

# The ROSICRUCIAN MAGAZINE

## *Rays from the Rose Cross*

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**The Rosicrucian Fellowship**  
OCEANSIDE, CALIFORNIA

# Summer School at Mt. Ecclesia



**P**REPARATIONS are being completed for an unusually interesting session of Mt. Ecclesia College this summer, the term beginning Monday, July 6th, and ending Friday, August 21st. Day Classes will be held five days a week in the following subjects:

*The Rosicrucian Philosophy*: A comprehensive study of the "Cosmo-Conception," the textbook of the New Age teachings, given to humanity by the Brothers of the Rose Cross through Max Heindel; a thorough course in "The Web of Destiny," "Rosicrucian Mysteries," "Mysteries of the Great Operas," and other writings of Max Heindel; an illuminating course in the interpretation of the Bible from the Rosicrucian viewpoint.

*Astrology*: Setting up and reading charts, progressions, astro-diagnosis and keywords.

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

*Public Speaking*.

## LECTURES

In addition to the above courses there will be various lectures by well qualified and experienced members.

## RECREATION

Friday evenings are reserved for social affairs. An opportunity to know each other better and appreciate each other more.

## ACCOMMODATIONS

Rooms will be available at the following very reasonable rates:

Rose Cross Lodge	\$6.50 to 8.25 per week, one person in room.
" " "	7.75 to 9.50 per week, two persons in room.
Cottages	2.00 to 4.00 per week, one person in room.
" "	3.00 to 5.00 per week, two persons in room.

Vegetarian meals in our cafeteria are served at the following rates: Breakfast 30 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$6.00 during continuance of the Summer School.

Working for board and room will not be possible. A deposit of \$5.00 is required in advance to secure accommodations. This will be applied on the first month's room rent.

There are no fees, but the expense of conducting the courses will be met by voluntary contributions from the students.

## PURPOSE OF THE SCHOOL

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



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

# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

## Lions' Wings

BY LENORE TERRY

"JAKE, SHOW this lady the old table."  
"Sure. Right this way, Missus."

I was thrilling with anticipation as I followed the second-hand furniture dealer into the store and through the aisles of stoves, and beds, and chairs. How long I had planned to see this curious old table! I had been told that many who viewed it were held by an intense fascination. This idea intrigued me. Had I but realized the mental torment which the sight of the table with the lions' wings was to bring me!

"Here it is," the man said at last, "the papers got burned up a while back in a fire, but you can tell anyhow that it is pretty old."

As he spoke he moved a large mirror, revealing the table which I had traveled two hundred miles to see. Then immediately the journey seemed to have been worth while.

The table was large, I judged about five feet square, and was made entirely of black walnut. In one side I saw two drawers, perhaps for papers and documents of importance. The drawers were made to lock but there was no key in evidence. Then my eyes were drawn to the lions and the lions' wings.

At each corner of the table sat a huge lion on its haunches, serving as the legs of the table. Their mouths were open showing sharp, uneven teeth. Each lion had enormous wings outspread. The wings met at the center of each side of the table. These were carved elaborately as were the bodies of the beasts.

A horrible fascination held me gazing at the table and the lions. I forgot the Jewish dealer to whom the table belonged. I forgot everything except the desire to touch the table, to run my hands over the carved surface of the outspread wings; and a sensation gripped me that I knew that table, that I had experienced some peculiar association with it long, long ago. Then came an intense desire to remember—if there were anything to remember—

Has it ever bothered you, that feeling? You were doing something, that is, performing some task, or talking to some one, and the sensation came over you that you had done exactly the same thing before at some distant time; and you were overwhelmed with the longing to remember? Have you ever heard some strange word or phrase which echoed and reechoed through your brain, and you were confused, trying to recall you knew not what?

This same feeling which surged through me when I saw the table once seized me when I was a child. I was near the woodpile in the back yard at home, gathering chips of wood into a little basket. The slanting rays of the evening sun fell upon me. A melancholy brooding swept over me. It seemed surely that I had done this before, but when? I could not place the time. I lingered there, lost in a wondering, trance-like state until I heard my mother's voice calling me to come into the house. Never have I been able to forget the incident. At other times there has been a word which haunted me through all the years of my adolescence, my womanhood. Why did it bother me, why reecho in my brain incessantly? Did I say word? I mean a name—Bernard.

Now the table: Those grinning teeth, those strange wings enthralled me! I longed to touch them, but felt a queer reluctance to let the dealer know my peculiar enchantment. In a moment he turned away to wait on another customer. Slowly, half dreaming, and, it seemed, not entirely of my own volition, I stepped closer to the table, hesitantly put out my hand and touched the wing of the lion nearest me; touched it and wondered.

For a moment I felt dazed, bewildered, for the objects in the second-hand store seemed to be fading, slowly but surely; only the table remained clearly defined. Finally the store completely vanished and I seemed to be lost in space—I and the table. I seemed to hear a roaring; I was rushing backward, backward through a maze of strange scenes. Time seemed to be turning back the pages of the years and the centuries. Whether I really saw these things, or whether I just thought them, I cannot tell, but I seemed to be bridging space into another country where I saw old stone castles, defended by drawbridges and high, turreted walls, surrounded by moats. I seemed to be entering the times when unscrupulous dealing went unpunished; I was back in the days of hideous, ghastly poverty and cruelty when the lower

classes were looked upon as worth little more than dogs.

It seemed (seemed because nothing was really clear) to be the times when heavy furniture was made entirely by hand, and the carving of a single piece occupied years.

I felt a shock, like the shock when half asleep some nerve in the body jerks and wakens one; and I was in a queer little shop. It must have been that of a cabinet maker. There stood a little girl beside an unfinished table. She was dressed quaintly in a faint pastel-pink, high-waisted dress. Her long black hair was tied behind her ears by means of a narrow ribbon. Only the table and the child were clear at first. I was not surprised. Indeed it seemed only natural that I and the little girl were one.

The table was not completely assembled; some of the lions' wings were not yet carved. Gradually out of the haze and dimness of the shop an old man materialized. He wore a long leathern apron and black skull cap around which a fringe of white hair showed. His beard was thick and white as his hair. He was no stranger to me. It seemed that I had always known him. With knife in hand he set to work, cutting, carving the intricate designs on the wings of the lions.

As I watched I had the odd, uncanny sensation of hearing words which were not really spoken, words which were:

"Go, lass, out in the yard and do thou fetch me a bit o' the wood."

He pointed toward the door, then:

"See, I need it here to fill in this wee crack in the wing of one. The table must be finished soon for His Majesty."

Then I was hurrying out through the shop to the yard, but walking carefully so as not to catch the long flounces of my queer little dress; stepping daintily so as not to hurt my feet, which were bare. Out into the pleasant evening shadows I went to gather a few pieces of wood for the old man.

Melancholy settled over me. I felt a foreboding of evil, as though the woes of



the years to come were already bearing down, shedding their shadows over the child which was I.

Finally I turned back again through the door of the little shop. I gave the pieces of wood to the old man who took them and continued with his carving. I stood near and watched him cutting, scraping, carving, on the wings of the lions under the table. . . . Around me was a haze. This seemed to be more like a realistic dream, one of those dreams in which we occasionally say to ourselves, Am I dreaming? or, But this is just a dream.

Again my surroundings shimmered and seemed to be fading; while scenes and happenings uncountable seethed through my brain: horsemen riding, swords flashing; court scenes of brilliantly dressed men and women; a fair yellow-haired youth who rode through all the pictures, and whose face and figure stood out more definitely than all the others: then dungeons and darkness. Nothing remained with me more than a second.

Then suddenly the last scene cleared.

Apparently I stood in a vast hall, grim and chill. The place was lighted dimly by high, barred windows. The floors were gray stone as were the walls and the immense ceiling. I was a woman grown. My dress was black, some soft material. The full skirt hung from a high-waisted bodice. I half consciously saw it as I stood, head hanging dejectedly. I was standing by a massive, hand-carved walnut table. I rested my hand against one of the lion's wings and a foreboding of evil filled my breast.

I stood there wearily. It seemed a despondency, a desire to ward off evil added to my weariness. Then two men appeared out of the grayness. They were oddly dressed; long dark curls, knee breeches; but their clothing was somber hued in keeping with the gloomy stone hall.

As they approached, my heart beat faster. My breath came and went quickly. I shuddered, gazing at the table. In my

consciousness lurked the memory of a key. Somewhere there was a key. If only I had that key in my possession, so I could unlock the drawer of the table, all would be well. I stared at the table, trying to penetrate its secret, trying to formulate some scheme, but my thoughts were stopped by the leer of the uneven toothed lions on the corners.

The men were nearer to me now. I could not distinctly hear them talking, yet it seemed that they were saying:

"He is dangerous. He must die," and at their words my heart seemed to stop its beating.

"So, ye are here, eh, wench?" the older of the men was speaking to me. "Well, soon ye shall know the fate which hangs o'er ye." He smiled, but behind his smile there lurked a cold cruelty. His smile, like that of the lions, leered at me.

From a chain around his neck he took a key—the key—placed it in the lock and opened the drawer of the table.

"Ah," he murmured, "the evidence is here." He held up a casket or box, caressed it with insinuating, white fingers, "And the punishment is—" With a flourish he unrolled the scroll which he had taken from the drawer along with the box. His lips moved. He read long meaningless sentences. Out of them all I could understand only:

"Bernard shall die at sunset. The child shall be sent to exile. The woman shall remain in the chambers of the King as serving maid."

A strangled sob tore itself from my throat, "No, oh, no, Sire."

"Stop!" he raised his hand sternly, "It is the edict of the King." Turning to his companion, "Bring forth the child that she may bid her mother goodbye, before—"

The younger man turned and went down the vast length of the hall. As I watched him go, I heard a rustling, and a murmuring as though there were a hundred people around and behind me in the grim chamber. However, I could see nothing clearer than dim, gray forms. Suddenly everything was still as death

when the man returned leading a small child. She was little more than a baby. She was dressed in numerous skirts and flounces of white embroidery and lace. Her yellow curls clustered around her small white face. On her feet she wore leathern shoes, with tiny heels, and narrow pointed toes, with brass-headed nails around the sides.

An embrace, a sob, a supplication!

"Mama, shoes hurt," the baby murmured.

With trembling fingers I fumbled at the clasp and finally removed the cruel shoes from the cramped little feet.

"Away with her now, away!" the King cried as if fearing that he would relent from his stern sentence. "At the sound of the chimes Bernard shall die. Away with the child."

I saw her carried away, heard her screaming. Her voice tore at my heart. She was gone. The King was gone. The dim forms around me had vanished. All that remained were the shoes on the table; and the lions' wings seemed to be beating at my soul.

"No," I was sobbing. Then snatching the shoes up against my breast I followed, hurrying through the massive iron door, into a dark corridor with tortuous twists and turns. I heard the chiming of the bells faintly. The chimes were ringing out the doom of my loved one. Running, stumbling, I was lost. Panting I sank to the cold floor, still clutching the shoes.

Darkness.

Then a roaring, ever increasing, while I became part of a maelstrom of scenes and peoples: a tossing ship, a raging storm, waves dashing high. The centuries must have been rushing forward again. I was not aware of a material form, yet somehow I saw the table. This table which had had such an influence over my former existence seemed still to hold me enslaved. I saw it with its top broken, scarred, chipped; it was a mere wreck of the former glorious piece of workmanship.

It seemed again that I saw it in a

mansion in some city. It must have been there for years; it had been restored to its original somber glory and was not being used then. It was placed there to look at, and to wonder about the stories it might tell.

I saw a fire, destruction. The table had disappeared. Suddenly I saw it again. It was in a café, profaned with grease and abuse. It apparently had no value, yet it was fascinating, held the awed gaze and admiration of everyone. Little did they know the horrors it had witnessed. Then someone wiser than the others bought it for a small sum and traced its history back through the years.

Whirling pictures, amazing scenes! I seemed to be inanimate, yet I saw it all through the mists which surrounded me.

\* \* \* \* \*

"You think, Missus, that you would be interested in the table?"

The voice shocked me. A nervous quiver passed over me. I returned to the present dazed, barely realizing my whereabouts. With surprise I saw the furniture store, the stoves, the beds, the chairs. I looked with horror at the table, the leering lions with the outspread wings.

I brushed my trembling hand across my eyes. Had I been dreaming?

"No," I answered the dealer unsteadily, "No, not today. Tomorrow, perhaps."

I made my way from the store somehow, feeling the surprised stare of the dealer upon me; feeling the urge to turn and look again at the table and the weird lions. But I tore myself away and left the store. I made my way to the hotel. Again and again the memory of my vision passed through my mind. What could it mean? And I wondered, had it really happened?

In ages long ago, had I lived before and been associated with the workman who had made the table; with the conquerors and kings of some former age? If it had really happened, what had become of the quaint baby shoes. They had

taken almost as strong a hold on my imagination as had the table, those little brass-nailed leathern shoes.

All night I pondered, awake, tossing from side to side. All the next day I thought about it. I repeated, was it merely an hallucination, caused by my overwhelming desire to see the table when I had heard of its being in the second-hand store? Was it a dream caused by my love for and interest in things old, historical? It seemed to me imperative that I know, but I felt that I never would know the truth.

Several weeks passed. I made the return trip of two hundred miles back to my home, still wondering, puzzling. I began to believe that it had all been a fantasy of my imagination. Surely it could be nothing more.

Making myself believe this, I went one day, to the home of a friend. Some time before she had invited me to pay her a

visit and look over her collection of old coins and antique dishes. I thought that I had banished from my mind all worry over the vision.

I looked at the coins, the old dishes, admired them, tried to simulate an interest in them which I could not feel since I had seen the table.

Suddenly my heart pounded. Could I believe my eyes?

"An old man left these with me before he died. They were an heirloom of his family. Knowing that he had no relatives living, I have kept them here. I hope sometime to place them in a museum. I thought you would enjoy looking at them," my friend was saying.

Her words barely penetrated my consciousness for:

Into my hands she put a tiny pair of old, leathern, narrow-heeled, pointed-toed, iron-buckled, brass-nail-trimmed baby shoes.



## True Culture

BY ELLA WHEELER WILCOX

The highest culture is to speak no ill;  
The best reformer is the man whose eyes  
Are quick to see all beauty and all worth;  
And by his own discreet, well-ordered life,  
Alone reproves the erring.

When thy gaze  
Turns it on thy own soul, be most severe.  
But when it falls upon a fellow-man  
Let kindness control it; and refrain  
From that belittling censure that springs  
forth  
From common lips like weeds from  
marshy soil.

# Religion and Life

BY HENRY G. RAAB

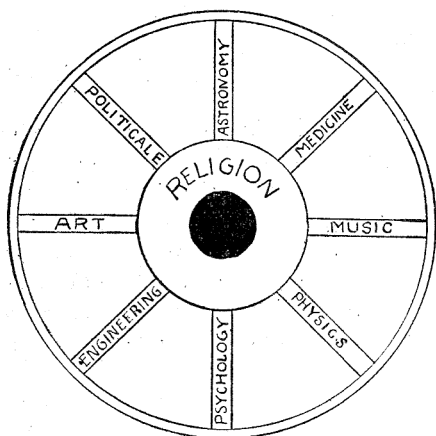


Fig 1

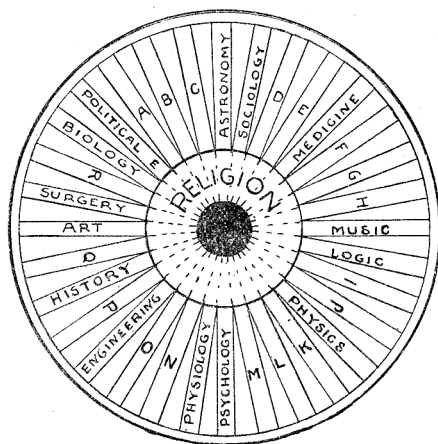


Fig. 2

**A** FEW MONTHS ago I attempted a lecture on religious subjects before a group of young college students and my efforts were frustrated mainly because there was a huge question in the minds of these students as to the *real* nature and meaning of religion, to consider it apart from the dictionary definition, to wit: "*Religion*: Any system of faith and worship; the rites or cult of a religion."

