

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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SEE PAGE 41 FOR NEW OFFER

By Which Everybody Can Obtain an Astrological
Reading for His or Her Child.

—*—

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Hiempoint

By JOSEPH DARROW

The Musicians' Predicament

SOME time ago we had a communication from one of our students, a professional musician who has traveled all over the world in charge of the band aboard a ship. He has devoted his life to the study of music and the equipping of himself to create it, in which he has been engaged during the past twenty years or so. He is well qualified to speak authoritatively on the subject from any angle. His letter, though philosophical in tone and considering all the angles of the question, had nevertheless a sort of despairing note in it when he

MECHAN-
IZED
MUSIC

touched upon the fact that mechanized music is putting the professional musicians of the world rapidly out of business. This applies particularly in the case of the "talkies," which include mechanized music as a part of their program, music originally made in the studio and transferred thence to the talking machine, thus eliminating the local musicians or orchestra for the production of what is termed "living music."

It is a real crisis which is facing the professional musicians all over the world, and it is a real tragedy in the lives of thousands of them. Moreover, this new regime has come into effect so quickly that it has given them little chance to prepare themselves to meet the new conditions. It is only a year or two since the "talkies" were first heard of as being feasible on a large scale, but in that period they have become almost universal, replacing the silent movie in country and city alike. In connection with the legitimate dramatic stage living music is still retained to some degree, but this side of

the dramatic profession has declined to such a large extent in the last few years, due to the advent of the moving picture, that it is at present a comparatively small factor in the situation.

To aggravate the professional musicians' plight the radio has come to the front with its wonderful reproductions of sound, including music, so that one can hear selections of the very best music in the world by merely turning a dial on a machine in one's room.

In the letter referred to above the writer says:

"On July 2nd we tuned in here (Honolulu) and heard the London Symphony Orchestra in concert.

ORCHESTRA
HEARD
AROUND
THE
WORLD

That aggregation is perhaps a hundred strong. It is marvelous, almost unbelievable, that such a feat could be possible, as we are on the other side of the

globe. I am optimistic enough to rejoice at such a treat, but I will not let my optimism obstruct my reasoning faculties and like an ostrich bury my head in the sand of illusion and refuse to see the dark side of it. Yes, I see that only one hundred musicians entertained the whole world for about two hours. At that rate only a handful of professional musicians or artists would be necessary to entertain the entire planet every day.

"Perhaps the musicians are going through a stage of purification, and through their present suffering will reap the reward in being the physicians of the future when tone, not drugs, will restore health—a reward which will be a real treasure, and which we may lay up in heaven."

Now what may we discover about this situation by examining it in the light

of the Rosierucian Philosophy? Much as we may sympathize with the individual musician in his present plight, we can still see the silver lining to the cloud. In the first place we know we are approaching the Aquarian Age, an age in which inventions of an infinite variety will come into existence, thousands of which we have no conception of at the present time.

And these inventions will perform the bulk of the work of the world, not only ordinary work but also work in the department of the arts as well. Is this a good thing or a bad one? Impartially examined, we must admit that it is a very good thing, because if we can obtain the necessities and even the luxuries of life in the future with half the labor that we can now, it will give humanity twice the time for leisure, culture, and self-development generally which they have at present. People now have to devote the greater part of their time and energy to making a living, and the average person doesn't have a great deal of time left for culture or self-development. In the future this will be changed, and it will be changed through the agency of these new inventions, of which the "talkie" and the radio are advance agents.

Moreover, producing ever more and more of the necessities and luxuries of life by machinery will enable the planet to sustain a very much greater population than at present, provided the Lords of Destiny should deem it wise to send more egos here for a course in evolution. The advent of machinery is the biggest factor which has made possible in the past hundred years the dense populating of the world and a corresponding advance in the evolution of the masses. In primitive days when the individual man wrested a living by hand from nature in a hard, laborious manner, the population could not increase rapidly because the means of subsistence could not be

obtained for the larger number of people. So from an evolutionary standpoint we can see that all these new inventions are helping humanity to move forward. It will be hard on a multitude of individuals during the transition period, but out of it they will come stronger men and women for the trial which they have endured.

In the early days of the textile industry when cloth was made extensively in England by hand, a great many people were employed at this work. Then came the spinning jenny and other textile machinery which eliminated most of the laborious manual processes, and enabled the manufacturers to turn out millions of yards of cloth where previously they had only turned out thousands. There was great excitement and resentment against the new machinery and those who produced it. There were riots and even bloodshed, accounts of which have come down to us in history. Presently, however, there was an adjustment. The people who were temporarily thrown out of employment on account of machinery found their places somewhere else. What was the net result? Simply this, that where before cloth of an inferior quality could only be provided for thousands of people, afterwards with the new textile machines cloth of a superior grade was provided for millions. Also where only a few people comparatively were then employed in this industry, now there are literally hundreds of thousands. Thus it will go on indefinitely. Old processes are going to be thrown out in the future even more rapidly than in the past. It will be an era of quick change and quick adjustments. Those who are adaptable will get along comparatively well, but those who are not adaptable will have a hard time; but even they will be benefited in the end.

Now as to the effect upon the musical world itself: regardless of what happens

to music from a professional standpoint, music from a cultural angle will never in the slightest degree be curtailed. Rather will it increase, particularly as the people increase in culture along other lines. Music has very great cultural value. It is the language of the soul, and will ever remain such. As people are freed from material toil more and more by machinery, they will have more and more time to devote to the cultivation of music and their musical talents. Where one person now studies music and becomes more or less proficient in it, it is quite safe to say that within the next hundred years there will be six who will be doing this. Those with real talent, feeling the urge of the spirit to develop the artistic musical powers within them, will do so regardless of all other considerations.

It is a good suggestion made in the quotation above, that though the musical profession may be going through its Gethsemane, still out of it may come the power through which the musicians of today will become the physicians of the future when tone will be one of the principal therapeutic agencies.

Living music, however, should be encouraged at the present time, in this machine age, to the fullest possible extent.

Wherever it is possible, living music should be given the preference over mechanistic music. But the tendency of the times cannot be resisted, and it is certain that mechan-

ENCOURAGE
"LIVING
MUSIC"

ized music will come more and more into universal use. Nevertheless, as pointed out, the cloud has a silver lining, and not only that but also a golden lining, for out of it will come a greater cultural development for the race. Therefore future generations will not suffer from this evolutionary change as is now feared by some, but rather their interests will be greatly promoted.

The Scientist and the Spiritual Basis of the Universe

The physical scientists, from Einstein down, are having strenuous times these days endeavoring to ferret out the real nature of matter and energy, where each comes from, and the inter-relationship of the two. They have developed the electronic theory, the corpuscular theory, the wave theory, and the quantum theory. Ingenious and complicated laboratory experiments have been made by the thousands in an effort to solve these problems. However, the scientists themselves admit that they have as yet scarcely penetrated the fringe of the subject, and none of them are certain that any one of the current accepted theories may not be overthrown tomorrow by the discovery of a new scientific fact.

Dr. W. R. Whitney, director of research for the General Electric Company, says: "A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve, and you see the star. How does it do that? About as good an explanation as any is to say that light travels by the will of God. The best scientists have to recognize that they are just kindergarten fellows, playing with mysteries."

The occult scientist is in a very much better position regarding these matters. He knows that everything in the universe came out of spirit, that matter is crystallized spirit, and that space is spirit in an attenuated form. All the phenomena which are now puzzling the scientists are merely manifestations of spirit. Science will eventually be spiritualized, then the scientist will perceive this. Einstein practically concurs in it with his theory of "solid space." Nevertheless the scientist's experiments are promoting the cause of evolution and are well worth while even though he may be following clues which lead up blind alleys.

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.

Farewell to the Year

BY HATTIE N. WINTER

<p>Farewell, Old Year, your latest sands are running, Your hours are numbered, and your night is nigh; Your sun is setting o'er the purple hill tops— Good-bye, Old Year, good-bye!</p> <p>You've brought us joy, Old Year, and brought us sorrow, In every time of need you've sent a friend. You've been a faithful messenger to bring us Whatever God might send.</p> <p>And now farewell; right faithfully you've served us, You have not shirked in any time or place; You've borne the load of our mistakes and follies With dignity and grace.</p>	<p>And will the year now standing at the threshold Bring us as much of joy as you have done? Or will it fill our sky with clouds of sorrow, Hiding from us the sun?</p> <p>Ah! well we know, whate'er the year may bring us Of joy or sorrow, happiness or pain, However dark the clouds that gather round us, The sun will shine again.</p> <p>And so, once more we wait a New Year's coming, With courage high, with hope and trust and love, Looking for strength to meet its gains and losses To Him who rules above!</p>
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The Ductless Glands, Their Role and Rulers

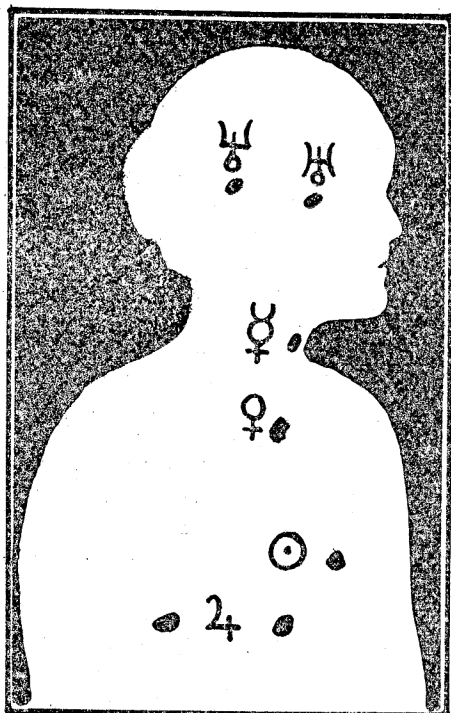
BY MAX HEINDEL

(From the "Rays" of October, 1917.)

IT IS well known to the esoteric astrologer that the human body has an immense period of evolution behind it and that this splendid organism is the result of a slow process of gradual upbuilding which is still con-

tinuing and will make each generation better than the previous until in some far distant future it shall have reached a stage of completion of which we cannot even dream.

It is also understood by the deeper students that in addition to the physical



DUCTLESS GLANDS AND RULERS

body man has finer vehicles which are not yet seen by the great majority of human beings, though all have within them latent a sixth sense whereby they will in time cognize these finer sheaths of the spirit. The occultist speaks of these finer vehicles as the *vital body*, made of ether, and the *desire body*, made of desire stuff, the material whence we draw our feelings and emotions, and with the addition of the *sheath of mind* and the physical body, these complete what may be termed the personality which is the evanescent part distinct from the immortal spirit that uses these vehicles for its expression. These finer vehicles interpenetrate the dense physical body as air permeates water and have particular dominion over certain parts thereof, because the physical body itself is a crystallization of these finer vehicles in the same manner and upon the same principle that the soft fluids of a snail's body gradually crystallize into the hard and flinty shell which it carries upon its back.

For the purpose of this dissertation we may say broadly, that the softer parts of our bodies which we commonly call flesh may be divided into two kinds, glands and muscles. The vital body was started in the Sun Period. Crystallization from this time on in that vehicle has developed what we now call glands and to this day they and the blood are the special manifestations of the vital body within the physical vehicle, and therefore the glands as a whole may be said to be under the rule of the life-giving sun and the great benefice, Jupiter. For it is the function of the vital body to build and restore the tone of the muscles when tense and tired by the work imposed upon them by the restless desire body which was started in the Moon Period. The muscles are therefore ruled by the wandering Moon, which is the vantage point of the angels, the humanity of the Moon Period, and by the impulsive and turbulent Mars, where the so-called "Fallen Angels," the Lucifer spirits dwell; that is to say, as a whole for the student must carefully note that the individual glands and particular groups of muscles are under the rulership of other planets as well. It is as when we say that all who live within the United States of America are citizens of that country, but some are subject to the laws of California, others to those of Maine.

We know the Hermetic axiom, "*As above so below*," which is the master key to all mysteries, and as there are upon the earth, the macrocosm, a great many undiscovered places, so also in the microcosm of the body do we find unknown countries that are a closed book to the scientific explorers. Chief among them has been a small group of the so-called "ductless glands," seven in number, namely:

- The *pituitary body*, ruled by Uranus.
- The *pineal gland*, ruled by Neptune.
- The *thyroid gland*, ruled by Mercury.
- The *thymus gland*, ruled by Venus.
- The *spleen*, ruled by the Sun.
- The two *adrenals*, ruled by Jupiter.

They have a great and particular interest for occultists, and they may be termed in a certain sense the "Seven Roses" upon the Cross of the body, for they are intimately connected with the occult development of humanity. Four of them, the thymus gland, the spleen and the two adrenals, are connected with the personality. The pituitary body and the pineal gland are particularly correlated with the spiritual side of our nature and the thyroid gland forms the link between. The astrological rule over these seven glands is as follows:

The spleen is the entrance gate of the solar forces specialized by each human being and circulated through the body as the vital fluid, without which no being can live. This organ is therefore governed by the sun. The two adrenals are under the rulership of Jupiter, the great benefic, and exert a calming, quieting, and soothing influence upon the body to maintain its balance when the emotional activities of the moon and Mars or Saturn have destroyed the poise. When the obstructive hand of Saturn has awakened the melancholy emotions and laid its restraint upon the heart, the adrenals' secretions are carried by the blood to the heart and act as a powerful stimulant in their effort to keep up the circulation, while the jovial optimism struggles against the saturnine worries or against the impulse of Mars, which stirs the desire body into turbulent emotions of anger, rendering the muscles tense and trembling, dissipating the energy of the system; then the secretions of the adrenals come to the rescue, releasing the glycogen of the liver in a more abundant measure than usual to cope with the emergency until the equipoise has been again attained, and similarly during whatever other stress or strain. It was the knowledge of this occult fact that prompted the ancient astrologers to place the kidneys under the rulership of Libra, the Balance, and in order to avoid confusion of ideas we may say the kidneys themselves play an important part in the nutrition of the body, being under

the rulership of Venus, the Lady of Libra; but Jupiter governs the adrenals, with which we are now particularly engaged.

Both Venus and her higher octave, Uranus, govern the functions of nutrition and growth, but in different ways and for different purposes. Venus rules the thymus gland, which is the link between the parents and the child until the latter has reached puberty. This gland is located immediately behind the sternum or breast bone; it is largest in ante-natal life and through childhood while growth is excessive and rapid. During that time the vital body of the child does its most effective work, for the child is not then subject to the passions and emotions generated by the desire body after that comes to birth at or about the fourteenth year. But during the years of growth the child cannot manufacture the red blood corpuscles as does the adult, for the unborn, unorganized desire body does not then act as an avenue for the martial forces which assimilate the iron from the food and transmute it into haemoglobin. To compensate for this lack there is stored in the thymus gland a spiritual essence drawn from the parents, who are symbolized by Venus, the ruler, and with this essence provided by the love of the parents the child is able to accomplish the alchemy of blood temporarily until its desire body becomes dynamically active. Then the thymus gland atrophies and the child draws from its own desire body the necessary martial force. From that time, under normal conditions, Uranus, the octave of Venus, and ruler of the pituitary body takes charge of the functions of growth and assimilation in the following manner:

It is well known that all things, our food included, radiate from themselves continuously small particles which give an index of the thing whence they emanate, its quality included. Thus when we lift the food to our mouth a number of these invisible particles enter the nose

and by excitation of the olfactory tract convey to us a knowledge of whether the food we are about to take is suitable for this purpose or not, the sense of smell warning us to discard such foods as have a noxious odor, etc. But besides those particles which either attract or repel us from food by their action upon the olfactory tract through the sense of smell, there are others which penetrate the sphenoid bone, impinge upon the pituitary body and start the Uranian alchemy by which a secretion is formed which is injected into the blood. This furthers assimilation through the chemical ether, thus affecting the normal growth and well-being of the body through life. Sometimes this Uranian influence of the pituitary body is eccentric and therefore responsible for strange and abnormal growths which produce the unfortunate freaks of nature which we occasionally meet.

But besides being responsible for the spiritual impulses which generate the before-mentioned physical manifestations of growth, Uranus, working through the pituitary body, is also responsible for the spiritual phases of growth which aid awakened man in his efforts to penetrate the veil into the Invisible Worlds. In this work it is, however, associated with Neptune, the ruler of the pineal gland, and it will therefore be necessary, in order to properly elucidate, that we study the functions of the thyroid gland, ruled by Mercury, and of the pineal gland which is under the domination of his higher octave, Neptune, simultaneously.

That the thyroid gland is under the rule of Mercury, the planet of reason, is readily realized when we understand the effect which the degeneration of this gland has upon the mind, as shown in the diseases of cretinism and myxedema. The secretions of this gland are as necessary to the proper functioning of the mind as ether is to the transmission of electricity, that is to say, upon the physical plane of existence where the brain transmutes thought into action. Contact with

and expression in the invisible worlds depend upon the functional ability of the pineal gland, which is altogether spiritual in function, and is therefore ruled by the octave of Mercury, Neptune, the planet of spirituality. But Neptune operates in conjunction with the pituitary body ruled by Uranus, the planet of wisdom, as has already been stated.

Scientists have wasted much time in speculation upon the nature and function of these two little bodies, the pituitary body and the pineal gland, but without avail, and principally because, as Mephistopheles says so sarcastically to the young man who wants to study science under Faust:

“Who e'er would know and treat of
 aught alive
 Seeks first the living spirit thence to
 drive;
 Then are the lifeless fragments in his
 hand,
 He lacks, alas! the vital spirit band.”

No one can really and truly observe the physiological functions of any organ under such conditions as exist in the laboratory, on the operating table, or in the dissection or vivisection chamber. To arrive at an adequate understanding one must necessarily see these organs exercising their physiological functions *in the living body*, and that can only be done by means of the spiritual sight. There are a number of organs which are either atrophying or developing; the former show the path we have already traveled during our past evolution, the latter are finger-posts, indicating our future development. But there is still another class of organs which are neither degenerating nor evolving; they are simply dormant at the present time. Physiologists believe that the pituitary body and the pineal gland are atrophying because they find these organs more developed in some of the lowest classes of life, such as worms; but as a matter of fact they are wrong in their ideas; these organs are only dormant. Some have

also suspected that the pineal gland is in some way connected with the mind, because it contains certain crystals after death, and the quantity was much less in those who were mentally defective than in people of normal mentality. This conclusion is right, but the seer knows that the spinal canal of the living is not filled with *fluid*; that the blood is not *liquid*, and that these organs have no *crystals* in them when the body is alive; these assertions are made with full knowledge of the fact that the blood and the spinal essence are liquid when drawn out of the physical body, living or dead, and the contents of the pituitary body and the pineal gland *appear* crystalline when the brain is dissected; but the reason is similar to that which causes steam drawn from a steam boiler to condense immediately upon contact with the atmosphere, and molten metal drawn from a smelter's furnace to crystallize immediately upon withdrawal therefrom.

