut them in,
With their triumphs and their glories
and the rest—
Love is best."*

—Robert Browning.

THE emotions belonging to the lower planes of the Realm known as Desire, give forth their life notes in a swirling mass of form and color, and here, too, the angels find work to do. Out of this maelstrom of smiles and tears, of hopes and disappointments, of fear and pain, in which the greater portion of humanity builds so unconsciously, yet nevertheless so constantly, the angel-helpers are busily engaged in weaving flower patterns that shall take form and grow upon the earth. Many flowers live and blossom as symbols of this great influence generated by the thoughts and desires of men and women in the world.

There is a vast garden where many gorgeous blossoms flame with lavish, crimson beauty. Even the sun seems to catch the reflection of their vivid light and shines here with a ruddier hue. All the air is still and heavy with a languorous perfume, for this is the garden where only passion flowers grow. In the early hours of the dawn, when the spiritual essence from heaven is being wafted over the earth and it is easiest to awaken the soul of man to the realities

of life, and again in the mystic hour of the twilight, when the earth holds silent converse with the stars, a fair Spirit comes softly into this garden and walks eagerly along its variegated ways. Often she tries to press the crimson petals to her breast, but they only leave a stain of dark and sombre hue, and fill her heart with a strange yearning. She must for a long time turn disconsolate away—for the Spirit of Happiness can never find here a permanent place in which to abide.

The flowers of the garden grow more luxuriantly abundant and more wildly beautiful, while with each visit the Spirit of Happiness becomes frailer and more attenuated, until at last her gentle presence is like a shadow of some sweet half-remembered thing.

One day she comes into the garden very slowly, but still bending eagerly above the brilliant flowers, her fragile fingers scarce have the strength to make their wonted scarlet impress on her breast. As she turns wearily away she falls unconscious to the ground, while a faint, sickening pollen sifts rapidly over her until she is almost lost to sight.

Suddenly a chilling wind sweeps over the garden and all the passion flowers droop limply on their stems, while a rare, white blossom that does not seem to belong to earth stands, like a holy presence in their midst.

Under this new influence, the Spirit of Happiness revives and struggles to her feet. Eagerly she laves her bruised

(Continued on page 533)

Gleanings

FROM FOUR KINGDOMS

The ideal of attainment in the world of crystals is the diamond; in the life of minerals it is gold; in the plant kingdom it is the rose, and for man it is love.

Mineral

"God geometrizes in the crystal world. Crystals possess virtues as do the other life waves. They have a limited and stern code of morals. Their essential virtues are but two—to be pure and to be well-shaped.—*Ruskin*.

Plant

Angels control and supervise fructification of plants as they do of man. One of their most beautiful and best loved works is their labor with flowers and fruits.

A perfect pattern of a flowering plant is held in the ethers and the nature spirits build in accordance with that pattern just as a person makes a garment by a pictured pattern.

Animal

Long ago the ant and bee were brought as examples of industry to the humanity of earth by the beneficent Lords of Venus.

In their native world bees had no sting and the ant waged no wars on its kind for these insects reflected in their humble way the love, harmony, and brotherhood of the exalted Venus humanity with which they were originally associated.

Man

We have power to lengthen our life materially by earnest application to the purpose of existence.

The aspirant on the Path does not wait until after death to work upon his archetype but begins remodeling it here and now. This necessitates corresponding changes in the physical body which may involve discomfort and even pain. The compensation is accelerated progress toward the Goal.

In the Sixth Great Race reproduction will be without impregnation. This will be followed at a later stage by the divine androgyne.

The Sixth Root Race will be distinguished physically from the Fifth Great Race in the formation of the spinal cord. The Fifth Race has a threefold spinal cord; the Sixth will have the union of these three into one.

Rosicrucian News Review

Death Busiest at Night

On the strength of carefully collected statistical material the French student, Lavastine has come to the conclusion that the predominant majority of deaths occur at night. Lavastine observed last year that in the hospital under his direction about 120 patients died at night, whereas according to the records only sixty-eight deaths occurred in the daytime. Although the French scientist expressly rejects astrology, yet he traces this back to cosmic influence, still unknown to us.—*Literary Digest*.

What does it matter whether we call the "cosmic influences" astrology or by some other name? The facts remain the same. Common experience and observation corroborates astrology in affirming that the cosmic life forces are at lowest ebb when the sun is "under the earth" and that consequently more "pass out" at that time than any other. Conversely, when the sun is ascending or in mid-heaven the life energies are strongest. It is in accordance with these facts that astrology teaches that a child born at a time when the sun is ascending possesses a stronger body than one entering into earth life when the solar orb is on the decline. Astrology extends the application of this knowledge of the ebb and flow of cosmic forces by taking cognizance of Solomon's dictum that not only is there a time to be born and a time to die," but also that "to everything there is a season, and a time to every purpose under the heaven."

Once Tutankhamen's Wife

The passing of Mrs. Edith Rockefeller McCormick of Chicago a little over a month ago became the occasion for another effective broadcast in the press on rebirth. We were reminded of Mrs. Mc-

Cormick's studies in psychology, psycho-analysis and astrology and that "guests at a dinner party at the time of the excavation of King Tutankhamen's tomb in Egypt several years ago were startled when Mrs. McCormick asserted she had been the wife of the ancient monarch in a previous existence."

Whatever truth there may be in the claim, this is at least one instance where present position and power bore appropriate relation to that possessed by the famous personage claimed as an earlier incarnation. Our chief interest in the item however, is not in the particular fact related but in the idea of rebirth which here finds once again a setting that attracted the eyes of millions. Rebirth may well be common knowledge by 1950.

Science Teaching the Trinity

An unusual book has just appeared from the pen of the Rev. Nathan R. Wood, head of Gordon College of Theology, titled the "Secret of the Universe." . . . The writer comes to his proof of Trinity as set forth in the New Testament, not as one who says first "this New Testament is the revealed word of God and as such I take it—no questions asked." Dr. Wood does ask questions, and he goes at his problem with a knowledge of physics, and an understanding of philosophy not in the least after the proverbial ministerial manner.

Dr. Wood analyzes the forces and forms of nature and finds them all partaking of the nature of "tri-unity." He shows us space with its three denominations—width, breadth, height. He holds up matter with its separation into energy-motion-phenomena, and he reminds us of time with its future, present, and past. In every case, he argues, each element is essential to the whole and all are "three in one."—*Boston Evening American*, June 4, 1932.

Occultism corroborates these conclusions of Dr. Wood, teaching that the

trinity is not merely a dogma of theology, but a fact in nature. In the Rosicrucian School this threefold aspect of nature is termed the Will, Wisdom, and Activity, principles of God. We also know them as Power, Word, and Motion. They constitute the three great fundamental creative principles that operate throughout all manifestation. Whenever we have the manifested One, therefore, we have that One in Trinity.

The reconciliation of science and religion is the ideal objective of true occultism and it therefore welcomes broadcasting every constructive effort toward that end. It may be added that in this instance the contribution toward the reunion of the two comes from one who is considered a religious fundamentalist.

New Light Ray

NEW YORK.—Another surprising discovery by the famous Curie family, a ray stopped more easily by common paraffin than by lead, is reported in *Nature*, British journal of pure science.

The Curies say this ray is probably a beam of neutrons, the almost infinitely tiny things hailed as new "ultimate particles" of matter, when announced recently at Cambridge University, England.—*Oceanside Blade Tribune*.

When the scientists have developed spiritual sight or clairvoyance they will discover that the nucleus or heart of every atom is *light*. They will then understand that the *Gospel of St. John* contains much scientific as well as spiritual truth and discover added meanings in the Light that became the Life of men.

Moral Rubber Stamps

The moral danger of our times lies not in personal independence but in standardization, the Rev. Dr. Harry Emerson Fosdick asserted.

"We are mob-minded," he declared. "We are played upon by agencies that encourage conformity—reading the same papers, seeing the same movies, surrendering to the

same salesmanship. We are in danger of becoming a society of moral rubber stamps. We yes-yes nearly everything that comes along, so that few things are more needed, both for our self-respect and for our social welfare, than the recovery of a healthy moral independence."—*New York Times*.

The occultist understands that there are three fundamental laws of progression operating in human life, namely, involution, evolution, and epigenesis. By the operation of the last law man exercises his own latent creative genius and brings into being something not hitherto existent. It is the development of this faculty that marks the highest state of individual unfoldment. True progress tends, not toward standardization, but toward individualization.

