

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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Contents

	Page	Page
CURRENT TOPICS—		
Sin, Ancient and Modern Joseph Darrow	171	Inhabitants of Venus David Dietz 204
THE MYSTIC LIGHT—		The Children of Aries, 1931 205
The Mysteries (poem)	174	Astrological Readings for Sub- scribers' Children:
Easter	Kittie S. Cowen 174	By A. F. H.
Short Articles by Max Heindel	175	Joseph Arnold D. 206
Tall Gray Ghost		Drusilla M. J. 206
		Amiee B. (Vocational) 207
Determining Past Incarnations	Gussie Ross Jobe 177	When to Plant By A. F.H. 208
The Divine Flame	Grace Evelyn Brown 183	"COSMO" STUDIES—
Esoteric Bible Studies	Edna Stall 188	By Alfred Adams 209
Applications of the Rosicrucian Philosophy	Corinne S. Dunklee 190	CHILDREN'S DEPARTMENT—
The Hour of Departure	Isabella J. Rhodes 192	The Enchanted Lake (Con- cluded) Mary-Abby Proctor 210
	J. Otho Gray 196	NUTRITION AND HEALTH—
WORTH-WHILE NEWS—		Healing Herbs and Food Min- erals
The Wickersham Report on Pro- hibition	197	Heliome Augusta Koerner 212
The Canals of Mars	197	Health Talks
Do We Have Guardian Angels?	198	Gerald B. Bryan, D. C. 215
QUESTION DEPARTMENT—		Vegetarian Menus 216
Differences in Occult Teachings	199	Recipes 216
Proof of Rebirth	200	The Rosy Cross Healing Circle:
The Karma of Murder	200	Patients' Letters 217
Where Cain Got His Wife	200	Healing Dates 217
Is Astrological Influence Real?	200	THE PARENTS' FORUM—
All-Consciousness vs. Self-Con- sciousness	201	By Elois Janssen 218
	By K. S. C.	LOCAL CENTER NEWS—
THE ASTRAL RAY—		News Items 219
Astronomy for Astrologers		A Good Idea from Utica 219
	By Scorpio 202	New Members and Transactions of the Board of Trustees 220
		Rosicrucian Field Lecturers 221
		ECHOES FROM MT. ECCLESIA
		Chats with the Editor 222
		Local Rosicrucian Speakers 223

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PRIZE COMPETITION--Extension of Time

There is still time to submit an article for "The Rosicrucian Magazine" in the competition described below. We have extended the time to MAY 1st in order to give everybody a chance to complete the article which he or she may have in preparation.

Five prizes will be given for the five best manuscripts, as follows:

First Prize	\$35.00
Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

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WHAT TO WRITE ABOUT

- 1.—*Mystical Stories* and interesting *Personal Experiences* bringing out some phase of the occult or metaphysical teachings.
- 2.—*Philosophical Articles* on mysticism, occultism, Rosicrucian philosophy, and religion, either theoretical or practical.
- 3.—*Astrological Articles*, both exoteric and esoteric. Practical applications of the science of Astrology, and personal experiences with reference to its observed effects.
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We do not accept articles on crystal gazing, mediumship, or other negative forms of psychic development.

CONDITIONS

Manuscripts must contain not less than 2500 words, and should if possible be typewritten, and in DOUBLE SPACING. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer.

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

Develop your latent literary talent. By so doing you will help both yourself and others.

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The Rosicrucian Fellowship,
OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Sin, Ancient and Modern

AS sin has been one of the preeminent occupations of mankind from the beginning of time, we maintain that it is a current topic of particular interest. We will examine this very vital subject to find out, first whether there is any such thing as sin, and if so what it consists of and what can be done about it. A large part of the people have consciously or subconsciously come to the conclusion that there is no such thing, and that the ministers and theological experts are not only deluding themselves but have been deluding others for thousands of years. If so it is time we found out about it, because the world today is not standing for shams, theological or any other kind.

When we read the newspaper reports of the doings in Chicago, where gangsters with their machine guns, "pineapples", armored cars, and various other paraphernalia of gangdom are so much in evidence, it appears that something closely resembling sin has gained considerable momentum in the Windy City. Other cities have similar conditions on a lesser scale. Moreover, the United States is not the only place where these or similar things abound. Europe is a hotbed of racial hatred and political intrigue, with monarchs and monarchies going on the scrap heap, and unemployment and distress everywhere. South America has had several first-class revolutions in the past year or two, with resulting changes of government in several of its republics. China is imitating the bad example of the Western world by the formation of large armies, and John Chinaman is proving himself to be

a pretty good soldier when trained by Western officers. India under the leadership of Mahatma Gandhi has been conducting a campaign of passive resistance and civil disobedience against the British Government in an effort to gain a greater measure of self-government. Does sin have anything to do with these uprisings?

Most good, law-abiding people are inclined to think that the old idea of "original sin" as put forth by the church is preposterous. They say, How can we be born into sin? How can there be any original sin inherited by an innocent child? How can the alleged sin of Adam and Eve in the Garden of Eden be handed down to 20th century men and women? Even granting that Adam and Eve were not all that could be desired and did not conduct themselves according to the highest ethical standards, nevertheless what has that got to do with us?

Let us analyze this matter from the standpoint of metaphysical science, particularly the Rosicrucian angle. The Rosicrucians will tell you that sin is merely a name for the *violation of cosmic law*. The majority of people do not know

that there is any such thing as cosmic law outside of the law of gravity and a few other physical laws governing matter. But

there are in reality cosmic laws as eternal as the cosmos itself, and they apply to human conduct in all its ramifications. These laws are correlated to the various vehicles or bodies which man possesses. There are the cosmic laws governing thought and thought force, having to do with man's mind or mental body. There are the cosmic laws governing de-

IS THERE
ANY SIN?

REALITY
OF COS-
MIC LAW

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sire, emotion, and passion, having to do with the regulation of his desire body. There are cosmic laws governing the inflow and distribution of vitality or solar life force from the sun, which is distributed by means of the vital body throughout man's organism. There are cosmic laws governing the physical body and its upkeep. There are cosmic laws governing man's relationships with his fellow men, and upon these laws is built the structure of governments throughout the world. The violation of any of these laws constitutes sin.

From the Rosicrucian standpoint the basic and cardinal sin of mankind is the violation of the principle of spiritual **UNITY**. All other sins proceed from this one great sin. Spiritually mankind is a unit.

VIOLATION OF SPIRITUAL UNITY

There is no division in spirit, but spirit has many angles or facets. Spirit is thus able to incarnate in

millions of separate human bodies at the same time, and the spiritual unity of each with all is not interfered with on that account. This is the basis of the Law of Destiny or Karma. Since we are spiritually one, what we do to another we are in reality doing to ourselves. All forms of self-aggrandizement contrary to the welfare of others and all varieties of injustice constitute the sin of the violation of Unity.

From this basic sin there come the four major destructive vibrations to which man is subject, namely: fear (which is the source of and includes anger), sensuality, misuse of sex, and vanity. These are the four great dragons which man must vanquish. Of these destructive vibrations, or sins, there are various sub-divisions. For instance, the Catholics enumerate seven "deadly sin," namely, envy, sloth, gluttony, lust, anger, pride, and covetousness.

The most serious of the four major destructive vibrations is the mis-

use of the creative force of sex. The Bible speaks of this as the "Fall" (into generation), which came from eating of the fruit of the "Tree of Knowledge" by Adam and Eve, namely the humanity of ancient Lemuria. The division of the sexes occurred in Lemuria in order to facilitate the building of a brain for the expression of thought. Propagation, which before had been brought about by man from within himself in an androgynous fashion, now was accomplished by the union of the two poles of the creative force, man possessing one and woman the other. The creative force is always creative, and if it is not confined to its original purposes of generation and regeneration, it creates limitation and failure. This has been going on ever since the time of ancient Lemuria, and is in reality the father of most of the minor sins. It is the Biblical "original sin."

The scientific reason for sickness, failure, and death is as follows: Sin, or the violation of cosmic law, in the form of anger, greed, passion, pride and the like crystallizes the desire body and the mind. Then this crystallization is communicated to the vital or etheric body and thence to the physical body, after which the person manifests disease, which if unchecked may result in death. Also the reactions of destiny or karma as the result of injustice to others come back upon ourselves through the Law of Unity, and may bring downfall and failure. Thought is creative; as a man thinks, so

CREATIVE THOUGHT A FACTOR

is he. Thought forms materialize in concrete shape sooner or later unless neutralized by other thought forms. This is the basis of

many of the new metaphysical schools. Some of these erroneously teach that disease and limitation are produced by thinking of them; but this is only partly true. One does create disease and limitation by thinking, but the type of thinking which principally produces this

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is that which is devoted to greed, sensuality, vanity, self-aggrandizement and all the other selfish vibrations and passions. This crystallizes one's vehicles and brings on sickness and limitation.

When one indulges in destructive thoughts and emotions, these are all registered on his finer vehicles and are bottled up, so to speak, in his aura. Later they may break forth in the form of nervous and mental disease. Modern science has come to the rescue in a very ingenious manner and has developed the science of psycho-analysis to relieve these conditions. Psycho-analysis consists in probing into the subconscious to discover and exhume the thoughts, acts, and emotions of former days which have been buried in this psychical graveyard. It

PSYCHO-
ANALYSIS
AND RETRO-
SPECTION

has been found by much experience that bringing the buried emotions back into the conscious mind dissipates their energy, and then they cease to produce

distressing mental and nervous conditions. The Catholic confessional accomplishes a similar result. Harry Emerson Fosdick, the noted New York modernist, maintains a form of confessional based on the psycho-analytical principle.

The Rosicrucians have an even better system, though similar in principle, namely nightly retrospection of the events of the day, examining them critically and either approving or condemning as necessary. By so doing one removes the subconscious record of destructive thoughts and emotions from the aura so that it is not there to cause him mental or nervous trouble later. Also it is not there to produce pain for him in purgatory. This is a very practical form of the forgiveness of sin. In fact, it is the only forgiveness of sin in existence. Neither Christ nor any other being can forgive our sins. We have to remove them from our own subconscious record by repent-

ance and reform, and Retrospection is a concentrated method of doing this. True, Christ was the Savior of the world by coming to earth and becoming its indwelling Planetary Spirit, thereby promoting evolution and making it easier for man to do right. That is what the "vicarious atonement" consisted of.