All these substances are purely spiritual essences when inside the body; they are then ethereal and the substance in the pineal gland, when seen by the spiritual sight, appears as a *light*. Furthermore, when one seer looks upon the pineal gland of another who is then also exercising his spiritual faculties, this light is of a most intense brilliancy and of an iridescence similar to but transcending in beauty the most wonderful play of the Northern Lights, the *Aurora Borealis*, ever witnessed by the writer, and he has seen them many times. It may also be said that the function of this organ seems to have changed in the course of human evolution. During the earlier epochs of our present stay upon the earth, when man's body was a large, baggy thing into which the spirit had not yet entered but was there only as an overshadowing presence, there was an opening in the top and the pineal gland was within it; it was then an organ of orientation, giving a sense of direction. As the human body condensed it became less and less able to endure the intense heat which prevailed during that time

and the pineal gland gave warning when the body was brought too near one of the many craters and active volcanoes which were then erupting the thin earth crust, thus enabling the spirit to guide it away from these dangerous places. It was an organ of direction which operated by feeling, but feeling has since been distributed over the skin of the whole body, and this is an indication to the occultist that some day the senses of hearing and sight will also be similarly distributed so that we shall both see and hear with our whole body and thus become still more sensitive in those respects than we are now.

Since then the pineal gland and the pituitary body have become temporarily dormant to make man oblivious to the invisible world while he learns the lessons afforded by the material world; but the pituitary body has manifested the Uranian influence sporadically in abnormal physical growth, producing freaks and monstrosities of various kinds, while Neptune, working also abnormally through the pineal gland, has been responsible for the abnormal spiritual growth of medicine men, witches, and mediums under spirit controls. When they are awakened to normal activities these two ductless glands will open the door to the inner worlds in a sane and safe manner; but in the meantime the thyroid gland, ruled by Mercury, the planet of reason, holds the secretion necessary to give the brain balance.

Bolt That Door

Each sin has its door of entrance.
 Keep—that—door—closed!
 Bolt it tight!
 Just outside, the wild beast crouches
 In the night.
 Pin the bolt with a prayer,
 God will fix it there.

—John Oxenham.
 "Bees in Amber."

The Delayed Blessings Office

BY MAPLET ELSPETH HODGINS

IN A far-away town there lived a man whose name was Mr. Why-Don't-I-Get-What-I-Want-When-I-Want-It. I do not think that was the name his parents bestowed upon him, but that seemed to be his pet grievance with life, or quarrel with the Fates. He was a good man; he did not break any of the Ten Commandments, at least not very often. He never killed any person, at least he did not slay the body. Oh, no, he was not a man given to outbursts of passion, and if anyone had told him that he poisoned the atmosphere with doubt, he would have laughed one of his loud laughs and remarked, "Well, I don't see you getting what you want when you want it"; and then we would have made some excuse and hastened away to fill a very pressing engagement elsewhere.

One day we met Mr. Why-Don't-I-Get-What-I-Want-When-I-Want-It, and we were startled, for he looked so different—as though he had had a shock of some kind. That "why" question mark was all rubbed out, and his voice had lost the tone of bravado he had always used, and we inquired if he were ill.

He said, "No, but I had a queer dream last night. I guess it must have been a dream, but it was so real that I still seem to be living in it."

We said, "Won't you tell it to us and perhaps you will feel better? Anyway we are much interested in dreams for we are dreamers ourselves." He seemed quite willing and followed us into our little house. We gave him our easiest chair so he would relax and give us all the details of his dream. He seated himself and with a far-away look on his face began by saying:

"If you will bear with me I would like to tell you how I came to be called Mr. Why-Don't-I-Get-What-I-

Want-When-I-Want-It. It would be a great relief to me, for I have never told anyone, and I believe you would understand me."

We told him to proceed for we would like to hear the whole story, so he continued.

"It all happened after I was married and before you came to live here. It was when I took my first trip away from this village where I was born. My parents were both born here. They were good people, in fact my father gave the land on which to build the little church down there in the hollow. I know now that I had been a spoiled boy, the only one they had. I came to them late in life, and must have grieved their loving hearts very much as I grew older for I left off going to church and Sunday School, and lived to please myself, never thinking of my duty to my parents. I don't believe I ever realized till now how careless and ungrateful I was. They never chided me. They were far too kind and gentle for that. As the years passed on I grew more selfish. I have never helped anyone in my life, at least I never went out of my way to do so. I have never given even the proverbial cup of cold water.

"Well, I must not weary you with details of my past but proceed with my trip to the big city. The journey was uneventful. The day after I arrived in the city I was walking along the busy streets and wondering where all the people came from and where they were going. At last a billboard attracted my eye. In big staring letters I read, 'COME AND HEAR ME—I WILL TELL YOU HOW TO GET WHAT YOU WANT WHEN YOU WANT IT.' Now, that was something new, for it seemed to me I never had had anything I wanted when I wanted it. So I followed along with

the crowd and found myself inside the largest building I had ever seen.

"After the seats were all filled a man came out on the platform. He started to talk, and you never would believe any human being could talk so fast and so long—and the things he told! Then he wrote them on a blackboard so we could see them and read them for ourselves. The burden of his talk was—Get what you want when you want it. Why, it seemed so simple to hear him tell it. I wondered why I had lived and grubbed along all the years only making a fair living before I heard this man talk. In fact, I had been rather proud of myself, for was not my home a little bit better than my neighbor's, and my wife and children better dressed? But after listening to this man talk I felt like one of the 'poor worms of the dust' the preachers used to tell us we were. It had always made me mad for I thought far too much of myself those days and felt no kinship with the little worm; but now I knew I had cheated myself. I could just as well have had millions as a few thousand.

"All you had to do, he said, was to think you had them. Think it strongly enough and then they would be just hanging ready for you to pluck. The longer he talked the more excited I grew. At the close of his talk he said if we really wanted to know how to get what we wanted when we wanted it, he would tell us for the small sum of twenty-five dollars each. I had planned to buy my wife a new dress, but I thought, 'Well, if this man can teach me how to make millions, why, I can buy my wife a dozen dresses instead of one.' When he finally stopped they passed cards around for anyone to sign who wanted to learn how to get what he wanted when he wanted it; so I signed quickly, for I thought if I didn't the class would be filled and I would miss the great opportunity of my life.

"The next afternoon I hurried to the same building and was shown to a much smaller room. No one was there so I sat

down and read a paper telling about the great demonstrations the people had made who had taken this course. After a while a few people came and the man came also, and after a time he started to talk. He said: 'Well, you are among the few wise ones who want to live a fuller and freer life.' Then he told us so many things to do. Most of them, it seemed to me, he had mentioned the day before, but he explained them more fully. He said people needed to hear things repeated many times before they soaked in. I tried hard to absorb it all. I attended the class a whole week. Then the man said, 'Oh, you have just started now. I have another course of lessons next week which will teach you how to cultivate a charming personality that will draw all people to you.'

"I was not interested in people. All I wanted was money, and so I hurried home and started in to practice all the things he had told us to do. He had sold me a book with them all printed in it which made the way as plain as the nose on your face. You just couldn't fail if you followed the book. I never worked so hard in my life, and I made a picture of what I wanted and could almost see it walking up the path, but when I opened my eyes it wasn't there.

"I was so full of it that I talked about it and tried to get everyone interested, but I could not talk like the man could, and the neighbors began to say I was queer, and when I failed to get what I wanted they laughed at me. Well, I didn't mind that so much till one morning my daughter told me about little Mary.

"Now Mary and Lucy, my little granddaughters, are twins. Lucy has large brown eyes and long curls, while Mary has straight hair of no particular color, and pale eyes. Everybody has spoiled Lucy by telling her how pretty she is, never thinking about hurting Mary's feelings. My daughter told me she had wakened just at daylight one morning, and there stood little Mary in her white

gown and bare feet before the mirror looking intently at herself. She called to her and asked what was the matter, and Mary burst into tears and ran to get into bed with her mother, saying, "They didn't grow! They didn't grow!" Her mother soothed her and asked her, "What didn't grow?" She said, "Grandpa said you could have anything you wanted, and I wanted curls and brown eyes and long lashes like Lucy's, and I thought and thought, oh, so hard, that I had them, and last night before going to sleep I pulled Lucy's curls over my head and I just knew I would have some like them in the morning."

"Well, I tell you that broke me all up, and I grew pessimistic and bitter to think I had brought sorrow to little Mary's heart, for she is the most loving child you ever saw. It hurt me. I believe it was the first time I ever really suffered for another. Then I began to question why. Mary is quite a big girl now but I never look at her that I don't wonder if that old hurt is still there and if she still longs for curls. I feel she has never had much faith in me since.

"I have asked, 'Why don't I get what I want when I want it' of myself and others all these years. I knew there must be an answer and last night the answer came in a queer way."

For a moment he seemed lost in thought, then the far-away look returned to his face and he related this wonderful dream to us, and we pass it on to you in his own words.

* * * * *

I hardly seemed to have gone to sleep last night when I started up and looked around me, for I was in a different place than I had ever been before. It looked something like a lath house. That is the only thing I can think of that it resembled, but still it did not look like that either. The strangest part of it was that it was filled with queer-looking bundles. One could not imagine there could be bundles of so many shapes and colors. Some were hanging up, others were lying

on the ground, while some were piled on shelves and strange-looking tables with queer symbols carved on them. As I looked the ones hanging grew and expanded and changed color right before my eyes.

At last I felt a presence and saw a man approaching me. I said, "Kind sir, will you tell me where I am and what queer place this is, in which I find myself?"

He looked at me a moment and then replied, "I perceive you are a wanderer from the earth, that troublesome little star."

"Wanderer from the earth!" I cried, with baffled look. "Where am I, and what is this queer place?"

"Ah," he answered, "you run true to type, don't you? This place is the answer to your often asked question, 'Why don't I have things I want when I want them?'"

I looked earnestly at him to see if he meant what he said. Now for many years I have really wanted an answer to that question. I knew there must be one, and my not getting it was the real reason why I grew so pessimistic, for I never seemed to get any nearer to the solution of my problem.

Then continued the man, "My name is Justice, and this is my office."

"Office?" I asked.

"Yes," he answered, "I call it the Delayed Blessings Office."

When I found breath enough to speak again, I said, "Oh, Justice, tell me of the queer-looking bundles that hang from yonder beams, which expand and become luminous before my eyes. There! there goes one floating away. Why, it opens up a tiny parachute and is dropping; dropping! Where is it going?" I asked in great excitement.

Justice did not seem a bit disturbed about one of his parcels floating away, but answered my excited question with a wave of his hand. "Just a ripened blessing, starting off to its creator."

"Why!" stammered I, "why, that sounds like fruit."

Justice answered, "Blessings are the fruits of acts." Then turning his brilliant piercing eyes on me he said, "Will you Earth children never learn the great law? Why don't you grow up? Sometimes I become so discouraged with you that I have a notion to close this office. I know my little handmaid, Patience, is worn out with you too, but she is so sweet and kind, and when I threaten to draw my sword to cut the strings and let you have what you want when you want it, she puts her little hand on my big one and smiles at me and says, 'Just a little longer and then they will be ready.' So I listen to Patience and sheath my sword and calm down again."

I looked up at Justice and he suddenly seemed to grow tall and tower above me, and a light played around his head. I felt a great awe enter my being. I dropped to my knees and implored him to teach me the great law.

Then in a gentle voice I heard him say, "Behold, he prayeth," and stooping he touched my ears and said, "He that hath ears to hear, let him hear. Let these deaf ears be unsealed. Open his heart that he may understand. Awaken his mind that it may register and glow like a living flame.

"Oh, little Earth child, long, long ago the one whom you call Jesus the Christ, our Blessed Prince of Peace, whom those on all spheres adore, left His glorious home and took upon Himself the seamless robe and dwelt with the Earth children to teach them this great law.

"He told them first they must plant the seed, then the vine would come after, then the blossom, then the fruit; and yet that was not all. The sun must bring the juices to perfection before the fruit would be perfected for man's use. Yet another step—man must prepare a place for the fruit and gather it. He must prepare this place before he gathered it; if not it would return whence it came. You have watched this law operate since you were a child in your father's garden. You gathered the luscious figs, but remember, you always gathered them from

fig trees that had been planted long before you were born. But you have never applied this law in your life. You have not learned that there is one great law, that one must sow before he can reap. It works on all planes. As above so below. It works on the mental and spiritual planes the same as it did in your father's garden.

"Yet you ask for a gift for which you have not even planted the seed from which might grow a vine to produce it; or if you have planted a seed, it has been a flower seed and what you have asked for only grows on oak trees—and you know how long it takes to grow an oak tree, also how quickly a flower matures and how quickly it fades. Even if it is a flower you want, you must clear the ground and prepare the soil in which the little seed can grow best, if you want quick results and a perfect bloom.

"This office is one of man's greatest blessings, if he could only recognize it. I keep it, and Patience attends to all the blessings that you Earth children have cried for. You remember the old saying, 'A child cries for the moon.' You know what would happen if it were possible for the child to receive the gift of the moon. The things you Earth children beg for would crush you as the moon would the child, who thinks it but a pretty toy to tear to pieces; or they would be bitter like wormwood in your mouths. No one enjoys half-developed fruit. What would happen if the big things should come to you before you were prepared to handle them? You would not have a place prepared in which to keep them, and they would crush you to the earth. Have you not seen people haunted by things, things they could not get away from?

"At times we do drop bundles prematurely when we are importuned for them. That is the only way some of you foolish Earth children will learn. Some of you must be burned several times before you will shun the fire. Patience has been long-suffering with you and has held back your desires and has attended them with

such loving care that they are almost ripened.

"Now, cast off that hard shell of bravado you have built around yourself, because you were so bitterly disappointed over a certain gift that we dropped before you were ready to receive it. You did not even recognize it as yours at first, for it was so green and bitter. If you had only left it in our care and let Patience do her perfect work, it would have been the sweetest fruit in all your garden. Now we have another desire

of yours that has ripened into a real blessing for you. The reason you were brought here tonight is that this blessing is already putting out little feelers and trying to find its parachute ready for a jump. When it sees a favorable landing place, away it will go. So clear your landing and keep your lights burning so it will not lose its way.

"Remember, child of Earth, that the Delayed Blessings Office is on call night and day. The good Law is more anxious to give than you are to receive."

Are the Christ Ideals Being Realized?

BY PERL AMELIA WILLIAMS

NEARLY two thousand years ago Jesus Christ, the accepted Savior of all Christian nations, lived upon the earth. He came teaching, preaching, and living high ideals for humanity—the highest yet given out by the Great Leaders. Altruistic love, unselfishness, purity, brotherhood, and universal peace were emphasized in gentle but firm accents as He went about the land.

Then came the crucifixion on Golgotha and the great Sun Spirit, being liberated from His physical cage, entered the earth in order to make possible the accomplishment of His ideals. Are these ideals being realized, or has the veil of materialism dimmed our spiritual eyes and ears as some aver? Let us look into the affairs of the world and see what we can find that points the way along which we are traveling.

A few months ago there was an article in "*The Literary Digest*" entitled "The New Gospel of Wealth." The following are enlightening extracts: "No modern Dives shall cry in hell for a cup of cold water while a Lazarus looks pityingly down from the barrier of heaven, we might well believe, for all millionaires

are philanthropists it would seem from a survey of the billions which America's stewards of great wealth have poured into the coffers of charity. History, says Clyde Furst, secretary of the Carnegie Foundation, in 'The World's Work', has no parallel for the development of philanthropy which marks our age. Its story is one of amazingly successful investments in human welfare, made often by those who knew the sting of penury in youth, and did not forget it when fortune made them secure against the ravages of the proverbial wolf. But the vast volume of these investments is not made up of the gifts of millionaires alone. Those of lesser means have contributed their share; the mite of the widow helps to swell the total . . ."

"There was published by the National Bureau of Economic Research in 1928 a study of the trends of philanthropy in New Haven, as a typical city. The receipts of its philanthropies increased from a million dollars in 1900 to six million in 1925 . . ."

"The extent and nature of giving for health service is illustrated by a recent estimate that the country spends half a billion a year to maintain its hospitals,

and by such specific instances as the medical school and hospital completed by Vanderbilt University in 1915 with resources of approximately fifteen million dollars; the Medical Center completed in 1928 by Columbia University, and the Presbyterian and other hospitals at a cost of thirty million dollars; and the similar center which has been undertaken by Cornell University and the N. Y. Hospital at a prospective cost of sixty millions”

“The U. S. Bureau of Education . . . records an increase in gifts and bequests for education from 15 million dollars in 1900 to 126 million in 1926.”

“That Croesus of steel, Andrew Carnegie, carried out his gospel of wealth by distributing nine-tenths of his fortune, or \$350,000,000, during his lifetime, two-thirds of this going into the establishment of eight large, permanent foundations; the two Rockefellers have given approximately \$600,000,000, in founding various benefactions whose work for mankind is their monument”

“Other foundations having resources of ten or more million dollars each include the ‘Millbank Memorial Fund,’ incorporated in 1905 by Elizabeth Millbank Anderson, with \$10,000,000, especially for studies and demonstrations of child welfare, mental hygiene, and individual and community health; the ‘Russell Sage Foundation,’ established in 1907 by Mrs. Russell Sage, with \$10,000,000, later increased by \$5,000,000, for the improvement of social and living conditions in the U. S.’, et cetera.