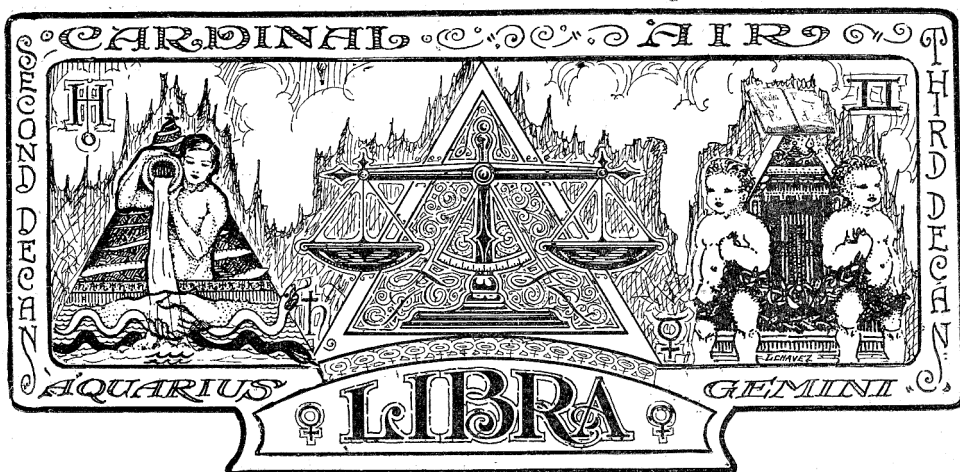
Hear the Grass Grow

It is reported that in Germany there has been perfected recently a radio so sensitive that by means of it one may hear the grass grow. It is safe to say that we shall be able in the future, not only to hear the grass grow, but to see the life force manifesting within. Telephone preceded tele-vision. Ear came before eye.

This life force in the plants was referred to in the ancient Gaelic legends as the magic green fire, in which connection it is interesting to note that the color-tone of the earth is green.

Rosicrucian Symbols

Homemade, quilted bedspreads made in Wales after a manner centuries old, bearing Rosicrucians symbols, among others, were exhibited recently in London. They testify to the persistency, if only in symbols, of the Ancient Wisdom that was not so unfamiliar in the British Isles several centuries ago as it is today. Druidism was then its most familiar expression,



Libra

Libra is associated with justice, balance, and equilibrium. The scales are its symbol. It marks the point in the soul's career where it weighs issues, arrives at judgments, and makes eventful decisions.

Ages ago Libra's two adjoining signs, Virgo and Scorpio, were one. After the Fall of man these two signs were separated and Libra, the balance, appeared between them.

One arm of this balance points to the path of purity, chastity, and Immaculate Conception as symbolized by Virgo. The other arm is directed to Scorpio, ruler of physical generation and death.

It is in Libra, therefore, that man comes to judgment; it is at this point that every neophyte comes to the parting of the ways and meets trial as to whether he be worthy to receive that Light which is the ultimate attainment of the quest.



Meditation for the Solar Month of Libra

"Be still and know that I am God." Only when the personality is stilled can the True Self, the God within, speak to us and guide us. Meditation upon the keywords, *Poise, Balance, Justice, Hopefulness, and Harmony* helps us to still the personality and balance the activities of life so that we shall be undisturbed by outer conditions and just and accurate in our judgments. The basic balancing factor is Love.

ASTROLOGY

An Astrological Story

BY M. B. CLARK

EDITOR'S NOTE:—*The following article was awarded first place in the competition which was announced last July. Other highly meritorious articles submitted in this competition will appear in later issues.*

IT WAS not long after I had acquired considerable occult knowledge, knowledge which I prized above all I possessed, that I came to know about the deeper significance of astrology. This aspect of the subject was entirely new to me and it thrilled me beyond measure. I at once became an enthusiastic and ardent student and the outlook it gave me lifted me above material things so far as this was possible in an age of money-madness and competition.

In my eagerness to talk with other occultists about the wonderful correlation that exists between occultism and astrology, I received a shock which nearly overwhelmed me, for I learned, to my great surprise, that there are many students and followers of the Ancient Knowledge who not only do not know astrology but also do not believe in it except as one of the various fortune-telling schemes. Any argument of mine or books that I showed them apparently served only to make them more determined in their opposition to the belief that there are "star angels concerned with the spiritual development of mortal man." As for myself, while I could not doubt the truth of astrology, I did want the companionship of those who believed

as I did, who saw in astrology an incentive to right living and renewed effort, and who believed it to be a most essential and effective aid to character building. But such companionship was not granted me at that time and so I studied and waited for added confirmation that I was right in the conclusions I had come to.

Then one night, just before falling asleep, a white-robed figure appeared beside my bed—my first conscious awareness of an Invisible Helper—and with but two words spoken in a firm but pleasing tone he voiced my need and its answer: "*Live it!*"

He was gone, but immediately there came to my mind some lines which I had that day memorized and which I now repeated as an expression from me that I would do his bidding. It was *The Astrologer's Creed* by Bessie Leo:

"I believe in the Sun, whose life, light, and glory, radiate through all the universe, animating every sentient being, sustaining every form within His system. I believe in the Seven Planetary Spirits who transmit the power, life, and glory of the Sun through their various spheres of influence. I believe in the angels, and the angelic hosts, who have rule and sway over every kingdom of nature, whose work it is to carry out the will of the Planetary Spirits. I believe in the Good Law, God's laws within His universe, and I try to ascertain that law, to the end that I may cooperate therewith."

I slept, but the seed had been planted

and had taken root, and on waking I knew that my aim from that day on would be to prove to my myopic friends that astrology and occultism are one.

The days that followed were spent in much study on astrological lessons. I took up the signs, planets, houses, aspects, and related topics with the result that I decided to work first of all with the planets in molding the new life that lay, like a sparkling pool in the morning sun, just ahead of me. I had much to overcome, much to acquire, much to forgive, but the avidity with which I set about my task and the enthusiasm with which I first sensed and realized the truths which have come down to us through the centuries from the Initiates and the Mystery Schools had not abated, and using these as stepping-stones I started up that ladder which ends only at the feet of the Hierarchs.

The adverse planetary forces which I felt I should first conquer and eradicate from my nature, were those of Mars. This was a Herculean task, for the fires of ambition, aspiration, and of life, burned strong and steady and often flared up in unwise attempts to forge ahead too rapidly or ruthlessly. I studied the intrinsic nature of Mars and what that power can do when it is consecrated to Divine Wisdom. I found I could subdue and control this Martian urge—impetuousness and dynamic energy, if I always endeavored to direct it in impersonal lines and at the same time remembered the harm it could do if misdirected.

I also thought much about the exaltation of Mars in Capricorn, the 10th house sign, something not readily or actually understood except with inner understanding. Did I want my physical energies used only for worldly honors and fame, or did I desire to consecrate them in the service of humanity, and, on bended knee, the sign of Capricorn and the sign of humility, dedicate my strength and ardor to the Silent Watchers, letting the restraining hand of Saturn repress what needed repressing, and

control that which needed to be controlled?

It was only a few months after this that I was told of a remark that had been made regarding myself, to the effect that I was controlling my temper better than I used to, and seemed to have more control of myself in general. Then I knew that the Martian nature in me was being controlled and directed and I even dared to believe, transmuted.

Without dropping the Martian reins at all, I decided to undertake the mastering of another steed, and chose Mercury. Many educational advantages had been mine, and I was somewhat proud of my intellectual attainments, only occasionally allowing myself to question whether I was using this knowledge in the best ways or as I should. I scattered my mental abilities over too many useless and unnecessary lines, and was restless and irritable, often without just cause. Because of these tendencies, I now chose only two or three avenues of expression, or those through which I could make real use of my mental powers and training. And I soon found that I could often place my foot on the soft pedal when much annoyed or irritated, or could transmit that restlessness into worth-while action, thus stepping it up to a higher octave.

It was not long until one of my unbelieving friends told me she thought I seemed less nervous than formerly—more poised. I wanted to tell her why, but my increasing self-control told me to wait until she was more ready to believe, to wait until there might be even more reason for her to see the child of the Planetary Genii which was striving to develop into a Superwoman; so I waited.

I thought it might be time now for me to add other accomplishments to those at least somewhat under my control; but it was not an easy matter to decide which planetary qualities to choose of those remaining, because of reasons which concerned me very much personally. At length I selected those belonging to Jupiter, for I felt that his kindly hand

would direct and comfort me in the mountain climbing I had yet to do. I found, by the personal analysis required in making my selection that while this planet had favored me considerably, especially with material blessings, I was prone to waste my resources, both material and physical, spending them too freely and carelessly. This conclusion led to much thought and meditation on the spiritual qualities of Jupiter and how they might be used for the benefit of humanity. Then I set to work to build these qualities into my character, at the same time conserving my wasteful and extravagant tendencies. I found I could combine my Mars forces and Mercury abilities and blend them into benevolent, kindly Jupiterian rays, and that it was only when this was done that I really accomplished in any marked degree that momentous task which I had set for myself. It now became so true to me, that when we really try to improve in character we are helped in the process. "God helps those who help themselves." To the fatherly, forgiving Jupiter I felt most grateful; and wondered if these qualities which I was developing would manifest noticeably to my friends and acquaintances. I did not question long, for one day a friend said, "O Judith! you have grown so compassionate and sympathetic! What has done it?" I so much wanted to tell her right then that it was the influence of those same stars which she had condemned and derided as having any spiritual significance in one's life, but I knew she was not yet ready to believe this possible.