FORGIVE-
NESS OF
SIN

Christ purified the psychic atmosphere of the earth and thus took away the sin of the *world*, but not the sin of the *inhabitants* of

the world. They must do that themselves.

Now after having examined the foregoing, are you not of the opinion, my reader, that sin is a very live and up-to-date topic? Are you not of the opinion that a little scientific knowledge will be of great value to you in avoiding the commission of sin and its consequences? Do you not see that the theologian was talking about a fact when he spoke of sin, although he encumbered it with a mass of theological conceptions and dogmas that were quite absurd and more or less misleading? We have got to stop violating cosmic laws if we are going to get anywhere in either our personal or racial evolution, and we cannot do this until we know what these laws are. When we have only our own vague intuitions to guide us, without any direct scientific knowledge, we are sure to blunder into all kinds of violations of cosmic law year in and year out, life after life. We come back by rebirth and begin where we left off in the preceding life.

The Law of Cause and Effect is slowly forcing us to learn how to do right, however, through suffering. But if we know the scientific facts, the major part of this suffering can be avoided, and our lives can become noble, fine, and highly satisfactory to us in every respect. It behooves us, therefore, to find out the facts, and the wise man utilizes his knowledge!

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.

The Mysteries

<p>A shaft of silver radiance pierces down From the immeasurable heights above; An overshadowing Presence calms and quells The soul's dark tempest with the voice of love. And over all the White Primeval Dove Broods o'er the waters of life's dis- content; And like a watchman crying in the night, The master in the temple, worn and spent, Heartsore and weary, searching for the light, Seeking without what only shines within, Turns to the altar and beholds the Flame That purifies the soul from every sin,</p>	<p>And puts to flight the things of fear and shame. And thus the Lesser Mysteries are re- vealed, Not in the fullness of the Cosmic Day, Not where the springs of Being are un- sealed, But in the twilight of the Silent Way, In the dim passageways that wind and wind Through realms of alternating light and shade, Until at last accustomed to the light, We face the Greater Mysteries unafraid. <i>—Author Unknown.</i></p>
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Easter

BY KITTIE S. COWEN

DO YOU feel the sudden hush which permeates nature, the momentary stillness, as if for the fraction of a second time itself stands still? Are you sensitive enough to feel the great heart of the earth quiver for an instant as if in pain, then throb in glad reverberating joy? Are you aware enough to sense the fiery salamanders pause before their flaming forges on which the crimson coals lie still? Do you sense the

life activity in multitudinous seeds being held in "obeyance"? Do you sense the great underground rivers cease their flow, the vapors in the earth no longer writhe, the fluidic lava still its tumultuous, billowy surging, the mineral atoms cease to vibrate?

Is all this borne in upon your consciousness, and does your being for the moment thrill in harmony with the tremendous unseen cosmic event which is

occurring within the earth? Before your inner vision is a great phenomenon taking place? Do you note how the whole surface of the earth has suddenly become swathed in light which is not orange, not yellow—gold! That may be it—at least that is nearest it—a pulsating living mistlike garment, a golden haze which wraps the world around about. And then suddenly before your startled vision does the whole globe burst into a flame of golden, iridescent light from which millions of luminous filmy pennants flutter afar out into infinite space?

It is Easter time. You know the truth: the great Christ Spirit is withdrawing from the earth. Maybe you do not really see Him, but you behold the glory and feel the power of the heavenly light that surrounds Him and is a part of His divine self.

While you gaze upon the wondrous scene which is being enacted everywhere about you, is your consciousness lifted up, and do you become aware that faint strains of sweet, unearthly music are floating through the air? For a moment does your soul leap up into space, do you behold the whole world surrounded by angelic hosts, and do you hear their glad triumphant voices blend in harmonious unison with the Music of the Spheres? Divine celestial music fills the air—it is

the air. All space is a chanting heavenly choir, each word a chord of music.

Now you know the source of Handel's immortal "Hallelujah Chorus," for it is sounding everywhere about you—"The kingdom of the world is become the kingdom of our Lord, and of His Christ, and He shall reign forever, Hallelujah!" Louder and louder swells the heavenly anthem. All things have passed away save music, light, and God. Bathed in divine ecstasy, breathlessly you look and listen—then suddenly you become aware that the light, the color, the celestial harmony are receding, going—going somewhere out into the Great Beyond where you cannot follow.

Half dazed you look about you and behold the first faint rays of the rising sun radiating above the eastern horizon. You are standing with your two feet firmly planted on the ground. It is Easter Morning. The great Christ has made his annual exit from the earth. It is springtime, and there is much work to be done. But the memory of that great exalted moment, that instant in time when for the fraction of a second you became one with the great Christ Spirit, one with life, with love, with *knowing*, that moment is yours forever to carry with you throughout all eternity!

Short Articles by Max Heindel

(From "Rays from the Rose Cross"
of January, 1918)

MEMORY OF PAST LIVES

WE HAVE been asked the following question: "If an individual has attained a high degree of spiritual sight in this life and then dies to be reborn at a later period, will he remember who he was and retain spiritual

power as in the former life, or will he have to cultivate the faculty anew?"

When spiritual sight has been cultivated consciously in one life, it remains, so far as we know, a faculty of the spirit in all future lives, increasing in scope and power with each existence under normal circumstances. But there is a case known to the writer where a person in one life had possessed the spiritual sight and the faculty of leaving the body

and remembering what happened on his soul flights outside the body, and in the next life he made it impossible by the use of drink, drugs, and cigarettes for himself to exercise these faculties. These things so addled his brain that it was impossible for the Spirit to impress upon it memories of what happened when it was free from the body. Out of the body he can still rove about the world where he chooses and take his place in his order among the other Initiates, but in the body he is hampered by his poor sick, abused brain.

Nor should it seem strange that this is so, for it is the same principle which allows a man to enjoy spiritual sight despite the fact that he may be physically blind. But apart from the loss and the lack which such a man feels, there is of course the moral aspect, and it is doubtful in the writer's mind whether this person's next body will have a brain fit to carry memories from the invisible to the visible world. It is our belief that it will probably take lives of right living before he will be able to build another sensitive brain which is capable of spiritual transmission.

As for the memory of past lives it is not necessary to wait till a future existence for the development of that faculty when the spiritual sight has been cultivated through the aid of proper teachers such as the Elder Brothers of the Rosicrucian Order. For the neophytes are taught from the beginning to read the Memory of Nature in order to know and differentiate between truth and delusion. First in the record that is kept in the fourth or reflecting ether, and this requires only a very slight extension of the physical sight; then by degrees, if they live the life and are diligent, the extension of sight is raised to the records kept in the archetypal region. These are usually opened to them within a few years. There they can easily investigate their own past, though we do not believe that that is generally done, for no one goes so deeply into the work without becoming so absorbed in

the system of service to others that he has no time to attend to his own selfish inclinations.

DESTROYING DISEASE PRODUCTS

A reader asks: "At the time of treating a patient can one destroy the vibrations of disease so that once they have been removed they do not return after the treatment is over?"

We suppose you refer to magnetic treatment for disease, and we may say that this method of healing consists wholly in removing the vibrations of disease from the patient by absorption into the body of the healer, who must have sufficient vitality to throw them off himself, or he will become ill in turn.

When one looks with the spiritual sight at a person who is diseased, the patient's vital body looks thin and emaciated in proportion to the ravages made by the disease. There are no radiating lines from it as when the body is in health, but a sickly emanation which curls up in eddies and spirals that hang close to the dense body. Instead of being pinkish-purple it is usually a dull gray in most places, and the part that is particularly diseased is enveloped in something which resembles a mass of black jelly. This is what we might call the vibrations of disease. At the time when the person receives a magnetic healing treatment, it is this black poisonous mass which is absorbed into the hands of the healer, but when he or she throws it off by a vigorous movement of the arms, it sinks to the floor. Then if the patient happens to step close to that place where it lies he will reabsorb it. Therefore it has always been the writer's practice to throw these emanations either out of the window or into a fireplace where they may be burned; then they can do no more harm.

While we are on this subject it may be well to bring home another phase of this matter and the method of healing. So long as an organ is diseased, it generates this black poison stuff, which hangs

about it and prevents the currents of the vital body from coursing through it. What the magnetic healer does is simply to cleanse this organ for the time being, and thus he opens the way for the influx of life-giving and health-promoting currents. The relief is usually only temporary, for the weak and diseased organ continues to generate the poison "miasma", as we call it, so that shortly it requires another cleansing by the magnetic healer. This continues until the vital currents finally become sufficiently strong to master and throw off the poison stuff and cleanse the organ themselves. Then health returns.

The osteopathic physician goes at the matter from the opposite angle by manipulation of the nerves, which are the avenues for the vital currents. This strengthens these currents, and they be-

gin to scatter the miasma in the diseased part of the body. But it usually requires a number of treatments from him also before health is restored, because the poison miasma blocks up the nerves again shortly after he has ceased his manipulations. Therefore it would seem to the writer, though he has never tried it, that a combination of the two methods, that is, opening up the nerve currents and strengthening them by means of osteopathic treatments, at the same time removing the poison miasma by magnetic healing and being careful of the effluvia, ought to facilitate the treatment of disease wonderfully.

We would like our professional friends to try out this suggestion, and would be glad to know what success they meet in helping their suffering fellow men by this combined method.

Tall Gray Ghost

BY GUSSIE ROSS JOBE

WHEN I was a little girl, my father would tell us a story, the portent of which I've forgotten, though I've remembered a little phrase of it that delighted me. He would say: "I was walking along by the river, wasn't thinking about a snake, when 'chug' went a *frog*." And like this it happened the first time I saw a *spirit*. I was all alone at two A. M. in the accident room office of the big Lake Side Hospital. I wasn't thinking about a spirit, when I happened to look up *and there he was!*

At my first glance he looked no different from a living man; in fact, I thought him one of the internes, of which we had a new class. Thinking him one that I had not yet seen I addressed him: "Hello, are you lost?"

He bent his stately gray head and scanned me curiously. I was sure that he had not heard me, and I opened my

mouth to repeat, but my mouth remained open—I was stunned! Feeling my eyes were betraying me, I stared. I remember thinking that I had dozed and was dreaming. I shook my head like a swimmer coming up from a dive, and looked again. No sir, I told myself, I was awake and just going crazy, for through his tall figure, which was clad in a neat gray suit of clothes, the outlines of the filing cabinet appeared, misty but decidedly obvious.