In the face of these facts, taken from activities in America alone, can we say there is no evidence of the altruistic leaven? But it is not enough that only people of means should respond to the altruistic call. The hearts of the masses must be touched so that self is forgotten, and humanity considered. We see this also being brought about. In our everyday lives we are continually coming in contact with individuals working through such organizations as the Y. W. C. A.,

Y. M. C. A., etc., or perhaps alone, for the lifting of the underprivileged to higher standards of thinking and living.

Thus are we preparing ourselves for the Aquarian Age, to be ushered in about 700 years hence, and whose keynote will be Altruism. The ideal perhaps most highly emphasized by the Christ was that of moral purity—in thought and deed. The desire body must be conquered. The lusts of the flesh—and they are many—must be transmuted into a higher force. This lesson seems to be the most difficult for man to learn. We are at times appalled to see about us such indulgences in food and drink, such catering to the lower emotions, such disregard of the holiness of sex. But even this situation is not entirely hopeless when viewed with understanding.

The emancipation of woman has probably done more to bring about present conditions along this line than anything else. Mysterious woman! Ever the enigma, the theme of poets and singers of the ages! Maligned as the cause of all evil! Only the great Goethe divined the truth when he wrote the immortal lines:

“All that is perishable,
Is but a likeness.
The unattainable
Here is accomplished.
The indescribable,
Here it is done.
The Eternal Feminine
Draws us on.”

We are told in the Rosicrucian teachings that at one time in his evolutionary journey man was bisexual, capable of creating another body by himself. There came a time, however, when, in order to make further progress, it was necessary for man to have a brain and a larynx. These being creative organs, one half the creative force was turned upward for their construction. Thus we have the sexes as a result, one expressing the positive pole of the spirit, the other the negative, the cooperation of the two being

necessary for the creation of new physical bodies.

It is necessary, however, for each individual to develop within himself, or herself, the qualities and powers of the opposite pole so that some time in the future man will again become bisexual. He will then speak the Creative Word. In order for this to be accomplished, each sex must develop the qualities of the other in addition to its own. This is what is beginning to take place.

Woman today has political equality with man in most civilized countries, and she is entering every field of endeavor hitherto regarded as the "sanctum sanctorum" of lordly man. She has at last emerged from her chrysalis of insignificance and obscurity and has proved her wings sufficiently to enable her to take a few before undreamed of flights. Success urges her on.

Along with her new liberties, woman has also acquired to some extent man's vices. She smokes, drinks, loosens her morals, and otherwise unnecessarily degrades herself. She neglects home and children, the pessimist cries. Husband is often left at home to wash the dishes and can opener while she engages in more congenial pastimes! To what are we coming?

There is really nothing to be so alarmed about, as bad as things appear on the surface. The pendulum always swings from one extreme to the other. A reaction from the old, narrow viewpoint, involving many unwholesome elements, seems necessary. Humanity, either male or female, is not inclined to learn the lessons of life easily and gracefully; but experience, in the final analysis, always teaches the lessons which must be taught. Both man and woman will learn eventually of the Christ ideal and will strive to attain it.

The question of sex is so misunderstood by the masses that it constitutes the gravest problem of the day. The veil of secrecy which swathed it in the past has been lifted, and now biological sex knowledge is common knowledge,

usually acquired at an early age. The divine origin of the creative force is not common knowledge, however, hence the sex abuses and their accompanying suffering. Not until humanity at large learns the real truth, that the creative force must be transmuted to a higher use, expressing itself through the brain and larynx, will sex vices and their attending evil results be mitigated or abolished. Emancipated woman has made at least one step in the right direction, however. She has set up a single moral standard and is insisting upon conformity to it. The making of this standard what it should be, and the teaching of the coming generations to conform to it, is one of her future tasks.

Moral purity is naturally the most difficult of the Christ ideals for mankind to realize. It involves a virtual making over of the "old" man into the "new"—a mastering of the martial Lucifer spirits by the higher self through the mind. The latter is the newest and most undeveloped of man's vehicles. He is only now sensing its great potential power; but as he more fully realizes its possibilities and develops them, so will he conquer the desire nature and evolve the standard of moral purity the Christ so earnestly taught. This is slowly but surely coming about.

A word might be said here about Prohibition. Of course all occultists, as well as all other thinking people, know that intoxicating liquors are most effective in stirring up the desire body and in weakening the will. No one can continue to indulge in them and hope to conquer the desire nature. Thus we see that a prohibition amendment was necessary, and its voluntary enforcement must be striven for.

Now let us look about for definite steps toward equal rights of man and universal peace. In 1776 when the American colonies declared their independence from Great Britain, they made the statement for the newly born nation that "all men are created equal." It took some time for such an idea to be diffused to

a noticeable extent even in this "land of the free." The 13th, 14th, and 15th Amendments were important steps in this direction, and today the United States is the Mecca for those who desire freedom, and equality of privilege and opportunity. During the past two decades we have seen the old order of monarchical government decline, and the ideal of democracy spread to almost every land. The individual, whether male or female, is coming into his or her own. The divine spark latent in every human is manifesting. Governments "of the people, by the people and for the people" are the order of the day. And not merely in political realms is this idea of equality working. Nobility is no longer considered with awe. Regardless of family or wealth, the individual may attain any heights, if he has the necessary traits of character.

During the regime of Jehovah the races fought continually, with no thought of other methods being used to settle their differences. Christ displaced the order of war and strife, however, and now humanity is responding to His influence sufficiently to be making definite efforts to prevent wars and bring about peace throughout all the world. So it is that we have the Hague Tribunal, a League of Nations, a World Court, a Kellogg Peace Pact, a contemplated United States of Europe, etc. The trend of thought along all lines seems to be international, or universal; an international bank, international Rotary Clubs, an international Federation of Labor, etc., etc. Tennyson's vision of a "Federation of the World" surely seems to be materializing.

Yes, the Christ ideals are being realized, some very slowly and at an unnecessarily high cost, but surely nevertheless. We, as Rosicrucian students, have a responsibility upon our shoulders in helping to hasten this realization by spreading the wonderful teachings with which it is our privilege to be acquainted. The study and application of these teach-

ings constitute a most direct route to the realization of all the high ideals of the Christ.

Passing This Way

BY CHAS. I. STARRETT

I may not pass again this way,
But as I pass help me to say
Some kindly word of love and cheer
That may erase a thought of fear.
The dark hours come, the lights burn low
To many in this world below;
Help me to lift their hopes today,
For I may not pass again this way.

I may not pass again this way,
But strength I ask while here I stay
To heal the sick, to point the way
To some in trouble now, today.
A kind word here, a smile out there,
A hearty handshake everywhere;
Help me to cheer them up today,
For I may not pass again this way.

I may not pass again this way,
So love I give, to be the pay
For kindly acts on me bestowed
While traveling down Life's rugged road.
Some souls are sorely tried and torn,
Some look from out the depths forlorn;
I must their burdens share today,
For I may not pass again this way.

I may not pass again this way,
But as I pass teach me to say
A gentle word to all the throng,
For now they live but soon are gone.
Some father, mother, brother, wife,
Is freighted down with care and strife,
And I must heed the call today,
For I may not pass again this way.

I may not pass again this way,
But Father, help me while I stay
Down here below amid the strife
To serve with love all other life.
The weak ones suffer, the strong are ill,
Their path of life seems all uphill;
Help me to share their load today,
For I may not pass again this way.

The Reality of Fairies, or Nature Spirits

By L. M. HUTCHERSON

THE ROSICRUCIAN Philosophy, as given to Max Heindel by the Elder Brothers, is a teaching of unparalleled magnitude and grandeur. To our eager hearts and minds it unfolds a picture concerning worlds terrestrial and worlds celestial, taking note also of miniature worlds within that mighty scheme. And thus it is that within Mr. Heindel's writings we find many illuminating statements with reference to the little friends of our childhood—those beings whom we call fairies, or nature spirits.

We all realize that we are living in a marvelous age. Not alone, however, because of the many wonderful inventions which are revolutionizing our mode of living, nor the many opportunities now available for acquiring greater knowledge due to the advance which material science has made in its various branches, but more than all else because spiritual progress has reached a point where humanity is hungering and thirsting for spiritual truths—oftentimes unconscious of its needs 'tis true, but filled with a restless, surging desire which refuses to be any longer appeased with empty husks. Materialism, having usurped the position of leadership which spirituality should rightfully occupy, has closed the door between the realm of spirit and of matter, so that man no longer sees the forces which work along the positive and negative poles of the ether, the nature spirits. Man himself during his stay in the heaven worlds between earth lives works consciously with the nature spirits. Here on earth he does not recognize them as such. The occultist refers to them along with certain superhuman beings as *factors* in producing heat, electricity, chemical action, etc. So fascinating is the work of research in this field that it is not surprising that it takes on the glamour of fairy romance, one author

even going so far as to designate it "The Fairyland of Science."

Many little children know and love the fairy folk. They never tire of listening to stories about their activities. Such tales always insure their rapt attention. In our own early lives were we not all enthralled with the magic of such fairy tales, as "Jack and the Beanstalk"? In the high realm of our imagination did we not all climb many times up fairy vines? And with each succeeding climb did we not glimpse fresh visions, greater splendors wherewith to feed our souls?

It is an easy matter for some children to see the fairies. Coming so lately from the heaven world they have not lost touch with the forces with which they were familiar there, and being more sensitive to the finer vibrations readily contact these little beings of a less dense nature and recognize their reality. All children are clairvoyant, in this wise, at birth. The length of time which this faculty will remain active, however, depends upon the degree of spiritual development and the kind of environment in which the child is living. A sympathetic circle of friends naturally prolongs this activity, while the opposite checks it. Children learn very early in life to close their senses to things which provoke ridicule. Sad indeed is the time when to the mind of a little child fairies cease to exist; when their gossamer wings no longer fan the flame of his imagination; when the sweet chimes of their fairy bells no longer ring their music for his ears! It is often by way of the Rainbow Bridge of the Fairies that little children find the path which leads to heaven.

In this present stage of our evolution, having passed the period of involuntary clairvoyance which was general at an earlier time, and not having as yet reached voluntary spiritual sight, we as

a people cannot see with our ordinary vision the fairies who are busily employed in their work with the four elements of earth, fire, air, and water. Because we are unable to watch them at their work in no wise discounts the fact that they exist despite any arrogant assertion to the contrary.

Max Heindel has brought the fairies, or nature spirits, back again to us—all the little brownies, pixies, elves, and gnomes, water babies and mermaids, sylphs and fire babies that we knew of yore but had long years since lost sight of. Now we know that they were never lost at all. They were right here in our midst all the time. It was only the foolish notion of a lot of ignorant, materialistic persons who, having lost their spiritual sight, could no longer see the fairies, and not being able to see them decided, as is so often the way with such folk, that no one else could see them either, and that therefore quite as logically (?) there were no fairies at all, and that was the end and conclusion of the whole matter.

There is now much reliable information concerning the hidden side of life—about the forces which lie back of all manifestation. It has long been known by advanced seers that the nature spirits have had an important part under the tuition of great Intelligences in building this material universe as a habitation for man in order that he might evolve. Naturally it is only those who have reached a stage of spiritual unfoldment where they can see the fairies at work and study them carefully, who can appreciate in the slightest degree the stupendous importance of that work—a work for which they receive no credit whatever from the rank and file of humanity. Step by step man is ever delving deeper in his search for knowledge. When a billion of lowly earthworms were estimated to have been destroyed in the great flood disaster of 1928, it was considered by those who knew of it as something of a national calamity because of the work these worms do in preparing the soil for

man's use. But no reference was made to the nature spirits who perished. The day is coming when all will see and recognize the much greater work for which we are indebted to the fairies.

We no longer believe that "God's ways must ever remain a mystery to man," nor do we believe it blasphemous to assert that within man are all the potentialities of Godhood, and upon him rests the responsibility of unfolding these potentialities to a state of perfection. Believing thus, can we then do otherwise than study with avidity in Nature's school in order that we may intelligently ally ourselves with the nature spirits of this material world, this earth where we are gaining our experiences for soul growth, and so create better conditions for more rapid advancement?

Centuries ago when the great mass of the peasant class still possessed involuntary clairvoyant sight, the fairies were thought to exercise a great influence upon their daily lives. Conduct was governed largely by what they imagined was pleasing to the fairies, their attitude being one of propitiation. The indistinct and elusive nature of the fairies made them appear all the more dangerous, and resulted in the practice of many absurd customs for the purpose of appeasing their anger. To "knock on wood," as the saying is today, was no empty phrase but was thought to be an obligatory act if one were wise and wished to escape the punishment which a misdeed had earned. It is not surprising that every misfortune or ill that befell was ascribed to the work of the fairies. That they did good deeds as well as bad ones was also known.

As time passed and the etheric sight of the people grew dimmer and dimmer till it was only possessed by a very few, the belief in the existence of fairies gradually waned, till finally they were little more than legendary. Many are the folk stories handed down from the Middle Ages which still survive in one form or another. Hans Anderson, Grimm, and other writers of fairy tales have used

them as a foundation for their writings.

In Scotland and Ireland as well as in other parts of the world there are people who still believe in fairies. W. B. Yeats in his "Irish Fairy and Folk Tales," says of the fairies among other things that "they have three great festivals in the year—May Eve, Midsummer Eve, November Eve When the wind makes the straws and leaves whirl as it passes, that is the fairies, and the peasantry take off their hats and say, 'God bless them.' On Midsummer Eve when the bonfires are lighted on every hill in honor of St. John, the fairies are at their gayest, and sometimes steal away beautiful mortals to be their brides. On November Eve they are at their gloomiest, for according to the old Gaelic reckoning this is the first night of winter."

Paracelsus gives some interesting information with reference to the fairies' attitude toward mankind: "They have an aversion to self-conceited and opinionated persons, such as dogmatists, scientists, drunkards, and gluttons, and against vulgar and quarrelsome people of all kinds; but they love natural men, who are simple-minded and childlike, innocent and sincere, and the less there is of vanity and hypocrisy in a man, the easier it will be to approach them; but otherwise, they are as shy as wild animals."

Max Heindel tells us that while fairies are at present subhuman entities, they are destined to reach a state corresponding to the human at some later period in their evolution, and moreover that they are semi-intelligent at the present time. It would appear from Paracelsus that they have feelings which many members of our human life wave might have with marked benefit to themselves as well as others.

In verse and music have the great masters of literature and art sought to keep the doors of our hearts ajar that we might feel the influence of the finer vibrations. Schumann very beautifully illustrates the effect they may exert, in a simple little composition entitled, "The Happy Farmer." The

farmer is depicted as sitting with his wife at the close of a day of toil, resting. As he looks out over his fields of waving grain, there steals over him a pleasurable sense of joy and contentment. He feels a deep gratitude toward all the nature forces which have contributed to the successful issue of his labors, for well he knows that without their aid his efforts would have availed little. Luther Burbank, whose marvelous success in the plant kingdom won for him the title of "Plant Wizard," worked in harmony with the nature spirits, though it is doubtful whether the thought ever occurred to him that much of that success was due to the active co-operation of the fairies whose presence he had attracted by creating a favorable environment in which they might work.

Fairies all belong to one of four great divisions. There are the gnomes or earth spirits, the undines or water spirits, the sylphs or air spirits, and the salamanders or fire spirits. The salamanders are not so readily perceived as the others. They work mostly below the earth, but there are always some about us. Without them we could not kindle a fire of any sort whatever.

It is said that when Shakespeare wrote "Midsummer Night's Dream," it was at first acted upon the stage without any music. When Mendelssohn witnessed it, so stirred was his imagination that he went home and composed the entrancing melodies which are so much a part of the play. Listening to that music one may hear the clump, clump of the clumsy-footed gnomes; the soft gliding movements of the undines; the fevered beat of the fire fairies' feet, in the intensity of their ardor; and the light and airy footfalls of the sylphs, who scarcely touch the earth as they sway gracefully to the measure. Music not only "hath charm to soothe the savage breast," but the soul that is attuned to its harmonious strains may learn truths which otherwise would remain hidden.

Max Heindel gives a very clear account of the fairy festival of "Midsummer Night." It is as follows:

“At the summer solstice the physical activities of nature are at their apex or zenith, therefore ‘Midsummer Night’ is the great festival of the fairies who have wrought to build the material universe, nourished the cattle, nurtured the grain, and are hailing with joy and thanksgiving the crest wave of force which is their tool in shaping the flowers into the astonishing variety of delicate shapes called for by their archetypes, and tinting them in unnumbered hues which are the artist’s delight and despair. On this greatest of all nights of the glad summer season they flock from fen and forest, from glen to dale, to the Festival of the Fairies. They really bake and brew their etheric foods, and afterwards dance in ecstasies of joy—the joy of having brought forth and served their important purpose in the economy of nature.”

The little gnomes have a tremendous work to accomplish in the world of physical form. Without their aid there would be no growth of plant, no flowers to bloom and fill the air with their perfume, no seeds to propagate, no iron for machinery, no gold or other metal for man to use, no glistening gems to please and satisfy the eye. They literally build the plants, putting the green chlorophyll into the leaves and painting the flowers with the exquisite and varying shades of color which man strives in vain to equal.

The undines have their home in the sea, the rivers, lakes, and pools. They work in vaporizing the water into fine particles which the sylphs bear away into the air. These condense and form clouds, returning to the earth as rain or refreshing dew. Between the undines and the sylphs there is a constant war over the possession of the water particles. Sometimes the strife is so great that what we call a storm occurs. The “warring of the elements” is no figure of speech but the actual combat of great hosts of tiny beings.

The spectacle of a storm at sea is an awesome and thrilling one. First there arises a dark cloud upon the horizon,

sometimes no larger than a man’s hand in appearance, swiftly increasing in size and inky blackness till it hangs like a low thick pall overhead, dark and ominous, shutting out the sky. The sea takes on a sickly, leaden hue, its bosom rising and falling in sullen swells, brooding, defiant, morose, wary. There is a hushed stillness that is terrifying in its intensity, a holding of the breath, as it were, by mighty forces about to strike. There comes a tiny puff of wind. Another and yet another. Then bedlam is loosed. An indescribable crash and roar as sea and sky are locked together in combat. Mountainous waves rise and lash the ship about, threatening to engulf it as they sweep across its decks. The wind howls and shrieks in fury, whistling in the rigging, tearing like a vulture to rend the ship asunder. Amid the turmoil and crash of the elements the captain is shouting frenzied orders. Forked lightning pierces the murky darkness with bayonet flash. Clap upon clap of thunder splits the air. Drops of rain fall—more lightning—a rattle of artillery, and down comes the rain, a perfect deluge. The rolling sound of thunder is heard in the distance; broad flares of sheet lightning flash; the clouds pale, a rift appears, the sun peers through. The scuppers are awash, and the deck hands set to work to clean up the storm-swept decks. The blue of the skies is reflected in the dancing waves as the ship ploughs steadily forward on her course. The air is clear and fresh. All is harmony—peace reigns once again between the fairy battalions of undines, sylphs, and salamanders.