With Jupiter now guiding the reins which I was using in directing my life, I felt supported and strong, and equal to another attempt; and this time I chose the positive qualities of Venus, for exemplification in my life, for while the negative influence of this sign may seem insidious and weak, yet this influence had at times nearly spoiled my life in causing me to love strongly but not always wisely, which resulted in many heartbreaks, wasted time, and bitter

feelings. I studied the higher type and expression of Venus as she has been known to us for many centuries, in both mythology and art; but the highest expression, I found in contemplation of her exaltation in the sign Pisces. Jupiter can best express his sympathies in the sign of the home and family, but I found that only through *sorrow* and *suffering* does Venus, the love nature, renounce that which is unworthy, untrue, or even sordid, and then, through the mist of tears, behold that which was pure, untarnished, worthy of love, that which has its source and end in God. With this understanding of sanctified love I found it much easier to control my love nature, to guide it in right channels, and in some degree, make it less personal and selfish. I wanted it to be all-inclusive, but my strong likes and dislikes needed some of the Piscean touch, and this I felt would come only when I had proved worthy for the test and was qualified to express to some degree the higher Neptunian rays—which I so much wanted to do—the rays which end in that white light of purity which will guide every soul when the lower vehicles are pure and calm. To me this overshadowing Light, the Golden Light, the Shekinah Light, implied the mystic marriage, the union of the earthy self with its higher counterpart. It was that for which my soul yearned.

Before this could take place I knew I must meet the Dweller on the Threshold and must expunge from my nature all rebellion against a so-called unkind Fate which had deprived me of a few earthly loves and had taken from me near relatives and friends and much-prized treasures, which deprivations I had considered cruel and unkind, and which had grieved me much. In facing this issue, in eradicating all this from my nature, I was dealing with that planet (Saturn) which had restrained and toned-down my Mars, and made it usable and useful. Remembering this made it easier to face Saturn and to see in his denials and restrictions a wisdom that would bring or deny me only that which was necessary

for soul-growth, and at this stage, for the greater life that lay beyond the threshold. The qualities which I had gained in my recent struggles and endeavors seemed to aid me now and gave me courage for the meeting. Then one night when quiet and relaxed I seemed to be in the presence of this Initiator, with all the past behind me, and only the very present with me. Figuratively, I cast myself at his feet, all rebellion and regret seemingly gone forever, and waited, seeming to believe that what was good in my nature would count at this time even if there was but little, for I knew that Saturn was always just, giving everyone his due. In the moments that followed there came to me, as it seemed, an unfolding of understanding and consciousness that made personal things seem very trivial and the real things that really count, so god-like and very much worth striving for. The hand of justice, I realized, truly had its place in the scheme of things and the balancing of personal accounts, and I knew then that such accounts of mine had been balanced, and that from that time on I had a clean slate to work with, one that had been made clean by personal merit and by the hand of One of the Shining Ones.

I want to say that in this reconstructive program which I had undertaken I had made it a strong point to absorb as much as possible of the vital, life-giving forces from the sun and the ethers. And because I wanted my body to become healthy, purified, and refined, I paid much attention to diet, using only foods that are full of life and energy, and those that cleanse the body of all poisons and help it to function in the most effective way. This normalizing regimen consisted, then, of plenty of sunshine and fresh air, daily exercise, and pure food in quantities limited to actual needs; for it was not long until I realized that the amount of food usually taken by most people is far in excess of body requirement, besides being more or less harmful and not actual food in the true sense of building and maintaining tissue, or-

gans, and glands. I tabooed tobacco and alcohol as not only unnecessary but unworthy the on-coming race of supermen, of which I wanted to be one. I wanted to be ready, worthy, and prepared for the newer life, the life that is akin to that of the gods.

I not only found the study of natural living most fascinating, but it grew increasingly so. I found, too, that it coincided to a great extent with the teachings of some of the very ancient doctors and astrologers, of whom we hear so little these days. They taught the simple, natural life, and lived according to nature's laws, giving only her remedies—herbs, berries, clear sparkling water—which did not produce any harmful effects on the body. From this study I learned that there are today a few of these physicians of the old school who have not sacrificed their principles for the sake of money or fame, but who have the courage, in the face of opposition and loss of prestige, to prescribe only simple remedies which will assist nature. Their reward for good service, which causes no suffering, may not come in this life, but it will be good karma which will return to them in lives to come.

After a few months of this adjusted living, my health had not only improved but my strength had increased and I found it less of a task to cope with my desire nature, as all the evil in the old Mars tendencies seemed to be dying out. My mind, however, was keener than ever, my nervous system poised, my muscles firm, while I, indeed, felt in tune with Infinite forces. I came to love the cool, fresh air of the morning, the tonic effect of cool baths, and natural food. I now wanted to tell others what they could accomplish for themselves in this way, without drugs or unnecessary operations. Because I had proved this to be effective and did not present it as theory only, my words were received and considered, and I rejoiced to be of actual service in this way, often finding it an

(Continued on page 532)

The Autumnal Equinox

Its Spiritual Significance

BY CORINNE S. DUNKLEE

IN all ancient religions the four solar festivals marking the sun's equinoctial and solstitial points in the zodiac have always been considered holy seasons. In approaching this study therefore we are not learning a new faith, but only relearning a very old one.

In early Egypt these festivals were celebrated with great pomp and pageantry and in the impressive processions the priests carried the holy books of astrology. These priests taught that both Libra and Scorpio were signs of the autumn equinox. Souls, according to their belief, descended through the serpent, to be regenerated at the vernal equinox by the power of the Lamb, which is a close approximation, we note, to our present Christian teaching.

In Egypt, the origin of evil was also ascribed to the autumn equinox. It was held that as this season ushered in the cold and darkness of the winter, so it also brought temptation and sin unto man.

All peoples have worshiped a god whose strength and weakness they looked upon as symbolized by the light and darkness, and by alternating warmth and the cold as marked by the passage of the sun through the twelve signs of the zodiac. Hercules was revered for hundreds of years before the establishment of the Grecian Empire, his twelve

labors describing accurately the passing of the sun through the twelve signs of the zodiac. So also does the work of Jacob and his twelve sons as presented in the *Bible*.

The autumn equinox was celebrated by the early Hebrews and is referred to in the Old Testament as the Feast of Tabernacles or the Festival of Ingathering. In our Christian Scriptures we also note Ezekial's reference to the maidens of Israel weeping and looking toward the north for the return of Thamuz who was the Syrian sun god.

Astrologically, the murder of Hiram Abiff is also a story of the autumn equinox. The three murderers are Libra, Scorpio, and Sagittarius. Hiram is the sun who is raised up at the vernal equinox by the Master's word, or the sun in Aries.

Many occult writers have given the story of these solar festivals from the purely astronomical viewpoint. To interpret their spiritual and Christian meaning becomes the task of our School of Christian Mysticism.

The Christ is a cosmic character and His life is outlined in these solar festivals. Initiation is a cosmic process of development. Man is an epitome of God. As above, so below.

Every man is a Christ in the making and the stars contain an anticipated biog-



raphy of our own lives. The awakening of the Christ within constitutes the perfect consummation of our present stage of evolution.

At the time of the vernal equinox which the Christian church celebrates as Easter, the sun crosses the equator from the southern into the northern latitudes. This event the Rosicrucians recognize as the time of the Great Liberation, when the sun Spirit, the Christ is set free from His bondage in the earth.

At the summer solstice, when the sun enters the highest point of its northern declination, it is in Cancer, the great feminine or water sign. It is then that the Christ Spirit reaches the throne of the Father and bathes in the ecstasy of His vibration. The sun then passes into Leo, the great masculine and fiery sign. For mystic Christians this is indeed a holy season. During the months of July and August, or as the sun passes from Cancer into Leo, the Christ Spirit is blending the principles of fire and water in the renewed, radiant, and glorious life spirit body which He is building as His gift to the earth on Holy Night, or the time of the winter solstice. It is upon this great body of light, furnished by the Christ, that all the life waves evolving upon this planet,—mineral, plant, animal and man,—are sustained during the year. St. Paul stated a deep, occult truth when he said, "In Him we live and move and have our being."

As the sun enters Virgo this great descending Ray of Life touches the upper realms of the earth. Mystics and sensitives are conscious of a tender, brooding compassion, a divine, ethereal beauty that envelops all nature, as the sun enters this the divine mother sign. In this season all nature is suffused with the overwhelming love and the sublime glory of His great annual sacrifice for humanity.