In other words, religion was to them something already existing in a standard form to be "gotten" by them rather than a pattern in the abstract to whose lines their lives and expressions must, each in its individual fashion, correlate in expansion and development. This difficulty was somewhat overcome by considering the definition of religion given by a prominent cleric a few years ago, as: "*Religion*: The sum total of a life's reactions to the Universe."

There were several orthodox objections to this definition, the first among these being that the word *God* does not appear in the definition of what has always been connected with the worship of God. I will meet this objection later; for the

present, let us examine this definition carefully and grasp the significance of its meaning.

In the first place, it is apparent from the definition that every human being on this earth has a religion, since every human receives impressions of his surroundings through the medium of his senses, and his reactions to these impressions go to the formation of his religion, whatever "shape" it may assume. Religion, then, becomes a property of the human receptive apparatus, being founded upon the instincts and the intuitive powers and evolving through the materials received from conscious perceptions. It may be said to be the quintessence of all that one *believes*, as deduced from all that one *knows* and all that one *feels*. It determines the plane of one's *viewpoint*, it is the basis of one's *desires*, and is therefore the governor of one's *actions*.

Let us refer to Figure 1. Here we have represented all of life by the circle, so used symbolically since the earliest time since it is without beginning and without end. The center of this circle may represent the individual, and approach-

ing him from the periphery we have the various spokes representing his various reactions to the circle, or the full span and width of life in all its phases and manifestations. We have marked these spokes with terms commonly used to represent the various classifications of the reactions of man in general to universal life, as interpreted and maintained by the various arts and sciences. This actual separation is almost endless, but in Figure 1 we have inserted only a few of the principal divisions to indicate the state that might have been the beginning of man's consciousness of life and the universe.

From the viewpoint of man in general these spokes will not all be of the same width, for the field of medicine, to take an instance at random, may have a wider scope and a wider development of knowledge, and thereby require representation by a wider spoke than that of the comparatively new science of psychology. For the purposes of the present discussion, however, this does not matter.

To refer again to the diagram, we will see that the hub about the central point representing the individual is designated as "religion." This hub must be regarded from two angles. In the first place, it is a physical impossibility to continue every spoke to the very center at its full width, for there is not sufficient space at this mere point to accommodate them, and thus they need to be tapered off, each to a point (representing the very essence of the particular science or art) contacting the center point. For a certain distance from the center there is a mass of solid matter, depending upon the number and width of the spokes (refer to Figure 2) and representing the "sense-stuff" or "mind-stuff" that the human has been able to gather about him through his receptive apparatus. If, however, this arrangement were merely a series of tapered spokes protruding toward the center, each dangling independently of the other and not bound together in any fashion to hold them in place at the center, it is readily seen that these

spokes, to continue the analogy of the wheel, would tumble out of place as the wheel of life revolves. A solid hub is therefore necessary to bind them together at the center and this hub need not be considered as a separate piece of matter, as it is in a physical wheel, but merely as the *Principle* that binds the spokes together through the length of their actual contact each with the other. This is the principle of *Religion*—the binding together of the various manifestations and impressions of life, each in its proper place, to form a unified and strong whole. Such was Plato's definition of *Justice*—the correlation of every part in its proper place.

Now that we have seen the meaning and place of religion in the life of the individual, let us use the same analogy in examining religion as it concerns the whole species homo. Our modern progress, as we call it, meaning our conquests of the earth and sky, our scientific and commercial evolution, is gradually adding new spokes to the wheel and at the same time widening those spokes already there. Each of such changes, however small, must of necessity mean a rearrangement at the center so that all of them may be accommodated in the hub.

By a comparison of Figures 1 and 2, it can be seen that as the number and width of the spokes increase, the diameter of the hub must increase proportionately to accommodate them all, and unless this increase of the hub takes place, many of the spokes cannot "fit in." In the wheel of life, then, the sum total of man's reactions, the sum total of his consciousness—his *Religion*—must evolve not only with his knowledge gained through the senses, but must in a sense evolve *ahead* of these so that there may be a place to accommodate additional knowledge in its proper relation to the other spokes. Eventually, of course, the hub will expand and expand until it reaches the periphery of the wheel and there will be no more separate spokes; all will be one disk or one mass. This is, of course, the

final point of the evolution of man's consciousness: the Oneness with All Life and with the source of all life which is the goal of every evolution.

Religion, then, is not a form of worship of God nor a form of belief in God, but is that certain state of mind and consciousness that is continually evolving to perfectness and God, and which allows the human being to coordinate each emanation from God in its proper place in the hub that is the basis of that human life.

Every person must roll his own wheel of life and each person must recognize the necessity for the proper construction of that wheel if it is to roll smoothly and without bumps.

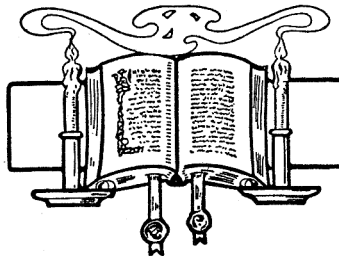
## Remembrance

BY PAUL NILES

How can we forget—  
 Tho time be long, and life unfolds  
 In all its wondrous pageantry;  
 Still will there be those pictures held  
     apart,  
 That the sweet uplifting light of morn  
 And the sad and mystic glow of eventide  
 Can alone be likened to.  
 All else is fleeting—  
 As the day— the night—  
 That pass in swift succession.  
 Swift as the years of man,  
 And as the loves of youth.

There is but one immortal link,  
 That will be severed not  
 By time nor circumstance:  
 That crumbles not, tho walls of cities fall,  
 Tho hands of those that built them  
 Come to dust.  
 It spreads the wings of Death,  
 And mounts—to Life.  
 It is the bond of souls  
 Enslaved— yet to know freedom  
 When the cord is loosed.  
 The broken links of earthly chains  
 Shall then be fused anew  
 In that eternal Forge of God,  
 And all the perfect links  
 Will be a golden chain of memories  
 That somewhere in the realms of time and  
     space  
 Have brooded thru the ages—  
 Until on that mysterious Lane of Light,  
 Soul will bow to Spirit,  
 And cleave a way to some celestial height,  
 Where spread below the byways of the  
     Universe.

Ah, then we shall remember—  
 All that our lips have said,  
 All that our hearts have left unsaid;  
 And strong enduring walls that we have  
     built  
 Will rise up beautiful and white,  
 Not "built with hands"—  
 And there will be no closing of the door  
 Nor bars to beat against.  
 How can we—forget.



# The Peculiar Essence

BY MARILYN SCHAUMBURG

ONE OF THE purposes of the Rosicrucian Philosophy is to help us increase our feeling of adoration through a clearer understanding of Cosmic Truths. Each one sees the Rosicrucian Teachings from his own particular angle and therefore should be able to offer a slightly different interpretation. There are certain fundamentals on which our premises must be built and deviation from them distorts these Ideals and our conception of them.

The possibilities of this subject came to me when seeking an answer to a question put by a friend. After working on the subject for some time I became aware of an outstanding, pertinent question: *What is the relation between the Ego and the blood?* At first sight the question appeared simple, but after preparing several points given by Max Heindel a deeper side of the subject became apparent. Let us go through some of the facts as presented in the Rosicrucian literature.

Blood is the particular vehicle of the Ego in the physical world. To the physical sight it is a number of little microscopical globules or discs, but to the trained clairvoyant the blood is *gas*, a hot spiritual essence. The heat is caused by the Ego within the blood. If the skin is punctured and the blood exuded, it coagulates. The blood in the veins is the vehicle through which (by means of the sympathetic nervous system) the *subconscious* mind carries on all the activities of the body of which we are not aware in the conscious mind.

The forces which play along the positive pole of the light ether generate blood heat in the higher species of animal and man. A full blooded person, when the blood is not too hot, is active in mind and body, while the anemic person is sleepy. In the one the Ego has more control, in

the other less. When the Ego wants to think it drives the blood at the proper heat to the brain. Without warm, red blood no Ego can find expression. The proper heat for the real expression of the Ego is not present until the mind is born, when the individual is about twenty-one years of age.

In infancy, and up to the fourteenth year, the red marrow-bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is the largest during the foetal life and gradually diminishes as the individual blood-making faculty develops in the growing child. The thymus gland contains, as it were, a supply of blood corpuscles given by the parents, and consequently the child, which draws its blood from that source, does not realize its individuality. Not until the blood is made by the child does it think of itself as "I," and when the thymus gland almost disappears, at the age of fourteen, the "I" feeling reaches its fullest expression, for then the blood is made and dominated entirely by the Ego.

The vital body is set free at the age of seven years. However, the chemical ether only is ripe at that time. The life ether is fully ripe at the age of fourteen. The force of sex is stored in the blood during the third of the seven-year periods and in that time the light ether *which is the avenue for the blood heat* is developed and *controls the heart*, so that the body is neither too hot nor too cold. In early childhood the blood very often rises to an abnormal temperature.

Iron is in reality the basis of separate existence. Without iron the *red, heat-giving* blood would be an impossibility and the Ego would have no hold on the body. When the red blood developed (in the latter part of the Lemurian Epoch)

the body became upright and the time had come when the Ego could begin to dwell within the body and control it.

If we except the lungs, the heart is the only organ in the body through which all the blood passes in every cycle. The blood is the highest expression of the vital body, and nourishes the entire physical organism. It is also, in a sense, the vehicle of the subconscious memory, and in touch with the Memory of Nature situated in the highest division of the Etheric Region. (This is really the shadow of the true Memory of Nature found in the World of Life Spirit.) As the blood passes through the heart, cycle after cycle, hour after hour all through life, it engraves the pictures upon the seed atoms while they are still fresh, thus making a faithful record of the life which is indelibly impressed on the soul in the post mortem existence. The blood is always in closest touch with the Life Spirit, the spirit of love and unity, therefore the heart is the home of altruistic love.

The involuntary memory, or subconscious mind, is beyond our control at the present time. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, taking in the minutest detail regardless of whether the photographer has observed it or not, the ether *contained in the air we inspire* carries with it an accurate and detailed picture of all our surroundings. Even the slightest thought, feeling, or emotion is transmitted to the lungs, *where it is injected into the blood*. The pictures it contains are impressed upon the negative atoms of the vital body, to serve as arbiters of man's destiny in the post mortem state.

The blood is driven wherever the Ego unfolds the greatest activity at any time. If a situation requires sudden thought and action, the blood is promptly driven to the head. If a heavy meal is to be digested, the greater portion of the blood leaves the head, centering around the digestive organs. The Ego concentrates its efforts on ridding the body of useless

foods. Therefore man cannot think well after a heavy meal. He is sleepy because so much blood has left his brain and the residue is insufficient to carry on the functions necessary to full waking consciousness; besides, nearly all the vital fluid or solar energy specialized by the spleen is absorbed by the blood rushing through that organ after a meal in greater volume than between meals. Thus the rest of the system is deprived of the vital fluid in a large measure during digestion. Starling and Bayliss, in a series of experiments of brilliant ingenuity, proved that infinitesimal parts of food are taken up by the blood as soon as food enters the mouth, going in advance to the digestive glands and causing a flow of the proper juice. (The *right* kind of gastric juice always enters the stomach *before* the food.) Here is the occult explanation. The Ego guides and controls its dense instrument by means of the blood and uses this "peculiar essence" to act on the nervous system. During part of the digestive process the Ego acts partially through the nervous system and directly upon the stomach during the commencement of digestion. When, during scientific experiments, the nerves were blocked, the direct way through the blood was still open and the Ego derived the necessary information in that way.

Thought breaks down nerve tissue. This and all other waste of the body is replaced by the blood. When, through the development of the heart into a voluntary muscle, the circulation of the blood *finally* passes under the absolute control of the unifying Life Spirit, the Spirit of Love, it will be within the power of the spirit to withhold blood from the areas of the mind devoted to selfish purposes. As a result those particular thought centers will gradually atrophy. On the other hand it will be possible for the spirit to increase the blood supply when the mental activities are altruistic, so that in time, the desire nature will be conquered and the mind emancipated by Love from its bondage to desire.



Science has found that the blood of each race has different crystals, so that it is possible now to tell the blood of a negro from the blood of a white man; *but there will come a day when we shall know a still greater difference*, for just as there is a difference in the *crystals* formed in the various races, there is a difference in the crystals formed by each individual man.

When the blood courses through the arteries, which are deep in the body, it is a gas; loss of heat nearer the surface causes it to condense partially, and in that substance the Ego is learning to *form mineral crystals*. In the Jupiter Period we shall learn to invest them with a low form of vitality and set them out from ourselves as plant-like structures. In the Venus Period we shall be able to infuse desire into them and make them animal-like. Finally in the Vulcan Period we shall give them a mind and rule over them as Race Spirits. (These crystals are the first expression of the true Creative Principle which will be endowed with life by us.)

At the present time we are at the very beginning of the individualization of our blood. Therefore *it is possible at present to transfuse blood from one human being to another*, but the day is at hand when that will be impossible. The blood of a white man will kill all who stand lower, and the blood of an advanced person will poison the less cultured. Strange blood from a more highly evolved animal will kill if inoculated into the lower species. If we take human blood and transfuse it into a lower animal, the latter dies, for it cannot stand the higher vibrations of the human being. On the other hand, if a human receives a transfusion of animal blood he will not suffer. (This may be due to the fact that the crystals in animals' blood are not so highly developed.) Incidentally, the anthropoids can be inoculated with human blood without dying. This last statement is significant in the light of Mr. Heindel's theory of "stragglers."

The blood corpuscles of the lower ani-

mals are nucleated and these nuclei are the vantage ground of the Group Spirits which control their species through these centers of life. When individuality is evolved the nuclei disappear, as in higher mammals which are nearing individualization. The Race Spirits also guide the Races by working in the blood. It is interesting to see how the Ego, the Race Spirit, and the Group Spirit obtain their control. The Ego operates its vehicles by means of the *heat* of the blood, while the Race (tribal or family) Spirit influences humanity by means of the *air* drawn into the lungs. (That is why Jehovah, or his messengers "breathed into man's nostrils" thereby securing admission for the Race Spirit.) And as mentioned, the Group Spirit has its vantage ground in the nucleated corpuscles of the animal's blood.

The great leaders of humanity always aimed to bring about certain conditions in order to produce certain types. This was the only way the faculties necessary to the progress of the spirit could be evolved and there was a time when inter-marriage in the family was required in the evolution of the Ego. At that time humanity was not so evolved and individualized as now and was ruled by the family spirit. Pictures of actions and environment are stored in the blood. We read that Adam and Methuselah lived hundreds of years. At that time it was the practice to marry in the family as closely as possible and the blood which coursed through the veins of the people in that family contained the pictures of all that happened to the different ancestors. Then it was consciously and constantly before the inner vision of man, and each family was united by the common blood wherein their ancestors lived. The sons saw the life of the fathers. Thus Adam and the other patriarchs lived on for centuries.