Man is learning to use the power of the nature spirits in many ways even though he is unaware that he is dealing with the forces of living beings. As he learns to co-operate more and more with them, greater success will crown his efforts.

To quote Max Heindel: “They have their work to do; they are busy folk, and their activities are the solution to many of nature’s multifarious mysteries.”

Imprisoned Souls

BY GRACE EVELYN BROWN

(Concluded)

“**H**E’S AN old friend of mine,” Lambert laughed. “He knew that I could never have caught you if he hadn’t helped me. Just think of it! You’re walking—running—and faster than I can run! You’re not a cripple at all. I always knew you were a winged Mercury, and now you have to admit it. You’re mine, dear, now and for always. Nothing can ever part us, not even you, yourself. You know that now, dearest, don’t you, while you’re with me in this wood away from the world.

“Now listen, you must take that knowledge back with you. You must come to me tomorrow and tell me that you’re still mine. Now promise, sweetheart.”

“Yes, of course. I’ve always been yours, ever since we loved in the primeval forests when the world was young. I never really lived until you ran into my little tea table. I always seemed to be waiting, longing—”

“Then it isn’t he,—Oglethorpe, who’s between us, or loyalty to his memory?”

“No, my marriage, like many others, was a failure. He was obviously matter-of-fact, unimaginative. There was no real companionship between us. It was Anna. I longed to see her happy. But now, here, we must be absolutely truthful, and drop all the shams and frauds of the world down below; so I’ll speak frankly. You couldn’t make her happy, nor she you. She’s like her father. She speaks a different language from ours. Not even my sacrifice could make it right. It would be merely the same thing over again. Queer I never thought of that before.” She laughed softly. “I seem to see everything so much clearer, somehow. It’s because—”

“You love me,” he finished for her.

“If you’re to keep on being perfectly frank, you can’t deny it.”

He found the confirmation of his words in her eyes. Here, in the kingdom of Pan, there could be no deceit. The old gnarled tree grew young watching them, and forgot to hold the hoary mass that it had been gathering for years. Down it dropped instead, to merge with the young, green moss at their feet. Moon fairies stole near to watch them and wish that they too could love with the love of mortals. The forest seemed filled with teeming life. Yet, at the same time, down below, the world clamored for them to return over the shadowy path to the hotel, that small rectangular box embellished with towers and dormers, lying against the infinite spaces of an orchid sky, where Anna was dreaming of a love never to be realized.

As it grew lighter, Lambert looked apprehensively toward the east.

“To think of going back!” he exclaimed wistfully. “Let’s never return. We’ll dive into the sea and stay there forever watching the fishes and mermaids. We can go anywhere as we are, here. It is all so different from—there.” He paused, a little puzzled. Amie clung to him the closer as she added: “Yes, we’ll dive together. Oh, I’m afraid—but with you—and I’ll never have to worry about growing older, older, older, nor of that awful possibility of being wheeled about, unable to walk, nor think of my selfishness in taking you from Anna. No, I can’t,” she suddenly started up. “I can’t leave Anna. What would she do without me? I’m all she has. We must return.”

“Yes, dear. I was only joking, only wishing we could prolong this precious experience forever.”

They clung together while the sky

changed from amethyst to opal, and reflected its tints on a restless plane of waves, growing orange, rose, red, below a living blue, as the sun, a curved disc of fire, showed a narrow rim.

"The sun!" exclaimed Lambert. "Let's go down to the sea before we return."

He led her to where the path dropped to a low shelving cliff just above a smooth little crescent of beach. An undine, watching their approach from behind a rock, grew timid and dropped beneath the waves.

"Oh, what was that?" Amie cried, and lightly skipped across a line of rocks stretching as stepping-stones to the spot. She reached the place where the water sprite had disappeared, and dipped a groping hand into the water. "If I could only find it," she said. "It looked like a beautiful fish, even like a mermaid." Then she slipped and disappeared into what seemed to be a sudden depth of water.

Lambert quickly reached the spot and dropped in after her, sinking to an interminable depth, until he felt that he was about to touch the rocky bottom of the sea, when he suddenly jerked back.

Then he awoke to find the sun high in the sky, sunlight streaming through his open windows. Here he was at the hotel in a prosaic world. Amie was a cripple who did not love him, wedded to a dead past, while Anna—

He arose, plunged into his bath, dressed and descended to the dining room, the glamour of the dream still hanging over him. Not finding Amie there, he went to her little corner on the veranda. There she was in her white sport suit, the green chiffon scarf that looked like captured moonlight fluttering from her neck.

"Amie!" Lambert cried. "Do you remember last night—no, this morning at dawn?"

"The dream?" she asked. "Did you have it, too?"

"Yes, did you?"

"And you carried me down the path to the sea?"

"And you ran along the cliffs so fast I could never have caught you but for my old friend, the cedar!"

"Yes," she replied, smiling up at him. "I was no longer a cripple. I didn't need this old wheel chair then."

"Wasn't it glorious? And most of all, you loved me then. Oh, Amie, only say there's some truth in that, and I won't care so much about our coming back."

"O dear one! I have so much to tell you!" she exclaimed. "I wonder if you, too, dreamed the rest."

"The rest?" he questioned. "I can't recall any more just now, but tell me what you remember and perhaps it will come back to me."

She looked past him, through the vista of evergreens to the sea, whose waves were leaping in the morning breeze, swinging lacy edges of foam on and on to the horizon, where a sapphire sky dropped its arch low in the distance.

"What do you see," she asked, "anything in the sky, the sea, or the trees?"

"I see their glory, somehow as never before—something that enhances them with a presence which is higher and deeper than their mere visible forms. Why! every time I look closely at one of those old trees, I can almost see a fellow like the one who caught you for me up on the cliff; and when I look long at the sea, I seem to see mermaids in every wave-crest. I can almost picture old Neptune, himself, when a particularly large billow rolls in. Those old Greeks had such wonderful ideas. I think they were conscious of much that we have lost."

"Do you feel that way, too? Then listen! I must tell you what I found in the sea. As I slipped off the rocks, I sank into what seemed to be a living ocean of life, radiant with health and life-giving forces. The rising sun shone through it and seemed to charge it with an even greater life. Its rays, like messengers of healing, seemed to be filled

with life, love, joy, glory. They brought those things to me in abundance, and then I rose to the surface. I looked everywhere for you but you were not to be found. Then I wondered if you were back on the cliff, and suddenly I found myself there, seated on the edge of a rock, where the waves cast their foam over me.

"Then I saw that the sky was filled with a silver web composed of a myriad threads, which went from star to star, connecting them in endless combinations; and each star and group of stars sent forth many different influences. Silvery airy messengers, winged spirits of the air, seemed to float down from them. I felt many influences that they were bringing. As I looked at the sky, several of these threads seemed to form a large strand, and across them at right angles others passed, thus forming a great white cross which stretched itself above me, against a luminous sky.

"Even as I looked wonderingly, its life seemed to go out and it faded like a withering flower. It was a cross no longer. Then the threads shaped themselves into another form, as if the whole vision were turned about, like one of those kaleidoscopes, we used to play with when we were children, and in place of the cross, a triangle appeared. The sun shone upon it until it became luminous like sea foam in the sunlight.

"As I looked at the triangle, I felt a free and buoyant impulse sweep over me. Messages seemed to come to me out of the mighty spaces of the sky and sea, like a great chorus, telling me that the night was past and the day at hand; after a night of suffering there had come a day of joy, of life more abundant, because of the night and the pain.

"I became conscious then of a vast past extending back, down the ages; a past of ignorance, during which I, a child-soul, had to learn many things, and learn them through mistakes and experience. Suddenly I knew that this little life is only one of many, strung together like pearls on a string; and all that we are, and all that we have, are de-

pendent on all that has gone before. Life, like a great flower, opens its petals to the day, and all that is in its heart lies waiting to come forth. We plant the seeds, and a harvest follows according to the planting.

"All that is now is the result of what has been. Anna, you, and I, what is past, what is, and what is yet to come are all in the heart of this flower. The fact that we are here together, proves that we have been together before. Our interactions now are determined by how we have acted in the past, and what those actions have meant to each of us. I seemed to sense something infinite. Then it was gone. It was like a word that one has once known and forgotten, that one tries to remember and can't. It may come again some time, but now I can't recall it. Can you remember it for me?"

Lambert looked long and meditatively at her. Then he replied:

"As I look at you now, with that green-blue scarf, like sea waves rising and falling in the wind, I seem to remember something. I do recall that when I ran with you down those cliffs I fancied that we were in ancient Greece, on the shores of the Aegean Sea. It might have been more than a mere fancy. I have certainly known you somewhere, some time. It is wonderful, but still more marvelous that out of the vastness of time and space we have come together again."

"I felt that I knew you so well, right from the first," Amie declared.

"That was why I ran into your little tea table," Lambert avowed. "It was the magnet, bringing us together again."

"It must have been," she agreed.

He stepped very near to her, and bending down said softly: "If the magnet was strong enough to bring you here from New York, and bring me here, too, from abroad to this very spot and at the very hour, you can't deny that it was destiny."

"Perhaps not, now," she replied.

"Then—"

"Look!" she interrupted, and stepping lightly out of the chair stood before

him. "Now listen," she continued, as he started back in surprise. "When I awoke this morning I sprang up because the dream was all so very real. I *stood*. Then I *walked*. *The dream had cured me!* I let them wheel me down as usual because I wished to surprise you, and tell you about it myself. I wanted you to be the first to know."

She walked a few steps to prove the truth of her assertion. Then she turned

and came back. She appeared so buoyant and youthful with her new-found joy. He was too amazed to speak; but when she came up to him, he put his arms around her.

"Our dream has come true," she declared tremulously, as he kissed her.

"It was no dream, dearest," he returned. "We really dropped into the sea of—love."

(*The End.*)

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

XI.—*The Crucifixion.*

"*Father, forgive them; for they know not what they do.*"—Luke 23:34.

The two paths of development, the mystic and the occult, converge at Gethsemane where the candidate for Initiation is saturated with sorrow which flows into compassion—that all-encompassing love which weeps above Jerusalem, which breathes in gentle tones of infinite understanding beneath the heavy burden of the cross: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." And again from the three hours of agony comes that immortal prayer, "Father, forgive them, they know not what they do."

In the Crucifixion we stand before one of the holy mysteries which must ever remain sealed for the profane. The sacredness of its meaning can only be briefly touched upon. *Its true, inner purpose can only be revealed to those who seek and find the light within themselves, the flame of the great Christ love which passeth all understanding.*

When Barabbas was released, Christ Jesus was scourged and heaped with indignity and abuse. His garments were torn off, and a certain cloak was put

upon Him. A crown of thorns was woven, placed upon His head and crushed down into His temples. This phase of the stigmata is produced visibly in the mystic through intense concentration upon the Passion of our Lord. In the occultist the same is produced *invisibly* through the effect of certain exercises given to those who have made themselves worthy by living the life. The spiritual currents generated in the vital body of such a person are so powerful that the body is literally *scourged* by them, particularly in the region of the head where the pain of the Crown of Thorns is produced. Also in the palms of the hands, the arches of the feet, and the side.

Initiation in pre-Christian days contained a ritual drama consisting of the Crucifixion, death, burial, and resurrection. It is only as we become students of esoteric Christianity that we find the golden thread of unity which binds the hearts of the religions of the world together and lays them all, in ever-ascending steps, at the feet of the Christ. Every world Teacher has been a high Initiate and every religion holds some phase of Initiation as its supreme goal. They each lead to the throne of the Sun Spirit, the Christ, whose mission it was to bring the great spiritual power of the Greater Mysteries to the world and to rend the veil so that whosoever wills may come

and partake of these same waters of life freely. In the Aquarian Age the truths of Initiation (which only mean a greater spiritual attainment than the masses of humanity are aware of) will be commonly accepted and taught, for that development which occultists term Initiation will be the goal of the religion of the Aquarian Age.

Josephus says that punishment by crucifixion was introduced into Palestine during the reign of Alexander Jannaeus, 104-74 B. C., and that many Pharisees perished in this way.

This was the common form of punishment during the early Christian era. Many of the followers of Christ Jesus and many of His disciples were martyred in this manner. Tradition says that all of the disciples with the exception of John followed their Master to the cross.

In those primitive times every particular connected with a crucifixion was designed to prolong and to increase the agony. The upright stake of the cross was placed on the ground, and the cruciarius, as he was called, was stripped of his clothing, laid on his back on the stake and the transverse beam thrust under his shoulders. The arms and feet were stretched out and tied by ropes or nailed to the cross, which was then set up. Thus the victim was left to linger through death, which might come through loss of blood or exposure, fever or hunger. The slowly dying cruciarius was exposed to the heat of day and the chill of night. The rabble who gathered around were free to abuse the victim in any way they desired. Besides the throwing of missiles or beatings, he was also often attacked by wild beasts during the night hours. We learn that the disciple, Andrew, was protected from an attack of this kind by a shaft of light from heaven which frightened the beasts away by its very intensity and brightness.

It was customary to place a board at the head of the cross bearing a statement of the victim's crime. That all might understand the inscription placed upon the cross of Christ Jesus, it was written in three languages: Greek, the language

of culture; Latin, the language of power; and Hebrew, the language of religion. Of these, "Iesus Nazarenus Rex Iudaeorum" is the Latin, or "I. N. R. I." Esoterically deciphered in Hebrew, "Iam" (I) symbolizes water; "Nour" (N), fire; "Ruach" (R), air or spirit; "Iabeshah" (I), earth. Alchemically they symbolize Salt (Iam and Iabeshah); Sulphur (Nour); Mercury (Ruach), Ruach also symbolizing the sublimated essence of spiritual power, Azoth. Herein lies the secret of the meaning of the Crucifixion which shows us why we each one must *individually* follow Christ upon the path which leads *unto this place*, (Golgotha, the place of the skull).

Every step of this process is fraught with mystic meaning. The *two thieves* who are crucified with Him, the *seamless tunic* for which lots were cast, the *piercing* with the *lance*, and the issuing forth of *blood* and *water* from His holy side, the *seven last words*, and the *burial* in the *new tomb* cut in the *solid rock*, in the *garden* facing *Golgotha*.

All of these things are worthy of our deepest meditation for they will yield to us rare gems of light upon the subject of Initiation to be found in no other way.

Just for Today

(Prayer of Canon Wilberforce)

Lord, for tomorrow and its needs
I do not pray.
Keep me from stain of sin
Just for today.
Let me both diligently work
And duly pray.
Let me be slow to do my will,
Prompt to obey.
Help me to sacrifice myself
Just for today.
Let me no wrong nor idle word
Unthinking say.
Set Thou Thy seal upon my lips
Just for today.
So for the morrow and its needs
I do not pray,
But keep me, hold me, Lord,
Just for today.

Worth-While News

Poison Fog in Belgium

Paris, Dec. 5. (Exclusive)—A black fog which crept out of the North Sea is spreading terror over Northwestern Europe tonight, and in the district of the Meuse Valley in Belgium near Liege, it is responsible for more than three-score mysterious deaths.

On the first day eleven persons died with symptoms of suffocation, but as they were all suffering from chronic asthma, it was believed at first that the cold, thick atmosphere was merely too much for them.

In the last twenty-four hours, however, a number of healthy persons were mysteriously stricken down, men, women, and children. Some passed out quietly in their beds and others were suddenly and fatally overcome while walking in the streets. Victims falling on the sidewalk, unable to walk, writhe for a few moments and then pass into coma which usually ends in death. The effect seems to be that of simple strangulation but it is impossible to say that it is not caused by some powerful poison paralyzing the nervous system. Sometimes one person out of a group of three or four is struck down, while the others are not affected.

The startling suggestion that the mysterious epidemic which has taken nearly sixty lives in the fog-bound Meuse Valley of Belgium is "something like the black death," was made tonight by Prof. J. B. S. Haldane, one of Great Britain's most eminent scientists.

The "black death" was the name given in the Middle Ages to a mysterious plague which raged in the fourteenth century and caused deaths which some historians say amounted to a third of the population of Western Europe. It is believed wet and and above all foggy conditions are particularly favorable to spread of the disease.—*Los Angeles Times*.

The question has been asked us whether the poison fog in Belgium which has just taken the lives of more than sixty people is in reality the descent of the new element which Max Heindel said would eventually supersede oxygen in our atmosphere. He wrote as follows: "Aviators of today are already encountering the new element and experiencing asphyxia as did our Atlantean forebears, and for analogous reasons. They encountered a new element descending from above which will take the place of

oxygen in our atmosphere." Elsewhere he stated that before the beginning of the Sixth Epoch, at which time Christ will return, there will be a radical world change in our etheric environment such that only those who have developed the etheric Soul Body will be able to survive. All the others will perish suddenly as did those Atlanteans at the time of the Flood who had not built lungs with which to breathe the currents of air which descended upon the land. He also said that the descent of the air was gradual and that the aviators of that day encountered it long before the masses of the people at the lower levels were subjected to it.

Reasoning by analogy we may say that the deaths in Belgium might be due to the preliminary descent of a little of this new element, although they may be due to something entirely different. In any case, however, the rank and file of humanity need have no fear that this sort of death will become general, because, as Max Heindel has stated, the general change which will affect all humanity will not take place until just before the Sixth Epoch, which will probably not begin previous to the entrance of the sun by precession into Capricorn; that is, 3,000 years hence.

In this connection we sometimes hear it said that the new element will be a physical element, but from Max Heindel's statements we conclude that it will not be physical but *etheric*. He said that the Atlanteans perished because they had not built *physical* lungs with which to breathe *physical* air. Also that at the next great change only those will be saved who have developed the *etheric* Soul Body. Therefore the new element must be *etheric* in order to be assimilated by the *etheric* Soul Body, which corresponds to the physical lungs in the case of Atlantis.