Clutching the desk's edge I arose to my feet and said: "Who are you?" My voice was cracked and unnatural.

The puzzled look on his face changed to one of surprised gladness as though he was convinced that after giving up hope that any human being could ever see him, he suddenly found that some one could and did. His eyes held mine, and—I know of no other way to explain this—he began to *think* his thoughts to me.

Slowly, like a grown person teaching a little child to talk, he sent me the words:

"Do not—fear me—fear will—cause me to—disintegrate. I must stay—help me."

I could not check a wave of horror and panic that rushed over me; almost a tangible essence, it swept toward him, dimming his tall gray presence. The last impression I had of him was of his gray intelligent eyes looking at me from the misty cloud which he was becoming, with a beseeching gaze that somehow shamed me. Stunned, I sat back in my chair, a cold dew on my forehead. My shaking hand hovered over the bell button; should I summon some living presence to satisfy myself that I was alive and not crazy? Could I tell anyone what I had seen and, expect to be taken seriously? My hand fell away from the bell. No, I couldn't do it. They would give me a sedative and put me to bed, and probably place me under observation for insanity.

Gradually I became calmer; I noted the time. I resolved to say nothing but to keep watch and school myself to quell the fears that I realized had prevented me from learning more of a stupendous phenomenon.

The next night, or rather morning, I was busy in the accident room with an automobile casualty. I had my hands full until my relief came on duty, and I saw nothing more of the apparition. The succeeding night was my night off. In the two weeks that followed I almost convinced myself that I had dreamed it, when suddenly I saw him again but not in the accident room. We had a young colored girl who served a midnight meal from the steam table, and the third meal for the internes, orderlies, supervisors, and student nurses who worked on the night shift. This girl was steady and industrious but she had lately become very dissatisfied with the unnatural hours of her shift. Our superintendent wished to keep her, and had left a note for me telling me to talk to her and see if she could be persuaded to stay. So

after she had closed up for the night and was working in the serving room, I went in to talk to her. She had put out the lights in the dining room and stood shining the nickel hoods and covers of the steam table. The remains of the meal stood loaded on the dumbwaiters ready to send downstairs to the kitchen. As I stood talking to her I saw two figures seated at a table in the semi-darkness of the dining room. Surprised that she should turn off the light while the doctors were still eating, I asked her:

"Have you some late diners, Bella?"

"Mam? Nome." The girl looked at me peering into the room in startled wonder: "Nome, they's no one heah; why?" she said.

And then I recognized him. He loomed a full head above his companion as they sat absorbed in their apparent conversation, tracing little designs upon the table cloth with their finger tips very much as human beings do when they talk at table. Hastily I covered up my "break," for I saw that the girl could not see them:

"Oh, I understood Dr. Theil to say that he would be late," I parried. "And so you won't change your mind and stay with us, Bella?"

"Nome, I'se quittin' the fust. I caint wuk nights no moah," and she muttered to herself something I did not catch.

"What did you say, Bella? Won't you tell me just why you can't?"

She fidgeted, rubbing her cloth back and forth over the shining counter. "Well, Miss Jean, things am spooky heah nights."

"Spooky? Bella. Do you mean, that you've seen something?"

She hesitated. "Nome, I'se never seen nothin', but, Miss Jean, I *feels presences*."

"Nonsense, Bella."

"Nome, Miss Jean, taint. I swears to Gawd, it's de truf. I feels 'em breshin' by me, swishin past me in a hurry; and onct"—she paused and looked behind her, rolling her eyes and shuddering—

"onct, Miss Jean, sompin pulled and tugged at my apern tryin' to lead me somwhare. Nome, I caint stay. I'll go on day wuk if Miss Woods wants me to, but I'se done heah the fust."

With my eyes upon the tall gray presence in the semi-darkened dining room, the evidence of my own psychic vision, how could I deride the crude intuition that this dark daughter through the primitive occultism of her savage forbears was now exhibiting? So I told her that I would talk to the dietitian about the day shift, and with a parting glance at the deeply engrossed spirit couple at the table I hastened to the office hoping the tall presence would appear to me there. Perhaps I would have another chance to prove to him that I was not a coward and convince him that I would help him if he would show me how to go about it.

He did not come that night. In the course of time that followed I learned that not only the Tall Gray Ghost but many others were constantly "on duty" at the big hospital—in just what capacity I was destined to learn later. But the Tall Gray Ghost was more often in evidence than the others. I found that he never appeared when I was expecting him. It was when I could empty my mind of every vexation, every care and make it as nearly calm as possible that he came. I grew adept at interpreting his thoughts. I learned that the thing we mortals call speech is merely action born of the necessity for expression, a crude method of thought transference. Also that the spirits, or "full souls" as they call themselves, do not make any physical sounds, no matter what you've heard about clairaudience. If you are gifted to see or sense the invisible world all about us, all well and good, you can *see*, you can *feel*, and sometimes you can *hear*, but what you hear is a spiritual, not a physical, sound.

Notwithstanding this limitation I held many a beautiful conversation with the Tall Gray Ghost. I was an appreciative scholar, an eager gourmand for more

and more knowledge of the "real life," for they say we mortals are just dreamers and death is the awakening, the beginning of eternity. A great change had come over me, a change very much for the better. My friends, without realizing the occult force behind the change, were forever commenting upon my transformation. From a tired, irritable, middle-aged woman I suddenly *bloomed*. I had never been pretty, but now there was a tranquility about me, a sweetness in my face that drew people to me and caused them to confide in me and feel sure of my interest and understanding.

Peace had suddenly dawned in my heart; what was there to fear? Life was a lesson, and death the beginning, not the end. Something within me had loosened, snapped like the pop of an overtaut banjo string, and a deep calm pervaded my every moment. I felt a security that it would be hard to explain.

I developed an aversion to eating meat; in fact, I ceased to be concerned about what I ate at any time. It suddenly became a matter of small importance to me, and I lost the surplus weight that had so annoyed me.

As night supervisor I was privileged to witness the emergency operations held in the major operating room, and I rarely missed one, for they held a peculiar fascination for me. One night Doctor Norton was assembling his crew for an "emergency." Like a well-trained troupe of stage performers they gathered in the scrub room, donning the all-enveloping sterilized robes and gauze masks, only their eyes and ears being exposed. They filed out, the first surgeon, his assistant, first nurse, instrument nurse, and anaesthetist, while behind the plate glass barrier, we the audience, composed of internes, supervisors, and student nurses stood examining the X-ray negatives of the case in hand and waited for the curtain to roll up for the big act.

A scrubbed nurse helped Doctor Norton don his rubber gloves and tied his apron at the back of his neck. The pa-

tient was wheeled in, feet adjusted in stirrups, curtained flap sheet spread. The anaesthetist approached with her cone. Doctor Norton made his incision, and a deep silence followed. We pressed our noses against the breath barrier, scarcely hearing the mumbled exclamations of the perspiring surgeon or the click of the instruments as the deft-handed nurse made them ready. Overhead the blue bulbs shed a powerful cone of light upon the operating table, but the big room was unlighted elsewhere. Just behind the operating table a long triple-paned window was open to the summer night.

Idly I glanced up, then I shook my head like a swimmer clearing his eyes. About four feet above the recumbent patient I saw a full length aura of the man, lying relaxed in a most graceful attitude, not stiff with spread feet as the unconscious figure on the table was posed, but with a gracefulness that reminded me of a child asleep upon a grassy slope. Upon his back he lay, one knee slightly bent, both arms over his head and slightly clasped, his face turned upward, the misty hair moving as though gentle breezes were playing over him, while from his side flowing down like a ribbon of water was a wide cord that ended in the side of his sleeping earth body. It was quite long, this cord, and wavy like smoke only far more substantial in texture. It waved and floated in the night breeze, while the two figures which it joined lay sleeping.

Suddenly my eyes were drawn to the window by a most hideous sight: something awful was trying to get in—something unnamable that was neither of the earth, the sky, nor the sea, weaving its sinuous, loathsome length back and forth like a snake suspended from a limb. To my horrified amazement I now noticed that it swung right in through the screen. Flat it was and black, about the size of a house cat. Its mouth appeared to grin, a horrible travesty of a smile. Its ears were pointed;

its movements were even more subtle than those of a snake or a seal, resembling more than anything else I can think of the curling edges of a burning paper.

As it weaved in and out, hanging head downward, my first impression was that it was trying to reach and sever the life cord that bound the two figures. Then I noticed that the Thing seemed to center its attention upon the pretty anaesthetist. With its nebulous eyes upon her it swung back and forth. The momentum of each swing brought the Thing closer to her. It occurred to me that it might be seeking a propitious moment to spring upon her, or perhaps it had designs upon the swathed figure upon the table.

As in a trance I watched, undecided what to do, when to my overwhelming relief the Tall Gray Ghost came from a shadowy corner. Two others were with him. They took positions just inside the plate glass barrier, facing the window where the black menace hung. In a row they stood, their eyes upon the Thing, which gazed at them with malignant intensity. For awhile it hung motionless, seeming to cower before them. Just then the anaesthetist turned her head and endeavored to wipe a bedewed brow upon her shoulder. Instantly the Thing was galvanized into life, and it made one tremendous spring far out over the room. The three "whole souls" were making motions with their hands very much as a traffic policeman directs traffic through a crowded thoroughfare. It seemed to me that from their finger tips a dull pink vapor spread. This grew in volume and height, and I now saw that the Thing could not penetrate this mist. Baffled it hung, so flat and motionless that it appeared as a shadow thrown upon a wall. Only its eyes seemed alive, glaring malevolently at the Tall Gray Ghost.

I lost all sense of time or place. I felt transported to another plane. There I stood touching elbows with my fellow

workers, and I alone was conscious of this drama within a drama going on under their unseeing eyes.

And then the Thing sent out a cloud substance of its own, a greenish cloudy vapor funneled like a search light and directed toward the anaesthetist. As though she had been struck the girl looked up, when horror dawned upon her face, a scream rang out, and she collapsed, dropping her cone with a clatter upon the tiles. With evil anticipation upon its feline face the Thing swung out over the inert patient, preparing to drop upon him. Quickly the Tall Gray Ghost advanced a step and reaching high over his head he made the sign of the cross. For a split second it hung shimmering with a radiance, an intensity, that I can find no words to describe. The Thing swung back before it with a violence like that from the impact of a blow. I wondered that it made no sound, as it seemed so real. It swung back listless a time or two, then like the burning paper I have earlier likened it to it shriveled entirely away.