The Scots, even in comparatively recent times clung tenaciously to their clan, and the old Norse Vikings would take no one into their families without first "mixing blood" with him, for the spir-

itual effects of haemolysis were known then. The closer the inbreeding, the greater the power of the Race Spirit, the stronger the ties that bind the individual to his tribe or race, because the vital force of the man is in his blood.

The mixture of blood always kills something. If it does not kill the animal, it kills something else. If a horse and donkey are mated, the offspring is a hybrid. *The faculty of propagation is killed.* When persons marry internationally the pictures in the inner vision are killed; the different pictures clash, and clairvoyance, the touch with the spiritual world, is lost. The purpose of this at the present time is to free us from the domination of the Race Spirit.

It is a fact that although we have wars which are to be regretted from the mere human standpoint, it is nevertheless patent to the occultist that these wars have cleansed the blood of the race considerably and gradually humanity is becoming less passionate and more spiritual. In this fact lies the redeeming feature in the slaughter of animals. While humanity went through the animal stage it had no red passion-filled blood as our animals have; we were not so highly evolved. The animals of today, though behind us in evolution are on a higher spiral and while we are now suffering under the law of consequence because of our having to overcome our passions in our own strength, the animals are being helped and held in check by their Group Spirits. When they reach the human stage in the Jupiter Period they will be a higher humanity, free from the passions which have made this world such a sorrowful place. Thus nature always transmutes whatever evil we may commit into a higher good.

The reason for Christ's violent death is explained thus: When a person is taken violently out of his physical body the impurities of the lower nature cling to it. The venous blood contains the impurities that belong to the lower nature, but the arterial blood is pure. The venous blood clings to the flesh, and therefore

at the time a person is killed, if the blood flows, there is a distinct cleansing. Whenever the spirit is taken out of the body by accident, and the blood flows, the man is purified and is a better spirit.

The blood of Jesus had to flow (through a violent death) to free it from the last impurities which still clung to the flesh. Thus the Christ Spirit pure and untainted was diffused throughout the earth.

Here are two important observations by Mr. Heindel which will interest the advanced student. The spleen is the gateway of the vital body; there the solar force which abounds in the surrounding atmosphere enters in a constant stream to aid in the vital processes; and there also the war between the desire body and the vital body is waged most fiercely. Thoughts of worry, fear, and anger interfere with the process of evaporation in the spleen; a speck of plasm is the result, and this is at once seized upon by a thought elemental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements wherever formed, making the body a charnel house instead of a temple of an indwelling spirit. We may therefore say that *every white corpuscle which has been taken by an outside entity is to the Ego a lost opportunity.*

After retiring for the night the body must be relaxed. This is very important, for when any part of the body is *tense* the blood does not circulate unimpeded; part of it is temporarily imprisoned under pressure. *All spiritual development* depends upon the blood. The maximum effort to attain soul growth cannot be made when any part of the body is in tension.

Now back to our question: *What is the relation between the Ego and the blood?* The Ego is a threefold spirit, composed of Divine, Life, and Human Spirit. They are the three aspects of the Divinity within us, and as such we are made in God's image. This threefold spirit has a threefold counterpart, the desire, vital,

and physical bodies. The mind is the link between the spirit and its vehicles. These bodies were built to be the instruments of the threefold spirit, to gather experience through which the spirit might develop its divine potentialities.

The highest aspect, the Divine Spirit, uses the most perfected vehicle, the physical body. The Life Spirit uses the vital body which is very highly developed, and the Human Spirit uses the desire body; the latter is still without special shape and has for organs seven vortices.

But here comes the important question: Why does the threefold spirit which functions in the home of the *Human* spirit use the product of the vital body? The Human Spirit is the counterpart of the desire body and one would naturally expect the product of the desire body to be used. The Human Spirit has a separative effect because it shuts the Ego from spiritual consciousness; but the Life Spirit (which is the spiritual counterpart of the vital body) has a unifying influence, the essence of the Christ principle.

The only solution I have been able to gather is that we are preparing for the next step in our *spiritual* evolution. The Human Spirit is learning to work with the Life Spirit, and the Life Spirit is preparing for its further development. A study of the work of the World Periods will give some light on this part of the subject.

The advent of Christ ushered in a new work. Christ, the Highest Initiate of the Sun Period uses (as His lowest vehicle) the *Life* Spirit. We are learning to use the most highly developed product of the vital body and are responding to the evolutionary impulses radiated by the higher Beings.

How can we stay unmoved when the various facets of the glorious scheme of life are unveiled? Cannot we adore the majesty, reverence the infinite wisdom, and rejoice in the glory of God's plan? Is the Spark of the Divine awakened enough to send a stream of praise to the Creator of whom we are a part? Do we not have a desire to take off our shoes

when treading the Holy Ground of spiritual wisdom?

The blood is a spiritual essence; let us endow the creative impulses, which have already started in this subtle substance, with the very finest essence of which we are capable, attaining to the status of beautiful creatorship through right living.

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## Writers and Service

In behalf of Headquarters and of the readers of THE ROSICRUCIAN MAGAZINE the Editor wishes to thank the writers who so unselfishly contribute the articles, stories, and poems which carry the message of the Rosicrucian Teachings to the world.

These writer friends give in the true altruistic spirit, as we are not able to offer cash compensation. Notwithstanding this, their devotion to the ideal of service has not flagged through the years.

We trust that those having this gift of expression in words will feel the special creative urge of the season and through our beloved magazine will send their work out to bless and encourage others.

A year's subscription to the Magazine will be credited for any accepted article or story of 1,000 or more words. Articles or stories not longer than 3,000 words are as a rule most suitable. For shorter articles than a thousand words, or poems that are accepted, three copies of the Magazine containing same will be sent to the writer.

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Old age, sickness, war, or accident may destroy this earthly habitation, but we have "a house from heaven" that no power can move. And so, no matter how closely death may come to us or to our loved ones, we know that as Good Friday is followed by the glorious Easter, so also the door of death is but the gate to a longer life where the sickness and pain which lays our physical body low have no more dominion.—*Max Heindel.*

# The Descent of the Soul

BY EUGENE GROSS

**WHENCE** do we come? And is it quite certain that we did nothing before we were born? The earth is not without resemblance to a jail. Who knows that man is not a prisoner of Divine Justice?—HUGO, *Les Misérables*.

*The Soul*: What strange and new and unfamiliar sights are these! Yet, not utterly unfamiliar, methinks some memory of them comes to me, not over-happy. What forms are those that glide by me in the twilight of this world? Ah, hapless me! that I should come to this!

*Guardian*: Be comforted. Be strong. Thou art not lost.

*The Soul*: What comfort in this doom? Thou who art exempt from that inexorable Law, whose path of unfoldment leads through far different and belike better events, only commissioned for a little time to link thy life with mine, thou canst say, Be strong. But me dismay overwhelms, thinking whence I came and whither now I go. O my native world, land of eternal summer! from thee exiled, what comfort? Even now some glimmer of thy white light, it seems, sifts down through the brume that floats above, around me. What now can compensate for the loss of thy joy, thy freedom, thy majesty and beauty?

*Guardian*: Thou art distraught with an unfounded fear, else never could such words fall from thee. What can compensate, indeed! Is the knowledge of thy high destiny erased utterly from the pages of subliminal memory? No! more enduring than any graven record in any of all the worlds that roll above, below, wholly ineradicable is that sacred word which spells thy high destiny. Written across thy brow by the Finger whose mark no other power can blot, stamped in the very essence of thy being, that word which is thy secret name and ultimate end, shall go with thee eternity after eternity, through all the chains of worlds, till it bring thee safely home.

These things thou knowest, and it is not thou that criest out against the Law; not thou, but this new element thou art gathering about thee, possessed of a low consciousness more obscured than thine. These things remember, and be of good cheer.

*The Soul*: Remember! Ah, too well I remember; out of the deeps within me, tortured thoughts like living monsters rise. Twelve hundred years they slept, and more, till I did believe that they were dead forever. Now they catch new life from their native element into which I come, and are galvanized into hideous existence.

Memory! ay, the memory of all the woes that are, comes now to haunt and terrify. Memories of pain, of ordeal by fire and water, memories of scourging, bereavement, hunger, thirst, infinite solitude of soul, famished love, impotent weakness and iron fate; memories of deafening thunder and scorching lightning, and that thing called blood; memories of quivering cold, labor and weariness, gray desolation in the heavens and barren grayness on mountain and plain; memories of strange outcries, strange creatures that pass by dilate with rage or pain; lacerated members, paleness, convulsions, and death! O spirit so calm beside me! these, these are the things that memory recalls! Thither I pass into that place of woe, where every moment shall be an age of horror. Save me! let me not go thither!

*Guardian*: I cannot save that which is not lost. Thou art already saved; from the inception of thy being thou wert fated to be saved unto a glory so great that thou canst not faintly conceive it.

*The Soul:* Nay, thou speakest incomprehensible things; but this is real. From what glory to this! O dreadful fall! Not lost? No, not lost to life and consciousness; yet living, thinking, quivering. O that I were lost in oblivion, annihilation, rather than in this living death before me. Lost! stripped of the joy of being, of the vast creative power that was mine in my native world, and confined in chains, what greater loss than this?

*Guardian:* Peace! I command that the terror depart from thee.

*The Soul:* Ah, touch me, that is better; more comfort in that I find than in all uttered reassurances. What is this stuff that clings about me, gathering more and more? It is a coil that wraps me closer every moment, and I am confined as in a moving prison. Oh, I suffocate! Tear it away! I am weighed down with heaviness. Keep me, I sink!

*Guardian:* Not beyond His presence canst thou sink; not below the unbounded love and goodness of Him Who made thee, out of Whom thou hast issued.

*The Soul:* We are sinking through the heavy medium. What wall is this?

*Guardian:* Be of good cheer. Not so terrible in truth are the woes of the nether world as thy overwrought fancy hath made them. One sword will suffice

to lay all monsters; grasp courage by the hilt. Great is the test but greater is thy strength. Know that nothing can harm thee; thou art inviolable stuff. And none can retard thy progress, nor prolong thy sojourn there, save only thyself. This is the gate.

*The Soul:* Yet but a moment and I shall be a mortal. Touch me once again. O that I might hold thee thus forever, for thou art calm and strong. When I pass beyond this barrier, through which thou canst look, but I cannot look again, walk close beside me ever till I return hither.

*Guardian:* I will walk ever close beside thee, for such is my commission for a time. I will stay beside thee till thou come again out of that lower sphere. One thing I charge thee: love not the things that perish, serve not the form that binds thee. Bind thou thy binder unto an iron discipline, O maker of conscience, builder of the temple indestructible! Drink now at the fountain; its waters wash out all special remembrance of joy and pain, till thou return into the higher worlds. Hast thou drunk? Hasten, the wind arises.

*The Soul:* What tempest is that? It sweeps me toward the gate. I go, I go! Farewell!

*Guardian:* Farewell.

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## Stone Worship

BY WILMA SWISHER

IN THIS age of steam, electricity, invisible power currents, and machinery, we seldom think in terms of stones, rocks, and age-old incrustations and crystallizations that form the solid foundation of our earth. We readily catch the gleam and surface glimmer but seldom probe into the depths from which they emanate. We learn from secular history that there was a Stone Age long ago when man fashioned for himself

stone knives, hammers, and even hoes with which he began to stir the soil a little. At that time his intellect was almost as dull and as heavy as the stone implements that crowned his crude efforts. But this gives us only a vague idea of what was going on in concrete matter.

Man has ever been a dual creature. His activities in the outer world have always represented an inner counterpart which served as cause of the outer effects. The

stone plow, the stone arrow, and the stone sword have had somewhere in the inner world of germinal ideas, a living, vibrating concept that was of much greater importance and longer duration than its corresponding concrete implement. Consequently one can never know the real story of the Stone Age, and its peculiar significance in man's development, unless one knows at least something of this peculiar stone language presented in stone tools so long ago.

From scientific writers we learn that there were almost unthinkable long periods during which the earth's crust was forming. At first there were thin incrustations that could not long endure the onslaught of the seething, boiling waters about them; they were broken up and sank downward, while others formed on the surface as the earth-ball cooled. But these were also broken up and sank down as still others formed. In this way the earth's crust finally worked itself out into rock-ribbed continents and solid basins that contain the mighty oceans. All of this was brought about by the great Creator's intelligence in laying the broad foundations for new land surfaces, which at present constitute our modern continents, supporting empires and kingdoms with all the races of our life wave.

Ancient and modern philosophic writers state that man's first devotional efforts were dedicated to Kronos—Saturn, the father of all the gods, whose symbol has ever been the stone. Stone worship, then, was one of the earliest forms of worship. "Throughout all the world," writes Godfrey Higgins, "the plain, unwrought stone placed in the ground was an emblem of the procreative powers of Nature, and became the first object of worship." Manly Hall writes this: "The intrinsic nature of this symbol seems to be that of spiritual rock, which is the enduring foundation of the Solar Temple, and has its antitype in that lower octave, the terrestrial rock which is the planet earth."

Remnants of stone worship are found all over the globe, such as menhirs at Carnac, Brittany, where several thousand uncut stones are arranged in eleven orderly rows, many of them standing twenty feet above the sand in which they are embedded. Scattered throughout Europe are cairns, dolmans, and menhirs, presenting mute but eloquent testimony of the races long extinct.

Because monoliths are for the most part without carvings or inscriptions, stone worship must have antedated tools or writing. In some instances stone has been turned into columns or obelisks, as in the Runic monuments and the lingam stones of India. Some remnants found on Easter Island are fashioned into rough likenesses of the human body. Some found in Central America are elaborately carved. Ample proof of stone-worship and its survival in the Christian Faith is found in the Bible, where frequent allusions are made to the rock, as for instance: the rock of ages, the rock of refuge, the rock upon which the Church of Christ was to be built, the stone which the builders rejected, Jacob's stony pillow, the sling-stone of David, the rock which Moses struck for water, and the rock upon which the altar of Solomon's Temple was built. The disciples of Christ were called living stones.

Through the ages the stone has been the symbol of unchangeability, of the immovable source of existence—God. The philosopher's stone is an ancient symbol of perfected, regenerated man, whose divine nature shines through his purified, exterior personality. It also denotes the rough diamond, which has been polished and transformed by the Divine Lapidary. The white stone of Revelation signifies the divine attributes in man, which must be awakened and caused to shine, even as the latent fire in the stone will give off light and heat when two rocks are struck together in such a manner as to send out sparks and start a flame, thus representing the liberation of the divine life, Spirit, which is latent in all concrete forms.

# The Attributes of the Aquarian Age

By JOHN JOSLING

THE MOMENTUM of the forces of unfoldment which have evolved and brought to culmination this cycle of ultra-materialism portrays a negative though necessary expression of racial life outwrought during the Piscean Age now passing and overlapping with the Aquarian Age. During the Piscean period the lower elements of understanding have been developed and thus intellect and reason have been paramount in the life of the people. As a result of this intellectual expression the mode and mind of the West demands only those standards which appeal to the brain—the lower mind.

The Piscean Age, however, has been an important one in developing the powers of our mineral brain as through it we have addressed ourselves to the tasks of working with the mineral elements stored in our planet. So it must be set down that these intellectual and material attainments are of great importance even though our descent into density, with its cumulative egotism, has occasioned a grievous spiritual quiescence, and an apparent overlaying of the forces of Christianity. To have continued in this descent would have meant a return to barbarism and destruction of man and the planet.

Today religion is at a low ebb. When religion recedes and becomes at last rejected the whole body of humanity degenerates to that state of spiritual inanimation that marks mankind at this moment. Religion fed by the cosmic life-blood of Christ is essential to proper tone and health in mankind.