A Practical Cure For Unemployment

C. C. Conway, chairman of the board of the Continental Can Company, like Henry Ford, next to war hates "unemployment most."

"When a successful corporation curtails production or closes down a plant temporarily, it usually takes advantage of the opportunity to put the plant in first-class order, thus getting ready for the next period of active production," he began.

"If this is sound for business, isn't it equally as sound for cities, counties, states, and the Federal government to have an occasional clean-up campaign, particularly during periods of depression?"

"One needs only to view American cities from a train window, the harbors from an incoming steamer, or the countryside from an automobile to be convinced of the need of such a program. Let every city clean up its alleys, water fronts, and dumps; every county its roads, culverts, and county buildings, and every state its highways, buildings, bridges, etc.

"Make the wages lower than normal, so that no premium would be offered to keep men away from industry when industry can use them.

"Such a program could be quickly set in motion and would supplement the bigger plans which take more time to materialize.

"No plan is a cure-all, but this plan has the possibilities of employing a larger number of people at a living wage who otherwise might be unemployed. At the same time, putting hundreds of thousands of people to work in this way would not add the production of more goods, but would add materially to the total purchasing power."—*Los Angeles Times*.

Mr. Conway's scheme suggested above has much to recommend it for our present period of economic depression and unemployment. As he says, one only needs to look at American cities from a train window or at the American countryside from an automobile to see how many inartistic conditions prevail all over the country which could be easily corrected by utilizing unemployed labor. The cities and the countrysides of Europe are very much better kept as a rule than those of America. We have not yet had time, apparently, in this busy country to take up the aesthetic side of our national life to the same extent as Europe has. The above suggestion could very well be put into effect by muni-

palities and counties everywhere throughout the country where there is any unemployment.

National Gods versus a Universal God

The most and right reverend prelates of the Church of England and its affiliates in other countries (including the U. S. Protestant Episcopal Church), after five weeks of secret deliberation in Lambeth Palace, London, recently published 75 resolutions which they had agreed upon.

In every war the priesthood has been the government's greatest aid in exciting warriors to battle. Every Christian nation has avowed that God was on its side in the conflict. The prelates at Lambeth made a gesture to eradicate this unChristian inconsistency. Said they in effect: nations should arbitrate their quarrels. If a nation has agreed with other nations to such arbitration and then goes to war without attempting to settle a dispute peaceably, then the offending nation's priesthood should not call on God for national help. There must be no more national gods, only a God of the League of Nations. This resolution did not, of course, supply criteria of a refusal to arbitrate. Clergymen are still free to persuade themselves and their people that the enemy "started the war," and to guess on which nations outside the League God is smiling or frowning.—"*Time*" News Magazine.

The Race Gods, that is the Race Spirits of the various nations, are losing their hold upon the people, which means that the old narrow patriotism which each people has felt for its individual country is beginning to wane. In other words, we are entering an era of universal brotherhood in which there will be one country for all people, and that country will be the world. The League of Nations is an important factor in the realization of this program, and the refusal of the Christian ministers to take part any longer in prayers to the Race Spirits for the advancement of one nation over another is a step in the right direction. Of course, this new program will not be put into effect at once. There will be much back-sliding from time to time, but it represents an ideal toward which the people of the various countries can gradually work.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

BY KITTY S. COWEN

Experience in Purgatory

Question:

I had a friend who was true and dependable, always doing good where she saw it, kindly, loyal, brave physically and morally, but one of the most difficult women to live with, making those whom she loved unhappy because of a quiet, deep jealousy that I feel she was almost unconscious of. She was narrow and bigoted, having no patience with opposing opinions. There was no bad act in her life. Still on account of her peculiar make-up she brought on a trouble that eventually cost her her life, although she was entirely unconscious that her thoughts had anything to do with her painful condition. Now what will be her experience and length of time in purgatory?

Answer:

When an individual enters purgatory he there suffers pang for pang every pain that he wrongly inflicted upon others regardless of whether it was mental or physical. The individual is perfectly conscious in purgatory, and as the panorama of his past life unrolls, he knows all about what he has done to others and its reaction on them. Through this conscious knowledge of past acts and their disastrous effects on others he develops *conscience*, which is a spiritual faculty; and when he again comes to earth life, this conscience prevents him from repeating the evil deeds committed during the past earth existence. Ordinarily the time spent in purgatory is about one-third as long as that spent during the previous earth life. However, an individual can keep himself in purgatory thousands of years by re-

fusing to admit that the evil deeds committed during his past life were not justifiable. No individual can leave purgatory until all the desire stuff in which the records of his evil deeds are imbedded has been torn out and expelled from his desire body; and this painful process cannot be completed until the person admits his errors and resolves to refrain from repeating them in a future earth life. On account of her good deeds, loyalty, morality, et cetera, the woman referred to in the question will have a most enjoyable First Heaven existence after her purgation has been accomplished. (If an individual is attempting to do something wrong and is restrained and prevented in a considerate and humane manner from doing it by one who has the rightful authority, even though that restraint causes mental or even physical pain it will not produce suffering in purgatory for the one who imposes it.—Asst. Ed.)

Prohibition in Line with Evolution

Question:

From an occult viewpoint what is the meaning of the present Prohibition struggle? Is mankind being tested to see whether it is ready for a higher step, and would its failure mean great retrogression? Do you think that the Prohibition movement will meet with success?

Answer:

The present attack on Prohibition is incited by forces inimical to evolution. Alcohol has had its place in evolution, but the time is passed when it is of benefit. The vegetable kingdom is now to replace the animal kingdom so far as food is concerned, and sugar is to replace alcohol as a stimulant. As the consump-

tion of sugar increases, the desire for alcohol will decrease, and consequently the moral standard of humanity will be elevated. Sugar is a non-inebriating stimulant, and must take the place of alcohol.

The temperance movement is one of the most powerful factors in furthering the evolution of the human race. Mankind is certainly being tested, and any step taken to bring the use of alcohol again within the protection of the law will be disastrous to evolution.

In time the Prohibition movement must meet with success, but it is possible to postpone that time and thereby retard the processes of evolution. However, in the end all things that tend to prevent evolution will themselves be destroyed.

Shall We Gratify or Suppress Desire?

Question:

Is it not better at times to live according to our desires than it is to suppress them?

Answer:

Desires that are evil become doubly so when expressed. An evil desire suppressed may appear to have a bad effect on the individual to whom it belongs, but when it is expressed others are affected by it, and the evil is increased according to the square of the number affected. Desire is the mainspring of all action, and it should therefore be properly directed, not suppressed. Clean, lofty desires should be encouraged, for they furnish the incentive necessary to right action. Evil desires instead of being expressed should be transmuted into good ones. It may require more effort and does require more will power to transmute a desire than it does to express it; but it can be done. The method that should be employed is to practice the opposite virtue. If the vice be sensuality, practice rigid temperance in all things; if it be immorality, practice chastity; if parsimony, practice liberality, et cetera. If this method is faithfully pursued, it will unfaillingly bring results.

The great trouble with most people

who have evil desires is that in reality such desires are agreeable to them, and therefore they do not want to be rid of them although they may pretend that they do. Consequently they search for an excuse to indulge them, and place the blame for doing so on something or some one else. Such a procedure indicates a weakness in the character of the individual which should be firmly dealt with and not encouraged by any sort of palliation.

Wisdom Must Be Earned

Question:

Is it right to ask the Elder Brothers who have charge of evolution to give one the wisdom of the sages?

Answer:

No being, regardless of how high he may be in the scale of evolution, can bestow wisdom on any other being. Therefore it would be useless to ask that it be done. Wisdom can be acquired only through a process of inner unfoldment, and this must be accomplished by the individual for himself or herself. It is a power which is developed and not bestowed. Teachers can point the way to develop it, but they cannot do the work. Wisdom is developed through experience, and it requires many lives well lived to furnish enough experiences to produce it.

Length of Heaven Life after a Violent Death

Question:

Will you please explain in regard to the length of the heaven life following a violent death? Your literature does not make this point clear. Does the ego spend the usual period of approximately one thousand years on the inner planes after a violent death before coming back to earth life?

Answer:

No, in the case of a violent death the life panorama is usually interfered with to a considerable extent so it is either etched very lightly or in some cases practically lost. Since the life panorama

which is etched into the desire body is the sole agency that holds us either in purgatory or the First Heaven, it is evident that if this panorama has been partly or wholly destroyed we shall have nothing to hold us in those regions. Therefore, we shall pass through them with considerable rapidity into the Second Heaven where the archetype of the next body is prepared. As soon as this is done and a proper environment can be found in harmony with the destiny of the individual, he comes back to re-birth. This may be in a comparatively short time, perhaps from a few to a hundred or so years. Then in the succeeding life the individual is caused to die when a child, and proceeds into the First Heaven where he is taught the lessons as a child which he should have learned in purgatory and the First Heaven at the end of the preceding life. Then within a period of twenty years he comes back to still another birth. This may be within a few months or years.

Can Disembodied Spirits Visit Earth Friends?

Question:

In occult literature one often reads of persons who have recently passed out in death, afterward visiting friends and relatives who are living. I understand that each ego spends approximately one-third as many years in purgatory as it lived during its previous earth life. If this is true, how is it possible for disembodied entities to leave purgatory and visit earth friends when they so desire?

Answer:

The purgatorial experience is not one prolonged uninterrupted process. There is a period of activity followed by an interval of inactivity; and this alternating process continues throughout the entire purgatorial existence of the individual. It is during the intervals between purgatorial action that those sojourning in purgatory are permitted to visit the physical region where their friends and relatives reside. It is not possible for these people to visit the earth

at any time they desire to do so. Those undergoing purgation are not permitted to leave purgatory during that period of time.

Remedies for Disease

Question:

Is it possible to find a plant whose vibrations may be used to build up those of a sick person? For instance, Mars rules iron; why could not iron be administered in some form to do away with rheumatism?

Answer:

Sickness is caused by an abnormal vibration of the body, and it is quite true that plant extracts of various vibrations may be used to restore normalcy. *Materia medica* is based upon this fact. But in order for such a treatment to be effective much spiritual knowledge of the inner constitution of the plant must be possessed by the one administering it; otherwise he will get a lot of worthless so-called remedies which have no particular value because they are not based upon the right principles.

Paracelsus, a man who was highly developed spiritually, compounded vegetable remedies that actually produced results. *Materia medica* is quite largely a failure in this, however, because it has attempted to use mineral extracts and the mineral residue of plants. The mineral has no vital body, and it is only by means of the vital body that assimilation is accomplished; therefore remedies must be obtained from the vegetable kingdom. Pharmacists and doctors claim that in many instances they do this, but they heat the plant before extracting its essence thereby driving out its vital body and leaving only the mineral part. They should obtain their extracts from uncooked plants in order to make them efficacious. True Rosicrucians have at all times used plant extracts as remedies for disease, but they have had the true spiritual knowledge necessary to direct them in preparing the extracts and administering them wisely.

The Astral Ray

The Rosicrucian Conception of Astrology

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

A Preliminary Ephemeris for Pluto

BY CAPTAIN LAURENCE S. ADAMS

THE positions of the newly discovered planet, Pluto, given in this article have been calculated from the figures computed by Mr. F. L. Whipple and Mr. E. C. Bower, as contained in Lick Observatory Bulletin No. 427 published by the University of California.

Messrs. Whipple and Bower do not claim that the orbit obtained by them is anything more than a preliminary one, subject to future corrections as additional data on the planet may become available from time to time. Their figures, however, are based not only on recent observations but also on the positions of the planet as found on old photographic plates made as far back as the year 1919, although not previously recognized as being Pluto. To use their own words, they believe they have determined the orbital dimensions and characteristics "with a fair degree of accuracy."

It appears also that the perturbations due to the gravitational forces of the other planets have not yet fully been taken into account. These would of course cause some irregularities in the orbit. So with these imperfections the ephemeris in this article is presented. Manifestly there are greater possibilities for error in the figures for the earlier years than in the more recent ones.

The Lick bulletin gives the right ascensions in time and also the declinations back to the year 1890. With the exception of the years 1930 and 1931 all the

Lick figures are based on the equinox of 1900. Therefore it was necessary to correct the right ascensions for the equinoctial positions for the various years, then convert them into arcs of right ascension and then into longitude as needed for astrological purposes.

In order to obtain an approximate ephemeris for a considerable period prior to 1890 the position of the planet has been calculated for the point of aphelion in the year 1864. The elements of the orbit given in the Lick bulletin were used as the basis for that calculation (Elements XVIII, 1930). Then the curves of the yearly positions back to 1890 were plotted, and extended to the aphelion position. As there is only a slight curvature, the positions for the intervening years could be taken from the extended curves without material error.

It will be noted that this planet retrogrades for about four months of each year and then advances for about eight. The ephemeris herewith gives the points of maximum retrogression and advance. For positions between these points interpolations can be made, but not on the basis of uniform motion. The planet moves much more quickly midway between these points than just before and just after changing its apparent motion. The curves of this motion have been plotted from the figures for 1930 and 1931, and a table of proportionate movements is given following the ephemeris

whereby interpolations can be made with reasonable accuracy for any desired year.

As to the character and influences of Pluto present knowledge necessarily is meagre; but this planet seems to be a separator, a destroyer, a taker-away, and one of the greatest of the malefics. Mr.

Llewellyn George has advanced the theory that it is ruler of Scorpio, the natural position of which is the eighth house, or at least that it is co-ruler with Mars of that sign. No doubt it has its particularly high spiritual influences too when we can become sufficiently advanced to respond to its benefic side.

THE EPHEMERIS OF PLUTO

Date	Right Ascension Hr.M.Sec.	Longitude Deg. Min.	Declination Deg. Min.
Jun. 8, 1931	7-24-43	Cancer 19-32	North 22-18
May. 7,	7-22-09	18-56	22-21
Apl. 5,	7-21-05	18-41	22-22
Mar. 4,	7-21-47	18-52	22-18
Feb. 8,	7-23-19	19-13	22-14
Jan. 7,	7-26-07	19-53	22-06
Dec. 30, 1930	7-26-50	20-02	22-04
Dec. 6,	7-28-42	20-30	21-59
Nov. 4,	7-30-13	20-52	21-53
Oct. 3,	7-30-01	20-48	21-52
Sept. 1,	7-28-09	20-22	21-54
Aug. 0,	7-25-03	19-38	21-58
	Hr. Min.		
Mar. 10,	7-14.1	17-30	22-10
Nov. 10, 1929	7-22.7	19-32	21-46
Mar. 9,	7-08.7	16-17	21-56
Nov. 9, 1928	7-17.2	18-18	21-23
Mar. 8,	7-03.3	15-03	21-42
Nov. 9, 1927	7-11.8	17-04	21-20
Mar. 7,	6-58.1	13-50	21-27
Nov. 7, 1926	7-06.5	15-50	21-07
Mar. 6,	6-52.9	12-38	21-12
Nov. 6, 1925	7-01.3	14-38	20-53
Mar. 4,	6-47.8	11-28	20-56
Nov. 4, 1924	6-56.1	13-27	20-38
Mar. 3,	6-42.7	10-17	20-41
Nov. 4, 1923	6-51.0	12-16	20-24
Mar. 3,	6-37.7	9-07	20-24
Nov. 3, 1922	6-46.0	11-06	20-08
Mar. 1,	6-32.8	7-59	20-07
Nov. 1, 1921	6-41.0	9-56	19-53
Feb. 28,	6-28.0	6-51	19-50
Oct. 31, 1920	6-36.2	8-48	19-37
Feb. 28,	6-23.2	5-45	19-33
Oct. 31, 1919	6-31.4	7-41	19-20
Feb. 26,	6-18.5	4-37	19-15
Oct. 29, 1918	6-26.6	6-33	19-04
Feb. 25,	6-13.8	3-30	18-57
Oct. 28, 1917	6-21.9	5-25	18-47
Feb. 24,	6-09.2	2-24	18-39
Oct. 27, 1916	6-17.3	4-20	18-29
Feb. 23	6-04.7	1-20	18-20

Date	Right Ascension H.M.Sec.	Longitude Deg. Min.	Declination Deg. Min.
Oct. 26, 1915	6-12.7	3-14	18-12
Feb. 22,	6-00.2	0-14	18-01
Oct. 25, 1914	6-08.2	Cancer 2-09	17-54
Feb. 21,	5-55.8	Gemini 29-10	17-42
Oct. 24, 1913	6-03.7	Cancer 1-04	17-36
Feb. 20,	5-51.4	Gemini 28-07	17-23
Oct. 23, 1912	5-59.3	29-59	17-18
Feb. 19,	5-47.1	27-03	17-04
Oct. 22, 1911	5-55.0	28-56	16-59
Feb. 18,	5-42.8	26-00	16-44
Oct. 21, 1910	5-50.6	27-52	16-40
Feb. 17,	5-38.6	24-58	16-24
Oct. 20, 1909	5-46.4	26-48	16-20
Feb. 16,	5-34.4	23-55	16-05
Oct. 19, 1908	5-42.2	25-45	16-01
Feb. 15,	5-30.3	22-54	15-45
Oct. 18, 1907	5-38.0	24-45	15-42
Feb. 14,	5-26.2	21-52	15-24
Oct. 17, 1906	5-33.9	23-45	15-21
Feb. 13,	5-22.1	20-50	15-03
Oct. 16, 1905	5-29.8	22-44	15-01
Feb. 12,	5-18.1	19-50	14-42
Oct. 15, 1904	5-25.8	21-44	14-41
Feb. 11,	5-14.2	18-50	14-21
Oct. 14, 1903	5-21.8	20-42	14-21
Feb. 10,	5-10.2	17-50	14-00
Oct. 13, 1902	5-17.8	19-41	14-02
Feb. 9,	5-06.4	16-51	13-39
Oct. 12, 1901	5-13.9	18-39	13-41
Feb. 8,	5-02.5	15-50	13-18
Oct. 11, 1900	5-10.0	17-40	13-21
Feb. 6,	4-58.7	14-51	12-57
Oct. 9, 1899	5-06.1	16-42	13-01
Feb. 5,	4-54.9	13-53	12-36
Oct. 8, 1898	5-02.3	15-42	12-41
Feb. 4,	4-51.2	12-55	12-15
Oct. 7, 1897	4-58.5	14-42	12-21
Feb. 3,	4-47.5	11-56	11-54
Oct. 6, 1896	4-54.8	13-44	12-01
Feb. 3,	4-43.8	10-57	11-32
Oct. 6, 1895	4-51.1	12-46	11-40
Feb. 1,	4-40.1	9-59	11-10
Oct. 4, 1894	4-47.4	11-49	11-20
Jan. 31,	4-36.5	9-03	10-50
Oct. 3, 1893	4-43.7	10-50	11-00
Jan. 30,	4-32.9	8-05	10-28
Oct. 2, 1892	4-40.1	9-52	10-39
Jan. 30,	4-29.3	7-06	10-07
Oct. 2, 1891	4-36.5	8-53	10-18
Jan. 29,	4-25.8	6-10	9-45
Oct. 1, 1890	4-32.9	7-57	9-56
Jan. 28,		5-12	9-24
Sep. 30, 1889		6-58	9-34
Jan. 27,		4-14	9-02