When next I looked at the operating table, the house surgeon had left his post, his assistant had picked up the cone, and the girl was being carried away by two orderlies. The operation was drawing to a close. Dr. Norton was working alone, snatching the curved threaded needles from the instrument nurse with swift angry movements. Finally they wheeled the patient away, and once again they were assembled in the scrub room, cleaning up and listening with sheepish grins to Doctor Norton's fervent curses on all humanity in general with an especial anathema for fainting women. An electric storm sprang up, and as I passed through the long empty corridors, the wind wailed and moaned like the voice of a frantic banshee, seeming to tell to an indifferent world the peril of a hundred souls. I hastened to the ward for a look at the stricken anaesthetist. They had made her comfortable, but she lay moaning, crying, "Take me away from here, take

me home!" I had not felt quite sure that she had seen the black menace, but now I was convinced that she had.

Going back on duty through the wailing passageways I felt the Tall Gray Ghost at my side. I turned toward him in the darkness of the halls lighted only by the baseboard light. I could see him plainer than I ever had before, and I asked him about what I had just seen. I surmised that the black menace was an evil entity, perhaps an earthbound soul seeking to reenter life through the unconscious figure upon the operating table. He told me I was partly right, only that the Thing was no soul substance, just a type of evil, and that the "whole souls" policed all hospitals when they knew that one of these entities was unleashed. I use the word "unleashed" for lack of a better one, for it seems that the evil types exist and are confined on the lower planes just as we confine evil persons in prison here on earth. And as we exert extra police vigilance when a killer or a strangler is terrorizing a town, so do the "whole souls" protect the helpless ones that hover on the borderland between the two planes. They frustrate its attempts to enter the bodies of people and can vanquish it temporarily, but like the evil in life it dies slowly and crops up again and again. Thus I learned part of the work of the "whole souls" constantly on duty in every hospital.

Going off duty I wasted no time in getting to bed. Tired, bewildered by what I had witnessed, I dropped upon the bed and instantly fell into dreamless slumber. The storm's fury still raged, and rain lashed my window with wet whips. I must have slept about four hours, when I was awakened instantly by a pressure, tender but decided like the hand of a mother upon the brow of a tired child she must waken but to whom she longs to allow a little more rest. The Tall Gray Ghost was in my room. Dimly I could see him though the sun was now peeping under the drawn blinds. He said; "Awake, awake,

go quickly out upon the lawn; the evil ones are again unleashed; hasten, hasten."

Shocked to instant action I pulled on a skirt and sweater, slipped my feet stockingless into slippers, and was out upon the lawn simultaneously with a horrible, sickening explosion that wrecked the building and sent the city into mourning for one of the most terrible holocausts in history. What followed I remember only in patches. My physical senses registered only in a vague kaleidoscopic manner hearing dying moans and tortured cries, smelling acrid smoke and choking fumes, and tasting the salt of my brow's sweat upon my lips. But all in a detached way, for I was conscious of voiceless directions which I as a visible agent was carrying out for the invisible intelligence at my side.

I remember thinking that now I knew what he had meant that first night I had seen him when he told me that I could help him if I would overcome my fear. I worked blindly, toiling on through the hot summer afternoon side by side with bankers, negro roustabouts, clubmen, taxidivers, all brothers working like slaves to rescue the wounded, and ease the dying. I remember one particular incident. I was helping a smoke-blackened interne to ease his burden upon the lawn, and I saw that the figure was Bella. I bent and called into her ear, "Bella, Bella, awake; speak to me, Bella." I lifted her head to my knee, and the dusky lids fluttered.

"Miss Jean"—she smiled and lifted a pointing finger, "look, Miss Jean, did'n I tell you? See who am heah." She choked, her head fell back, and as I laid her down her voice trailed off to a whisper. I bent lower and heard her say, "Silly to be scairt of 'em."

Shortly after this I collapsed from the strain. There followed hours, days, when I knew only an occasional awakening by somebody that was only a face

to me. It hovered over me, fed me something with a spoon, did something infinitely wearying to my arms and face, and then I was once more allowed to sink into blessed oblivion, hovering on the border of the plane I had so recently and marvelously contacted. I had no dreams, felt nothing, knew nothing, just lay in a stupor. A large department store had turned its garage over to the sufferers for a temporary hospital, and it was there I lay gaining back my strength.

One day I lay trying to construct a connected memory of all that had occurred, when Rose, my relief, breezed in—good old Rose so cheerful and slangy.

"Well, how's the heroine today? Gee, sister, I am proud to have a bowing acquaintance with the star of the event. Greetings, also hail. Wait until you see the medal they are having made for you! Lil' diamonds, your initials all writ on it, 'n everything."

"Oh, no, Rose, not really? Oh, I can't take it. I did nothing myself. I don't deserve it."

"Well, blow me down, ain't you the modest violet? Now don't you come that 'I saw my duty and I done it' stuff on *me*. I know what I know."

I was silent. How could I tell her that she knew nothing about it at all? How was *any one* to know the *real hero* of the holocaust?

"Look, Jean, what I found. I thought now that your eyes are stronger you might like to look over them."

Rose handed me some yellowed pamphlets, their pages almost glued together with age, some old hospital catalogues. "Some that the fire didn't get," Rose explained. "Found them in the east central bookcase. You'd die at some of the funny looking uniforms they sport."

Idly I thumbed them over, fluttering the yellowed pages listlessly. Then from a black-bordered page the familiar intelligent eyes of the Tall Gray Ghost looked at me. I stared down at the page.

"Rose, Rose," I choked, sitting erect,

a haze over my eyes, "read this to me, Rose. Who is this, what does it say? Read it all to me, Rose."

"Why, Jean, are you ill?" Rose came to the bedside and took the pamphlet, bending low so we could both see.

"Um—'Doctor Edward Donaldson died a martyr on November the—' *Gee!* Jean, this is the doctor who discovered

that serum that we use on cancers. Um—mumble, mumble, mumble," reading to herself, forgetting that I wanted to hear it also. "'Tried it on himself before it was perfected, developed cancer—life sacrificed in the interest of science.' *Gee!* think of that, Jean. Isn't it a shame that useful, worth-while men like that should have to die?"

Determining Past Incarnations

BY GRACE EVELYN BROWN

TO THE philosopher, the psychic, and the mystic the fact that all men have lived many times upon earth in many physical bodies is a self-evident truth and not merely a theory.

The philosopher knows that "to begin implies to end." He also must accept the truth that man is more than a mere intricate organism of bones, muscles, and nerves. He is emotion, mind, intuition, spirit; all qualities which are superior to the physical organism and the mundane world which hold them in thralldom for a brief span and then liberate them to a freer and fuller life, one beyond the confines of the five senses.

Man has another sense, a growing sense which is intuition, a quality which he brings with him at physical birth and which departs with him at physical "death." This intuition tells him that he has existed upon this earth many times before and that he will continue to exist after he has dropped the dense physical body; that he will take with him all that he has gained in his recently ended physical experience and transmute it into wisdom through meditation and contemplation in a more subjective state in the subtler regions of this wonderful, complex universe.

Philosophy also tells man that in a universe of law and order, justice must prevail. Man must reconcile existent facts with the goodness, wisdom, and immanent and universal power of God.

When we look about us as did the young Lord Buddha and find poverty, disease, suffering, and premature death for some, and for others wealth, health, happiness, and long life, we must believe that as God is both just and all-powerful, there is a deep reason for all of these differences, and that if justice is to prevail the reason must lie within each life and subject to the will of the individual; that conditions are constantly changing in accordance with the changing will and ideals of each Ego. When a certain plan is seen to be unwise or has been outgrown, the Spirit proceeds along a different line, and thus the old conditions gradually change to conform to the new ideals.

In considering the subject of rebirth many affirm that they do not wish to return to physical embodiment. This is because they are in need of a period of rest and refreshment upon the higher planes, as one wishes to retire to sleep after a day of hard toil. In the morning after a long rest he feels able to continue the work. Thus it is with the Spirit. It will desire sentient existence after a long sojourn on the invisible plane in which it assimilates its past experiences and transmutes them into latent powers. It will wish then to return and try to improve upon the earlier physical lives.

Many ask why we must return again and again to the same theatre of expres-

sion; why not incarnate upon another planet? It were as well to inquire why children must go day after day and year after year to the same school. As they become accustomed to their school, its location, and the way that leads to it, to their special desks, books, and teachers and can progress more expeditiously in consequence, so we become accustomed to the characteristics of our own planet and fit into its conditions more naturally than we would into those of one with different arrangements. As children advance year after year to different school-rooms where they have different books, desks, and instructors, so we in our different incarnations inhabit different bodies belonging to different nations, and find ourselves in widely separated countries with varying manners, customs, and laws.

The philosopher reasons out all the theories of this fascinating subject, while the psychic and the mystic simply know them to be true through intuition and oftentimes actual memory of other lives which they have lived upon the earth. It is futile to avow to them that we have never lived before. It were as well for a blind man to tell an artist that there is no such thing as color. Yet the artist cannot see for the blind man nor convince him that color exists if he has always been blind. But if he has even a dim memory of having seen color, nothing can take away his knowledge that color exists. Thus we must all find our intuitional knowledge from the great limitless within. We are miners in a dark shaft digging through to the light. Some have already reached a crack where the sun filters through; others are nearing the higher and purer air; still others are digging in the dark; but as Divinity is at the root of all men's beings, they must keep on until all have reached the upper air and sunshine of spiritual realization.

Looking about us we find the mineral world, plant life, animals, and men, four grades in the evolving life of spirit. Each of these kingdoms is extremely

varied and differentiated. Yet as we proceed from the mineral to the plant, on again to the animal, and then to the human, we find that qualities are ever becoming more varied and complex. This is because the life within the form is continually advancing toward a more and more clearly defined individuality. The sub-human kingdoms are going on and on to gain individuality which is achieved in the human.