Piscean materialism has drawn us down to a point of defection where correction is necessary through a new orientation of thought and life. This new orientation must be attained in the minds of men through their intellectual thought

life becoming vividly conscious of and colored by the Christ as the power of spiritual life-force, which is truly the flow of the mystical "blood" through man and our planet.

A few hundred years hence the sun by precession enters the constellation Aquarius, the Water Bearer. This will mark the new Aquarian Age definitely; however, it is quite obvious that those forces which are to form the foundation of the New Era are active at this time of stir and confusion in the world.

The time draws nearer when the World Teacher will appear to mankind to reassure it and to give to the world's most advanced religion, Christianity, a new impulse in point and direction which will draw it to loftier levels. Our present religion will be transcended through new conceptions of truth, higher revelations of life and love, resulting in far nobler and more beautiful ideals and practices. The Christian religion will be stepped up to higher powers of expression through a spiritual revelation and renaissance unknown to the masses today.

Man's inhumanity and selfishness, the fruit of his firmly fixed egotism, which was necessary to bear him down into and through the depths of this materialism, will cease; already it has ceased in the small advance guard of pioneers. From now onwards spiritual evolution must increasingly etherealize the personality of man, and the idea of altruism must be germinated and fostered so that the Sixth Race expresses this attribute freely and naturally.

The past three ages of Pisces, Aries, and Taurus have been those of material development where the use of meat and wine has been free. Christ at the beginning of His ministry turned water into wine to endorse the use of it during the Piscean period. However, as His earthly

career was nearing the end He sent His disciples to prepare the passover in the house of the Water Bearer (Aquarius), where He abolished meat and wine, replacing them with bread and the water cup as the New Covenant for the Kingdom of God, where He is to reign as the Prince of Peace.

With this act Christ makes clear the fact that the precession of the vernal equinox in the sign of the Water Bearer will introduce the dietary of the New Covenant, which will be non-alcoholic and fleshless. An era of altruism will animate this New Age.

The nobler influences, the loftier purposes of the Aquarian Age are now being felt by many, and these pioneers are here now to prepare the way which shall make straight the paths of the Lord. In every phase of life: physical, moral, mental, and spiritual, we must live the life of active example and thus lead others to the light of Christ, whose power and presence we have consciously realized.

John the Baptist did not mince language when he warned of the wrath to come, from which he told the people to flee, when the Son (Sun) of God should come to winnow the wheat from the chaff and burn it up. This winnowing process is actually operative already and will become increasingly intensive till the time of the coming of the New Age.

Aquarius is the eleventh sign of the zodiac and the kabalistic value of its name is also eleven. The inner meaning of the number eleven is that of beginning a new cycle. The airy, scientific, intellectual sign Aquarius represents those elements which vitalize a rooted love of reason. Thus the Aquarian Age will produce a solution to the puzzle of life and death, and in such wise as to satisfy the mind as well as the heart and religious instincts.

The Western Wisdom Religion teachings in the *Rosicrucian Cosmo-Conception* are truly the leaven which will destroy the false ideas and uncertainties surrounding death and the life after death. Clearly do they show the continuity of

life and consciousness under the function of God's laws, and give one a distinct forward impulse to live such a life as to draw out higher and nobler expressions of spirituality. They are teachings which dissolve the last doubt and kindle within one a renovating power of spiritual life which fires one to a loftier and greater activity in the sense of the New Age and Christ. They show how in the past we have evolved our present five senses which enable us to contact the visible world, and how we shall in the not distant future evolve another sense which will allow us to see the inhabitants of the etheric world, as well as dear ones and friends recently removed through that door called death, who will then in their earlier life in the spiritual worlds be found in the lower desire world.

The possession of etheric sight allows one to see all objects; it is similar to the X-ray only far more powerful, for it gives all things the transparency of glass. Duplicity and untruth in this new day will be for the most part impossible, for we shall be seen as we are and where we are. As a result honesty and irreproachable conduct must become common, for it will be quite useless to commit wrong and think to evade detection.

Out of the pain of the past and present we are coming to see as individuals and nations that an injury to one is an injury to all, and that no joy or peace or well-ordered life can come to any soul or nation if millions have to be subordinated and used as units of an economic system which merely feeds the maw of a self-elected financial oligarchy. Long before we astronomically enter the age of Aquarius we shall have evolved a far more altruistic and humane system of life than our present economic system, which even now is in the flux of disintegration and change.

As we come into the New Age, science will take on a vastly vitalized life through an orientation which will raise it to higher levels of light and understanding because of the disclosures of research presented by increasing numbers of scien-



tists able and skilled to distinguish and mark facts found in higher spheres of life and being which are today unknown and for the most part derided by orthodox science.

With the predominance of altruism science will give us a large extension of useful powers in invention. The inefficient power units of today with their wastage, noise, poisonous effluvia, and weight will soon be discarded to be replaced with power and machines that are clean, effective, and silent. As man becomes really spiritually intelligent and thus far more holy and noble in very truth through the wisdom of love, he will be allowed access to higher and greater modes of force and motion, mightier means of mechanical power.

The blight of science of the last century which robbed man of all hope because it maintained the indefensibility of man's spiritual basis as a soul animating a physical body, will in the Aquarian Age be counteracted, and this huge injury to myriads will be positively reversed, for Science will embrace and expound its facts through the directly illumined powers of Spirit—powers which the new scientists will use and focalize at will.

Religion, lighted and relieved by the findings of a science released from mere materialistic data and speculation, will cover the earth so that humanity will glow with a gladness and friendship quite unknown in this day. All religious denominations will be fashioned into a grand unit embraced by one world religion.

In this New Age Christianity will become more fruitful, and Christ will be clearly discerned as the power and the flower of the entire earth and its people. Max Heindel and the Rosicrucian Teachings make this important fact clear, and point out the logical necessity for Western races, whose religion is the most advanced, to become attached to and feed from the fount of the highest Christian Mystery Teachings. These teachings are

essentially Aquarian and designed for Western races.

Education in the New Era will discard the weakness and error of the present system in which materialistic ideas move through and infiltrate our schools and colleges and are grievously prevalent. No longer will children be grouped together in the indiscriminate manner of today without regard for values of body, soul, and spirit, with its resultant injury to them, for with the active use of spiritual science and astrology the various inner conditions, types, and psychic keynotes of these children will be properly noted. Thus, effective and purposive segregation will be made that will give harmonious group or class values, through which genuine scientific outlet a more excellent educational output from both children and teacher will result.

These Aquarian children will be possessed of a far finer, higher sensitivity, a precocity far in advance of today, for these souls will carry with them consciously a living sense of spiritual values through a knowledge of spiritual realms, an awareness of and vision into higher worlds.

The art faculty, which is a natural inner force in every child, under the aegis of the Aquarian spiritual forces, will draw out this creative power and develop it to a stage of unfoldment and expression undreamt-of in this day. The present-day forces of art repression, suppression, and perversion because of the enforced subjection to the closing conditions of the Piscean Age will be forgotten much as one would forget a bad dream.

The good, the true, and the beautiful, in all departments of artistic expression, from melody to movement, will soar to a plane of technique and power unique with exquisite harmony, powerful with rich spiritual insight—art activity centered in and welling up out of a living knowledge of the tonal Keynote, sounding as the wisdom of love, to which the earth will then respond in higher stages of volume and power.

Much as man in the past felt the necessity for alcohol and meat, the use of which shut off his spiritual sight and direct knowledge of higher worlds (a necessary part of that stage of involution), so in the Aquarian times will art be likewise evaluated; but in the opposite swing of the pendulum, away from the material descent, this will form a complement of compensation in etherealizing values of true delight, for the force and function of the highest art is essentially a gateway leading toward the highest spiritual worlds.

The evaluation and practice of evoking, or better "educing" the flower of art power within all souls as a part of the curricula will produce in the people of this Age a glad buoyancy, a soul resiliency and a lightness of living practically unknown today because of the cramping, saddening materialism infiltrating the body of mankind as an infection.

The uncomprehended heavenly utterance in the finest music of today will be understood in the Aquarian day, and in that day the form and measure will embrace a tone language expressing a divine poesy and speech which is unknown today. In this higher music of the future God's voice will be heard with articulate power. Music as the highest of the Fine Arts will reach levels which will outpicture the sweet felicity, the lofty spirituality and noble power of the wisdom of love as its force flowers in the mass of mankind.

That reaction which is to reunite religion, art, and science, has already arrived; forces are now at work which will fuse these elements again after their temporary separation. The powers of the Good, the True, and the Beautiful, are truly representative of the Trinity of the Godhead and are one and indivisible. Without this union the world would be rent in utter anarchy and chaos.

The Invisible Powers long ago discerned the trend of evolution and took measures to defeat definitely the forces of materialism and egotism. Religion of

a spiritual nature will gradually flower and blend with science which will then become truth-telling because lighted by Spirit, while religion itself will become a spiritual living power on account of its true, scientific understructure and its purer spiritual quality. Spiritual science will truly show mankind that it has come of age as scientific materialism and materialized religion are superseded with a cleaner and clearer Light.

True philosophers will appear, true teachers of the type of which John Ruskin was a pioneer; soul artists such as those spoken of by Plato, filled with the substance and soundness of Spirit, will stand before the most valuable soul-substance, our children, and pass over to them right ideas and values through the wisdom and love of the Aquarian Age. Thus the synthesis of religion, art, and science will be recovered and heightened through reaching a higher spiral of development.

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### "Immortality Now"

Under the above name, Mr. Fred O. Schwender of Utica, New York, is doing a most commendable work. He says, "The Plan was born out of a longing to help mankind liberate itself from the dread of death."

To this end, he distributes free a pamphlet entitled "There Is No Death" and on the last page he gives a list of books from many religious and philosophical sources the reading of which should "give hope and comfort in the hour of bereavement . . . through a reasonable, non-dogmatic statement about immortality."

The "name of the movement 'Immortality Now' emphasizes the truth that man need not die to attain to immortality but that he can enter into the realization of his immortal nature here and now."

This is not only a non-profit movement but those interested furnish recommended books free to libraries which will accept them as far as their means will permit.

# The Astral Ray

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

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child, and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

## Trines and Squares

BY ALFA LINDANGER

**I**N THE beginning was the Word, and the Word was with God: and the Word was God. . . . All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness: and the darkness comprehended it not.—John 1: 1, 3-5.

God, the Supreme Being, manifests in His threefold aspect as Power, the Word, and Motion; or Will, Wisdom, Activity. This is the first, or highest Trinity, perfect unity, completeness, the triune God—the trine.

God, the creative Word, spoke or brought into being all the different worlds with their infinitudes of forms, which were copied and worked out in detail by the innumerable creative Hierarchies emanated from Him. This creation is still in the making: activity in motion, incompleteness, power in action—the square.

The nearest approach we have to a visible symbol of God is the Sun. His messengers and heavenly ambassadors are represented by the planets and the fixed stars, the zodiac.

In the immensity and splendor of our solar system, we may read the Word of God, guiding man as a god-in-the-making, on his evolutionary path toward perfection; from impotence to omnipotence; from virgin spirit to self-conscious, spiritual, creative intelligence.

The great laws of rebirth and consequence explain in a most satisfactory and illuminating manner the reason and method of the soul's great pilgrimage through matter.

It may be likened to a period of training in school: Life is a school whose purpose, end, and aim is not to play but to work, to learn lessons, to gather experience, to gain knowledge and wisdom that we may improve and advance to higher fields of endeavor.

Our present life on earth may be compared to one term or class in school. When we return from vacation, or our stay in the heaven-world, we start anew, according to our previous record.

This, the Lords of Destiny, the Recording Angels are attending to.

During his descent into rebirth the Ego has himself gathered the substance for

his mind body from the region of concrete thought, and the substance for his desire body from the desire world.

The horoscope, set up for the moment when we draw our first breath, is our report card with good or poor marks—our certificate of previous character—to improve or not as we choose.

The four Recording Angels, represented in the chart as the *angles*, have set our poor marks as adverse aspects, squares and oppositions. Wherever in the chart these are found, we know that some weakness, some shortcoming, some breaking of nature's wise laws is indicated. The square shows inharmonious forces, producing pain and suffering, striking at right angles, compelling us to take another turn.

A square is one-quarter of the circle or 90 degrees; the opposition is one-half or 180 degrees. Reduced to a numerical unit, each is 9, the number of the earth and man, in the present incomplete stage of evolution.

The trine is the three-pointed star of merit, denoting good qualities of character and good opportunities earned. Whatever trines we have in our horoscope, we have indeed worked hard for.

The trine measures 120 degrees, one-third of the circle, a completed cycle, an harmonious trinity in nature. Therefore, let us remember that good or evil configurations are not the result of chance or luck; they are both the product of our own voluntary acts.

"Though the mills of the gods grind slowly, yet they grind exceeding small" is an old and true saying. Whatever wrong or injustice we have committed must be righted; and the stars show accurately the time when the debt is due. And the payment must be made; to evade it is beyond our power. But we must thoroughly understand, that though there is some fate which cannot be escaped, we have a certain scope of free will in modifying causes already set in motion. Opportunities for good, for improvement, for self-control, for service, will be placed before us one by one in orderly succe-

sion; but how we, free and independent spirits, will meet the experience, can not be determined before hand. We may not even realize it as an opportunity. It may be gone before we are aware of its far-reaching possibilities.

As the immortal Shakespeare says:

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to  
fortune;

Omitted, all the voyage of their life  
Is bound in shallows and in miseries."

We know, then, that the purpose and object of life is not individual happiness only, but acquiring experience. Experience means knowledge of the effects which follow an act. Experience then, must be gained; but we have the choice as to whether this shall be done by the hard means of personal sorrow, through acts of our own, or by observation of other people's acts, reasoning and reflecting thereon.

The Rosicrucian philosophy, the esoteric Christ teaching, tells us that there are no privileged nor accursed beings. All of us must travel the same tremendous road, and all, despite many obstacles, are called upon to share in the same ultimate destiny. But the road is long and progress infinitely slow. We are free, to be sure—free to accelerate or to delay our progress, free to steep ourselves in vulgar enjoyment, free to squander away entire lives in vice and sloth; but sooner or later the whiplash of necessity will awaken our sense of duty. Pain will come as a warning, compelling us to retire within ourselves, and to *think*. Pain is the supreme purifier, a means to perfection, instilling patience and resignation, prodding our conscience, urging us to listen to the still, small voice within.

The Sermon on the Mount contains and condenses the whole teaching of the Christ. In it the moral law and the fundamental laws of nature are revealed with all their consequences. We are told that neither brilliant qualities of mind

nor great material possessions contribute to our improvement or to our happiness; but that in their stead we must cultivate the humble, hidden virtues of humility, love, and righteousness.

Christ's commands, precepts, and admonitions plainly show that in giving strength and comfort, He is lenient towards our mistakes and failures as long as we keep on trying to live the good life, according to nature's laws. We are failures only when we cease to try.

When we first begin this marvelously enlightening study of the *Word*, which is the esoteric science of *Astrology*, we do sometimes become discouraged and impatient. There appears to be so much, so vast a store of sublime knowledge that our feeble intellect cannot seem to grasp these great heights of learning to which it looks. It is as if we never could attain.

It is steadfastness, patient persistence, with a rock-like determination to keep on that finally will be rewarded, and the key to the heavens given us. When this key, this astrological knowledge, is ours, what shall we do with it? We might answer, Use it in the service of humanity. But what does that really mean? One may say, I have all I can do in taking care of my own affairs; how can I help others? Another may say, My troubles simply overwhelm me. I am not well. Everything goes wrong; the more I do, the more I try, the worse my condition becomes. The obstacles to freedom seem insurmountable. Furthermore, I have studied my own horoscope—I have too many squares—there is no hope for me.