In the words of Longfellow it is the time when the air is filled "with a dreamy and magical light" and when the great sun looks down "with the eye

of love through the golden vapors around him."

Many other poets have responded unconsciously to these occult truths and given us lovely tributes to the glory and the brooding sadness of autumn time.

"Divinest autumn! who can paint thee best,

Who guess thy certain crown, thy favorite crest."

sings one.

And Lucy Larcom in her poem entitled *Indian Summer* has given voice to something of this inner glory in the beautiful lines:

"To her bier

Comes the year

Not with weeping and distress as mortals do,

But, to guide her way to it,

All the trees have torches lit."

In the orthodox church we lament, we pray, and we praise Him because He *once* died for us upon the cross. In that wider conception of Christianity which we are here considering we come to realize that He sacrifices Himself for us *annually* and that He must continue to do so until we have learned to evolve the powers of the Christ within ourselves. Only in this way may we aid in His final and complete liberation. St. Paul, the Initiate, expressed this inner truth when he said: "He is groaning and travailing, awaiting the day of His liberation."

When the sun enters Libra, this ray of the Christ life definitely touches the surface of the earth. It is this great inflow that the mystic Christian observes so reverently at the autumn equinox.

Important events in the life of Christ are in perfect harmony with the spiritual meanings of these great turning points of the seasons. In the holy joys of the Annunciation we find a parallel to the secrets of the new life of the vernal equinox. In the holy mystery of the Immaculate Conception we have the sun

touching the atmosphere of the earth at the autumn equinox, and on the winter solstice we celebrate the Holy Birth, or the Christmas season.

Libra is the testing place or balance wheel. Saturn, exalted in Libra, brings the earth under the sway of darkness, and also causes man to be tested to the uttermost, but as Venus, the planet of love, also governs Libra, we find that in the divine providence of God's infinite mercy and wisdom there is also provided a means of escape from every temptation brought us by the Great Tester.

As the sun passes from the vernal to the autumn equinox, or from Aries to Libra, the Christ Life is working through the higher envelopes of the earth. As the sun passes from the autumn to the vernal equinox, or from Libra to Aries, the Christ Life is working through the physical or material layers of the planet.

As we meditate prayerfully upon these sublime, spiritual truths, we find a new, a deeper, and holier meaning in Christ's final benediction given just before the ascension when He said: "Lo, I am with you always even unto the end of the world."

Salutations

BY NELL E. WISE

*Sun of the world
For the light of day
At morn I bow
My head and say:
For this and every other day.
I thank thee.*

*Sun of my soul
Of the judgments of man
Since thinking began:
For thought and its zest
For truth and its quest,
I thank thee.*

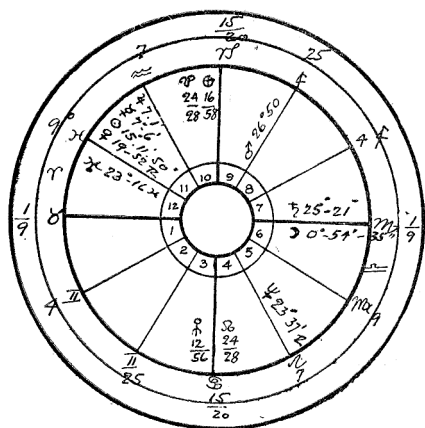
*Sun of my heart
And the heart of man
Since love began:
Like tapers at night
In darkness thy light,
I thank thee.*

*Sun of my life
Of all life and man
Since life began:
The secrets you hold
May never be told,
I trust thee.*

An Astrological Delineation

By ESMÉ SWAINSON

ALLEN W. April 2, 1926, 10:20
A. M., Portland, Oregon.



General Trend of the Map

This chart is remarkable because all the planets with the exception of Neptune, Moon and Pluto are above the horizon, and the Moon is nearly on the horizon. This position of the planets will give the native many opportunities, freedom of action, and choice along various lines.

The balance lies on the eastern side of the map; but Mars, Saturn, and the Moon on the western side will present him with some debts he must pay, and six planets in positive signs will bring him definitely on the debt or positive side of life, and there will be outgoing powers of "will."

Triplcities

The air and water triplicities are the strongest. The earth triplicity is missing as far as planetary disposition is concerned, but is supplied (providing the birth time is exact) by the Ascendant. The strongest element in the chart is air, not only on account of the numerical predominance of this element, but because the Sun and Mercury are in an airy sign and elevated in the eleventh

house. The intellectual side of life will have the strongest call and there may be a tendency from this cause for the native to be almost too scientific and abstract about the facts of life.

Qualities

There are no planets in cardinal signs, seven in fixed, and two in mutable. This will incline the native to be very rigid in his outlook and views. It will be very difficult to get him to change his opinions when they are once formed, and it will take someone who can work on him from the mental level to do this at all. As far as the qualities are concerned, there is little ambition and with only one planet angular it would appear there will be little desire for public work and not much opportunity for doing it. In this case it must be understood in the terms we usually apply to ambition, i.e., worldly success and notoriety.

This map is so strongly Aquarian that the viewpoint of the native may not fit in with present systems of action. The planets by sign position are not strongly placed, with the exception of Mercury, which is considered by some astrologers to be exalted in Aquarius. This will tend to direct the life into mental channels and to some extent counteract the adverse position of the Moon in its fall.

The Three Main Divisions of Map

Ascendant—The first decanate of Taurus, fixed, earthy. This will give a steady type of brain, able to acquire persistent habits. This decanate gives a somewhat rigid heavy body. The native will be inclined to take more food than is absolutely necessary, and exercise must be encouraged to keep him supple. As Aries is still within the orb of influence, it will be possible to encourage the action of Aries to balance the inertia of Taurus. This gives Arian energy and Taurian will power.

This Ascendant has the power of patient endeavor, is a little slow in action, but planning well, and not starting any work until it is certain of its ground. The native will find physical life very important at first and may for a time focus his attention on all matters pertaining to it. He will have to work for the things acquired, but this he will not dislike, for Taurus enjoys hard work. He has the ability to plod and wait his time for success, but he will not gain anything without personal effort.

On the whole he will be peaceful and take things calmly, but the temper could be violent and resentful if once aroused. (This is confirmed by Mars square Uranus, and Venus square Saturn.) He will desire and expect comfort and a share of the natural products of labor, but will appreciate beautiful things and not grudge the work to acquire them.

There is a tendency in the whole map toward a dominating will and the Taurus Ascendant increases the stubbornness and fixity of purpose. The desires of Taurus are strong and there is danger of the overactive, emotional body getting the upper hand and leading him into dangers.

There are strong magnetic powers which can be either used for the furtherance of self-desires or for helping others. A great deal depends on the early direction of energies.

The Ascendant has some bad aspects: opposition of the Moon and square of Jupiter, but fortunately a trine to Mars. This latter will bring in the energy to overcome the ills that are likely to befall through the other two aspects. The square to Jupiter might bring bad blood disorders if unwise diet were followed, and then the brain would not work as freely as it should. While the opposition of the Moon might bring a tendency to bad habits that would be very difficult to cure, and would affect the health unless it is safeguarded in early years.

The Ruler of the Chart

Venus, the ruler, is placed in the sign Aquarius in the eleventh house, a very

beautiful position for ideals relating to the affections. She bestows a love of beauty and a desire for harmony and interest in the arts and sciences. There will be a curious intuition as regards the right kind of friends, a recognition of something beyond the physical, and the outer conditions will never satisfy, though mistakes may be made as the result of the past (Venus square Saturn).

There is the power to show the Venus charm to all whom the native greets, and this will result in many friends. The art side will run more along the appreciation of beautiful lines as developed in solid material, while the investigation of electrical or etheric elements will play their part in his interests.

Venus conjunct Sun will render him warm-hearted and apt to recognize the true identity of his attractions at first sight. It inclines to a development of the arts, as mentioned. Venus conjunct Jupiter shows honesty of purpose, sympathy, and honorable intentions. This configuration with Jupiter and Sun in conjunction makes even more possible the development of the artistic side of the native.

The religious views of this boy are likely to be unusual. Venus square Saturn will bring some sadness into his life through attachments, a shock, or disappointment, which will either warp his views for a time, or awake him to another side of life where he will find greater happiness. The position of the ruler, Venus, in the eleventh house will give great aspiration and high ideals.

Personality

The Moon in Scorpio—a fixed, watery sign, shows a strong emotional tendency. It is rather a critical position as far as the desires and emotions are concerned and likely to bring some suffering before they are stabilized. It brings a further influence for the development of will power and on personal matters he is likely to be tense and drastic. There are powers of concentration and investigation indicated—a desire to probe into hidden or secret things, and a tendency

to set habits. This configuration gives self-reliance, and the power to stand on one's own feet. It may make the native difficult to influence, and is likely to increase the obstinacy shown by the Taurus Ascendant.