Along this marvelous path which extends from the atom to God the spirit has come up from ages dim in the mists of antiquity, ages so far removed from mundane history that only occultists may divulge their immensity. Nevertheless these ages with all their multitudinous experiences are stored up within our hearts, minds, and souls, and may be read when we have developed the necessary powers to reach them. Some of humanity have advanced to the place where they are able to regain these subtle impressions. Memory stirs them to a dim activity, and as we are living constantly in our subtler vehicles even while we are wearing the denser physical vesture, we may bring through wonderful memories even while conscious in this physical world.

Our instincts with their likes and dislikes, attractions and repulsions, were obtained through experiences in former lives. We experience attractions or repulsions for certain conditions, habits, customs, countries, nations, and people. By analyzing these sensations we may gain much information about our past lives. If we have a fear of deep water, of fire, of certain diseases, or of particular modes of travel, we may conclude that we have at some time met trouble or death from the special object or condition which we fear. In the same way if we love a certain country, a certain period in history, a certain city, or a particular individual, we may conclude that at some time we experienced joyful conditions in connection with that place, time, or person. If the mental and emotional atmosphere surrounding a certain

association is painful or repulsive, we may conclude that this is because at some time in the past we experienced sadness or suffering through the place or individual that now fills us with these unpleasant sensations.

We have lived in other bodies in ancient civilizations, forms which went the way of dust, yet their influence remains to modify the characteristics of the vesture which we are now wearing. Have we the features of ancient Egypt, Greece, or Rome? Then very probably centuries ago we lived as members of one or more of those ancient nations, and the peculiarities of that ancient life still show in our faces. It is often the case that one resembling an Egyptian, for instance, loves the manners, customs, architecture, and art of ancient Egypt. This is clearly the case of one who has had a happy Egyptian incarnation, the aroma of which still hangs over him or her. The different members of the same family may all bear an Egyptian resemblance, and the superficial may conclude that this is due simply to inheritance. Yet it probably is due to the fact that a group of souls, having happily associated with one another in a previous life either as a family or as dear friends, are thus drawn together on account of the former ties of love and friendship. The writer is acquainted with a family of this type, a mother and two daughters who remember being together in Egypt.

Ties of hatred are also strong factors to bring together old enemies, for all opponents must meet again and again until hate changes to love; until limitation broadens into spiritual understanding, and until the wrong done another is repaid with loving service and the enemy becomes the friend. Christ said: "Love your enemies." Love changes enemies into friends; and the change must come here in the physical world, which is the place where all wrongs must be righted and to which understanding must descend from the higher planes or the process is not successful.

Sudden friendships, sudden loves, the

phenomenon of "falling in love" are all due to the ties brought over from past lives. Often one acquaintance will say to another: "It seems as if I had always known you." The friendship may be a deep and lasting one in spite of the fact that the persons have never met before. When "love at first sight" comes to two, the past between them reveals itself as a joyful emotion which the soul recognizes at once. The past was strongly in the memories of the two when death last parted them, and they went on to the higher planes each to meditate upon the other, each enhancing for the other the glories of the heaven in which they both dwelt. Later when they were ready for physical birth, these sacred and lovely memories still prevailed, and were instrumental in bringing them to birth under certain conditions which might bring about a sequel to their last association, according to whether or not such a meeting would be for the greatest advancement of both.

The Spirit cooperates with the Lords of Destiny, advanced Beings who assist the Ego to decide just what part of its past debits and credits it will assume and use in a given incarnation. From out the hundreds of former lives that we have lived the Recording Angels, the superior Beings who guide our lives, select with our cooperation just the conditions which we are the best fitted to work upon in an incarnation about to be undertaken, exactly as a school teacher apportions to her pupils the work which they are to accomplish each day. It may be difficult for us to believe that we have willingly chosen the circumstances of our present lives, but the Spirit, the individuality, often chooses that which is disagreeable and distasteful to the personality, and the physical self rebels at that which the higher and truer self deems advisable.

The science of astrology is a great revealer of past lives. The twelfth house of the horoscope indicates the ripe des-

tiny from past incarnations, and particularly from the most recent one. The sign on the cusp of this house, the ruler of this house, its position in the chart, the planets it aspects, and whether the aspects are good or adverse, all reveal the nature of the debts we have made in former incarnations. Throughout the horoscope the trine indicates what we have successfully accomplished in other incarnations, the sextile what we have begun, while the adverse aspects of the opposition and square show what we have not yet mastered, as well as those things which we must now face and conquer, the karmic debts to be paid, the weak places in our natures to strengthen.

Because at birth the infant is new to this world in so far as his present embodiment is concerned, his chart must reflect entirely the influences from former lives. His present life that he is just entering upon is like a blank sheet of paper given him upon which to write another page in the growing history of his spirit. But this page is to a certain extent dependent upon what has gone before in precisely the same way that the later pages of a story carry on the theme of the earlier ones. Yet one always has the power to "turn over a new leaf" and make the present much better than the past would indicate, for "the wise man rules his stars, the fool is ruled by them."

Former loves and hates between two people, ties of friendship or enmity, favors due or debts to be paid, all may be found by comparing the horoscope of one with that of the other. The position of the sun, which indicates the individuality, shows much in determining one's past association with another soul. If the sun of one is upon the ascendant of the other, it shows the dominance of the former over the latter. The two suns in good aspect indicate a former tie of love or friendship; in square aspect, a past condition of enmity or of wrongs done one by the other which must be overcome in the present embodiment. All of one's planets compared

with those of an associate reveal the intricacies of association in other lives which must now be worked out.

Thus the astrological chart is both a revealer of past conditions and a guide for the present and the future. It is an excellent plan to use it in connection with reason as well as with intuition in order to live our lives as wisely and understandingly as possible, for it gives a great insight into the many unexplained problems of our lives. It predicts what is to come to us and the time when certain persons and conditions are to enter our lives to perform their parts in helping to carve from a human being a superman or superwoman. It makes the student of occultism realize the truth that "none are friends, none are enemies, but all are teachers." They are teachers who are sent to keep us on the straight path which leads to divine heights.

There are many ways to get in touch with our higher selves and while still in the waking consciousness to obtain glimpses of former lives. Often through the power of association, a memory of a former state is suddenly induced. When witnessing a drama of an ancient civilization such as that of Egypt, Greece, or Rome, or a more recent one as of England, France, or Germany in the Middle Ages, try to place yourself in the setting and imagine that it is not upon a stage but an actual scene, and that you are actually living in it. Then a peculiar and subtle memory may suddenly reveal itself if you have actually lived in that period and are developed enough intuitively to grasp it.

Sometimes when one has had a strong association with a person or an object in a past life, a meeting with the person or gazing upon the object will suddenly bring the memory of a life in which the individual or the object played an important part. The writer has experienced instances of both of these memories. One was the meeting with a "stranger" as far as this life was concerned, but who was evidently the

reincarnation of an ancient Atlantean. My strong subconscious memory of him changed his face into that of a swarthy member of that ancient race, appearing suddenly with an Atlantean headdress. The man, although in the present life an American, still had the complexion and facial contour of an Atlantean. Upon another occasion the writer on entering the restoration of a Pompeian villa in the Metropolitan Art Museum in New York City, was suddenly overcome with a strange emotion which could not be explained except as due to the subconscious memory of a past life. Many other impressions of a Greek incarnation and of former associates of that period the writer has been able to link together as memories of one life. Thus we are able to get an idea as to when and where we have lived by checking up our memories and impressions.

Sleep is another and important road to the past, as Evelyn Greenleaf Sutherland and Beulah Marie Dix brought out in "The Road to Yesterday"; a very good drama to read for information upon this subject. It shows that the changes of birth and death do not affect the spirit in its tendencies, its loves and hates, its likes and dislikes, and that what we love today, we loved yesterday; also revealing the momentous truth that through the Law of Cause and Effect our good deeds return to us as blessings, while our mistakes return as pains and limitations, and that although customs change, deep soul qualities remain the same.

When you are tempted to ask the Eternal Powers why certain things have to be, also ask to be shown the answer in a dream. If you ask this just as you fall asleep, you may bring back a vision from a former incarnation. It may prove to be startling but also may be very revealing. You may even discover that you have changed from a man to a woman or the reverse. This idea may not be acceptable to some; but if we think deeply at all, we shall know that in order to develop all sides of our

natures we must experience lives in both male and female bodies. Some occult teachings state that we alternate between the two sexes, and others that we incarnate consecutively from three to seven times in the same sex. The latter would explain why some men are feminine and some women masculine. Having just changed the sex, the sex conditions of the last series of lives overshadow them considerably, and it takes them some time to adjust themselves to the standards of the opposite sex.

For a similar reason a soul that in a recent incarnation has had a painful or disgraceful experience, abhors it in the next life. This is the secret of much intolerance. The soul still smarting from its own chastisement and suffering is the one who cries the loudest of another: "Crucify him!" The old soul has more poise and is more judicial and just.

Young souls have their characteristics and old souls have theirs. The chief difference between them is that young souls, intent upon establishing a strong separate center for themselves, are very selfish, and not having had as many experiences, they are extremely unsympathetic. Another trait that they have is the conviction that the surface conditions of physical life are the only reality. They also are likely to consider all but their own people as enemies and aliens. Thus they lay great emphasis upon nationality, creed, and age. They consider all not their very own as legitimate prey and animals as their legitimate game.

The man just emerging from the animal kingdom has first of all to build a strong center of self-expression. The writer has seen captured cannibals at an anthropological exhibition so low in the human scale that their chief ambition was to kill other savages and eat them, believing that in this way they vicariously became possessed of the moral qualities of the one thus consumed, taking on in this way such attributes as courage, strength and endur-

ance. They proudly exhibited notched clubs with which they did the killing, each notch the record of a victim. They also mutilated their own bodies to develop courage and will power.

Up from these low depths men have come. The killing of animals at a later stage gave the young Ego the same feeling of power and superiority. As the

soul grows older, killing animals is relegated to the realm of the unworthy; it is abhorred by the advanced as a relic of savagery. It is replaced by contests and games which give the personality delight in proving its attainments over the less skillful, for example, winning in a boxing bout, a race, or at cards.

(Concluded next month)

The Divine Flame

BY EDNA STALL

WAKENED by a gentle yet insistent pressure upon my forehead I saw at my bedside a majestic figure in white of such surpassing beauty that it defies description. There was nothing ghostlike or fearsome about the figure. It seemed rather of a super-life; a being to inspire boundless confidence, not fear. It was ethereal and luminous yet vibrant with some unknown force or power.