No hope? Yes, there is hope. Ponder over your horoscope again. Go into the silence of your own heart and begin to analyze yourself. Make a firm resolve to change the unpleasant part of your disposition, ridding it of fear, suspicion, and superstition. Lift up your heart in prayer; the light within will begin to glow and you will see more clearly. Then begin a systematic, steady process of eradicating the most glaring faults, those that jar upon others and cause friction and unhappiness in your surroundings.

But you may say, It is the others whose faults and difficult tempers make my life so hard. Never mind. Remember that the law of causation drew them to you. Attend strictly to yourself; do not attempt to change others until you have improved yourself. By doing that, your conduct and "the light that shineth" from you will react upon them, and little by little the surcharged atmosphere of discord will clear, and you will begin to understand each other better.

You must also attend to your health. Study the laws of nutrition and assimilation. Select only pure and very simple foods, which will build up and strengthen your body. Be particular about hygiene and sanitation. Cultivate habits of order, neatness, and beauty. Be courteous, kind, and considerate to all with whom you come in contact and have a smile for even the most lowly.

Then you must budget your resources—your time for the daily duties and work, time for study, for relaxation, for rest. Then your strength, both physical and mental. Then your means, your finances.

By thus arranging your affairs and conserving your energies in an efficient manner, you will get the utmost good out of your squares, and make of your so-called unlucky horoscope a fruitful and blessed life.

When you feel at times, as we all do, that your faculties are limited, and that more than your own powers of logical reasoning are needed to solve your problems and perplexities, then go to the Divine Source, and from that fount of power draw the strength and inspiration which you need.

Now to sum up: You have arrived at the point, where, through your astrological knowledge and personal demonstration of its practical value in daily life, you can be of comfort and service to others who are still struggling and groping for the light which you have found.

(Continued on page 219)

## Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

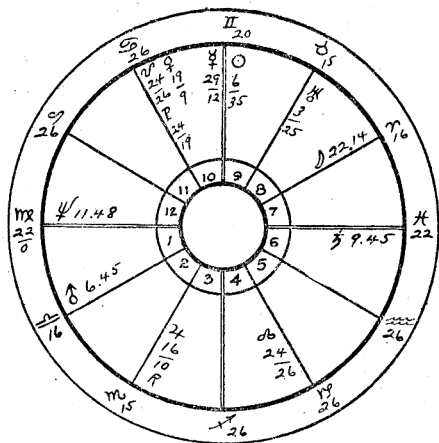
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

BARBARA ANN S.

Born May 28, 1935, at 12:45 P. M.

Latitude 48 N., Longitude 117 W.



We shall use for our reading this month the horoscope of a child with common signs on all four angles and the Sun in the common sign Gemini. This from the astrological standpoint indicates an individual who is negatively inclined, one who will be easily influenced by the minds of others. With the sensitive sign Virgo on the Ascendant together with the mystical planet Neptune just above the Ascendant, this child will be of a most sensitive and retiring nature; and with Saturn the planet of obstruction in the sixth house in opposition to Neptune she will be supersensitive and will be suspicious and gloomy. We are told that "every cloud has its silver lining" and while the innate nature is gloomy and suspicious, there is another side to

Barbara's nature which is cheerful and a lover of beauty, for we find the Sun in the mercurial sign Gemini, whose people are by nature cheerful and hopeful. The Sun is trine to the energetic and vivacious Mars; and Mars in Libra is endowed with an abundance of self-confidence, which will help Barbara to overcome the sensitiveness to some extent. With Mars in the first house and the Sun elevated in the ninth house these two planets will be the prominent factors in shaping the life of this child. They will assist her in overcoming disease, for Mars well aspected with the Sun is one of the most favorable of all aspects in any horoscope.

Common sign people as a rule succumb very readily to disease. They are lacking in energy and ambition, hence when they are attacked with any sickness they are all too prone to become victims. Especially is this so with the Virgo people, therefore this good aspect of Mars and the prominent placement of Mars and the Sun will prove a godsend to this child. She will need this help in later life. She has Venus, Pluto, and the Dragon's Tail all in Cancer, the sign which has rule over the stomach, and these planets are square to the Moon which is in the eighth house in Aries. This affliction will cause her to be very strange in her likes and dislikes regarding her food and on that account she is likely to bring upon herself trouble with the digestive organs. She should be taught by the parents to eat plain food and to chew slowly and carefully. Candies and pastries should be eliminated from her diet. The par-

ents should remember that "a stitch in time saves nine." The opportunity is now; let them begin early to train this strange daughter and thus save her much suffering in later life.

Venus afflicted by a conjunction with Pluto and the Dragon's Tail and square to the Moon causes people with this configuration to acquire the habit of untidiness. They become neglectful of their surroundings, and unless they are trained while young to have a place for everything and everything in its place they may form many careless habits. Regularity and order should be instilled in this child while quite young.

Mercury elevated in the tenth house and sextile to the Moon and Uranus will give a quick and keen mentality, and with Saturn sextile Uranus this planet will hold the mental impulses in check and help to make the mind keen and clear. She should be taught some mental vocation, such as secretarial work in the employ of a court or judge, for with the Sun in Gemini trine to Mars she will be clever with the hands and also rapid in action. As a typist she should be able to acquire speed. Jupiter in the third house well aspected by a sextile to Neptune and trine Venus and Saturn would endow her with talent for authorship, and as a writer of poetry and fiction she could acquire recognition.

## May Flowers

BY PERL AMELIA WILLIAMS

Dainty little May-buds

Formed by fairy hands;

Fragrant rosy petals,

Tints from fairy lands.

Tiny graceful May-cups,

Touched by fairy lips;

Lovely silken leaflets,

Cut by fairy snips.

## TRINES AND SQUARES

(Continued from page 217)

Uranus, the planetary messenger of Altruism, is in the earthy sign of Taurus breaking the ground for a new social system, and Neptune, the divine messenger, is in Virgo insistently prodding the sleeping Christ consciousness in humanity. The crystallized condition of the world-mind is awakening; is being prepared for more liberal and advanced thought and new ideals. The people are questioning; they are seeking a new light, a way out of the dominance of matter.

Let us, who have been privileged to study and apply this cosmic science of the celestial spheres, the Word of God, spiritual astrology, let us try, ever so humbly, to guide this new influence into the best channels for usefulness and individual satisfaction in self-expression. This potent force of creative energy, this Uranian impulse, now stirring in the younger generation, which does not understand it nor realize its wonderful possibilities, must be wisely directed for constructive work, and for upbuilding individual, community, state, and nation.

The strongest force in the universe is Love. It is love wedded to reason, the cooperative, intelligently directed creative faculty of mind, body, and spirit, which is to change the world into another Garden of Eden.

Will, Imagination, Love, the trinity of Father-Mother-God, means a new cycle, a new age. Therefore we must *will* more, *imagine* more, *love* more. By the power of imagination and the faculty of intuition we should build ourselves ideals of peace, beauty, and harmony, which by pure thoughts and pure living will uplift us, and ameliorate the cramping conditions of present environment and limitations. Then let us energize these ideals with an intense feeling of love and compassion for all humanity—and behold! "The light shineth and there is darkness no more," for the horoscological squares have now the power of the trines.

# Worth-While News



## Capistrano Swallows Back

BY THOMAS TREANOR  
*"Times" Staff Representative*

SAN JUAN CAPISTRANO, March 19. (Exclusive)—Out of the south and winging hard, the first great flock of swallows came shadowing down on the old mission here during the lunch hour today.

They were right on schedule. For decades past this date, the day of St. Joseph, has seen the swallows whirl out of the sky from Mexico and points south after their winter migration.

The birds swooped down, circled, shot over the old chapel ruins and landed chattering on the eaves.

They came to a scene of devastation from the bird's-eye view; their mud nests which they have inhabited for years were a shambles, blown down in the high winds of last fall. An acute housing shortage threatens.

### *Departure Date*

The nests were ripped from under the eaves last October 23, St. John's Day, the traditional departure date for winter quarters as scrupulously observed as the arrival date.—*Los Angeles Times*.

The California swallow is a homely dark grey bird which does not sing, but makes a squeaky sound very similar to that of the bat. They build their nests of mud, a bag-shaped nest with a round hole at the top into which the bird slips and nurtures its young. Southern California householders drive these birds away, for they are most unclean and destroy the eaves of the roofs into which they are permitted to build. They never bathe as other birds do, therefore they are prone to carry certain types of vermin into the houses.

Birds are under a guardian or group spirit which guides and protects them, warning them of danger and guiding their movements when migrating. These group spirits guide their species by instinct, and are responsible for the particular traits of their charges.

The Capistrano swallows have been permitted for years to build their nests

in the eaves of this ancient Mission. No doubt they are responsive to the raised vibrations on these particular days when the priests are actively praying to the spirits of their saints. But the 19th of March is also the first day of spring, when the Sun enters the tomb in order to be resurrected on the 21st of March. Group spirits of plants as well as animals are very active at this period of the year. The departure of the birds takes place on St. John's Day when the priests are praying for the intercession of this saint. Concerted prayers are a powerful stimulant to the ethers surrounding the prayers and the birds are sensitive to these vibrations as well as men, especially when the prayers fall upon one of their migratory days.

## Fellowship Essential

BY SIR FRANCIS YOUNGHUSBAND

*British National Chairman of the World Fellowship of Faiths.*

Fellowship is essentially a thing of the spirit. The scientist will continue to tell us much about the material world, but he will not always hold the oracular position he now occupies. When we want to know the real nature of the world we will turn in future to the mystic, not as we do now to the philosopher or the scientist. The mystic experiences directly the essential drive of the universe, he reaches his conclusions by direct inspiration, and he will be looked upon as the type of what the race is developing toward in its slow, evolutionary way.—Edmonds (Wash.) *Tribune-Review*, July 5, 1935.

Sir Francis Younghusband has struck a keynote which should be an appeal to all of our students as well as all who are interested in the study of the Rosicrucian Teachings—the Mystic and his path of endeavor, the spiritual effort to LIVE THE LIFE. This is essentially the ideal of the Mystic, who knows that there is



but one true path which leads to spiritual endeavor and that is the path where he sees his brother as part of himself, realizing that he is truly his brother's keeper. All have come out from God as virgin spirits and all are working to reach the same goal: to become perfect as their Father in Heaven is perfect. The time is not far hence—when the earth has imbibed a little more of the true Aquarian principle of friendship and brotherly love—that the Mystic will be looked up to as the real guide to spiritual attainment. Then the Rosicrucian Teachings will be an accepted guide to Christianity and true Christian living.

## Students' Voices Raised to Eradicate Prejudice

Bigotry and intolerance yesterday received staggering blows at the hands of 200 students from Los Angeles universities and colleges who, at the invitation of local pastors, stood in the pulpits and told their audiences of the work being accomplished by the University Religious Conference in the eradication of misunderstanding among students of different faiths. The addresses constituted the main local feature of Brotherhood Week.

"An America free from intolerance and religious prejudice and devoted to the promotion of sympathy, understanding and cooperation between religious cultures is the principal objective of Brotherhood Day, being observed today throughout our nation," said Robert J. Norton, a student of the University of Southern California, in his address at the Temple Baptist Church.

### *Conference Praised*

"Our University Religious Conference, which locally represents the National Conference of Jews and Christians, has been active this last week over every radio system, through the public press and in the churches and synagogues of the Southland," said Mr. Norton. "Cooperating in this movement for better understanding among adherents of various faiths of the one great religion are students of the University of California at Los Angeles, the University of Southern California and Los Angeles Junior College. We are enthusiastic about this movement because we feel in need of that for which it stands, the eradication of religious and race prejudice and the fostering of the spirit of goodwill.

### *Hope for Future*

"The University Religious Conference is a concrete example of our general aims in that

it is the clearing house for all religions at the universities," said the speaker. "Religious individuals and religious organizations sympathize with each other instead of continuing the anti-religious practices of the past. We of the younger generation commit ourselves to the practice of granting to the other fellow the same rights and privileges which we claim for ourselves. We are hoping in the future for more of a spread of genuine religion, through the actual practice of brotherhood."—*Los Angeles Times*, February 23, 1936.

When the younger generation approaches this broad stand, and this tolerant viewpoint on religion takes hold in our Colleges we may look forward to greater interest in religious teachings. It is said that infidelity is becoming dangerous in the schools and colleges. If this is so then why would not this tolerant religious spirit help to crush out infidelity?

Most promising efforts are being made by ministers of the various churches to cooperate in a more forbearing manner with each other; this of itself will grow stronger as we come nearer to the Aquarian Age. Religious intolerance has caused numerous wars and has sacrificed millions of lives, so let us pray that this movement in colleges will become a vast and powerful cement which shall bring all spiritual movements together as one great Brotherhood. But, freedom of belief as well as freedom of thought must prevail.

Many attempts have been made to bring the Occult movements into one harmonious brotherhood, but unfortunately in each case the ones who have sponsored the movements have used ways and means to further *their own* religious organizations or movements.

If these college students will remain broad enough to permit each church or organization to continue its own method of imparting its religion, well and good, then their efforts will bring lasting success; but if, as the younger minds of today are all too prone to do, they aspire to dictatorship and individual leadership, then their efforts will spell failure.

# Question Department



## Why Animals Cannot Talk

### Question:

In studying physiology I find that anatomically there is very little difference in the structure of man and the animals. This being true, I cannot understand why the animals cannot be taught to talk. Will you please explain why this seeming impossibility exists?

### Answer:

The larynx is the organ of speech. But in order for it to utter words it must be *upright* in position. The horizontal larynx can produce sounds but it cannot form them into words. It is true that some animals, like the parrot, raven, and starling, all of which possess vertical larynxes, are able to utter words; but being without the germ of mind, they have no idea of their meaning and cannot use them to express thought. Such animals are simply mimics. The use of words to express thought is the highest human privilege, and can be exercised only by a reasoning, thinking being like man. The horizontal larynx of the animal is under the direct domination of its group spirit and the animal itself does not control it.

### THE EARTH'S EPOCHS

### Question:

What is meant by Epochs? In studying the *Cosmo-Conception* I notice that they are mentioned very frequently. Do all of the revolutions of the different Earth Periods have Epochs?

### Answer:

Epoch is a term used to designate a certain period of time. During our present Earth Period we reached the nadir of density which slowed up the processes of evolution to a considerable degree. This slowing up process reached its lowest ebb during the middle part of the

fourth revolution of the earth in what is termed the Atlantean Epoch. There were no divisions of time known as Epochs until the fourth revolution of the earth. The first Epoch of this revolution was called the Polarian and began as soon as the earth emerged from a short cosmic rest which occurred between the third and fourth earth revolutions. The next division of time was called the Hyperborean Epoch, and this was followed by the Lemurian, then the Atlantean. The next was our present Aryan Epoch, and this will be followed by a Sixth great Epoch (see *Cosmo*, p. 271) which will last until the close of the fourth revolution of the earth. Before the fourth revolution of the earth, time was not divided into Epochs and such divisions will not be made in the three revolutions which are to follow successively the present fourth earth revolution; for evolution will be speeded up as the earth emerges into a less dense state and time will accordingly have fewer subdivisions.

### ORIGIN OF THE ASTEROIDS

### Question:

I would like some information relative to asteroids. What is their origin, and have these huge, cinderlike clinkers ever been of any value in the evolution of man? It seems that all things in nature are or have been of some value somewhere in the scheme of things.

### Answer:

When the inhabitants of any planet get so far behind in their evolution that they are a detriment to the masses evolving in that particular region they are segregated by the Lords of Destiny and placed on moons which are thrown off the original planet with them. On these moons the egos are given especial attention by more advanced beings and when they catch up in their evolution they are returned to their home planet.