Date	Longitude Deg. Min.	Declination Deg. Min.
Sep. 29, 1888	5-59	9-14
Jan. 26,	3-15	8-40
Sep. 28, 1887	5-00	8-53
Jan. 25,	2-16	8-19
Sep. 27, 1886	4-00	8-32
Jan. 24,	1-17	7-58
Sep. 26, 1885	3-01	8-11
Jan. 23,	0-19	7-36
Sep. 25, 1884	2-02	7-50
Jan. 22,	Taurus 29-20	7-14
Sep. 24, 1883	Gemini 1-03	7-28
Jan. 21,	Taurus 28-21	6-52
Sep. 23, 1882	Gemini 0-04	7-07
Jan. 20,	Taurus 27-22	6-29
Sep. 22, 1881	29-05	6-45
Jan. 19,	26-23	6-07
Sep. 21, 1880	28-06	6-24
Jan. 18,	25-25	5-45
Sep. 20, 1879	27-07	6-02
Jan. 17,	24-26	5-23
Sep. 19, 1878	26-08	5-41
Jan. 16,	23-27	5-01
Sep. 18, 1877	25-09	5-20
Jan. 15,	22-28	4-39
Sep. 17, 1876	24-10	4-57
Jan. 14,	21-30	4-16
Sep. 16, 1875	23-12	4-36
Jan. 13,	20-31	3-54
Sep. 15, 1874	22-14	4-15
Jan. 12,	19-33	3-32
Sep. 14, 1873	21-16	3-54
Jan. 11,	18-35	3-10
Sep. 13, 1872	20-17	3-32
Jan. 10,	17-37	2-48
Sep. 12, 1871	19-18	3-09
Jan. 9,	16-38	2-25
Sep. 11, 1870	18-19	2-47
Jan. 8,	15-40	2-03
Sep. 10, 1869	17-21	2-26
Jan. 7,	14-42	1-40
Sep. 9, 1868	16-23	2-04
Jan. 6,	13-44	1-18
Sep. 8, 1867	15-26	1-42
Jan. 5,	12-46	0-56
Sep. 7, 1866	14-29	1-20
Jan. 4,	11-49	0-34
Sep. 6, 1865	13-32	0-58
Jan. 3,	10-53	0-12
Sep. 5, 1864	12-35	North 0-36
Jan. 2,	9-56	South 0-10

NOTE: The right ascensions from 1890 to 1931 are those given in the Lick bulletin, uncorrected for precession. Those from 1890 to 1929

inclusive are on the 1900 equinox. All longitudes and declinations are corrected for precession.

Table of Proportionate Movements between Turning Points of Retrogression and Advance.

RETROGRADING	
½ month .....	.073
1 month .....	.23
2 months .....	.59
3 months .....	.89
3½ months .....	.97
4 months	1.00
ADVANCING	
½ month .....	.015
1 month .....	.05
2 months .....	.15
3 months .....	.28
4 months .....	.47
5 months .....	.67
6 months .....	.87
7 months .....	.98
7½ months .....	.99
8 months	1.00

These decimals are based on a travel of an even two degrees retrograding and three degrees advancing. They apply only in going up from the point of maximum retrogression and in going down from the point of maximum advance, respectively; that is, from the fall month to the next winter month retrograding, and from the winter month to the next fall month advancing. The decimals will give figures slightly in error when applied to amounts of travel different from those on which the decimals are based, but such results should be sufficiently approximate considering that the entire orbit is only a preliminary one and consequently itself subject to some error. Anyone desiring greater refinement in the proportionate travel can construct the curve and then adapt it with reasonable accuracy to any desired travel.

Aquarius, the Son of Man

By looking to the mother ideal of Virgo during the Piscean Age, and following the Christ's example of sacrificial service, the immaculate conception becomes an actual experience to each of us, and Christ, the Son of Man, Aquarius, is born within us. Thus gradually the third phase of the Aryan religion will be ushered in, and a new ideal will be found in the Lion of Judah, Leo.

—Max Heindel.

Correspondence Courses

ROSICRUCIAN PHILOSOPHY

First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy.

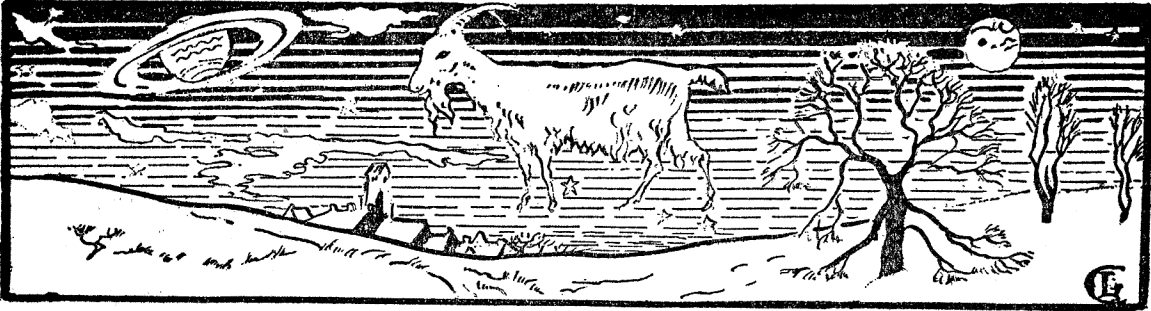
ASTROLOGY

We have two correspondence courses in Astrology, one for beginners, consisting of twenty-six lessons, and one of twelve lessons for advanced students. These courses teach the value of Astrology in the analysis of character, and since character is destiny, it enables one to predict destiny within certain limits.

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information address,

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Children of Capricorn, 1930-31

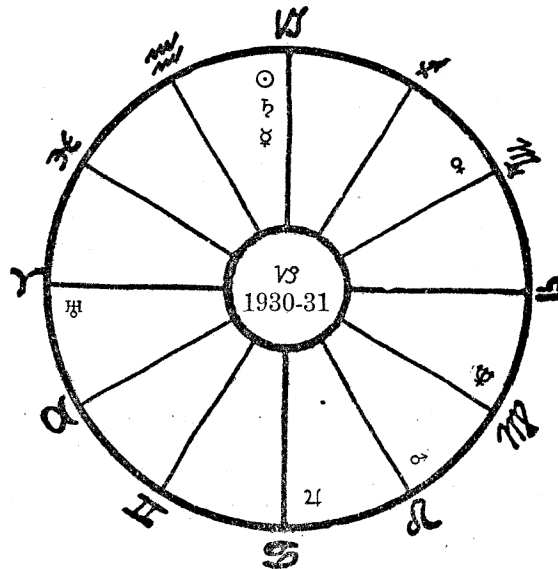


A Character Delineation of the Children Born between December 23, 1930 and January 20, 1931, Inclusive.

The children of Capricorn are by nature serious, thoughtful, quiet, and retiring, very neat in their appearance, and ever putting their best foot to the front. They are most desirous of being thought well of, and for this reason they often develop that trait which is known as being two-faced. They are extremely ambitious, and have considerable self-esteem; and they are independent, and dislike to be ruled by others. To tell a Capricorn child how to do a thing is to hurt its pride, for it is naturally very practical and clever and likes to be allowed to do things without being directed. If the employer desires to get the best results from his Capricorn workman, he must have faith in him. Let him know you have faith in him, and then just leave him alone. He will be one of the most persistent, faithful, and determined workers. Capricorn, being the natural tenth house sign, indicates power and rulership, and so naturally the Capricornian has a strong desire to rule. He has excellent executive ability, is an organizer, and is especially adapted for secret investigations and detective work.

These children are sometimes lacking in sympathy, and when aroused to anger they frequently become cruel and unrelenting, seldom forgiving and forgetting an injury.

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



through this saturnine sign will be intellectually inclined. The mind will be deep and keen with good reasoning powers, and since Mercury in Capricorn is sextile to Venus, it will have an artistic trend. Mercury, however, will turn retrograde on the 29th of December, and will be within orb of a conjunction with Saturn after the 1st of January. This conjunction will give a very critical mind, and will also affect the memory

(Continued on page 41)

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

Astrological Readings for Subscribers' Children

By A. F. H.

ANGEL FELIPE D. A. y L.

Born December 22nd, 1929, 6 A. M.
Lat. 22 N., Long. 80 W.

Cusps of the Houses:

10th house, Libra 3; 11th house, Scorpio 3; 12th house, Scorpio 29; Ascendant, Sagittarius 23-20; 2nd house, Capricorn 25; 3rd house, Aquarius 29, Pisces intercepted.

Positions of the Planets:

Sun 0-10 Capricorn; Venus 19-05 Sagittarius; Mercury 13-55 Capricorn; Moon 22-18 Virgo; Saturn 2-36 Capricorn; Jupiter 8-54 Gemini, retrograde; Mars 24-49 Sagittarius; Uranus 7-28 Aries; Neptune 3-31 Virgo, retrograde.

This little boy is well named, and he is apt to live up to his name as he has the peace-loving and suave sign of Sagittarius, a Jupiterian sign, on the Ascendant, with Venus and Mars conjunct on the cusp of the Ascendant; the sun is also in conjunction with Mars.

Here we have a nature with tremendous energy, which will likely be exercised with careful consideration of the rights and comforts of others. He will be beloved by many; but therein lies danger for we find Mercury in Capricorn, square to Uranus and parallel with Mars, and Uranus is in the martial sign of Aries. This will give a tendency toward destructive use of the mental powers, namely untruthfulness and impulsiveness, which might undermine and destroy the beautiful nature indicated by the Ascendant. With the sun conjunction Saturn in Capricorn and both these planets square to Uranus, also with Neptune square to Jupiter, this tendency will be increased, and the native may be tempted to indulge in sharp dealing in connection with finances. Honesty and truthfulness should be instilled into this boy's mind while he is young, and

thereby he may avoid much sorrow and self-undoing in later years.

With the sun conjunct Saturn and Mars, the sun being in the sign of Capricorn, Angel will be very diplomatic, and would do well in secret service work for the Government. With Neptune and the moon in Virgo, which sign has rule over the intestines, the moon being square to Venus and Mars and Neptune being square to Jupiter, it would be well to guard this boy against acquiring a taste for intoxicating drinks and against an excessive and wrong use of foods, for the intestines will not stand rough usage and overwork.

RICHARD LEO M.

Born February 15, 1929, 8:07 A. M.
Lat. 41 N., Long. 105 W.

Cusps of the Houses:

10th house, Sagittarius 27; 11th house, Capricorn 18; 12th house, Aquarius 13; Ascendant, Pisces 24-17, Aries intercepted; 2nd house, Taurus 8; 3rd house, Gemini 5.

Positions of the Planets:

Sun 26-29 Aquarius; Venus 13-01 Aries; Mercury 9-54 Aquarius, retrograde; Moon 8-38 Taurus; Saturn 28-17 Sagittarius; Mars 23-06 Gemini; Jupiter 4-41 Taurus; Uranus 5-09 Aries; Neptune 0-05 Virgo, retrograde.

When we have a horoscope before us such as this one for a character and general reading, we hesitate and wonder what is best to tell the parents, for very frequently an adverse suggestion gives the parents the opportunity to hold it as a whip over the head of the child. We fear that from planetary indications this little boy may have severe taskmasters, for we find the planet Mars near the cusp of the fourth house, which house indicates the home and the mother, and the very critical and austere Saturn on

the cusp of the Midheaven, which indicates the father; also Mars and Saturn are in opposition to each other. This does not appear very encouraging for harmony between the parents.

Common signs on all the angles, the impulsive sign of Aries intercepted in the first house, and Venus in the sign of its detriment, Aries, in conjunction with the planet of impulse, Uranus, indicate a child with latent tendencies which unless carefully watched may develop into too great a love for worldly pleasures and the opposite sex. But there are some very good aspects also which may offset these tendencies, and if these are carefully brought to the surface and developed, the boy may be saved much sorrow, especially after the eleventh year when Aries will be on the cusp of the Ascendant and Uranus has passed into the 12th house. This will bring the moon into the first house and Venus to the Ascendant. The boy will at this time be apt to express more of the Jupiter-Moon qualities and can then be guided through love.

We would by all means warn the parents against the use of severe methods in the training of this soul. Love him and he is yours, abuse him and he will become secretive and revengeful; and with the secretive Pisces on the Ascendant and the sun in the 12th house he is very apt to hide his best qualities. The sun in Aquarius sextile to Saturn and trine to Mars will have a very steadying influence and will be a great help in controlling the impulsiveness produced by Venus conjunction Uranus in a martial sign.

Mercury, the planet of reason, is in the airy sign of Aquarius and is sextile to both Venus and Uranus. This will give a quick, keen mind with artistic tendencies. The mind should be cultivated along the lines of art as employed in building, architectural drawing, etc. The ideas which this mind will bring forward will be original. As Mars is in Gemini, which sign has rule over the hands, and is trine to the sun in Aqua-

rius, Richard will have the ability to execute intricate work with his hands. This configuration is also good for health, and the health will be above the average. With Saturn trine to the moon and Jupiter in Taurus, the native will be a good financier, and may accumulate considerable wealth in later years.

VOCATIONAL

ROBERT C. W.

Born February 24, 1914, 9:15 A. M.

Lat. 41 N., Long. 82 W.

Cusps of the Houses:

10th house, Capricorn 14; 11th house, Aquarius 7; 12th house, Pisces 9; Ascendant, Aries 25-56, Taurus intercepted; 2nd house, Gemini 0; 3rd house, Gemini 23.

Positions of the Planets:

Sun 5-09 Pisces; Venus 8-15 Pisces; Mercury 22-58 Pisces; Moon 0-37 Pisces; Saturn 11-22 Gemini; Jupiter 7-51 Aquarius; Mars 6-27 Cancer; Uranus 9-08 Aquarius; Neptune 25-53 Cancer, retrograde.

In judging the vocation as indicated in this horoscope we must first observe the ruler of the Ascendant, its place and its aspects. The planet Mars is the life ruler, and is located in the watery sign of Cancer, trine to the moon, the sun, and Venus, which are in the watery sign of Pisces. We find Neptune in the sign of Cancer trine to Mercury in Pisces, again two watery signs. This gives us six planets, namely, Mercury, Mars, Neptune, moon, sun, and Venus, all well aspected in watery signs. So we need not go any further in our search for a vocation for this young man, who would find the greatest satisfaction and self-expression as a commissary manager, or in similar capacity aboard an ocean liner. Some occupation catering to the appetites of the public would bring him the greatest amount of success.

There is another planetary group which is well placed and well aspected which we might also consider for indications for a vocation. Uranus is in its own

sign, Aquarius, and in its own house, the 11th, which rules friends. Uranus is conjunct Jupiter, and both are trine to the ruler of the Midheaven, the planet Saturn, which is in the house of finances, the 2nd. As a cashier in a bank, finance manager, administrator, or bookkeeper he would find a good field for his talents.

This young man will never want for friends; but sometimes these friends may not have the best influence, and might cause him to lose financially, especially the type that is fond of pleasure. The moon, sun, and Venus conjunct and square to Saturn will not give the safest type of friends.

A NEW OFFER

Horoscopes for All the Children

The Rosicrucian Fellowship teaches astrology as a side line to the Rosicrucian Philosophy, because it believes that it is of advantage to the Rosicrucian student to have this additional knowledge. The Fellowship wishes to increase the subscription list of *The Rosicrucian Magazine*, and it has hit upon the plan of giving until further notice a child's astrological reading with *EVERY NEW SUBSCRIPTION* to the Magazine. In this manner it will promote an interest in the subject of astrology and also add to the number of its magazine readers.

Astrology Becoming Popular

Astrology is gaining ground all over the world by leaps and bounds, and is coming rapidly into popular favor. The idea that it is an exploded superstition is fast disappearing. The rapid advance of occult and metaphysical thought in the last twenty years is responsible for this change in public sentiment. The people are finding out by actual practical experience that astrological influence is real and not a figment of the imagination.

Conditions

The readings given with *NEW* subscriptions (not renewals) will be for children up to the age of 15 years only. They will consist of not more than 500 words, devoted to character analysis and vocational advice, and will be typewritten and

sent by mail. In applying give *name, sex, and birthplace; also year, month, and day of birth.* In addition the hour and minute of birth as nearly as possible. If the time of birth is Daylight Saving Time, be sure to state this.

Readings for Renewals

We shall continue to delineate in this Department of the Magazine each month the horoscopes of three young people whose names will be selected by lot as in the past. Each *RENEWAL* of a subscription to this magazine will entitle the subscriber to an application for one of these readings. Two character readings will be given for children up to the age of 15, and one vocational reading for a young man or woman between the ages of 15 and 25. The date of birth, etc. required is the same as stated above.

A Great Opportunity

These offers represent a great opportunity to obtain invaluable astrological advice regarding your child which may be the means of radically changing the course of its life and directing its efforts and its education into lines which will be most advantageous. Therefore you cannot afford not to give your child the benefit of one of these readings. We hope our readers will grasp the opportunity presented.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

"Cosmo" Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS

(Continued from December)

- Q. What was demanded of man by the new Christian religion?
- A. It was not a question of sacrificing his goods, but it was demanded that he sacrifice himself. It was not even a sacrifice to be made by one supreme effort of martyrdom; that also would have been comparatively easy. Instead it was demanded that day by day, from morning until night, he act mercifully toward all. He must forego selfishness, and love his neighbor as he had been used to loving himself. Moreover, he was not promised any immediate and visible reward, but must have faith in a future happiness.
- Q. Is it strange that people find it difficult to realize this high ideal of continued well-doing, made doubly hard by the fact that apparent self-interest is entirely ignored?
- A. It is not strange, because sacrifice is demanded with no positive assurance of any reward. Surely it is much to the credit of humanity that so much altruism is practiced and that it is constantly increasing.
- Q. What uplifting impulse did the wise Leaders give?
- A. Knowing the frailness of the spirit to cope with the selfish instincts of the body, and the dangers of dependency in the face of such standards of conduct, they gave another uplifting impulse when they incorporated in the new religion the doctrine of "vicarious atonement."
- Q. By whom is this doctrine scouted?