"Will you come?" asked the voice, that was yet not a voice, but combined the sweetness and beauty of all voices. No mere mortal could have refused, and without conscious effort upon my part I floated in the air, the swirling, cloud-like garments of my unknown visitant enveloping me, impregnating me with that unknown force. Looking down I could see my children asleep in their beds adjacent to mine, and my own body still lying as it was when I wakened.

My guide and I passed through the open window, not as though we aimlessly floated or were wafted through it but as though impelled by a gentle yet irresistible force. We turned toward the east. The air seemed to part and form a passageway before us like the spacious corridor of a great cathedral. I could feel no wind upon my face, although we seemed to be traveling very rapidly, for the sun sprang up before us, and when we reached a large city it was midmorning.

Glancing at a clock on a building we were passing I noticed it was nine-thirty and people were hurrying to and fro in the streets. We entered a large furniture store. It was different from the ordinary store inasmuch as it seemed to be more of a craftsman's ideal shop where real beauty was considered as well as utility. There were many clerks and customers busy in the store, but we went on into a large inner room where an elderly man, his wife and their son, and evidently the son's bride were the only people visible.

The older man and women seemed pleasantly excited. The younger man was impatient, even sulky, and the little bride, seeming not to know just what to do, stood a little aside.

"And the house is all ready for you," the father was saying jubilantly. "I selected and designed all the furnishings for the living room, the reception room, and the dining room, and your mother did the same for the bedrooms. If I do say it, they are absolute perfection in every detail, in every light and shade, every curve and line." The son seemed strangely unenthusiastic, apathetic, and the father turned to the bride.

"It is a poem, a gem, a symphony," he continued with all the ardor of a genius of his chosen craft. "And now Mother and I are ready to step out of the business, and you two will carry it on to greater heights than we could ever

have done. You know the business even better than we do. No young fellow ever had a better start than we are giving you."

"That's just it," broke in his son. "I don't want to start in where you leave off. I want to do something on my own account. I have learned this business to please you, and have stuck by it and helped to make it what it is; but I hate it, hate it. You and Mother love it because it is a part of you; something you have created; made out of nothing. It is a business almost unique because you have put so much of your personalities into it. But I don't want it, and I don't want a perfect house, perfectly furnished. I have helped people furnish so many beautiful houses that they make me sick, sick I tell you. I would rather live in a one-room shack, the barer the better. I want to do something in my own way; live my own life as I want to live it. Let me go for a year. Let me have my head for a year, Father, just to satisfy myself if for nothing else."

The father's face had been a study while the young man spoke. Surprise and perplexity were written there, and also on the face of the mother. They looked at each other in appalled dismay. Of what avail all their planning and striving; their ambition? Turning to her son, the mother asked:

"What is it that you would do, my son, that appeals to you so much more than this?"

The tense look on the young fellow's face relaxed, and eagerly he pleaded his cause:

"I want to do real work—man's work. Not easy stuff like this. I want to dig in the earth. I want to feel the dirt of it; to learn what it is. I want to find out what Nature has hidden from the gaze of man. I want to go into mining. I don't mean the kind of mining where you sit in an office and sell stock. I want to get a pick and shovel or whatever tools they use, and find out for myself why it is that gold may be found in one place, iron in another, and copper in still

another. It is not for the money I might make out of it. We have enough money. It is because of the urge in me, an urge so great that at times it seems that only an infinitesimal part of me is here talking to people about tapestries, pictures, and period furniture. Oh, won't you try to understand?"

The mother's face was more puzzled than ever, but into the father's face had come a strange, understanding half-smile. He turned to his wife:

"This is really a strange coincidence. It is what I always wanted to do myself when I was a young fellow, but I had forgotten all about it." He spoke eagerly, boyishly, his eyes glowing with the fire of youth. He looked almost as young as his son.

The mother shrugged her shoulders. "If the two of you are agreed, there is nothing more to be said," she answered. The boy threw his arms about his mother and bride, and laughed triumphantly at his father over their shoulders.

I looked at my companion, wondering why all this journey for so commonplace a scene. Came the answer to my unspoken question:

"I have brought you here to show you the one and only path of real progress in this the primary world. Real progress is made when the child follows out its own inner spiritual urge. This boy will succeed because he follows the true law of progress. He will succeed beyond his wildest expectations.

"In the heart of everyone is a tiny flame which if followed would lead to the greatest heights his nature is capable of reaching. Men call it Success. The great over-Powers call it Progress. This flame never dies, for it is of divine origin. The flame this boy is following will light his path to success, or progress, but his child in turn must follow the tiny individual flame in himself. He may never be conscious of its presence until his own son stands before him and makes a demand that he be allowed to fly off on some tangent. Every one has

within him the latent power to become great if he but follow the Divine Flame."

We had been returning by the same aerial passageway through which we had previously passed. Soon I stood by my bed and I saw again my body as I had left it.

"What flame could I have followed?" I thought wonderingly. Came the answer:

"You could have been a great organist." The figure vanished, and I was again back in the body I had temporarily left.

"A great organist!" The words thrilled me with their utter impossibility. I who had never touched a pipe organ and knew absolutely nothing of it except to love its beautiful tones! I looked at my hands. Exceptionally strong hands they were, made strong by years of work. But an organist! How utterly absurd!

Many times during the days following I thought of the wonderful enigma. Had my companion said I could have been a great singer it would not have been so improbable. There is always a song in my

heart, and music is to me the expression of human endeavor which comes nearest the Creator. Music is a Divine Flame. Again the insistent pressure upon my forehead. Once more the beautiful presence stood at my bedside. Came the thrilling voice that was yet not a voice: "The message I brought was not for you alone. It was for all humanity, whose struggle has degenerated into a mad rush for gold and temporary power, and not for real Progress. See that the message is given."

"But what good will it do?" I thought, "if the Flame only leads to an absurdity—like the organ for me?" Again that transcendent voice:

"Practice is the only thing on this plane that is never wasted. You have the necessary spiritual development and musical talent. The work your hands have done has but served to give you the foundation upon which to build a musical career. Should you apparently fail, the Flame still burns; its existence may be recalled to you by your children, or your children's children."

I wonder!

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT.

II.—*Song of Moses at the Red Sea.*

1. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3. The Lord is a man of war: the Lord is his name.

4. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5. The depths have covered them: they sank into the bottom as a stone.

6. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

7. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12. Thou stretchedst out thy right hand, the earth swallowed them.

13. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

17. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.

18. The Lord shall reign for ever and ever.—*Exodus* 15: 1-18.

INTERPRETATION

This triumphant song of Moses at the time of the passage of the Red Sea is very similar in its tone and vibratory power to the psalms or thanksgiving songs of King David. When we come to understand and study our wonderful Christian Bible aright, we shall find that its every chapter contains some story of the triumph or the defeat of the aspirant for first-hand knowledge, namely, Initiation, or it contains a proclamation or song of praise and thanksgiving that he has been found worthy to become the recipient of this knowledge, which is the pearl of great price, the sea of glass, the new stone with its new name, which is referred to in many other ways throughout both the Old and the New Testaments. During a certain stage of his progress the neophyte, who learns that prayer is one of the chief factors in his development, constantly makes use of the power of prayer, but he uses it largely in the form of petitions. First for himself, his own good, then the benefit of his family, his friends, his state and country, and finally as his consciousness of spiritual truth broadens he asks for blessings to be bestowed upon the entire world. Later on if he is faithful to the good, he reaches that place of attainment where

he no longer asks anything for himself. He becomes so at one with his Father in heaven, so in tune with spiritual vibrations that he can only lift his mind and his heart together in a glad song of adoration and praise.

For one who has ascended in spirit unto this place words are futile to express the sublime ecstasy which he knows. For those who have not yet attained unto this exaltation of spirit words are also futile, for they are utterly meaningless to describe what the spirit alone may sense and feel. This was the state of spiritual exaltation attained by David when he poured forth his sacred joy in some of the psalms, particularly the 23rd. This was also the attainment of Moses at the time of his singing of this great song at the crossing of the Red Sea.

The passage of the Red Sea means the transmutation of the lower desire nature. The Egyptians who were drowned in the sea are the lower attributes, passions, and emotions of mortal man. Egypt refers to darkness and Israel to light. There is an occult reason why at a certain stage of his development Jacob was no longer called by that name but Israel. We also shall hear the meaning of the name of Israel when we have made this attainment our own. When we come to understand that these songs of the Bible are not rejoicings over physical victories, over personal and tribal enemies (Why would it be necessary to incorporate such occurrences in the supreme spiritual textbook of the Western world?), but that they are songs of the spirit's own thanksgiving and praise for its own triumph over the lower self, then we shall come into a deeper, truer, and more spiritual understanding of this great Book and its purposes in man's evolution.

Moses sings from his own inner understanding: "Who is like unto thee, glorious in holiness, doing wonders?" And from his own personal experience: "Thou hast guided them in thy strength unto thy holy habitation." God speed

the day when we, every one, may be worthy to sing this same song.

The dukes of Edom, Moab, and Canaan are all descendants from the line of Ham, or darkness, and belong to the personality, the temporal, impermanent man. "The people pass over which Thou hast purchased," refers to those who live the spiritual life, who lift up the lower nature, "pass over" the evil, and merge its power into good. These

are the ones who will be "planted in the mountain of thine inheritance, in the sanctuary thy hands have established," and there "the Lord shall reign for ever and ever." Such a one has found that holy place within himself, that high place where dwells the I AM of his own spirit and through this consciousness he has found the great truth of the omnipresence of God—the keynote of Moses' song.

Applications of the Rosicrucian Philosophy

BY ISABELLA J. RHODES

NO BRANCH of study is of *ultimate* value to the individual unless the knowledge he gains from the study is put to *practical* purposes and used for the benefit of mankind. "Faith without works is dead," St. James tells us. Put in a different form, knowledge without the practical application of that knowledge is valueless. In the intellectual study and conception of our Rosicrucian Philosophy there is a great danger of losing sight of the practical application of it in our daily lives.

The Law decrees that with any great gain there follows at least some minor loss. For instance, we have evolved from a lower race into the Aryan and consequently possess finer sensibilities, mental and physical, but we are the losers in being conscious of far greater suffering both bodily and mentally than our less evolved brothers. Civilization is a great gain, but it brings the loss of spontaneity. With civilization comes artificiality. The man given over entirely to the study of abstruse subjects, who wraps himself up exclusively in books and thought, dulls his emotions; his sympathies lose their alertness. On the other hand, a very highly emotional man lacks the keen intellect of the student.