The moons which they inhabited during the interim are then disintegrated and expelled into interstellar space. The fragments of these disintegrating moons are called asteroids. Fragments of moons which once circled around Mercury and Venus are now asteroids. The beings who inhabited them are safe on their parent planets. They are known as the Lords of Mercury and Venus, and in a large measure retrieved their lost estate through service rendered to the humanity of our earth.

#### THE ORIGIN OF FORM

##### *Question:*

When one looks about he sees a myriad of forms, mineral, plant, animal, man, and everywhere no two are exactly alike. How do you account for all this diversity in form?

##### *Answer:*

All forms are composed of atoms; and it is the varying angles of inclination of the atoms' axes, and the measures of their vibration which mold the cosmic root-substance of which they are composed into all the numerous forms which we see about us everywhere. All of which is supervised and regulated by great Beings in charge of evolution.

#### HOW PLANETARY FORCES AFFECT MANKIND

##### *Question:*

Somewhere in your literature I have read about the forces of the sun entering the human body through the crown of the head and the forces of the planets entering it through the forehead. Will you please give me the correct information on this subject including the effect of these forces on humanity?

##### *Answer:*

The forces of the solar ray enter the physical body at the center of the forehead just above the eyes. The planetary rays, with the exception of the moon, enter the body by way of the brain and spinal cord. The lunar ray enters through the gateway known as the spleen.

It is interesting to know that the direct

sun-ray forces produce spiritual illumination. The forces received by way of the planets give added consciousness, moral development, and soul growth; and those which reach us by way of the moon result in physical growth.

The solar, stellar, and lunar rays are three-colored: blue, yellow, and red. The blue ray carries the life force of the Father. The yellow beam contains the life force of the Son, and the red ray bears the life force of the Holy Spirit. Each human being can absorb only a certain quantity of one or more of these colors according to the general stage of his or her evolution. Therefore each individual is differently affected by the various life forces functioning through the star rays.

#### THE EARLY ABODE OF OUR EARTH

##### *Question:*

I do not quite understand about the location of our earth prior to the Lemurian Epoch. We are told in the Rosicrucian literature that the Polarian and Hyperborean Epochs belonged to the earth period but where was the earth during these Epochs?

##### *Answer:*

During the Polarian Epoch that which is now our earth was a fiery substance just beginning to solidify. It was a part of the sun and was located in its polar region. The materials which now form the earth at that time were all molten and the atmosphere was gaseous.

Until the latter part of the Hyperborean Epoch the earth was still a part of the sun. Gradually it began to form into what might be termed a mass of crust-islands which slowly worked their way toward the sun's equator where after a time the centrifugal force of that planet threw the then solidified mass out into space and it began to revolve around its parent body, but in an orbit somewhat different from its present one. When our earth was thrown off the sun it took with it the evolving life waves now manifesting as the human, animal, plant, and mineral kingdoms.

# Nutrition and Health

## Rosicrucian Ideals

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

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

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

## Our Younger Brothers

BY AUDREY HAYNES

IN HIS POEM, "To a Mouse," one of the greatest champions of nature and humanity, Robert Burns, wrote the following stanza:

I'm truly sorry man's dominion  
Has broken Nature's social union,  
An' justifies that ill opinion,  
Which makes thee startle  
At me, thy poor, earth-born companion,  
An' fellow-mortal!

Down through the ages the most enlightened of humanity have recognized our brotherhood with the animal world, even as this poet has. But, alas! human beings as a whole have thought only of their dominion, God-given, they say, and have used the animals for their own purposes of food, clothing, beasts of burden, amusement.

A great responsibility to do all in our power to help rests upon those who believe that the animals are our younger brothers; that in the course of physical and spiritual evolution they will one day be on the human plane; and that they as well as we are on the same upward and onward path to godhood. Because they are dumb, we who love them must speak for them. We should join our voices to those of other humanitarians in righting the wrongs perpetrated against the animal kingdom.

The first thing the animal means to

most people is food. Annually over one hundred million four-footed creatures are slaughtered for food in the United States alone. There is much of cruelty practised where stock raising is conducted on a large scale, as on the great western ranches. Thousands of animals die yearly of exposure, of hunger and of thirst even in ordinary years and certainly we all have vivid recollections of the suffering during years of exceptional drouth. Then there is the transportation to market with its overcrowding, its exposure to all kinds of weather, its lack of food and water, to say nothing of the animal's sense of fear and bewilderment, and at last the stockyards and the slaughter houses. Why should it not be believed that the flesh of these animals is impregnated with the passions and fears which possess them at death? It has been justly said that if the butchering were done in view of the populace there would be fewer people eating meat.

We do not like to dwell on these scenes, but if we eat meat, how can we shut our eyes to our share in the slaughter? We who cannot create life have no right to take life or to force others to do it for us. In so doing we not only retard our younger brothers on the path of evolution by forcing them to create new vehicles more frequently, but we retard our own

progress as well; for our bodies cannot become truly spiritualized while we continue using flesh as food.

It is women, alas, who are largely responsible for another great source of animal suffering, for annually millions of wild things, large and small, perish—usually after long-drawn out agony—in order that women may be adorned with furs. And again we cannot evade a share of responsibility in causing this suffering so long as we wear any kind of fur. To stop trapping entirely is far better than trying to find ways to trap humanely, although, since the industry will go on, efforts of humane societies in this direction are worth while and have brought about some good results. Trap manufacturers are showing a willingness to cooperate, and there has been considerable legislation in practically every state to minimize the horrors of trapping.

Another matter, fortunately of less importance than formerly, is the use of feathers for decoration, entailing the taking of bird life. Then there is the vast field of so-called amusements in which the animals too often play an unhappy part. First comes hunting and fishing, with its millions of enthusiastic supporters, who are sadly depleting all kinds of wild life in spite of government regulation. Ammunition companies, which exist for profit, are very powerful, and do their best to popularize these sports, as well as that grimmer one called war. How can a civilized people find pleasure, for instance, in chasing such a beautiful animal as a fox, until, exhausted and at bay, he is caught and torn to pieces by hounds? It is cheering to know that even in England, the home of fox-hunting, a rising tide of remonstrance is swelling against this form of sport.

Surely the lust for blood is one of the most depraved of man's instincts. It is shown in one of its lowest expressions in the bull-fight, practised in Spain and Mexico. It seems amazing that a number of attempts have been made to introduce it into this country, in actuality, and in the movies. Yet its popularity is on the

wane in Spain; perhaps that is the reason why its promoters wish it introduced elsewhere. But we are not so far ahead of other nations in civilizing our sports, for we have our rodeo shows which play to large audiences and are frequently under the patronage of churches and charitable organizations. And we also have occasional cock fights although there is a law prohibiting them.

Few people realize the suffering entailed upon performing animals in circuses, on the stage, and in the movies. Tricks, in spite of propaganda to the contrary, are often taught by painful and even harmful methods. Animal movies have been very popular, especially those with wild animals, where in the space of two hours we see six to twelve animals meet their death, either at the hands of man, or in mortal combat with other animals! Yet how many people call these films educational and recommend taking the children to see them! Also, how little we know of the cruelty to even domestic animals in the filming of them. Cruelty cannot be judged from apparently harmless screen effects, and it may be taken for granted that it is practically impossible to get effective screen results without considerable hardship to the animals involved. George Arliss will have no animals in his pictures for this reason, and he is quoted as saying that he has often been tempted to give up acting, and go about lecturing against animal pictures. It may also be added that he is a vegetarian.

Another common institution which fills the true animal lover with sadness, is the zoo or menagerie. True, there are some animals which do not seem to mind captivity. Those of the deer family, for instance, if given enough food and water, and a large enough range, with companions of their own kind, thrive and appear contented. But to see lions, tigers, bears, wolves, and such animals, ceaselessly pacing their narrow cages; or elephants chained to one spot day after day, year after year, or eagles and hawks

beating their wings against their bars, is pitiable to one who thinks at all of the feelings of these unfortunates.

People have long said that these exhibits are necessary for the education of our boys and girls, but how can they get anything but an utterly false conception of Nature? Gone is the majesty and the glory of life in freedom, and all that is left are the captive physical bodies. How much more valuable to educate our children in kindness to all living things! One blessing of the depression is the notable decrease in the number of animals kept in zoos, menageries, and circuses, due to the cost of feeding them. Because there is no sale for the animals they are usually put to death, which is probably the easiest way out for them after years of captivity.

Then we come to the matter of pets, and there seem to be few homes without some living thing, whether bird, beast, or fish. How lightly most of us bear our responsibility for these who are so utterly dependent on our care! The increasing congestion of town living with its traffic dangers, makes it increasingly difficult to keep a dog and give him any degree of freedom. Would it not be better to forego the pleasure of having a dog than to have one and deprive him of his most vital needs for happiness and well-being?

It is good for children to have pets when they are old enough to care for them properly; and very young children can be taught to be kind to animals. It is therefore inexcusable for anyone to allow a child to maltreat a pet, whether intentionally or not. Knowing animals and loving them brings into being some of the finest human qualities, not only in children, but in adults as well.

Another far too common abuse is the abandonment of animals, especially cats. The worst offenders are people who go away summers, and either fail to take the cat along, or if they do take it, they fail to bring it back. These deserted cats are largely responsible for the depredations on bird life; so this is a matter to be considered, as well as the sufferings of the

cat. Again, there is the problem of surplus kittens, which is too frequently solved by abandonment, or drowning. Humane Societies everywhere stand ready to accept unwanted animals, to do away with them humanely if there are no homes for them. Under the influence and guidance of one of these societies, during one summer vacation, school children collected more than thirty thousand castaway cats, and delivered them to the society stations.

Probably the use of animals for medical experimentation arouses more fierce controversy than any other use to which man puts them. There are those who say that the great conquests of disease could not have been achieved without animal experimentation, while a growing number of people, including physicians, deny that this is true.

*The Christian Science Monitor* at one time, sent questionnaires to every member of the American Medical Association, and 1238 out of 3632 physicians either declared themselves opposed to vivisection, or stated they did not think the practice of animal experimentation was justified by the result. More than 50 per cent of those who did not actually oppose vivisection, refused to place their stamp of approval on methods of treatment that have resulted from it. More than 93 per cent of the doctors admitted there was a wide difference of opinion among medical men as to the benefits of serum-therapy. Serum manufacturers have produced vast wealth for medical men and serum laboratories, but a study of statistics shows that little but harm comes from the use of serum.

About the time Jenner invented vaccination for smallpox, London developed a system of sewerage, and cleaned up the city, but vaccination is credited with the reduction of smallpox rather than sanitation, which was, and still is, one of the most important factors in the control of disease. Also, nations so thoroughly vaccinated as in the Philippine Islands, Japan, and Italy, have today the highest mortality from smallpox of all nations;

while England, where vaccination has steadily declined until probably not more than half the people have been vaccinated, has one of the lowest death rates. Surely, in a just scheme of the universe, no real or lasting good can come to one part as the result of the torturing of another part. The way to health is through right foods and right living, not through anything that is taken into the body in the way of drugs or serums.

Thus far, our unhappy relationships with animals have been brought forward. It is time now to talk of our happy relationships, which are matters of common experience to all. How countless are the stories of heroism among dogs, horses, cats, and other animals, in which they risk or even give their lives for a human being or another animal. What lessons we can learn from them of enduring devotion and loyalty, of patient persistence, of courage in the face of danger. A friendship with an animal can be as beautiful and enriching as a human friendship.

A modern story which should be of great interest to us is that of Grey Owl, a half-breed Indian who for many years was a trapper in the wilds of Northern Canada, but who finally gave it up because he could no longer practice the unpreventable torture in traps of animals which he found to have so many lovable qualities. He has now won fame as the writer of a fascinating book, *The Beaver People*, and other writings, in which he shows his love and understanding of animals. He has put on such an intensive campaign for the preservation of the beaver that the Canadian government has taken it up, and he is now giving his time to saving life, to make up, as far as lies in his power, for what he has previously destroyed.

What can we do, concretely, to ally ourselves with the friends of animals? We can belong to the Humane Society, which has well organized branches over the country; we can join in protests against all forms of cruelty; we can work

for better laws for the protection and preservation of wild life; and we can get much pleasure from feeding birds in the winter, putting up houses for them, and if we have land, making sanctuaries.

Refraining from taking life involves many problems which we should face squarely. In India the Hindus will not take the life of any bovine creature, and yet they are absolutely callous to all animal suffering. Gandhi has faced the problem, and caused quite a furore by ending the sufferings of an injured calf. He has had another problem in hordes of marauding monkeys which invaded his settlement, and as far as the writer knows, this has not been settled.

Doubtless, we can learn from St. Francis of Assisi, who called all living things his brothers. There is his story of *Brother Wolf*, who had the country in terror because of his depredations on man and beast. St. Francis went out alone into the forest to meet and talk with him, and finally, so the legend says, made a compact with him that if he would kill no more, the villagers would feed him the rest of his days. And this was what Brother Wolf did; he went from door to door and was so gentle and kind that all loved him ever after. Is this so impossible? Are we not promised that a time shall come when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

## A Prayer for Peace

"Let the Divine forces of Light bring illumination to all mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

Let power attend the efforts of Christ and His Church.

May forgiveness on the part of all men be the keynote of this time."

## Rosicrucian Health School

**W**E WONDER how many of our students and friends were deeply interested in the following paragraph which appeared on page 188 of the April number of the Rosicrucian Magazine:

The possibilities of opening the hydrotherapy and physiotherapy departments in our Health School in the very near future were fully discussed by the Board, and the Governing Board was given authority to get prices of material and report on the cost of installing this department.

The correspondence staff of our Healing Department is now occupying part of the Health School Building, and here we receive and answer the letters of patients from everywhere. The effluvia from the patients' letters keep up their contact with the Elder Brothers and the Invisible Helpers, so that spiritual healing work may be done on the inner planes. But as Max Heindel has shown in the *Cosmo-Conception*, in *Letters to Students*, etc., spiritual healing must be supplemented by cooperation on the physical plane, for all departments of nature are related, and "work on the different bodies of man is carried on synchronously." (*Cosmo*, page 440). The spiritual law must become operative in daily affairs, or the physical vibrations are not in tune with the spiritual. Where physical treatment is needed, or a doctor's advice, it should be realized that he, with his knowledge and skill, is also a channel through which the Divine Physician works in meeting our need.

The greater part of the Health School stands idle and not completed inside, and we have long felt the need for installing the hydrotherapy and physiotherapy departments as soon as could possibly be done in order to care for ambulatory patients.

The hydrotherapy treatments include baths, showers, sprays, douches, salt baths and electric cabinet; also packs, steam and medicated baths, and massage.

Under Physiotherapy, electrotherapy is included and comprises heliotherapy and chromotherapy also.

To those of us who daily realize the wonderful possibilities here at Mt. Ecclesia it serves as a spur ever urging us to open this channel, for the benefit of those who need both physical and spiritual help.

The Governing Board has received careful estimates and finds that to install these departments and furnishings, and do the necessary interior finishing, will necessitate an investment of \$5,000 in equipment and materials. This is an important step and the Board is reluctant to venture without the counsel and prayers and whole-hearted support of all our members and friends because the work of the Fellowship is a joint responsibility—both yours and ours.

As you know, Mt. Ecclesia has much to offer. The powerful healing force which has been focussed here since 1911 is in itself a most important influence.

Rose Cross Lodge and cottages are available to those who wish to live on the grounds and study while having treatments. Local physicians have already pledged their support, and patients who are on the Healing list, together with friends who wish to come for physical as well as spiritual upliftment, have expressed their desire to come as soon as we are prepared for them.