A. By some very advanced philosophers, and the "Law of Consequence" is made paramount by them.

Q. What does the doctrine of atonement give to the earnest soul?

A. It gives the strength to strive, and in spite of repeated failures to bring the lower nature under subjection.

(To be continued)

THE CHILDREN OF CAPRICORN

(Continued from page 38)

of those born between the 2nd and the 9th of January, for the sun will then be in conjunction with both Mercury and Saturn. This conjunction will to some extent weaken the influence of Saturn, and these children may, if they are forced mentally, suffer from nervousness.

Jupiter is retrograde in Cancer, in opposition to Mercury, the sun, and Saturn, and square to Uranus. Uranus is also square to both Saturn and Mercury. These configurations will give a tendency to stretch the truth, and therefore these children should be taught while young to be truthful and honest at all times, giving everyone a square deal. These afflictions should be watched very carefully or otherwise they will bring trouble in later years. Uranus in Aries trine to Mars in Leo will give talent for work with machinery and electricity, also for gold, copper, and iron molding.

Children with Jupiter in Cancer and Mars in Leo are very fond of good things to eat, and they generally want food in large quantities. This may, unless their appetites are curbed in childhood, cause them much suffering through indigestion and various other diseases caused by overeating.

CHILDREN'S DEPARTMENT



Storm in the Garden

BY AGNES HANDS

A CROSS the lawn of an old English garden, bathed in sunset glow, a haughty hollyhock faced the rosebush. My Lady, herself as beautiful as a rose, paced the lawn with gracious dignity. Her kind glance rested in turn on all the lovely blooms bordering the lawn, and then came back to the roses. My Lady cut the roses—all but one. Perhaps she left just that one so that the rosebush should not be robbed of all but the wee buds, so small they would not blossom into flowers for a day or two.

And that was how the trouble began.

My Lady, laden with roses, returned to the house, unconscious of the cloud that suddenly darkened the garden. Although she was sweet and gracious, My Lady did not know what we know about flowers. She was one of those grown-up people who do not know that behind the flowers there are little people—nature spirits, who are usually very anxious to give of their best, and are very careful of the flowers placed in their charge. My Lady knew only when flowers were beautiful, and the rose she left on the bush was not quite perfect; in one or two places the petals had a tiny hole, as if a pin had pierced them, or perhaps the sharp mouth of an insect had nibbled them. So perhaps after all she was not thinking about the feelings of the rosebush when she left just that one rose.

Sudden and unmistakable gloom after My Lady's departure. The lonely rose

drooped on its stalk as if sad or ashamed. The hollyhock reared, tall and impressive. Unseen by mortal eye nature spirits gazed out of rosebush and hollyhock. There was trouble in the once sunny garden. The cloud that hid the sunshine was red, and ugly streaks of deep yellow shot out of it. Hantee, the hollyhock nature spirit, was very disturbed. He had worked so hard, and his charge was truly remarkable for beauty, and so tall and stately it simply could *not* be missed. Yet only roses were gathered! Roses! whose heads drooped on their stalks as if they were constantly worshipping.

Even so all might have been well if only Rosalind, the fairy of the rosebush, had remained calm. For it takes two to make a quarrel. But she was upset because one of her charges had been found not quite good enough. As she was sensitive she was easily provoked.

"Better get to work unfolding those buds, hadn't you, in case they are wanted?" Hantee spoke with a commanding air.

"I have not ceased work," Rosalind answered. "I don't spend any time napping."

That displeased Hantee, whose charge was slow in developing buds on account of having to grow so tall.

"Oho! don't you?" he cried; "you must have been napping, I guess, if you couldn't keep the nibblers away."

Rosalind shook and trembled through the rosebush until even the solitary rose was affected, swaying on its stalk.

"One faulty flower on a whole bush is not so bad," she cried. "Perhaps if you were sweeter the nibblers would get

your flowers, for all your pride.”

Hantee drew himself up to his full height—he was very much in love with himself.

“Sweetness?” he said, “where is *your* sweetness? Why, everyone who touches you has to be careful lest your thorns prick. Oh, you are nothing but a hypocrite!”

But for an unexpected happening their wordy battle might have gone on and on until all the other dwellers in the garden joined in. As it was, the marigolds were nodding their heads in sympathy with Hantee, for they too were inclined to be envious of the roses, whilst the dahlias mentioned—in undertones—that *they* had no use for this sentimental slush over the rose, supposed to be the love flower.

That is one of the horrid things about quarrels—others get drawn in, and the trouble grows bigger and bigger.

And then the unexpected came! All unnoticed, apparently from nowhere, as is often the way in England, a storm blew up. Perhaps the naughtiness of the flowers attracted the storm sprites. Who knows? Such things *can* be. The sky was darkened by black clouds, showing patches of angry red and yellow. Thunder boomed, and lightning flashed brilliant zigzags across the clouds. Then the rain! What a deluge! Surely such rain had never happened before. A terrific wind swept over the countryside. It was as if a thousand furies were let loose over the once peaceful garden. Night suddenly blotted out the evening. Sunset glory seemed but a dream.

The storm raged for an hour, and then passed almost as suddenly as it came. But what a trail of sadness it left behind! The poor plants had been lashed until many lay limp and bruised, their blooms splashed with mud beaten up by the rain. The proud hollyhock was laid low. The rosebush looked dashed and drenched, and the lonely rose was gone, beaten away by the storm. But the rosebuds remained, ready to open into new beauty in a few days.

By and by the sky cleared and the moon shone out. The rain-washed garden seemed to have gone to sleep. Invisible to human sight, nature spirits set to work to repair the damaged plants. Across the lawn Hantee looked rather shamefacedly in the direction of Rosalind. He was feeling humble because he had not been able to hold up his charge in the face of the storm. Rosalind, however, was intent on her work and did not notice.

Into the scene there came a Presence, so lovely that a radiant beauty filled the garden. All around shone a golden light, and the Figure seemed all gold. Rays of light streamed out, and if mortals could have seen that Presence, they would surely have said it had wings.

It was the Angel of the garden, come to see that all was well with his children. For even Angels cannot stay the storm if God wills it should come.

The Angel stood poised over the lawn, between the rosebush and the hollyhock. His loving glance saw what his heart told him before he came. He knew all about the quarrel, for behind it were ugly feelings, and angels can read thoughts and feelings.

“Is all well, my little ones?” The angelic voice was like sweet music.

“All is well,” the chorus came. But the answer did not satisfy the Angel. Two voices were silent, Rosalind, choked with shame, could not utter a sound, and Hantee felt too humiliated to reply.

“Is all well?” he asked again. This time he bent his loving glance on Rosalind and Hantee. “Are my children doing the Will of the Father, serving Him with all their hearts?”

There was a breathless silence. Hantee sent an appealing look across to Rosalind, who returned a loving smile. Their glances met and caressed each other. Then came the chorus, full and sweet as the song of a nightingale: “Lord, all is well.”

So peace came again to the garden. For jealousy, pride, and anger cannot live in the presence of a Love-Angel.

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.

Methods of Healing

BY E. HUMBOLDT

(Concluded)

MOST OF us do not as yet possess that boundless faith which distinguishes the spiritual giant. Yet we can do an enormous amount of good in our immediate surroundings.

Naturally the cooperation of the patient must be had, whether the cause be a physical or mental one. The pain in an aching and decayed tooth can be stopped, but unless that tooth is extracted, filled, or otherwise properly treated, there can be no real cure. And unless the owner of the tooth is willing to undergo the treatment, no one can do anything for him. The same is true of all disease. No one can expect to cherish filthy mental habits, hate, worry, gross desires and longings, and expect to remain healthy. No amount or form of treatment will ever take the place of a thorough mental house cleaning.

Closely related to bodily health are the matters of personal habits and diet. Cleanliness and orderliness are of the utmost importance if only for the suggestion of well-being.

A few years ago there was introduced to the world a system of diet based on calories. It was postulated that the human body doing so many foot-pounds of work during the day needed so many heat units or calories to keep up with the demand. Various foods were catalogued

according to their heat value, and balanced rations compounded and advertised extensively. However, several very important things were overlooked. One is the question of vitamins, which govern the processes of assimilation; another is the fact that the living cell is not a heat engine, but is able to compound various products from the food it receives and store them against future needs. Still another one is the fact that no one has so far been able to estimate the ratio of mental to physical work in regard to wear and tear of the organism.

In regard to calories it may be said broadly that the human body eliminates more heat units than it assimilates out of a given amount of food. Moreover the assimilative ability will vary enormously with the individual, with the surrounding conditions and with the state of the food. Consequently the calorie system of dietetics represents only a small part of the matter.

The vitamin question is vastly more important, although happily it is easily taken care of. Vitamins are produced exclusively by plant life, at least A, B, and C, and no animal organism has been able to create them, although the animal kingdom can take them from plant life and store them. All of them are found in the green part of the vegetables and under the skin of fruits and roots or

tubers. The living cell does not assimilate carbohydrates as carbohydrates, fats as fats, proteins as proteins, et cetera. The first part of the work is to break down the various articles of food into simpler combinations which are afterward taken up and recombined according to needs. For instance, carbohydrates such as starch, sugar, pentosans, and the like, and even alcohol, are taken by the cell to form fat so long as there is an abundance of oxygen and no excess of nitrogen. In the presence of oxygen and an excess of nitrogen (not from the air) proteins are formed instead of fat, and they go to form cell building material, whether for muscle, nerve, blood vessel, epithelium, or some other part. Any excess of carbohydrates over the available supply of oxygen will result in fermentation with production of alcohol, which is eliminated mostly through the skin.

Any excess of fat formation beyond the normal amount which can be stored against future use results in degeneration of the cells, which lose their reproductive property, and that part of the organism begins to die slowly. Unless the fat can be eliminated in time, trouble is bound to occur. Any one can readily understand that no living organism can harbor masses of decaying tissue and feel healthy.

Any excess of protein over that which may be used immediately produces putrefaction in the intestines. This means overworking the kidneys.

From the preceding facts comes the old saying that overeating does more harm than undereating.

A fallacy which one often hears stated is that fruit acids are bad because they produce acidity of the blood. As a matter of fact fruit acids such as citric, malic, and tartaric produce an alkaline reaction and effect in the digestive system. The so-called "blood acidity," which in fact is a misnomer, is the result of putrefaction in the intestine from excess of proteins. Putrefaction produces uric acid, and if present in too

large quantity the organism cannot eliminate the overload, hence gout, rheumatism, pimples, et cetera.

Let us remark that starch is not any worse than any other plant material. It is the excess and not the kind of food which is dangerous. Eating and drinking in moderation are the essentials of a well ordered life.

Naturally there is no necessity for animal food at any time, and preference should always be given to those products which are easily digested such as ripe fruit and green vegetables. Condiments and spices are not at all necessary except as a matter of taste. Salt is not assimilated, although it is a constituent of the blood. Inorganic iron or any of its compounds is not assimilated. Neither is inorganic phosphorus or any of the various inorganic phosphate combinations so cherished by the drug manufacturers. It would do the victims of these things just as much good to go and sleep on the waste dump of a chemical plant as to hope to regain health through the assimilation of pills and nostrums.

There is no particular object in tabooing any article of food which can be tolerated by the body just so long as it is taken in real moderation. And by moderation is meant probably half or even less of the amount generally eaten.

Concerning water: Some of it is necessary to promote digestion and also elimination by the skin and kidneys. One of the best forms is that of fruit juices. Plain water may be taken at meal time but in strict moderation. The idea that large quantities of water will dilute the contents of the bowels and prevent constipation is largely incorrect. In normal quantities it goes partly to the blood stream to be eliminated through the lungs, the skin, and the kidneys. This promotes elimination of poisons from the body. In bladder trouble where it may be advisable to dilute urine for the sake of reducing its irritating characteristics water should be drunk in rather large quantities between meals. In those cases

where it may be necessary to dilute the intestinal contents a small amount of salt should be added to the water. It will prevent escape of the water through the intestinal walls into the blood.

The best remedy for constipation is to reduce the amount of food taken or alter it so as to include more fruit and green vegetables such as spinach, lettuce, cabbage, and carrot leaves. As an adjunct some massage and a proper amount of work will help.

The question of cooking is one which rests mostly with the individual and his tastes. If he feels like it any man can live well on raw foods without any cooking whatever provided he has a good set of teeth, or a good food chopper, and eats slowly. If the teeth are not satisfactory, the food should be ground or chopped first, the finer the better. Anyone willing to take the trouble to try for himself will soon prove to his own satisfaction that he can obtain more assimilable food from a few ounces of finely chopped vegetables than he would from three times the amount of the same vegetables thoroughly cooked and the water thrown out. And assimilating more means eliminating less.

These facts should be kept in mind by the healer and impressed upon the patient. No one can break the laws of life, transform his stomach into a garbage can, and hope to escape the consequences by taking a draught from a black bottle.

In regard to exercise, golf, tennis, horseback riding, swimming, et cetera are all very good pastimes when such are indicated. However, for the sake of muscular exercise a couple of hours now and then spent with a hoe in the garden in doing some useful work will be superior to other forms of exercise. Common, ordinary work may be plebeian, but it is very good for the body of either man or woman. Moreover it indicates a mental attitude which is entirely sound and righteous.

In conclusion it may be said that anyone expecting to take up healing should

prepare himself by acquiring a working knowledge of the higher vehicles of man as well as the physical body, even though he may not be able to see the former. He should avoid useless talk, garrulousness, and not encourage it. For his own sake and his patient's as well he should be scrupulously clean, both mentally and physically. After treating a patient that he has had occasion to touch, the hands should be well washed, not only because of possible germs but to eliminate any remains of diseased ethers taken from the patient. Mentally the best safeguard is to ignore sickness and think in terms of health, visualizing it if possible.

The healer should expect criticism, but he should be ready to rise above it in the knowledge and satisfaction of having done his duty. And last but very important he should refer all surgical cases to the ones able to take care of them. Only by doing so can he avoid trouble, and any other course of action would be unfair to his patient.

As regards the question of money or compensation, the human being who takes up healing out of love and sympathy for suffering humanity and puts his soul into the work will never lack the necessities of life. Unless he has sufficient faith to trust the Powers which rule our evolution, he cannot be a healer.

Faith and fear cannot thrive side by side.

Magazines for Free Distribution

We have on hand some old copies of *The Rosicrucian Magazine* which we would like to place with hospitals and similar institutions, or have distributed as propaganda material. We shall be glad to hear from any of our readers who are willing to undertake the distribution of these back numbers. Requests for magazines will be filled as long as the supply lasts. Please address your letter to,

CIRCULATION DEPARTMENT,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Baked Apple
Scrambled Eggs
Entire Wheat Toast
Cereal Coffee or Milk

—DINNER—

Chives Soup
Stuffed Onions
Glacé Sweet Potatoes
Graham Gems

—SUPPER—

Old-fashion Bread
Pudding
Stuffed Tomato Salad
Rye Bread and Date
Sandwiches

Recipes

Chives Soup (For two)

Melt two tablespoons butter, and in it cook one cup of finely chopped chives and several finely shredded leaves of lettuce. When vegetables are soft, add three cloves, a bit of bay leaf, three tablespoons soaked rice, two and one-half cups cold water. Cook gently until rice is soft. Add two cups of milk, one-half teaspoon salt. Stir constantly until boiling point is reached, press through sieve and serve hot.

Stuffed Onions

Peel six onions and parboil until tender but not broken. Remove centers and chop fine. Add one cup soft bread crumbs, one-half cup chopped walnuts, one-half teaspoon salt, one-half cup melted butter. Fill onions with this mixture, place in a buttered baking dish, surround with milk, cover and bake until tender. Sprinkle with buttered bread crumbs and return to oven to brown.

Glacé Sweet Potatoes

Boil sweet potatoes, cool, and remove skins. Cut in slices. Butter a baking dish, put in a layer of potatoes, sprinkle with brown sugar, a little salt, one tablespoon butter cut in bits, one tablespoon flour. Add another layer of potatoes seasoned as directed above, and continue until potatoes have all been used. Cover with milk and bake in a moderate oven until brown. Care must be taken not to let the sugar burn. Instead of using milk a syrup made by mixing one-half cup butter and one cup brown sugar may be used. As this quantity of syrup will not cover the potatoes they should be

basted frequently with the syrup.

Stuffed Tomato Salad

Peel six tomatoes, remove centers, sprinkle with salt. Make a stuffing of one cup chopped celery, one-half cup asparagus tips, and mix with mayonnaise or French dressing. Fill tomatoes, garnish with sliced or stuffed olives and ground English walnuts.

The Rosicrucian Mysteries

BY MAX HEINDEL

THE BOOK FOR THE BUSY MAN

who is seeking a concise, clear-cut solution of the Great Mystery called Life. In simple language it presents the teachings of the ancient Rosicrucian Order concerning such subjects as,

The Problem of Life and Its Solution.
The Constitution of Man.
Life After Death.

It Analyzes the Three Theories of Life, namely,

The Materialistic Theory.
The Theological Theory.
The Theory of Rebirth.

And Shows Why the Last Named Is the Correct One.

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF
CAPRICORN

December 22, 1930, to January 20, 1931.

In order to start the year correctly, let us take for the month the keywords *Thoughtfulness, Faithfulness, and Persistence in Right Doing*, so that we may build up from within the ability to respond to the keynotes in Nature with which these keywords are in harmony.

PATIENTS' LETTERS

Paris, Oct. 2, 1930.

Dear Friends:

I express to you all my gratefulness for the aid you gave me during my recent illness and which was so powerful that it kept me back on earth, as I was in danger to pass in the great beyond. I am now recovering very slowly and would be most thankful to you if you would be so kind as to help me so that I could be as quickly as possible in a position to continue the work.