External circumstances may batter him, but until he realizes a fact from his own center of being they will make little change. He will stand a good deal for a long time, but when he turns, he may destroy much. This position of the Moon conveys the power to stand hardships, and if the native wants a thing he will endeavor to get it regardless of consequence. Unless he lives in the higher vibrations of this configuration he will tend to involve himself in serious trouble through overstimulation of the lower senses. This factor is likely to work out in terms of health. The aspects of the Moon, sextile Mars, and Neptune are promising, giving courage, inspirational ideas through investigation, self-assertion, enterprise (Mars), strong affections, and a desire for creative expression.

The parallel of the Moon to Venus will intensify the love nature, also the artistic side of the native. The Moon square Mercury and Jupiter, will not bring straight sailing. Mercury square the Moon will make him a little touchy when his pride is hurt, and it will be easy for him to conceive ideas that are not sound yet he won't change. When he can't see the desired goal he will tend to expect trouble, and so refrain from action when he should go forward.

The Mercury square Jupiter aspect tends to an exaggerated view of things, and he will overestimate the value of his plans. As the lunar influence is strong in youth, he may get an inflated idea of his own importance.

Individuality

The Sun is in the second decanate of Aquarius, a fixed, airy sign. Aquarius is a mental sign bringing experiences along scientific, and artistic lines, but much more on the scientific side. In art, beauty will be manifest in lines and

balances in a concrete way. The Sun in Aquarius indicates a mature thinker working more along the lines of the intuition than through the sole use of the concrete mind.

Few at present can more than touch the possibilities of Aquarius; therefore one can hardly expect more than touches of Aquarian propensities every now and then from any of these people. To have the Sun in this sign, however, does mean vision beyond the normal, especially as in this case, where there are three other planets in the same position; but the consciousness is much more likely to be expressing the Aquarian note through Mercury and Jupiter than through the Sun. However, the native will have vision and wide views, will be on the top of the wave of modern thought. He will have the desire to cooperate with others. He will rather work for the many than one. He will have that intuitional understanding of the types of people he meets and how to deal with them, and will therefore be attracted to psychology or astrology as a further means of understanding. He will want to break away from the old ideas and yet his own are just as decided and fixed in his own way.

When fully matured, this boy will have plenty of common sense. He is working to find truth and understanding, and although he may try many paths at first, he will find the one he wants, though the goal may be delayed till the Sun comes to the conjunction of Uranus. The second decanate of Aquarius brings the influence of Gemini in consideration, and there is more change and indecision than with the first; but as Mercury is in the same sign, the Aquarius influence will predominate.

The aspects of the Sun conjunct Venus, has already been dealt with. Sun conjunct Mercury quickens the mental powers. Sun conjunct Jupiter brings out the sense of justice and honorable intentions. In the Sun opposite Neptune, lies some indecision, and dangers in self-deception if the native allows his feelings and desires to get out of hand. It

is this aspect that may keep him wandering in by-paths and delay his finding his center. The position of the Sun in the eleventh house will bring him help from friends, and focus his inner motives on aspirations and ideals.

Mental Outlook

Mercury in Aquarius is excellent for the mental abilities especially as regards synthetic judgment and scientific interests, but it squares the Moon and is angular to Mars and Uranus. The conjunction to Jupiter will not prevent the lack of decision that these aspects tend toward.

This boy will need careful training in learning to decide quickly for the other fixed positions as well as Mercury tend to produce inertia in action. The position of Mercury in the eleventh house will tend to bring him so much help from his friends, that he could become mentally lazy. Mercury also rules the third house, the concrete mind, and Mars is in the ninth house with Jupiter, the ruler of the ninth. Mars has some very good aspects and is happy in Sagittarius, so that in religious matters the native will be enthusiastic and keen, but likely to be a rebel and break right away from accepted ideas (Mars square Uranus).

Vocation

The midheaven is ruled by Saturn,

with the Dragon's Tail in the tenth house; also the Part of Fortune is there. The sixth house is ruled by Mercury and Venus. The midheaven has no aspects. The fixed trend of the map will incline the native to undertake work of an established nature, but with Saturn ruler of the tenth house square his ruler, and Neptune, he will not easily acquire what he will want most.

Work connected with electricity or aviation would be in harmony with this map, also constructional work with architecture. More success would come through working with companies and large institutions than with small firms. The Dragon's Tail is ill placed in Capricorn in the tenth house and always brings trouble in relation to the career. Lack of wisdom to use worldly opportunities is indicated, yet the Part of Fortune in the tenth house will overcome these difficulties for a period and bring him an official or public position with material benefit, probably due to his friends.

In conclusion we may say that this native has a strong Aquarian bias and is likely to be attracted to the ideas marking the on-coming Aquarian Age.

NOTE:—We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917, and up to and including July 1932. Twenty-five cents each.

Lilies and Light

BY DOROTHY CALLAWAY

*Lilies, like the Sacrament,
For high, ethereal moods were meant,
And light—a glistening, gleaming rod—
To anchor man's insight to God,*



HOW SPIRITUAL DEVELOPMENT IS ATTAINED

QUESTION :

Will you please explain the difference between spiritual development and moral development, or are they the same thing?

ANSWER :

Moral development pertains particularly to the control of the personality, especially the desire body which is the seat of feeling and emotion. Spiritual development, while it cannot be obtained without moral growth, pertains particularly to the development of the latent potentialities of the spirit into dynamic powers ready for use at any moment and under direct control of the will. These latent spirit powers are: First, *will* to do something, the positive energy of the spirit, the masculine principle, the father guiding, directing energy, and the intellect; second, *wisdom-love*, the mother principle, which is nurturing, protecting, imaginative, negative, formative, intuitive; third, *activity*, doing something, fecundation, creative power, something new, fertility, growth, expansion, and development. Moral development is

A Question for You to Answer

Is Rebirth a Christian Doctrine?

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



but one step in spiritual development and is included in it.

NATURE SPIRITS EVOLVE

QUESTION :

What is a nature spirit?

ANSWER :

A nature spirit is one of the many subhuman entities which works in the elements, such as the water spirits (undines), the fire spirits (salamanders), the earth spirits (gnomes), and the wind spirits (sylphs). Collectively they are called fairies. We see the results of their activities in the natural elements—rain, wind, fire, earthquakes, et cetera. Although the nature spirits are at present subhuman, they will at some time in the future, reach a stage of evolution corresponding to the human, though under different circumstances from those under which we evolve.

THE FUTURE EVOLUTION OF THE ANIMALS

QUESTION :

Your statement made in a back number of the "Rays" relative to each life wave being separate and distinct is not clear to me, in view of the fact that in a later issue of the magazine it

is stated that "the animals will be human during the Jupiter Period, and will be a better humanity than we." If they do not merge into the human life wave how will they become human, and when?

ANSWER:

The term "humanity" has reference to a particular stage of evolutionary development which each life wave reaches at a certain period. The Lords of Mind reached that period in their development during the Saturn Period of our progression, when we were just beginning our evolutionary journey. The archangels attained that degree of development during the Sun Period, and the angels acquired it during the Moon Period. We have reached that stage in this, the Earth Period; the animals will reach it in the next or Jupiter Period. Their humanity, however, will be quite different from our own, as they are on a higher evolutionary spiral.

INDIA'S STATUS IN EVOLUTION

QUESTION:

Why has there for so many years been so much suffering from starvation in India when quantities of food are produced in other places?

ANSWER:

The physical suffering of the inhabitants of India is due to their neglect in learning lessons which pertain to the material world. They are loath to take up the lessons relating to the physical plane, and do not seek to improve their material conditions in earth life or between incarnations. As a consequence the country also has degenerated with the race bodies of the masses and the resulting suffering has for its purpose to awaken these people to the necessity of concentrating on material things that they may learn to conquer earth conditions as the people in the West are doing.

Lack of worldly goods is intended to force these people to give predominant attention temporarily to the material phase of their development, which at the present time is necessary in order to further their evolution. That this is being accomplished appears evident in the modern concentrated efforts to abolish the caste system, to emancipate women, and in general to adopt the standards of the western civilizations, the influences of which are becoming increasingly powerful in India.

WHY HYPNOTISM DOES NOT CURE

QUESTION:

It is wrong to hypnotize when one can help people in breaking bad habits by means of it?

ANSWER:

Psychologists are beginning to find that cures obtained by means of hypnotism are not actual cures at all. The disease or habit is merely held in suspension, so to speak, and soon it burrows its way out to the surface of the personality in some other form and one usually much worse than the original disease which was supposed to be cured.