We feel that the figures quoted above are as low as possible and would provide us serviceable equipment in keeping with the principles hitherto carried out by the Fellowship.

If it is found possible to open these two departments, it is not planned to have a house physician, as bed patients could not be provided for at this time. The treatments will be given under the supervision of a graduate nurse who will see that the wishes of the patients' physicians are carried out in detail.



It is confidently expected that physicians will send patients here from any distance. The advantages of the climate of Southern California are well known throughout the world, as well as the many attractions of historical and scenic interest to be enjoyed here, in addition to the treatments.

This is a matter that was close to Max Heindel's heart from earliest days of the Fellowship. We, at this time, can but repeat his words on page 64 of *Letters to Students* concerning this same subject (except that now it is not the building but the equipment): ". . . and if we seek first the Kingdom of God, such trifles as buildings necessary for the work will follow as a matter of course without degrading prayer by making it a means of acquiring physical possessions."

So, friends and fellow members, we ask you to take this idea into your hearts and pray with us that the will of God may be clear to all of us, and that the way may open abundantly to carry out His will not only in this matter but in every part of the Fellowship work.

THE BOARD OF DIRECTORS,  
THE ROSICRUCIAN FELLOWSHIP.

### *Patients' Letters*

California, October 22, 1935.  
Rosicrucian Fellowship,  
Oceanside, California.

Dear Friends in the Healing Department:

I am well again, and able to work full time. I made a wonderful recovery, and am very grateful to you for the help given me. I feel that my recovery is complete now, and I hardly feel that I need the help of the dear friends who have been offering prayers for me, any longer. There are so many who need the help worse than I do now.

Many, many thanks for all the good I have received.

Very sincerely yours,  
—H. L. B.

Switzerland, March 1, 1936.  
The Rosicrucian Fellowship,  
Oceanside, California.

Dear Friends:

I received your healing letter with great joy. Doctor C. wanted to operate on me February 11. Three days before that I got the letter from you and rejoiced afterwards

to hear that I would not have to be operated. Now I walk around with a crutch, but believe that after a short time I can do without.

I believe firmly that *you* have helped me through the divine healing force and not the hospital.

Just now I can thank you only with pen and ink and a pure heart, but as soon as I am working again I will contribute materially too.

Cordially yours,  
—H. S.

Ohio, Oct. 14, 1935.

Rosicrucian Fellowship,  
Oceanside, Calif.

Dear Friends:

I am so grateful for the help you have given me the last couple of months and only wish that all sufferers who are looking for your aid would have the same results.

Two months ago I was taking from three to four caroid and bile tablets during the day and a half of an ounce of salts every morning and still felt bilious. Now I take one half teaspoon salts every other morning and I am sure that in another week or so I will be able to discontinue that.

Please accept my humble thanks—I'm so happy, and will always remember you and all who are looking for aid, in my daily prayers.

Truly yours,  
—H. B.

### *Healing Dates*

April . . . . . 5—12—19—25  
May . . . . . 2—10—16—22—30  
June . . . . . 6—13—19—26

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, address, The Rosicrucian Fellowship, Oceanside, California.

# VEGETARIAN MENUS

## BREAKFAST

*Lime Juice—8 Oz.*

*Whole Wheat Kernels and  
Raisins, with Top Milk  
Kadota Figs (sauce)  
Coffee Substitute*

## DINNER

*Romaine Lettuce, Thousand  
Island Dressing  
Baked Celery and Cheese  
Buttered Beet Tops and  
Sliced Lemon  
Potato Puff  
Banana-Date Cream*

## SUPPER

*French Spinach Soup  
Salad Supreme  
Blueberry Muffins  
Grape Juice Dessert*

## RECIPES

### *Baked Celery and Cheese.*

Ingredients: 1 quart celery, 1 pint of white sauce,  $\frac{1}{2}$  cup bread crumbs,  $\frac{3}{4}$  cup melted butter, one-third cup grated cheese.

Wash celery, cut into inch pieces, and cook until tender. A quart of raw celery should make about a pint after cooking. Use the water in which it was cooked and enough milk to make up the pint, in making the sauce. Put alternate layers of celery and sauce in a buttered baking dish and sprinkle each layer with grated cheese. Cover the top with buttered crumbs, and brown in a moderate oven.

### *Stuffed Potatoes.*

Ingredients: 6 medium sized potatoes,  $\frac{1}{2}$  cup milk or cream, 3 tablespoons butter, salt to taste.

Select well-shaped potatoes of about equal size. Bake until soft, then cut or break each potato, add salt, butter, and cream or milk. Beat until light. Fill the skins with the seasoned potato, piling it up in irregular shapes, or make any desired pattern with fluted tube. Bake in a moderate oven until nicely browned.

### *Banana-Date Cream.*

Ingredients: 1 envelope vegetable gelatin, 3 cups hot milk, 3 egg yolks, 1 teaspoon vanilla,  $\frac{1}{2}$  cup dates,  $\frac{3}{4}$  cup cold water,  $\frac{1}{2}$  cup sugar, 3 egg whites beaten stiff, salt to taste, 2 bananas.

Prepare the vegetable gelatin as directed. Cook uncovered until reduced to one-half cup. Strain and add to the hot milk. Add the sugar and pour this mixture over the beaten egg yolks. Cook in

double boiler until slightly thickened, stirring constantly. Remove from the fire, add salt and flavoring. Stir this into beaten egg whites. Add cut up dates and bananas. When the mixture begins to thicken turn into wet mold.

### *French Spinach Soup.*

Ingredients: 1 pint of spinach puree, 1 cup milk,  $2\frac{1}{4}$  cups water, 1 tablespoon butter, 1 egg yolk, salt.

Mix the spinach, milk, water, and butter. Heat to the boiling point. Stir a little of the hot mixture into the beaten egg yolk and combine with the first mixture. Beat well, heat to boiling and season with salt if desired.

### *Salad Supreme.*

Ingredients: 2 red apples, 1 cup shredded cabbage,  $\frac{1}{4}$  cup chopped ripe olives,  $\frac{1}{4}$  cup French dressing, cream cheese, 4 whole olives.

Wash and dice apples without peeling. Add cabbage and ripe olives. Mix with a little desired dressing. Arrange on lettuce leaves; garnish with ripe olives pitted and stuffed with cream cheese.

### *Blueberry Muffins.*

Ingredients:  $\frac{1}{2}$  cup boiling water, 1 cup molasses, two and one-third cups flour, salt, 3 tablespoons butter, 1 cup blueberries, 1 teaspoon soda.

Add the boiling water to the molasses; sift together the dry ingredients and add to the molasses and water. Melt the butter and add to the mixture; beat well. Add the blueberries, drained well of all juice. Bake in oiled muffin tins in a moderate oven.

# Children's Department



## The Kingdom of Spurge

BY EGYPT L. HUYCK

IN TWO PARTS—PART ONE

LITTLE Doretha Crandal stood watching the gardener and his helper digging out some plants, a climbing kind that had nearly covered this north wall of the garden. She was very anxious to know what they were going to plant in their place. Then, too, it was always exciting when some new flowers or shrubs were set out, for one never knew—it might be that some different tribe of Little People would come into the garden to live. She had never cared to play near this wall because the Little People who lived there before had an unpleasant smell about them. "They look handsome at a distance but I don't like them close up," she said to herself. "I am glad that they are being taken away."

Her life in Southern California was all interesting, but especially these hours in the garden with the Little People, which no one knew about, not even her mother. She came up nearer the wall and asked the kindly man who she thought was old:

"What are you going to plant here, Jonathan?"

"Well," he answered, "your mother decided that some poinsettias might do well against this wall. You see the stone is built high enough to protect them from the north wind and the sun shining upon the wall will warm it. That is the reason these fuchsias do not do well, because they like shadows. When they were first set here they were in shade."

"I remember, Jonathan, the old high arbor used to keep it almost dark."

On a bright morning a week later when Doretha came into the garden the men were working in another part of the grounds so she ran to see how the new plants looked. "Mostly like sticks," she thought, but she sat down to wait and watch. "You never can tell what might happen," she said to herself; "poinsettia flowers are awful pretty."

She took three reeds from her red sweater pocket and looked at them, debating which one was best to blow. She selected the one marked "C" and blew very softly on it, sustaining the sound as long as her breath held out. She blew three times in this fashion and then waited a few minutes, her big brown eyes watching very carefully all up and down the row of sticks. Nothing happened, so she tried again, a little louder this time. She caught sight of a movement at the end of the row, but she could not be sure; it may have been just a flash of light, so she blew once more on the same note. Then she sat very, very still, almost holding her breath.

Presently, at her elbow she heard a sound and turned her head quickly. There stood a laughing little man, and he looked so funny that Dot laughed with him. Then she asked, "What is so funny, uh—uh?"

"Call me Miggs," he chuckled, and then laughed harder and harder, rocking himself up and down. When he straightened up he said: "Why Dot, I always laugh when my eyes rest on your little pug nose."

Doretha felt of her nose, but she mimicked back at him: "You have the *longest*

nose I ever saw. How many days have you watched me, Miggs?"

"Ever since the gardener over there," he pointed toward the home of Mrs. Gill across the way, "put out a row of poinsettias, moons and moons ago."

"Why didn't I see you, Miggs?"

"Why? I did not belong in your garden. I just came to look at you when you blew on your C reed. Now, I can work over here as these plants grow, and belong in your garden too."

"O—oh," Dot breathed.

She looked the little man over more carefully. He appeared to be about two feet tall. He wore a bright red peaked cap on his head, a sleeveless close-fitting green jacket, buttoned with green buttons all the way to his neck. His trousers looked like brown jersey tights; very pointed brown shoes were on his slender feet, and he carried a spade in his earth stained hands. His complexion was the shade of rich cream, his cheeks were rosy, and his eyes were beady black. His arms were covered with sleeves of the same jersey material as his trousers, just as if this was a complete undergarment and the jacket was buttoned over it. This gave perfect freedom to his arms which were very long. Dot smiled as her eyes came to rest on that long nose of his. He was speaking:

"You used to look at the bright red of our poinsettias over there where they grew so tall." He waved in the general direction of the plants. "My brothers and sisters worked over them very carefully and you loved the way we painted the leaves."

"Oh, I did, Miggs, they were lovely. What kind of paint did you use?"

"Poinsettia paint, si-illy! What else would we use when we belong to the tribe of Puckka and never leave off fol-

lowing our lovely plants wherever they are transported?"

"What does transported mean?"

"Didn't you know that the poinsettias were brought here from Mexico? You don't know much, do you?"

"Not about flowers. Tell me more; but first tell me how you knew my name."

"Name?" Miggs frowned.

"Yes, my name; you called me Dot."

"Why, the humans all about here call you Dot, sometimes Doretha when they are displeased with you," Miggs laughed.

Sticking his spade in the ground and swinging off his red cap he waved it around his head; this action revealed abundant black hair, bobbed about like Dot's.

"What's all this unseemly mirth about?"

There beside Miggs stood another little man about the same size. He looked like a brother and was dressed the same with the exception of the buttons on his jacket. They were red, and he wore a belt from which hung a cute little horn. It looked as if it had been fashioned after the little yellow gland that sits in the cen-

ter of the great red poinsettia blossoms.

Miggs replaced his cap, grabbed his spade and gave a sort of military salute, then answered the new comer.

"Dot's short nose and her ignorance of the plants and their growth."

Then he remembered his manners:

"Dot, this is my Captain. We call him Granda."

The Captain saluted her and smiled. Dot wondered if his nose was not a wee bit longer even than Miggs'. Captain Granda saw a little girl about ten years old, with nice brown hair, very dark eyes, and a pleasant mouth; he thought that her nose would become like her mother's as she grew older, and she was built just right, neither too slender nor too stout. Her hands were very nice, too.



"Call me Miggs"

"What was it you wished to know about, little Dot? Perhaps I can restrain my laughter some better than Miggs. In fact I must. Since I have been awarded these red buttons and my horn I am supposed to be more dignified. Our King expects it of me."

"I always thought that the clothes on you Little People grew on you like a cat's fur."

Miggs rocked with merriment and even Captain Granda laughed aloud. Dot joined in the fun for she could see that until this very moment she had failed to observe closely enough to realize that their clothing was really not so bad a copy of what folks about her were wearing: the difference was in the tightness of the fit. Miggs just now removed that tight cap of his, and his head was just the same as hers. The odd little peak of the cap was patterned after the red leaves.

"I beg your pardon, Miggs and Captain Granda. No wonder you laughed at my ignorance. Perhaps you will answer some more of my questions now that is settled."

"With pleasure, Dot, for we love to do all we can for those who can see us. We are very anxious that humans should understand more about the work we do to make the flowers grow," answered the Captain.

"First, tell me how you followed the poinsettias to this country when they were brought here."

"It was like this: Certain members of this tribe of Puckka were delegated by our King, the Great Spurge, to follow and stay near the plants as they were packed for shipment, and then to hide away with the stalks and keep them alive until they arrived here in California, where they were very carefully watched over by the people who had loved our plants enough to bring them to this country."

"You don't have to hide very much do you?" Dot asked. "Because I have found out that I am the only one in our family that can come into this garden

and sit very still and see you. Even then I have to be careful that I feel all right inside. I mean, I can't see you if I feel cross. I guess it's like the radio wires and tubes—they must be just right for the program to come through."

Captain Granda and Miggs exchanged glances at this remark before the Captain answered her question.

"Yes, Dot, we do make ourselves very small as we can so easily do, for we belong to that Kingdom that is called the *life* of plants. When the plant is asleep we can curl up and sleep too if we like. If in a foreign land we are not supplied with the proper elements of the earth and water and the right amount of sun-rays to distribute to our plants we can't keep the life in the great stalks and we are obliged to return home or go elsewhere. It is never quite right in this country out of doors, but we do our best and produce some very creditable flowers for you humans. We are beginning to like it here except now and then when it is too cold. I heard the gardener tell a friend of his 'Nature certainly makes adjustments.' Fancy his calling us Nature."

"What do you call yourselves?" Dot asked before the Captain could catch his breath after his long speech.

"We are the Builders and belong to the Kingdom of Spurge." Dot opened her eyes wide for she did not understand. Granda saw that she failed to get his meaning.

"Spurge's Kingdom cares for all the plants that give off a milky bitter juice when cut or broken. It's their blood, you know, and I'll show you the color of the blood workers." Dot's smile and nod showed her understanding. Captain Granda turned to Miggs. "Lieutenant, I'll appoint you to answer questions and make yourself generally useful to this little human during the summer. She will wish to see and know just what happens as the different processes of growth take place in these poinsettias, and I think you will enjoy the commission."

Miggs saluted in acceptance of the  
(Continued on page 239)

# Echoes from Mt. Ecclesia

—[●]—

## Easter Festivities

**E**ASTER on Mt. Ecclesia will remain a beautiful and cherished memory to those who were privileged to attend the services. Friends and students from all parts of California and the East made reservations in advance and accommodations were taxed to capacity.

Easter devotionals opened Saturday with services in the Pro-Ecclesia at 4:45 P.M., followed by the Probationers' Service in the Temple at 6:15. The entertainment at 8:00 P. M. in the Sun Parlor was opened by Mr. Ortwin Schaumburg, acting as master of ceremonies, Judge Carl A. Davis, President of the Board of Directors, extended to all an inspiring Easter Greeting. The soloists were Mrs. Marilyn Schaumburg, contralto; Mrs. Ramona May, flutist; and Mr. Harold Forshaw, pianist. A unique feature of the evening was a dialogue with incidental music entitled "*The Light of the World*." Miss Olive Hazell, Mr. Richard Parsons, and Mr. Omar Dodson presented this through special radio equipment furnished by Wolmer's Music Company of Oceanside. The program closed with the serving of refreshments.