We who have taken up the study of life from the higher plane of intellect

are in great danger of losing power on the emotional plane, and until we arrive at a certain stage of development there is not only danger but an absolute certainty of loss. This is the law, but the law can always be transcended. Knowledge brings power and faculty if rightly applied; and so with the knowledge that our Philosophy gives us of life and being we can, if we will, transcend this law and develop upon all planes equally; we can bring down from the plane of abstract thought the knowledge we have there gained, and use this marvelous knowledge on the physical plane in the service of our brothers and sisters.

One of the chief values of the study of our Philosophy is that from whatever point of view we look at it, it enlarges our inward vision and gives us greater understanding of ourselves and our fellow beings and of circumstances and things. Whether we are contacting people or reading a book, either fiction or fact, whether we are simply following our daily vocations in the home or elsewhere, or whether we are studying religion, science, or the arts, we cannot mention one single situation in life which would not be illumined by the study of our Philosophy. When we speak of the Philosophy we also include astrology, for the study of the one leads to the study of the other. The study of

either or both gives us a more intelligent idea of men and things. Then having an enlarged understanding and enlightened vision we are enabled more wisely to cope with life's problems, with each circumstance as it arises.

We then understand better the people we meet, the motives which prompt their actions, and so become more tolerant, more sympathetic, more patient, more compassionate. And when either pleasurable or painful incidents overtake us, we are enabled to take these happenings more philosophically, more reasonably, more rationally. We do not become over-elated by joy nor too depressed by sorrow, because we see the why and the wherefore of the delights and tribulations which come to all in turn.

To illustrate what has been said that all things can be interpreted in the light of our Philosophy we will use a few homely illustrations which will show us how in our everyday lives and even in the most humdrum circumstances the so-called trivial and unimportant happenings can be glorified and made to raise our thoughts from the lowly to the highest.

Let us contemplate for a moment the ordinary everyday sweeping of a carpet: we can look upon the pattern and compare it with our own life, which is woven day by day into a pattern, beautiful or the reverse as we ourselves desire. If the carpet is beautiful, we can raise our thoughts in prayer that our lives may be woven into a beautiful pattern and our aura suffused with harmonious colorings. If we are unfortunate enough to be the possessor of an ugly carpet, this can be a daily warning to curb all ugly passions and desires.

When we cook our food, if we fill our minds with contented, loving thoughts and think kindly of those for whom we are cooking, then when the food is eaten, however plain and simple it may be, it will give more strength and nourishment to the body. But if while cooking we are obsessed with angry, resentful,

or disturbing thoughts, possibly after partaking of that meal some one will suffer from an attack of indigestion or a fit of bad temper.

Then our philosophical study teaches us to understand ourselves, our own weaknesses and foibles, also our own strength and power. It enables us to check the former and increase the latter. Also it gives us wisdom in dealing with our fellow beings, those with whom we come into daily contact.

Most of us have some one in our lives who is a trial to us. It may be an unruly, rebellious, and undutiful child; an intolerant, unsympathetic husband; a thoughtless, selfish wife; a cold or treacherous friend. Any one of such may make life almost unendurable. But let us ask ourselves, *why* does such a one make us so sad and unhappy? If we are honest with ourselves we shall answer, Because their conduct is such a disappointment to *us* that it excites feelings of anger, resentment, depression, or revenge. These feelings all arise from *selfishness*. *I* wish for happiness and this is denied *me*; this is at the base of all these feelings. Why not transcend these feelings? It can be done by centering our thoughts upon the erring one and trying to find out his or her point of view.

Many mistakes in life are made by looking at every circumstance only from one's own point of view, whereas we should also consider and judge everything from the other person's standpoint. If we consistently follow this practice, the result will be astonishing: annoying circumstances will cease to annoy us, trials will cease to be trials, calmness will replace agitation, wisdom and understanding will suffuse the mind and eliminate personal selfish emotions.

Astrology shows us just where erring souls have got off the path, and by our knowledge we are enabled to help them to advance a step onward. But if they refuse to move, well, then it teaches us to leave them alone and to *pity*, not to blame them. It also teaches us that we

who have the greater light should *know* the reason for this or that friend or relative being in our lives and not to resent the intrusion, but rather to embrace the opportunity either of service to him, the liquidation of a debt, or a test of character to see if we are ready to move into a higher class; for after all one incarnation is only, as it were, a term at school.

Each day of twenty-four hours is a life in miniature. The day is born at sunrise and dies at sunset. Our waking hours typify our life from the time the Spirit began this incarnation until its passing, and our sleeping hours typify the rest between incarnations. We usually incarnate each time with a different sign predominating in our horoscope, for we must learn all the lessons each sign has to teach. Each day we can learn some of these by striving to show forth some of the excellent qualities of each of the twelve signs. We can show the alertness, promptitude, and quick insight of Aries; the carefulness, prudence, perseverance, faithfulness and indomitable will of Taurus; the versatility and intellectuality of Gemini; the loving consideration in home affairs of Cancer; the magnanimity and big-heartedness of Leo, and so on through all the twelve signs.

The great practicability of the Rosicrucian teachings is that they give us the reason for *seeming* injustice, *seeming* unfairness in the world, until we finally and fully realize that there is neither injustice nor unfairness anywhere. We must realize that we are here in this condition and position for one of two reasons: either for what we *have* done in some previous incarnation or for what we have *not* done. We are here either for the reaping of the harvest of some mistake, the seeds of which were sown in some previous earth life and the great opportunity of rectifying that mistake now being given; or we are here to learn a *new* lesson which we either could not, for lack of opportunity, or would not learn before. Thus we at

last come to believe that this uncongenial life is the very best for us that could possibly be, the garden in which we are placed to grow the most beautiful blooms.

When we look at pictures or plays, or listen to music, or gaze upon a statue, we can raise our thoughts to the higher worlds, we can think of the deeper meaning of the three arts, sculpture, painting, and music. Sculpture, as we know, is allied to the physical world or world of form; it is the most enduring of the arts. It is beautiful but cold and colorless. The lesson for us to learn in contemplating statuary is to have a care that we do not become hard and indifferent to the teachings of the higher worlds, that we do not become enmeshed in things physical, encased as it were in earth matter to the exclusion of the spiritual.

Painting is correlated to the Desire World, the world of color. Painting appeals more to the many because of the color and because the imagination is aroused. In the Desire World our desires become realities as soon as created. As the painter or artist is master of his art, so we also should be master of our desires, and desire only the good, the pure, and the true. This is the practical lesson we learn from contemplating a painting or picture.

Music is the supreme art; music can never be permanently recorded in the physical world. Music is allied to the World of Thought, or world of tone, the highest plane we can at present contact.

From music we should learn to make our lives rhythmical, harmonious, and attuned to the spiritual keynote of our present incarnation. Harmony is the keynote of happiness. If outside conditions are inharmonious, there can always be harmony within the soul, and even if our lives should only respond to a minor key, we can remember that some of the most beautiful and harmonious music is set in that key.

A short time ago I was mentally repeating Frances Ridley Havergal's

hymn-prayer, entitled "Consecration," when it suddenly occurred to me that there were twelve distinct petitions in the hymn and that each petition corresponded to one of the twelve signs of the zodiac, though not always in consecutive order. Whether the composer had a knowledge of astrology is doubtful, but it is remarkable how this very practical hymn or prayer contains just twelve petitions and applies so aptly to all of the twelve signs.

We will repeat the hymn and then point out its application:

"Take my life and let it be
Consecrated, Lord to Thee.

"Take my moments and my days,
Let them flow in ceaseless praise.

"Take my hands and let them move
At the impulse of Thy love.

"Take my feet and let them be
Swift and beautiful for Thee.

"Take my voice and let me sing
Always only for my King.

"Take my lips and let them be
Filled with messages from Thee.

"Take my silver and my gold,
Not a mite would I withhold.

"Take my intellect and use
Every power as Thou shalt choose.

"Take my will and make it Thine,
It shall be no longer mine.

"Take my heart, it is Thine own.
It shall be Thy Royal Throne.

"Take my love, my Lord, I pour
At Thy feet its treasure store.

"Take myself and I will be
Ever, only, all for Thee."

The first prayer, "Take my life and let it be consecrated, Lord, to Thee," is

the prayer of Aries, the sign of life, energy, and vitality.

The second prayer is a Sagittarian petition: "Take my moments and my days; let them flow in ceaseless praise." Sagittarius is the happy, cheerful, sanguine Jupiterian sign which loves of all things to be happy.

The third prayer, "Take my hands and let them move at the impulse of Thy love," is the prayer of Gemini. The Gemini's hands are always in evidence, but not always usefully employed, so we see how this prayer is particularly suitable for him.

The fourth prayer, "Take my feet and let them be swift and beautiful for Thee." Those who are very much upon their feet are likely to have Pisces prominent in their horoscopes, so they feel this great desire and voice it in this prayer.

The fifth prayer applies to Libra: "Take my voice and let me sing always only for my King." Libra people love to be happy and often break into song, sometimes thoughtlessly, so this is their appropriate prayer and desire.

"Take my lips and let them be filled with messages from Thee." The mercurial Virgo prays that the messages he so readily receives and transmits shall be only from and to the Highest.

"Take my silver and my gold; not a mite would I withhold." Taurus, the sign which acquires and keeps, give his all to God—a wonderful gift from the Taurean.

"Take my intellect and use every power as Thou shalt choose." The intellectual Aquarian, one of the serving trinity, gives all his powers to be used unselfishly.

"Take my will and make it Thine; it shall be no longer mine." The marvelous surrender of the proud will of the Scorpio.

"Take my heart, it is Thine own; it shall be Thy Royal Throne." The royal sign of Leo listens and replies joyously to the request, "My son, give me thine heart."

"Take my love, my Lord, I pour at Thy feet its treasure store." The emotional Cancer pours out its love on the altar.

"Take myself and I will be ever, only, all for Thee." The loyal, devotional, and dedicatory Capricorn gives up his all whole-heartedly.

Thus we see without any manner of doubt that everything in the universe from the tiniest cloudlet, or grain of sand, or blade of grass, or even a weed, to the greatest achievement of man's mind or the most stupendous work of his

hands, has a spiritual meaning, and that meaning can be translated into practical application. Whether we contemplate art, science, literature, religion, or any of the commonplaces of life as we please to call them, each and all can be used and considered in a most practical manner.