Such so-called cures obtained through the will of one person superimposed on that of another cannot endure. Should the hypnotist die before the person he was supposed to have cured passes out, then the power he held over his victim is removed, and the victim at once returns to his former bad habit. If the one hypnotized outlives the hypnotist, then in the next earth life the individual will be born with the same habit, plus a *weakened will*, and his burden is thus increased. Hypnotism is one of the forms of black magic, for it interferes with the *free will* of the individual. It is a very serious mistake for occult students to practice hypnotism or to allow themselves to become subjects of it.

VOLUNTARY EARTHBOUND SPIRITS

QUESTION :

Is it possible for a highly evolved being to voluntarily become earthbound for the period ordinarily spent in purgatory and the First Heaven in order to help less fortunate ones in their struggles through life?

ANSWER :

Faithful probationers who have lived their First Heaven and purgatory during earth life through the thorough performance of the exercises of retrospection and concentration, do not have to stay close to earth after passing out of the physical body unless they choose to do so. Most of them, however, and probably all of them, elect to use that time in serving twenty-four hours a day in healing work, in working with the newly dead who need help in finding their balance, and in performing innumerable other acts of mercy and love.

WHY WE TALK IN OUR SLEEP

QUESTION :

How can a person talk, even scream, in his sleep if the spirit is separated from the body? It seems to me if one were away from the body it would remain perfectly quiet.

ANSWER :

The person talks in his sleep only when he is not completely out of his physical body. He is half in and half out, and the sights of the Desire World are therefore confused with the sights and sounds, et cetera, of the physical world. The centers in the brain where the vital and desire bodies interlock with the physical are also askew, and accordingly a very confused outlook on both planes arises. This often results in impossible dreams and talking aloud. Sometimes the individual in this condition

sees events in the lowest regions of the Desire World, and suffers what is called "nightmare" during which time he often talks and frequently groans or screams. When, however, the spirit is completely withdrawn from the lower vehicles, as in deep sleep, the body does remain perfectly quiet.

SIDESTEPPING PAIN

QUESTION :

If all children go to the First Heaven immediately after death, would it not be better for all of us to die early and thereby escape much suffering?

ANSWER :

It certainly would not. It is the law of evolution that in order to develop the latent potentialities of the spirit it must have direct personal experience on the physical plane. The training of children in the heaven world is merely a substitute arrangement in order that Egos may not be retarded in their evolution by reason of sudden death, as in accidents, wars, et cetera. One would not want to remain a child always in order that he might receive extra care and attention. Neither would one want to be a spiritual child merely in order to receive extra attention in the heaven worlds. The law of evolution is growth by personal experience and self-reliance.

Answer to Last Month's Question

WHAT IS GENIUS?

The Ego in its stage of self-consciousness, possessing the prerogative of free will, chooses its own speed of advancement on the upward path of evolution. From its reactions to experiences on this journey it develops individuality and a desire to create.

Genius is the force within the evolving being which provides the element of originality and the scope for the creative ability which he is to exercise and perfect so that he too may become a God.

Genius is the manifestation of an advanced soul. It indicates the history of the spirit's progression through time and its aspiration toward perfection. It is the expression of a force which the Ego has developed through many lives of experience in the physical world. The experiences of each life are retained by the spirit when it departs to the heaven world where it views the past life, prepares for its next sojourn in the physical world, corrects past mistakes and prepares for further development. And as the Spirit advances upward along the path, nearing the Mount of Transfiguration, the force called genius which the Ego has perfected through its innate power of epigenesis, at length is transmuted into divine omniscience.

—*Gladys Louise Churchill.*
Saginaw, Michigan.

MORE ABOUT GENIUS

Saw this wonderful description of "Genius" in *The Aryan Path* about a year ago and feel impelled to send it in. It is as follows:

"If we were to think ourselves without our seven bodies, the physical, vital, desire, mind, human spirit, life spirit, and divine spirit bodies; if we were to think ourselves back in time before the Earth, Moon, Sun, and Saturn Periods, we would find ourselves as virgin spirits, out in interplanetary space, our birthplace. And there Genius is! The virgin spirit itself is not Genius, but the quality of Genius! It is its quality of independence, yet not a segregating quality independence but one ever dependent for its manifestation on its Father-spirit. Genius in everyone of us is the quality of independence from its own likenesses. Genius manifests by an extension of its own powers. That would imply that the problem of manifesting genius is a pretty important one for us and not one dependent on evolution.

"But here on this earth, genius has come to mean something quite different.

Up to this point, we have considered occult delineation, but in everyday life we are more familiar with the dictionary's explanation. A man of genius, as understood here, is one high above the average, one independent of the crowd, yet ever closely linked to the least of us through his work for humanity, and his sacrifices on the road to attainment.

"A genius is one born with exalted mental powers, distinguished by instinctive aptitudes and almost independent of instruction. A genius is one of phenomenal capabilities derived from inspiration or exaltation and that for the purpose of intellectual creation or expression. A genius has that constitution of mind or perfection of faculties which enable him to excel others in perception, comprehension, discrimination and expression, especially in literature, arts, and sciences. Genius is really the spontaneous, almost involuntary force of the untrammelled soul. Genius possesses power over himself, power to stand trial, power to bear suffering, power to front danger, power to follow convictions even in the face of menace and scorn. Genius centralizes his will and his clear vision becomes a clear purpose and his clear purpose demands of him to surpass himself. Genius knows that he who cannot command himself is commanded. Genius multiplies his genius by active power. He directs himself and his talents with firmness, and arrives at independence because of superiority over foreign power. His decision and deliberation give him persistence in his pursuits, and his endurance give him invulnerability against outside influences. The genius is therefore he who is willing to take heavy risks; he stands alone, he never leans, and his ideal is his summit."

—*A constant reader of The Rays.*
Philadelphia, Pa.

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.



Elinor Glyn Discusses Rebirth

When so well known a figure in the literary world as Elinor Glyn expresses herself at length on such a subject as that of rebirth, a wide and eager audience is ready to listen with more than passing interest. The famous English novelist discourses on her religion in an article which appeared in *The New York American*, August 14th, 1932. The heart of her doctrine is that of rebirth and consequence, the twin laws that have for so many centuries been obscured to the religious and philosophical thinking of the Western world.

The author states that she has formed her conclusions regarding the laws governing life, not from delving into "hidden mysteries" or "metaphysical sophistries," but from a study of life and logic and from many strange proofs of the survival of the soul and its return to earth life for education and progress. Her conclusions, however, are in exact accord with the teachings of occultism.

These conclusions posit the evolution of soul by means of repeated earth lives; that we return to earth to expiate our faults; that accumulated experiences result in condensed instincts that function as our inner mentor; that immediately after death the veil of illusion falls away, laying bare our wrongs and evils, and that until these be rectified and cleansed we suffer the pain of purgation. "Thus whatever is not good for the soul is gradually eliminated either by conscious effort and self-mastery, or by the agony of the Law of the Boomerang.

"We are not allowed memory of our previous lives," observes the writer, "because we must improve by eliminating the desire for evil. If we were allowed such memory, we would improve through self-interest, because remembering what caused us injury in one life, we would take care in the next life not to commit the same action again."

The law of cause and effect is viewed as the only logical explanation of life's inequalities and apparent injustices. "Effort is what makes man divine," she writes, "neither success nor failure in earthly things. We can take nothing of earth away with us. . . . only our spiritual conquests, because these we can bring back to earth again in our next life as strength of character, nobility of mind and vaster knowledge. . . . Not until we learn that there is no injustice, and that all we are and have is the result of our own thought and action, will there be any great advance."

Music as a Moral Force

The moral force of music rests on the correspondences existing between its tonal patterns and those of the ideal world. It sounds forth a superior order, it enunciates man's highest law. Pythagoras held that man's nature experienced a purification when hearing solemn songs sung to the accompaniment of a lyre, and a story is told how he saved a drunken, frenzied youth from committing a crime under the influence of music calculated to stir up destructive emotions, by having the music quickly changed to a mode designed to allay the angry impulses and restore the youth to reason.

An item in *The New York Times* bears similar testimony as to how savage eyes may be "turned to a modest gaze by the sweet power of music." Enrique Fernandez Arbos described how an excited crowd of 15,000 Spaniards at a bull fight, angered by an act of a toreador, threatened to destroy the arena and were with difficulty restrained by the police. The same spectators returned the same evening and listened with reverence to the Holy Grail music from Parsifal. Just so

*Since nought so stockish hard and full of rage,
But music for the time doth change his nature.*

Music as a Cure for Crime

A few years ago it was reported that music was being played for the first time in French prisons and that young incorrigibles in a children's prison had been so affected that they wrote letters to friends and parents, confessing their faults and promising reform. The first result proved so successful that concert artists were engaged to play regularly in the penitentiaries in and around Paris.