The Sunrise Service at the Cross was impressive in spiritual dignity, opening with the Cornet Greeting to the Sun by Mr. Ernest Wakeley. The Orpheus Men's Chorus and the Titania Ladies' Chorus of Oceanside under the able direction of Edith Howell-Jones, Mrs. John Boster, accompanist, sang selected Easter numbers. The address, "*The Man of Sorrow*," was delivered by Mrs. Max Heindel, and her message embodied the deep, spiritual significance of the Holy

Season. The program closed with the processional march to the Pro-Ecclesia during the singing of "*He Is Risen*."

The devotionals in the Pro-Ecclesia were impressively led by Mrs. Dorothy Whitelock.

At 11:00 A.M. Mr. Andrew Lohr delivered the address, "*Lazarus, Come Forth*." This symbolized a spiritual challenge to all to live a life of Christly radiance. The soloists were Mrs. Ramona May, flutist, and Mr. Richard Parsons, baritone. Mr. Harold Forshaw presided at the organ.

At 6:45 P.M. the regular Probationers' Service was held in the Temple.

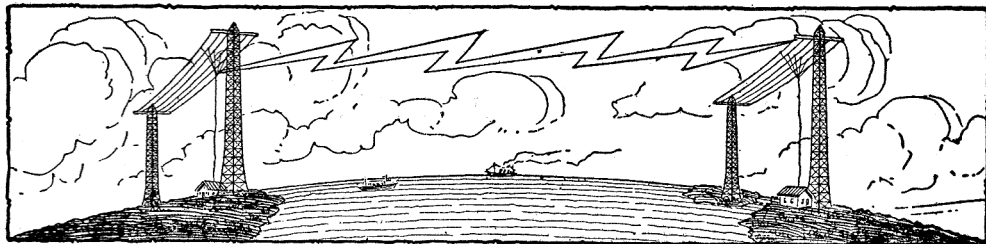
In the Pro-Ecclesia at 7:30 P. M., Miss Olive Hazell read the Service and introduced Judge Carl A. Davis who chose as his subject, "*My Peace I Give Unto You*." The deep significance of his words as applied to the present world crisis touched the hearts of those present. The Service closed with a baritone solo, "*The Holy Hour*," by Mr. Parsons, and the Rosierucian Prayer of Service.

The fine cooperation of the committees in the dining room, and on the grounds, assured the success of the Easter observance, and all who came to worship felt the spiritual love and benediction of the Elder Brothers and the sublime Presence of the Risen Savior.

\* \* \* \* \*

Mr. John A. Macdonald, an active worker in the Calgary, Canada Center, spent a week with us at Headquarters on his return visit from New Zealand.

# Rosicrucian News Bureau



## AMSTERDAM, HOLLAND.

From the Amsterdam Center we receive encouraging reports. Temple Services are held each Sunday at which a lecture is given. Organ and 'cello music adds to the beauty of the services.

Preliminary Philosophy is taught on Monday evenings at 8:30 P.M. Advanced Philosophy, and Preliminary and Advanced Astrology are also taught on other evenings of the week. Information of all activities may be obtained through addressing the request to the Secretary, v. Musschenbroekstraat 4-II, Amsterdam.

A series of public lectures was given during February and March and the attendance averaged 500.

The need has been felt to organize a second study group in another part of the city, so that members will not have to travel so far to attend classes and lectures.

## CHICAGO, ILLINOIS.

An election took place in this Center and here are the names of the new officers:

President, Mrs. Minnie Troyer,  
Secretary, Mrs. Josephine Brustman,  
Treasurer, Mr. Louis Hlavacek.  
Board of Directors: Mr. Ralph Noble,  
Mrs. Ella Palmer.

Headquarters wishes this new group much success in their work and sincerely trusts the coming year will offer wide scope for their organizing ability.

Classes are held each Tuesday, Thurs-

day, and Friday evening at 7:30 P.M. at which the Philosophy, Astrology, and Esoteric Interpretation of the Bible are taught. There is a full complement of capable teachers and they are most willing to give time to friends who wish to enquire about the Rosicrucian Teachings. Each Sunday evening there is a Devotional Service and lecture at 8:00 P. M. The address of this Center is 159 N. State Street (loop).

## DEMERARA, BRITISH GUIANA.

A new Center has been formed in this South American country and it is a pleasure to welcome this group. A charter has been issued and bears these names:

President, Frederick Somersel,  
Secretary, Simon Moore,  
Treasurer, F. Herbert Stoute.

Plans for classes are completed and each Monday, Wednesday, and Friday at 7:30 P.M., the Philosophy and Astrology will be taught. Friday will be reserved for general educational programs. A Sunday School will be held at 4:00 P. M. each Sunday afternoon.

The Probationers' Meetings will take place at the appointed times twice a month.

All friends interested in the Rosicrucian Teachings in that vicinity will be cordially welcomed by the officers and we hope the coming year will be one of happiness and success.

## KANSAS CITY, MISSOURI.

Mr. A. James Howie, organizer for the Rosicrucian Fellowship has been working in this Center, and lectures and classes have been arranged. Here is the schedule:

Sunday,	Devotional Service and
	Lecture,
Wednesday,	Lecture,
Monday	} Philosophy
Tuesday	
Thursday	
Friday,	

All meetings commence at 8:00 P. M., and the officers cordially invite the public to the classes and lectures. Literature will be given by the Center, or sent by Headquarters on request of interested friends.

## CHAPMAN CAMP, B. C., CANADA.

One of the members of this Center passed away and as she had left instructions to have a "Rosicrucian Funeral" the officers made the necessary preparations. The service was performed with quiet dignity, and one person, a newspaper reporter, was so impressed that he called at the Center for further information about the Rosicrucian Teachings. He has been reading the "Cosmo-Conception" since and promises to be an excellent student.

## ROCHESTER, NEW YORK.

Two active members of our Center in this city were married at a delightful ceremony. A reporter of a daily paper caught the spirit of the ceremony and we have pleasure in giving you excerpts of his account:

"Poetic lines inspired by the Rosicrucian Philosophy and composed by a young Rochester couple made them husband and wife yesterday in the first ceremony of its kind known to have been held in this part of the country.

"They were Miss Audrey Haynes . . . and Myron T. Glover. . . . About 100 guests gathered for the ceremony that took place in the Rosicrucian quarters in the Burke building.

"Omitting the 'love, honor, and obey,' and the 'I do' of the traditional marriage ceremony, the bride and bridegroom addressed their vows to each other.

"The young man commenced by saying: 'Before God and these witnesses, beloved, I offer now to be your husband wedded.'

"The bride then said: 'I make acceptance and am now your wife to love and work with you through this earth life.'

"Then the bridegroom: 'By the same vow I now this contract seal. What else is needful God's love will reveal. Loving each other we love all mankind. Through union may we wide service find.'

"And the final words, uttered by the bride, were: 'And give this love we know where'er we may to speed the coming of the Christ's new day.'"

The ceremony was closed by a brief prayer.

## CALGARY, ALBERTA, CANADA.

In Calgary there is a junior group, and it certainly is ambitious. The President has submitted to Headquarters an outline of activities which, if carried out by this Center, will place it in the front rank. There is nothing haphazard about this plan; it is worked out with a definite object and each step is linked with a logical sequence.

We have decided to use this outline as this Center's contribution in the Center Forum of the Summer School and then later publish it in whole or in part to allow other Centers who can use all or portions of it, to do so.

This outline has been addressed to the younger members of the Rosicrucian Fellowship and the author of the plan considers it a challenge to them particularly.

Due to the cold weather, sickness among the students, and changed residences, the classes at this writing are meeting only once a week, but the Preliminary students are completing the course, so that when the time for the use of the plan arrives, there will be a good nucleus of Regular Students.

Headquarters wishes this progressive group much success.



## LOS ANGELES, CALIFORNIA.

Quite recently the Los Angeles group had an election and the officers are:

President, Mr. C. D. Cooper,  
1st Vice President, Mrs. Juanita Em-  
erick.

2nd Vice President, Mrs. Anna Cooper,  
3rd Vice President, Mr. W. Cooper,  
Treasurer, Mr. Arnold Mulli,  
Secretary, Mrs. Hazel Tingley.

Among the activities of this Center a recital is held once a month. The Los Angeles Center is fortunate in having some fine musicians and vocalists, so their talent is a splendid asset to the artistic side of Center work.

A Sunday School is held each Sunday morning at 9:45 A.M. Devotional Services and lectures each Sunday evening at 8:00 P. M. Classes are held on the following days:

Tuesday, 7:30 P.M., Preliminary  
Philosophy.

Wednesday, 2:00 P.M., Preliminary  
Philosophy.

Wednesday, 7:00 P.M., Advanced  
Philosophy.

Thursday, 2:00 P.M., Astrology.

Friday, 2:00 P.M., Principles of Read-  
ing Astrology.

Friday, 7:30 P.M., Advanced Astrol-  
ogy.

Friday, 7:30 P.M., Preliminary Astrol-  
ogy.

Probationers' Meetings are held each Thursday evening at 7:30 P.M., and the closed esoteric meetings on the appointed dates every two weeks. The Center Library is open daily from 10:00 A.M. to 5:00 P.M.

The officers will be happy to welcome visitors and friends who may be interested in the Rosicrucian Teachings.

## LONG BEACH, CALIFORNIA.

On Saturday, March 28th, 1936, Mrs. Max Heindel united Fillmore Politte Rice and Grace Odell Hembree in marriage. The ceremony was held at the Long Beach Center and the room was filled with friends of the couple and members of the Center.

Mrs. Rice is a member of our organiza-

## World Headquarters

OF THE

## Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA

## Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

Addresses of unchartered Centers and Study Groups may be had on request.

CHARTERED CENTERS IN THE U. S. A.  
AND CANADA

*Burlington, Vt.*—91 No. Union St.

*Calgary, Alta., Can.*—108 14th Ave. W.

*Calgary, Alta., Canada.*—1318 15th Ave. W.

*Chicago, Ill.*—Rm. 1622, Capitol Bldg., 159  
N. State St.

*Cleveland, Ohio.*—Carnegie Hall, 1220  
Huron Road, Room 708.

*Columbus, Ohio.*—253 N. Hague Ave.

*Dayton, Ohio.*—Y. W. League, East Room,  
2nd floor.

*Denver, Colo.*—320-22 Central Savings Bank  
Bldg.

*Indianapolis, Ind.*—319 N. Pennsylvania  
St.—3rd Floor.

*Kansas City, Mo.*—2734 Prospect.

*Kingsville, Texas.*—P. O. Box 1314.

*Long Beach, Calif.*—361 E. First St.

*Los Angeles, Calif.*—2523 W. 7th St.

*Milwaukee, Wis.*—Fine Arts Bldg., 125 East  
Wells St., Rooms 236-238.

*New Orleans, La.*—429 Carondelet St., Room  
201.

*Portland, Ore.*—Room 316 Dekum Bldg.

*San Antonio, Tex.*—709 So. St. Mary's St.

*San Diego, Calif.*—Rm. 9, 1039 7th St.

*Shreveport, La.*—1802 Fairfield.

*St. Paul, Minn.*—318 Midland Trust Bldg.

*Toronto, Canada.*—c/o Mary Tamblyn, 40  
London St.

*Vancouver, B. C.*—Room 12, Williams Bldg.  
Cor. Granville and Hastings Sts.

## Chartered Centers in Other Countries

### BRITISH GUIANA

*Georgetown.*—West ½ Lot 163 Charlotte St.

### ENGLAND

*Liverpool, Eng.*—71 Upper Huskisson St., Telephone, Heswall, 304.

*London, Eng.*—21 Gloucester Gardens, Bayswater.

### GOLD COAST, WEST AFRICA

*Abokobi.*—c/o J. M. Boi-Adzete.

*Kumasi.*—Mr. Ben T. Vormawah.

*Sekondi.*—P. O. Box 99.

### PARAGUAY

*Asuncion.*—Louis Alberto de Herrera, Republica Francesca.

*Asuncion.*—Garibaldi 118.

### PERU

*Lima.*—Box 637.

### PHILIPPINES

*La Paz, Iloilo, P. I.*—19 Burges St.

### PORTUGAL

*Lisbon.*—Rua Renato Paptista 43 - 2º.

### THE NETHERLANDS

*Amsterdam.*—67 Jacob Obrechtstraat.

*Arnhem.*—18 Mesdaglaan.

*Breda.*—34 Speelhuislaan.

*Den Haag.*—Secretariaat: 88 Roelofsstraat; Vergaderplaats: de Ruyterstraat 67.

*Rotterdam.*—Claes de Vrieselaan No. 51.

*Rotterdam.*—308 Bergweg.

*Zaandam.*—Oostzijde 386.

tion and is active in the Center as pianist. Mr. Rice is interested in the Rosicrucian Teachings and attends the Center regularly.

### ST. LOUIS, MISSOURI.

Tentative plans have been made by the group in this city to have devotional meetings each Sunday at 8:00 P.M. A class in Philosophy and Astrology will be held each Thursday evening at 2917 Michigan Avenue. A little later these classes will be held on separate nights, but we shall make announcements in this column about the change at a later date.

The officers will welcome enquiries and be happy to assist prospective members in their studies.

Headquarters wishes this group much success in its work and trusts the coming year will provide ample opportunities for individual (and collective) organizing ability.

## Field Representative

We have had several letters from our members in St. Louis complimenting Mr. Howie's work in that city. Mr. Howie's talks pleased the various students and visitors, especially as he is reported to have handled complicated subjects in such a manner that they were easily understood.

Mr. Howie organized new classes in St. Louis and they are doing nicely.

At present our field representative is in Kansas City where he is giving twelve talks within a two-week period.

Mr. Howie's next stop will be Omaha, Nebraska.

## 100 Magazines for \$4.00 1921-1934

For \$4.00, prepaid, we will supply 100 back numbers of the Rosicrucian Magazine. Each lot will contain not less than 50 different issues. They date from 1921 to 1934 inclusive. Valuable for reference purposes and economical and effective material with which to introduce our teachings.

## THE KINGDOM OF SPURGE

(Continued from page 233)

honor, looking as pleased as it is possible for a gnome to look, and that is superlative.

"Now," said Captain Granda, "we will let Dot see how these *sticks*," he smiled, "are growing."

He lifted the horn from his belt and placing it to his lips blew one long note and two short ones. This he repeated seven times. These notes were middle C and E, E, of the piano scale.

Doretha felt the rhythm and thought she must be swinging back and forth, then she heard the Captain say: "Observe carefully, Doretha."

Up through the soil all down the row of "sticks" dozens of little white moth-like creatures emerged and slowly fluttered about the Captain. He blew on his horn again. This time the long blast on the C-note was sustained longer than the first time he played the measures and the E, E, equally longer. Just as if the first notes had been half and quarter notes and the second time he made them whole and half notes. These were repeated seven times. The little winged beings seemed to glow and brighten. As he finished and replaced the horn at his belt they all darted back to their places and disappeared into the soil along the row of growing cuttings.

Again the Captain lifted his horn and this time he reversed the order of the notes. First, came two short notes on the E, E, and the one long C. Long before he finished sounding these notes seven times he was surrounded with moths but these were colored tan and gray, much like the bark of the shrubs. Their little heads and faces looked as human as their Captain's but the body had wings just like a moth. After the Captain repeated the notes again they all flew back to their places and dropped out of sight.

(To be concluded)

## ROSICRUCIAN BOOKS

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