Thanking you much again, I remain, dear friends, with all my grateful feelings towards the Invisible Helpers,

Yours faithfully,
—L. K.

South Gate, Calif., June 23, 1930.

The Rosicrucian Fellowship,
Healing Dept.,
Dear Friends:

The pus discharge from my side, which was not less than one-half ounce a day when you began helping me, has healed, so that only once in a while a very small amount passes. It has gradually dried up.

I am going to use my strength now to spread this wonderful Truth.

With all faith and love, I am,
—Mrs. J. E. G.

Farmington, N. Mex., June 1, 1930.

Rosicrucian Healing Department,
Dear Friends:

Replying to yours of 28th Inst. I am feeling much better. The fault has not been poor elimination, properly speaking, but apparently some obstruction which seems to have nearly if not quite been removed since treatments began. Dizziness has entirely left me, also the unpleasant symptoms.

Thank you so very much for your help.
—C. C. C.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the in-

visible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

December ... 7-14-20-28
January 4-10-17-24-31
February 6-13-20-27

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

New Children's Sunday School Card

We have just printed a new and very attractive children's card showing the Rosicrucian Emblem in gold, a child with outstretched arms taking the place of the cross, and bearing the seven red roses. Below this is the White Rose Chain verse. The card is printed in red and gold. It is designed to be given out in Sunday Schools to the children and to the parents. The price is 5 cents each or 50 cents a dozen. We would recommend that our various Sunday Schools in the local Centers procure a supply of these cards for distribution.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Wanted at Mt. Ecclesia

A gardener who is familiar with the raising of shrubs and flowers to assist in taking care of the grounds at Mt. Ecclesia. In applying give full particulars as to previous experience, references, etc. Address,

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



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

BY ELOIS JENSSEN

"The health of the child is the strength of the nation."—President Hoover.

New Year Greeting.

The world today seems united upon a great and important subject—the welfare of the children. To every nation which seeks to protect its children, also to every organization or group of adults, be they parents or teachers, who for the love of little ones serve them, the Parents' Forum sends greetings and good wishes for the coming year.

White House Conference.

The year that has just ended has been one of deep significance to the child life of the entire world. President Hoover's great declaration of the Child's Bill of Rights, with its resultant White House Conference for child health and protection, will be the means of carrying forward a child welfare program that will be world-wide in its significance and eternal in its value for generations yet unborn. The various members of the educational committees at that Conference recognized the urgent need of better parental training, hence the need of educating parents to meet intelligently their responsibilities.

Child Welfare Topics.

Parents who would like to know what is being done for children, not only in America but all over the world, can have this information by asking the Children's Bureau at Washington to place their names on its mailing list for its weekly reports. These reports cover every conceivable topic concerning the child, such

as juvenile behavior problems, nursery school reports, Junior Safety Patrol, boys and girls organizations, and many others. Address, Children's Bureau, United States Department of Labor, Washington, D. C.

The Psychology of Child Feeding.

The important thing to remember is that the parent is responsible for the child's training in food habits. You cannot begin too early to train for proper habit formation. Parents are to blame if children have to be coaxed to eat. Everyone familiar with nursery schools and orphan asylums has seen instances where children who refused to eat at home, ate regularly when in the company of other children. Be regular as to meal hours. Have no scolding at the table. Insist on at least 20 minutes for breakfast, 30 minutes for other meals. Let it be understood that gathering about the table is for the purpose of eating the food that has been so carefully prepared. Insist on a hot cereal breakfast several mornings per week, also plenty of milk, and green vegetables and fruit both cooked and raw.

Music for Evenings at Home.

A mother sends us the suggestion that a good way to keep the growing boy and girl contented at home during long winter evenings is to renew the victrola records from time to time. Let them dance to the music; even classical music can tempt the feet. Purchase only those song records that enunciate clearly so they can join the record in a song feast. Have their friends in occasionally, and form a neighborhood musical club. Let the youngsters prepare light refreshments, and then you will eliminate the restlessness that sends them often to noisy dance halls or cheap motion picture theatres.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Chicago, Illinois, Loop Center

The election of new officers for this Fellowship Center took place November 14th, and another year of renewed activity was entered upon. Classes in the various branches of the Rosicrucian Philosophy are held weekly. A special feature is a Community Philosophy Class held on Friday evenings.

Cincinnati, Ohio.

"We are happy this fall to have the privilege of using the rooms in the First Universalist Church," this Study Center reports. "The Center work was started the first week in November. We have held three Thursday evening meetings and two Sunday evening Temple Services with healing concentration. We feel that when our friends know what a beautiful environment we have found, they will be interested in our work and will join us in our study and devotions."

Cleveland, Ohio.

This alert Study Center is producing excellent results in disseminating the Rosicrucian teachings. Two lectures were recently given here by Mr. Neville Goddard, a visiting lecturer from New York. The secretary's report of Mr. Goddard's talk has this to say of him: "Do not miss hearing Mr. Goddard. He has everything to give to this work that is worth while. A fine appearance and personality, a rich voice and pleasant manner, a deep knowledge and understanding of his subjects, and a sympathetic and helpful affection for us fellow humans."

Erie, Pennsylvania.

The following letter comes from this Center: "The class in the Rosicrucian Philosophy opened in the Unity Class Room at the Reed House, October 8th.

Our class this year shows more than a fifty per cent gain over last year. We expect to have an afternoon group very soon, which will add to the number of students in Erie. During the past week we have been very fortunate in having Mrs. J. Scott Ashley of Rochester with us. Mrs. Ashley is much liked here, and I think we will have several new students as a result of her visit."

Everett, Washington.

Mr. Peter Husby, a former worker at Mt. Ecclesia, writes us: "We have just had Miss Annella Smith here for two weeks, during which time she gave six lectures. We had good audiences considering the size of Everett. We put out a raft of literature. We got good write-ups and free advertising from one of our dailies. I reported each of the lectures, adding an announcement of the next to the morning paper, getting back page and even front page position." The classes meet in the office of Mr. Husby, 519-529 Commerce Building.

Haarlem, Holland.

Here is a very interesting letter from the Study Center at Haarlem, Holland, from which we quote: "Up till now in the "Rays" little is said of the Centrum Haarlem, though it is one of the largest in Holland. This Centrum has its own building, with a large hall and rooms where courses of study are conducted. We have four speakers: Mrs. Roland-Retera, Mr. J. Leene, Mr. Z. W. Leene, Mr. Jac. van Oel. The children's work has started with two classes, one of children of seven to ten years, and one of eleven to fourteen. These classes are under the leadership of Mrs. Roland-Retera and Mrs. Van Oel-Leene. Last week Mr. J. Leene delivered a lecture on Parsifal. As

our own hall was too small, the Centrum met in a church. To our great joy the church was entirely filled, and the more than 300 persons followed with close attention the very interesting lecture."

San Francisco, California.

All lovers of the Christ Child and of the little ones who come to us in His name will be interested in this: "Attention is called," (says the San Francisco Study Center *Bulletin*) "to the Sunday School classes that are being conducted in our Center every Sunday by Mrs. Trinidad Ortmeier and Mrs. Ada L. Fray. The little children, five or six years old and more, are learning at this young and tender age that they are not 'worms of the dust', but eternal omnipotent sparks from the *Great Divine Flame*, striving to develop the *Light from within*, that they may grow in beauty, grandeur and strength and know that they are making the world better because they are living in it."

Salt Lake City, Utah.

The annual winter solstice meeting is becoming a favorite with our Centers, and many throughout the country are taking it up. The Study Center of Salt Lake City is to have one this year as noted in its *Bulletin*: "In recognition of the beneficent ministrations of the annual ingress of the Christ Spirit which permeates the earth at this season of the year, we are holding this meeting as our expression of recognition of the cosmic event. . . . We have chosen December 23rd as appropriate. . . . Mrs. E. L. Mathews has very kindly invited us to her home for this meeting, which will be entirely of a devotional nature. All students and friends invited to be present."

A public lecture was recently given at Ogden, Utah, by Mr. Frank Bowman, of the Salt Lake City Center.

Santa Monica, California.

For the following we are indebted to a Santa Monica newspaper:

"The class in Rosicrucian philosophy, which was organized last year at the Metaphysical Fellowship, 904 Fourth Street, under the leadership of Mary

Elizabeth Shaw, has been resumed. Fundamentals of philosophy are studied, and the solving of personal problems will be a feature of the class, which meets at 1:30 P. M. every Thursday."

Schiedam, Holland.

It is with no little interest that we here in America watch the growth of our Centers in Europe and other parts of the world. At Schiedam, Holland, a new Study Center has been formed, meeting at the home of Mrs. M. Karres-Verbeek, at Van Dijkstraat 26. The first meeting was held on Nov. 11th, under the leadership of Messrs. Noppen and Schuyf. Mr. Schuyf will conduct the lessons and discussions in the Preliminary Cosmo Course, and Mr. Noppen will deal with Biblical questions and general work concerning the Fellowship and its teachings.

Seattle Wash., Max Heindel Center.

The report from this Study Center says: "The month of November has been a very active one for our Center; the attendance has been good, and our finances have picked up considerably. The whole-hearted cooperation of the students is having an effect in getting the Philosophy before the public. We are going to hold a midnight service on Christmas Eve, also a social on Fellowship Day at 8 P. M. We shall be glad to welcome any students, especially those from out of town."

Syracuse, New York.

"The group of students now functioning under the name of the Syracuse Rosicrucian Study Center," writes their secretary, "are most desirous of becoming more closely affiliated with Headquarters and requests that you grant us the privilege of becoming a chartered Study Center. Our functioning as a study group and our progress has been made possible by the pioneer work of Miss Louise Brucker and Mrs. Minnie I. Mansfield, to whom we at all times shall be thankful. We owe it to their untiring efforts and the helpfulness of Mrs. Pearl Cooper that we are in a position to become a chartered Center."

Rosicrucian Field Lecturers

Our progressive young lecturer, Mr. Ortwin Schaumburg, continues to give himself unstintedly to the Rosicrucian work in England. He has recently given a series of five lectures at the Central Hall, Renshaw Street, Liverpool. He is expected to be in New York by February 1st, and will take up lecture work in the United States, where it is thought the need for his services is greater at present than abroad, as we have only one other lecturer on full time in the American territory, that one being Miss Annela Smith.

Miss Smith has been doing some very good work in Everett, Washington, and is now lecturing in Spokane. We have not been given advance notice of the place and dates of her lectures there, but all who are interested may keep in touch with her work through the notices in the local newspapers.

Two other lecturers in the East are doing excellent work for the Fellowship. They are Miss Rita Del Mar and Mr. Edward Wagner, both of the Cleveland, Ohio, Study Center. Miss Del Mar gave several lectures at the Philadelphia Study Center in December. A letter from Mr. Theodore Heline, of the New York Three-Eleven Center, speaks of them in appreciative terms: "We have had with us for two weeks past Miss Rita Del Mar and Mr. Edward Wagner of the Cleveland Center. They have done splendid work, and it continues increasing in strength and influence as they go on. They have worked with each and every Center in Metropolitan New York and in every instance with genuine success. Mr. Wagner went to the Utica Center on November 29th, where he broadcast over WLIT. On the following day, he spoke to our group in Syracuse, and in the evening of the same day in Rochester. Miss Del Mar spoke on December 5th to the Trenton Group.

"I feel the Fellowship is very fortunate to have two young, spirited, capable workers in the field such as Miss Del Mar and Mr. Wagner. They have the

knowledge to speak to age and they have the spirit that attracts youth. There is joy and inspiration in their work. They are well prepared to help Centers because of their Center experience. They know the real need in the field and are prepared to work with groups as they find them and from conditions as they are, not as they might be or as they think they should be before they take hold. We hope to have them with us again soon, and I trust they will fulfill the promise of doing big work, first in developing the eastern field, and in this and through this the Fellowship field at large."

Local Rosicrucian Speakers

Mr. Chas. I. Starrett, of Headquarters, delivered an address at the San Diego Fellowship Center on Sunday, Nov. 30th, and at the Los Angeles Center on Dec. 7th.

Mr. Wm. Arbert, of the San Diego Fellowship Center, gave us a very instructive talk on Nov. 10th on the occult interpretation of the Great Pyramid of Gizeh.

Fellowship Day

Tuesday, January 6, 1931, will be Fellowship Day, the anniversary of the passing of Max Heindel, founder of the Rosicrucian Fellowship, to the invisible side of life, where he is working to promote the Rosicrucian Cause. The anniversary of this day was established a few years ago as Fellowship Day, to be devoted in all the Local Centers to the promotion of good will and fellowship. Many of the Centers have special exercises, either during the day or in the evening or both, and a special effort is made to demonstrate a spirit of cordial fellowship on that day, particularly among strangers who attend the services. If at all possible, celebrate this day and thus help to construct a substantial foundation of good will upon which the edifice of our Work may stand.

Echoes From Mt. Ecclesia

Chats with the Editor

WE KNOW that many of our readers look forward to these few lines regarding our life at Headquarters, as the writer remembers how often various ones have written us to tell how they enjoy reading each month the "Echoes" in this magazine. The writer has for the past two days been trying to find something of interest to the readers. We have had such a busy month taking care of the many letters to the poor and suffering ones, and the Christmas book orders. There have been no socials, picnics, marriages, or the like to write about, so I will just tell you a little about what we are doing to help the poor world adjust itself, for you know that every kind and loving deed helps to lighten the burden of the imprisoned Christ Spirit.

We have at present sixty volumes cut and bound in Braille. These books are constantly coming and going through the mails, bringing a little light to the blind readers to whom they are loaned. Gradually, as certain members of the Long Beach and Pasadena Centers are able to put our literature into Braille, we are having it placed in various State libraries, where it is circulated among the readers. This work is all financed by Headquarters.

We are at present in touch with and helping about two hundred prisoners, who are scattered about in various prisons in the United States. Recently in the Auburn, N. Y. prison, as a part of one of the programs conducted by the chaplain of the prison, the prison band played a march entitled, "The Rosierucian," which was written by one of the inmates, C. Frazier. This march was dedicated to one of our Rochester prison workers, Mrs. Edna Fairfield. When the prisoners take up our correspond-

ence courses, they are supplied with the textbook and lessons free. Oh, how hungry these poor shut-in souls are for something to explain life and its mysteries, and how hard they try to live up to the high ideals presented to them through our beautiful philosophy!

The number of patients who were registered on our healing list at the beginning of December was two thousand, five hundred, sixty-nine. Never in the history of the Fellowship have the letters received been so filled with pain, misery, privation, and suffering as they are at this time. Unemployment and business losses have caused many to lose their all, and how natural it is for many among these suffering ones to write to Headquarters for a little comfort and help. And what a blessing to know that our letters of comfort and advice, and faith in our Invisible Helpers, bring surcease of sorrow to many.

Of course our book sales and our contributions have suffered as a result of hard times, but this does not interfere with the love and comfort going out to the unhappy ones. Also nothing can interfere with the glorious work that is being done by the Invisible Helpers, who are on the job the full twenty-four hours of the day, three hundred sixty-five days in the year, for while we here in America are awake, our many probationers in the far east and in Europe are asleep and are lovingly serving as Invisible Helpers. May God place His blessing upon the great work of the Elder Brothers of the Rose Cross.

In closing, the writer is joined by the workers at Headquarters in wishing all our readers a very spiritual and merry Christmas and a happy and prosperous New Year, with many opportunities for service and soul growth.

Rosicrucian Lecturers and Organizers Wanted

It is the desire of The Rosicrucian Fellowship to increase its lecture corps so as to disseminate more extensively the Rosicrucian Philosophy throughout the world. At present we have only two field lecturers on full time, a pitifully inadequate number to cover the vast territory of the United States and western Europe. To expand this department of our work we must have a number of new lecturers, also class organizers to follow the lecturers and consolidate their work. In addition we shall eventually need teachers who have been trained at Mt. Ecclesia to go out as traveling instructors to the local Centers.

We think it entirely probable that there are among our members in the different Centers throughout the country quite a number who have the capacity for becoming successful lecturers or organizers, and who would like to take up this work. In order to locate this new material we would suggest, as we have before, that the various Centers conduct expression or public speaking classes. Then when they develop speakers of ability, these should be recommended to Headquarters. From them the most capable and best equipped will be selected to come to Headquarters for a time for intensive training and a final examination by the Board of Trustees. Those who qualify will be given Lectureship Certificates and put into the field as conditions make it possible.

The main requisites for lecturing, in addition to public speaking ability, are, first, a reasonably good education; second, a THOROUGH knowledge of the Rosicrucian Philosophy, and at least a fair knowledge of astrology. Familiarity with anatomy and physiology is also advisable. Moreover, we would recommend that those who desire to become lecturers have if possible a good grounding in general science, as it is in the ranks of the scientifically educated minds that we find the greatest dissatisfaction with life and

religion. It would be well for officers of the Centers to carefully observe their members, and when one shows promise, give him or her an opportunity to develop with a view to becoming a future lecturer or organizer.

The lecture fund at Headquarters is limited at the present time, although we believe it will expand if we show the necessary initiative in getting ready to put lecturers into the field. However, it must not be thought from the preceding that every speaker who is recommended by the Centers will be brought to Headquarters and then sent out into the lecture field. Still we hope to make a substantial start in putting out lecturers in the not distant future. The lecturer who can also organize is the ideal combination, and will be given preference. Also if there are individuals who can finance themselves in the lecture field, we shall be glad to send them out on presentation of evidence that they are properly qualified.

We should be glad to have the secretary of each Center write us in the near future what the outlook is in regard to lecture material in his or her Center. Make this report rather full so as to give us a comprehensive view of the situation. We should also be glad to have suggestions from the secretaries in regard to ways and means of promoting this undertaking. Address all communications on this matter to,

THE GENERAL MANAGER,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Christmas Doings at Mt. Ecclesia

We shall have the usual Christmas program this year, beginning Wednesday evening, December 24th, with a musical program and Midnight Service, followed on Christmas morning with a Christmas tree and a special Christmas Service at 11 A. M. All students and friends of the Rosicrucian Fellowship are cordially invited to be with us at this glad season of the year.

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*The Rosicrucian Fellowship,
Oceanside, California.*