In Russia similar recognition has been accorded to the reformatory power of music. A special home for waifs with musical talent has been established at Rostoff, where music is the chief subject taught, and is considered a sovereign way of reforming character and restoring juvenile self-respect.

In our own country we have an arresting instance of the ennobling influence of music on community life in the case of Lindsborg, Kansas, famous for its annual performance of Handel's *Messiah*, where, according to a report several years ago, the county jail had been abandoned for want of inmates.

Music as a Healing Agency

The therapeutic values of music have been recognized from the earliest times. Esculapius, the Greek physician, is said to have healed patients by blowing a trumpet in the presence of the patient. Pythagoras also drew upon the art in ministering to human ills of every nature, physical, mental, and moral. Special compositions were prescribed for certain maladies in accordance with vibratory law. He literally practiced what he termed "musical medicine."

Children's Department

With Mary Ellen Through the Ages

BY RONA ELIZABETH WORKMAN

*"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages."*

The following is Mary Ellen's second act of the seven:

"GRANDFATHER, did I ever live in Egypt?" asked Mary Ellen one evening as she sat by the fire with her head against his knee.

"Yes, dear, long ago when the great pyramid was being built. Shall we open the book of the past at that page?"

At Mary Ellen's eager nod, he passed his hand gently before her eyes. The flickering firelight changed swiftly to the golden glow of sunshine over a high-walled Egyptian garden. The heat of the afternoon seemed to have filled the place with quiet. An ibis stood sleepily upon one long leg in the edge of a lotus-fringed pool, his big head and black beak tucked under his wing. The leaves of the fig trees drooped lazily and only the soft buzz of a bee exploring a clump of bright flowers broke the silence. A winding path led from the pool to a high, narrow doorway, guarded by two carved sphinxes, who watched the garden with calm stony eyes.

Suddenly Mary Ellen heard a quick burst of childish laughter and a slim white clad figure flashed into view from the corner of the garden, followed more quietly by a fat old slave wearing a bright colored head scarf and a loin cloth.

"The little Lady Netetis forgets that old Nefu cannot run as swiftly as she can," he was grumbling, but the little girl only laughed a soft teasing laugh as she answered.

"Thee knows, Nefu, that thou art only fat and lazy. Look, almost thee grows as lazy as old Neetoo here and he does not even catch his own fish, but waits for me to feed him." Laughing gaily she held out some bits of wheat cakes to the ibis, who stalked gravely to the edge of the pool and gobbled them greedily from her hand.

Brushing the crumbs from her fingers, Netetis coaxed sweetly, "Come, Nefu, play ball with me. It will do thee good to run."

The old slave smiled at her teasing and taking a ball of soft colored wool from his girdle tossed it to her. It was a merry game which Mary Ellen watched in that Egyptian garden of so long ago. Netetis' little sandaled feet flashed about over the white sand, her jeweled armbands and the golden fillet which bound her black hair glittered in the slanting rays of the sun, while her soft laughter rang out when old Nefu would fail to catch the ball. At last an unlucky throw landed the ball in the lotus

pool from which Nefu had to rescue it by wading.

As they sat in the shade of the fig tree waiting for the ball to dry, a man, clad in snowy linen, belted with gold and with a golden band about his straight black hair, came into the garden and stood listening to Netetis' merry chatter for a moment before he called her name. Instantly the slave rose and stood with bowed head while Netetis ran to the newcomer with a quick little cry of "Father, I did not know that thee had returned."

Stooping he kissed her and answered, "A command has come from our Lord Pharaoh—may life bloom for him, with health and strength—desiring me to go to the great pyramid he is having builded for his tomb and report upon the work. Thy mother says that thee, with Leah, thy maid and Nefu, may go with me. Make haste for the boat lies ready."

Swiftly the scene changed before Mary Ellen's eyes. Glimpses of the Nile, its many boats black against the sunset-colored waters, flashed past; gleaming walls of mighty temples, the deep music of the evening song to Tum, the descending sun god, and at last the great city of Memphis. This too blurred from sight and when the picture cleared again she saw Netetis being carried on a litter along a well-traveled road, while her father drove his chariot close beside her. The black slaves, who carried their little mistress so carefully, threaded their way through groups of other slaves bearing baskets of grain and food; little donkeys, loaded with lettuce and garlic and long black radishes, plodded sleepily along, while chariots pulled by fiery horses, rushed swiftly by, leaving a hovering cloud of dust.

Ahead of them could be seen the great pyramid looming hugely against the blue sky. Long lines of toiling slaves, struggling with great blocks of stone wound their way up the huge ramp which led to the top. Already the sun was pouring his heat down upon them. Little heat waves danced in the air and choking clouds of dust rose from the trampled

ground. Here and there among the busy crowd ran water carriers. Some were pouring the water beneath the stone blocks to make the pulling easier, while others tilted their jars to let the thirsty drink.

One little boy shyly offered Netetis a drink, filling a gilded cup which Leah handed him, and bowing low as Netetis thanked him sweetly, then he darted off at the gruff call of an overseer. He was so slim and frail that the heavy jar seemed too great a load as he lifted it to let the man drink. Perhaps it was too heavy, for the jar fell and broke upon the sand.

With a harsh word the overseer lifted his heavy whip and struck the crouching lad, knocking him onto the sand where he lay as if dead.

With a quick little cry Netetis flung back the curtains of her litter and ran swift as a bird to where the boy lay in the trampled dust.

"How dared thee do such a thing?" she cried, stamping her sandaled foot with anger. "Hast thou no pity in thy heart?"

The man bowed low before her as he muttered, "What matters it, princess? He is but a slave of which there are thousands here."

For a moment Netetis faced him, her dark eyes blazing in her haughty little Egyptian face, then as the injured boy uttered a low moan, she snatched up a piece of the jar in which a bit of water remained and held it to his lips.

Suddenly her father pushed his way through the crowd of slaves and stooped over her. "What means this, Netetis?" he asked sternly. "Thee knows thee should not leave thy litter."

Springing to her feet, Netetis caught his hand and poured forth the story of the cruel blow. As she talked, her father's frown grew dark and he turned to the man who had followed him.

"What means this, Ka-aperu? Art thy overseers allowed to beat children?"

Ka-aperu bowed his round, shaven head nearly to the ground. "They are

not, my lord prince, allowed to abuse a child, although the older slaves need ever a stern hand. I promise thee I shall make an example of this fellow."

Netetis' father nodded approval, but Netetis was not satisfied, for she tugged at his sleeve and asked wistfully, "Can'st thou not buy him for me, father? Thee knows Nefu grows old and fat and loves best to sleep."

Her father laughed, then looked at the lad, now standing unsteadily nearby. After a moment he turned to the chief overseer.

"Dost thee know the lad? I would not like him in my household if he be not of clean blood."

Ka-aperu shrugged his thick shoulders as he answered, "Ameni's people died in the plague last year and he has served since as water boy. I think thee would find him a good slave, although he looks so frail."

For a moment the Prince looked at Ameni, listening so anxiously, then he

laid his hand on the boy's dark hair. "Go with thy mistress, Ameni, and let the slaves dress thy wound. I go to complete thy purchase."

Tears filled Ameni's dark eyes as he fell upon his knees and kissed the prince's sandaled feet, then turned and bowing his face into the dust, he lifted Netetis' little foot and placed it upon his head in token that he would serve as her willing slave forever.

"Oh, grandfather," sighed Mary Ellen, as the picture faded, "I am so happy that I saved that little slave boy when I was Netetis."

Grandfather smiled. "He became a wonderful man in Egypt, dear, you gave him his freedom and many lives later he repaid his debt to you a thousand fold."

"Please tell me how," cried Mary Ellen eagerly, but grandfather smilingly shook his head. "Next time, dear," he promised.

Act the third follows in the next issue.

Poems

BY ELIZABETH BARBOUR DICKSON

Dandelion

*Dandelion so yellow
Dandelion so fair
Dandelion grown white
Where's your golden hair?*

Lilies of the Valley

*Lilies of the valley
Ring their silvery bells
Calling dainty fairies
Down in woodland dells.*

Ladybug

*I picked a rose of red
And in its golden center
I found a little Ladybug
Had made her bed.
She spread her dainty wings
And quickly flew away
And didn't hear me say,
Ladybug, please stay.*

HEALTH

Health Is Harmony

Health is harmony—harmony between the keynote of the etheric double, which is the vitalizing principle of the physical body, and the keynote of the archetype in the likeness of which the body is builded.

The astrological laws underlying these facts reach back first to the Ego's archetype, and next to the moment of conception. At this time it may be demonstrated that the moon is in the degree of the zodiac which was ascending at birth. It is then that the vital seed atom is placed in the mother's body as the matrix into which the chemical elements forming the physical body are to be built. The keynote of the vital body harmonizes with the keynote of the ascendant. So long as these two notes vibrate in unison health prevails; when there is a variation, the body registers discord. Disease is the result.

All discordant emotions and destructive passions such as impatience, worry, fear, envy, jealousy, anger, and lust, lower the tone of the vital and physical bodies and so produce an inharmony which eventually results in a dissonance between their notes.

"As a man thinketh in his heart so is he." Every thought is a spark issuing from the Ego and is clothed in a mental substance appropriate to its nature. These thought forms may be sent to others for good or ill but will eventually react upon the sender. To entertain in one's heart thoughts of optimism, kindness, benevolence, and love is to establish a mental and emotional poise that manifests in physical well-being since

bodies are built primarily by the mind. Thought control brings mastery over every condition of life; it gives power over disease and the attainment of an ever radiant, buoyant health.

As we meditate upon these occult truths we find a new and deeper meaning in the admonition of the Christ given to His disciples as He sent them forth to disseminate the teachings of the Christian religion, wherein He invested them with a two-fold power—"to preach the gospel and to heal the sick."

The Healing Virtues of the Cardinal Signs

The healing meetings are held each week when the moon is in one of the cardinal signs, namely, Aries, Cancer, Libra, or Capricorn. At these times the great cosmic powers operate in such a manner as to lend special favor to anything undertaken under the impulses then released.

When the fiery forces are released the time is most propitious for transmutation of the desire nature. When the airy impulses are in the ascendancy the time is right for mental training. As the powers of the moon focus through the watery energies, the work is best accomplished upon the emotions and when the force is concentrated upon the earthy signs it is the physical body that can best be strengthened and renewed.

Knowledge of these fundamental principles of nature and their faithful application to daily living will inevitably result in added forces and accelerated progress.

Healing Dates

September 2—9—16—23—30
October 6—13—20—27

NEW MOON MEETINGS

September 29, October 28.

FULL MOON MEETINGS

September 13, October 13.

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.

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.*



PATIENTS' LETTERS

Lakewood, Ohio.

My dear friends:

After passing through a very strenuous day yesterday, having six of my teeth extracted, today I feel just a bit weak, but have not experienced any bad after effects. And what is it that gave me strength and the will power to overcome this? Just one thing—my kind Invisible Friends were with me. I could feel their nearness.

With kind and loving thoughts,

—Mrs. T. S.

Baltimore, Md.

Dear Fellowship:

Thanks to the Great Physician and the Invisible Helpers my internal trouble is quite better. It is all so wonderful I cannot tell how deeply thankful I am. I had been under a specialist, and at Johns Hopkins Hospital but they did not relieve me at all.

Words fail me to thank you for the miracle you have wrought for me.

Yours in fellowship,

—E. M. W.

Los Angeles, Calif.

Dear Friends:

It is one week ago today since I sent you a letter and asked for healing help, and I certainly have received help from the Invisible Helpers. My vibration has been raised considerably and I feel much better already.

With thoughts of love and thanks to all,
Sincerely yours,

—J. T.

AN ASTROLOGICAL STORY

(Continued from page 514)

avenue for presenting still greater truth and for telling something of the Great Ones who want us to live such lives and who help us when we let them.

Again I reflected on life, living, nature's laws and the heavenly bodies whose vibrations reach and influence us according as our own vibrations are in harmony with them or the reverse. And I came to realize that some of the statements I had read were indeed true, for I had experienced, proved, and realized them within myself.

Because I had accomplished some of the Great Work within myself and had brought my personality somewhat under the control of higher rays than those of the moon, I felt inwardly joyful and glad. There was then only Uranus left whose positive qualities I had not given especial attention. Though I was his daughter both by birth and by inclination, I had not mastered his erratic tendencies. Now motivated by higher aspirations than at any previous time, I set about this new task, firm in the conviction that I would one day respond only to the spiritualized Uranian rays. This is still my task and purpose, my present work. My friends say little, but I know they have watched the change in me, the growth, unfoldment, realization. They will not understand until they, too, study the planetary forces and their influence on human life and on the souls who want the life and power that the neophytes and mystics of old possessed, the life which may be recovered by everyone who will devote his life to this supreme and holy task.

THE LANGUAGE OF FLOWERS

(Continued from page 506)

heart in the softness of its perfume, and her fingers lose their crimson stains amid the velvet of its petals.

The passion flowers droop lower and lower on their stems, until their faces are completely hidden in the dust; while the strange, white blossoms grow taller and fairer and fill all the garden with their heavenly glory.

"Happiness is too rare an attribute of the soul to be played with idly," say the angels, as leaning over the rim of the world they look into the prostrate garden below. "The flower of Love was not born a day too soon, for Happiness could no longer have survived amid such loneliness and pain."

A great wave of light suffuses the garden. One cannot tell whether it comes from the white flowers that lift their faces so proudly to the stars, or is reflected from the faces of the angels, as with folded wings and quiet hands they kneel to pray.

DANTE

(Continued from page 503)

to the awakened, the most sublime truths pertaining to the complete development and unfoldment of man, so that one who reads him with understanding will say with Salvine that he meets more sacred wisdom in his lines than can be learned in all the schools.

Dante is not for an age but for all time, because the truths he reveals are not merely theological but cosmic. They are as true today as in his own century.

HENNINGS' ASTRON IMAGO

An Omission.

The publisher's address was inadvertently omitted in last month's review of *Astron Imago* by Joseph Hennings. This book, which is a poetic presentation of astronomical facts immediately connected with astrological practice, may be obtained by addressing the author at 4059A Cleveland Ave., St. Louis, Mo. The price is \$2.00.

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Joseph Darrow in the Field

We count ourselves fortunate to be able to announce at this time Mr. Joseph Darrow's entry into the lecture field, and we know many who have been reading him in the columns of this magazine will be particularly eager to now hear his message from the platform.

Mr. Darrow opens in Chicago, where he speaks September 22-25. Cleveland follows, September 27-29, and Akron, Ohio, September 30. Succeeding points in the itinerary include Youngstown, Erie, Jamestown, Syracuse, Utica, New York City, and Boston.

In Boston Mr. Darrow will give an extended series of lectures at the Metaphysical Club, commencing the latter part of October. From this point he will also visit various other cities in New England, following up the splendid work done last season in this field by Miss Annella Smith.

Mr. Darrow's long editorship of this magazine has won for him a host of devoted friends in and out of our movement. His editorials on current topics have heralded his way on the platform and indicated to all who have followed his writings the clarity of thought and force of logic that marks his scholarly work.

It may be of interest to our readers to know that Mr. Darrow is a Cornell man and an engineer as well as a writer. He is the brother of the distinguished scientist, Floyd L. Darrow, author of *The Science of Chemistry* and *The New World of Physical Discovery*.

Mr. Darrow's lectures are all illustrated and include among others the following subjects:

This Business Depression and Its Remedy.
 Science, Spiritual and Material.
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Oceanside, California.

FROM OUR READERS

Port Elizabeth, S. Africa.

Dear Friends:

I am enclosing you a list of five persons
to whom I recommend you send each a copy
of "The Rosicrucian Magazine." I trust
it will in time prove a blessing to each of
them. The new features of the new maga-
zine are wonderfully good, and I am sure
cannot fail to produce results if it can but
reach the general public as it ought to,

F. P. H.

Saint John, New Brunswick, July 28, 1932.

Dear Friends:

Just a few lines to tell you how much I
enjoyed reading the magazine this month.
Were I judge I would award first prize to
C. R. Bryan for his "Power of Love." ...
The second I'd give to Gussie Ross Jobe for
"No King But Caesar." How beautiful a
light the author has thrown upon the fu-
ture! I loved the 'Beggar on the Temple
Stairs.' Then the story of Orion, and The
Educational Value of Astrology. Of course
we expect to find greater love and wisdom
in this magazine as months and years roll
on and our hearts and minds grow stronger
in love and fellowship.

Sincerely, —I D. E.

Los Angeles, Calif.

To the Editor,
Dear Sir:

.... We are indeed grateful for the
helpful and instructive articles printed in
your magazine. They help us to steer our
ships clear of the shoals and rocks that are
so deceptively covered with the calm waters
of indifference.

Sincerely yours,
—F. R. R.

Akron, Ohio.

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Congratulations on what I believe to be
the finest issue of 'our magazine' ever sent
out. Well! there isn't anything more to be
said, for to attempt being specific and se-
lecting outstanding features would lead us
into the same maze of bewilderment that
Alice found herself in when in Wonderland.
Our group are unanimous in the above ex-
pressed opinion.

Truly Headquarters is taking mighty
strides in every direction. More power to
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Sincerely, —B. G. S.

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The Rosicrucian Magazine is very help-
ful. I go for it first each month at the li-
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Sincerely yours, —L. C. P.