All the thought we expend upon any subject can be brought down to a very practical issue and transmuted into service, ever remembering our Master's most practical injunction: "He who would be the greatest among you, let him be the servant of all."

The Hour of Departure

BY J. OTHO GRAY

MOVED BY an idle fancy or fired with the fumes of the poppy, even then the imagination can devise no anxiety, invent no dismay so piercing as the fear of death. Every soul must feel the lashes of this tyranny until delivered by faith and knowledge, for the Reaper has somewhat to say to every man and in a language whereof he knows the meaning.

In days gone by my ears were stricken with the voice of this despot. Those were the days when I first began to inquire into the mystery of life. The fear of death would intrude itself at times with such poignant sharpness for the moment that my spirit was gripped by desolation. How vividly I saw there was an hour of departure—an hour for which there is no remedy!

Seven thousand days and more were added to my number, then came a wonderful thing—the flowering of psychic faculties which bestowed experiences revealing the presence of another world and a different mode of existence. Brightly and finally was dispelled all uncertainty regarding the character of death.

To live in the spirit on the high inner planes is to drink of the cup of life and

joy, unstinted and all-satisfying. The innate fineness, the exaltation of that happy state are far above the pallid beauty of harmony and peace as earth knows them. Oh, point your course to that blest region!

So the remembrance of my experience is a solace unto me, a quiet time when my soul finds pasturage and renews its springtide. I would not wish to pass on today nor tomorrow; the peep show of humanity is too arresting, the world is too rich in vistas and things that delight the epicurism of eye and heart, and there remains much labor under the sun. To every man is given an exceedingly great gift; he may so provide against the hour of departure that howsoever death approaches, whether like an avalanche or like a sunset, the Reaper will find not a victim but one who is in command.

The populous condition of the Far East proves a universally unrestricted indulgence of the passions upon the part of our younger Chinese and Hindu brothers. Therefore the Wisdom Teachers of the East prescribe celibacy for their disciples as a means of gaining control over passion.—*Max Heindel*.

Worth-While News

The Wickersham Report on Prohibition

Some of the conclusions and recommendations of the national commission on law enforcement and law observance with regard to prohibition, and signed by 10 of the 11 members:

The commission is opposed to repeal of the eighteenth amendment.

The commission is opposed to the restoration in any manner of the legalized saloon.

The commission is opposed to the federal or state governments, as such, going into the liquor business.

The commission is opposed to the proposal to modify the national prohibition act so as to permit manufacture and sale of light wines or beer.

The commission is of opinion that the cooperation of the states is an essential element in the enforcement of the eighteenth amendment and the national prohibition act throughout the territory of the United States; that the support of public opinion in the several states is necessary in order to insure such cooperation.

The commission is of opinion that there is yet no adequate observance or enforcement.

The commission is of opinion that the present organization for enforcement is still inadequate.

The commission is of opinion that the federal appropriations for enforcement of the eighteenth amendment should be substantially increased and that the vigorous and better organized efforts which have gone on since the Bureau of Prohibition act, 1927, should be furthered by certain improvements in the statutes and in the organization, personnel, and equipment of enforcement, so as to give to enforcement the greatest practicable efficiency.—*Los Angeles Evening Herald*.

About a month ago the Commission appointed by President Hoover and headed by former Attorney General George W. Wickersham made its report on Prohibition. Some of the outstanding features of that report are quoted in the clipping above. There was a wide divergence of opinion as to the merits of Prohibition and the 18th Amendment. Five of the eleven members of the Commission were in favor of giving the 18th Amendment a further trial

before considering either revision or repeal, four were in favor of its revision so as to modify some of its more drastic features, and two were in favor of its repeal at once.

There is no question but what the immense sums of money that are to be made through bootlegging have been a potent means of corrupting police officers, enforcement agents, and even in some cases the judiciary. Colonel Robert Isham Randolph, the head of the Chicago Chamber of Commerce, in a recent article in "Collier's" advanced the theory that a return to four per cent beer would take away the profit from the gangsters and practically solve the Prohibition problem, still prohibiting distilled liquor which has a high percentage of alcohol. There is no question at all but what Prohibition can be successfully enforced if public sentiment is behind it. We believe that the majority of the people want Prohibition enforced, and therefore it is largely a case of arousing latent public opinion and getting it into action.

The Canals of Mars

Are there inhabitants on Mars, or is the engineering ability that has been attributed to them a dream of over-imaginative scientists and authors?

"The area round the Martian North Pole which is at present turned towards the earth," Mr. Robert Barker, a Fellow of the Royal Astronomical Society, explained yesterday, "is one of the least known of the whole planet."

Since the beginning of December, Mr. Barker has been making regular observations at Cheshunt with one of the largest telescopes owned by British astronomers. These observations have confirmed him in his belief that the famous "canals" which lead from the poles of the planet to its equator are the handiwork of "sapient beings."

This opinion was ardently advocated by the late Professor Lowell, the American astronomer, whose prediction of the planet Pluto has recently been verified. But a

majority of British astronomers have since abandoned the theory.

"Of all the theories of their origin, however, this is the only one that has survived. There are several cases of seven or eight canals meeting in a single point, and on any theory of chance distribution the odds against this happening are millions to one."

The scientists are still speculating about the so-called canals of Mars which run from the poles in practically straight lines to the equator. The hypothesis has been advanced by various scientists that these canals were built by living beings. In support of this, as stated in the above clipping, it is pointed out that several canals frequently meet at a single point, which could hardly happen if it were a chance distribution. It is interesting to note what Max Heindel says about this in the "Rosicrucian Cosmo-Conception," as follows:

"The so-called 'canals' are not excavations in the surface of the planet. They are currents such as during the Atlantean Epoch spread over our planet, and the remains of which can still be observed in the aurora borealis and the aurora australis. The shifting of the Martian 'canals' noted by astronomers is thus accounted for. If they were really canals they could not possibly shift, but currents emanating from the poles of Mars may do so."

Do We Have Guardian Angels?

It was a big, luminous star which drew an oil worker a quarter of a mile through an inky dark and pathless field Christmas eve, to rescue two little boys who were choking their lives out in a lonely and isolated tar pit.

Frank Thomas, world war veteran was the night wanderer whose inexplicable appearance at the death trap, in a swamp saved the lives of Jackie Low, three and a half years old, and "Buster" Smith Bacon, six.

"Some strange force turned me from the road I was following, into a rocky field where I couldn't see my hand before my face," Thomas said.

"I happened to glance up and saw a great star, shining bright and clear.

"The thought occurred to me that it was

like the Star of Bethlehem. The first thing I knew I had turned off the road, and had started running. I fell over rocks and into holes. I can't explain the way I felt. I seemed to be powerless. That great, serene star seemed to be leading me on, I didn't know where.

"Then I heard a sort of whimpering. I stumbled over a little tricycle, and then I saw little Jackie's head and one arm sticking up out of the pit. I tried to pull him out, but couldn't.

"Then I saw a little spot of white away out in the middle of the pit. That was Buster. The tar was clear up to one side of Buster's mouth. I ran as I never ran before, to the home of Mr. and Mrs. A. K. Boyd.

"Other neighbors called the police. Boyd and I tore up a fence and started working in that pit. It was terrible. The tar congealed, and we couldn't budge the little bodies. It took us two hours to drag them out."—*Los Angeles Examiner*.

The above clipping would indicate that the two little boys referred to did have guardian angels, as how otherwise could the man mentioned have been led to travel a quarter of a mile in the darkness in an unknown direction to rescue them from death in a pit of tar? In the "Rosicrucian Cosmo-Conception" the following occurs: "For each Ego Jehovah appointed one of the angels to act as guardian until the individual spirit had grown strong enough to become emancipated from all outside influence." Probably in the case of the more advanced of humanity the guardian angels have been withdrawn, but it is also equally probable that the less advanced still have some assistance from them. It is quite certain that in the case described above some superphysical agency materialized in the form of a light to guide the man to the tar pit where the boys were sinking to a sure death, and also influenced the man by mental suggestion to take the course which he did. We know also that disembodied spirits in some cases act in the capacity of guardian angels. For instance, a mother who has passed over to the other side often acts as guardian angel to children which she has left behind. The above case undoubtedly comes in this or a similar category.

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 K. S. C.

Differences in Occult Teachings

Question:

What puzzles and discourages a student of the occult is the many differences which seem to exist in the teachings of the various advanced mystery schools. It seems to me that they should all agree. Will you give me some light on the subject?

Answer:

If you will make a study of the teachings of the various mystery schools, you will find that they do not differ in relation to fundamental cosmic truths, with the exception that on certain subjects some give less information and others more. The lack of agreement which you note in occult teachings is even more marked in ordinary physical science, yet you do not become discouraged in studying the latter. Just as in physical science there are a few fundamental laws which are acknowledged by all authorities, so in occultism there are certain definite laws recognized by all authorities, such as the Law of Rebirth and the Law of Cause and Effect. It is only in minor details, with one exception to be noted later, that there is any particular variation among the occult schools. The variations we believe can generally be traced to the difference in the *object* of the respective schools, as well as to the conditions to which they must adapt their principles.

For example: The Eastern school emphasizes the importance of a Master, while the Western school recognizes no

such necessity. Now there is a very good reason for this. As stated by Max Heindel, "the more backward races of the East enter the path of Initiation at a lower point on the spiral path than that already attained through evolution by the pioneers of the West. Being younger and therefore more feeble, it is really more necessary for them to have a Master who can help them over the first part of the rugged road than it is for those who have attained to the evolutionary state common among the Western people. The higher we climb, either by ordinary evolution or Initiation, the clearer we see the Light which is God, the more we are strengthened thereby, and the better we are fitted to walk or climb alone. Therefore after a time it is unnecessary to have Masters to help us, and their place is taken by the Elder Brothers, known to the West as *friends* and advisers." The Christ said to His disciples, henceforth I call ye not servants but friends.

The exception referred to above is as follows: The Rosicrucian Mystery School teaches that at the Crucifixion Christ became the indwelling Planetary Spirit of the earth, and as such has been the prime factor in promoting evolution during the past 1900 years, and in reality saved a large part of the race from failing in evolution and becoming stragglers. The Eastern philosophers regard Christ merely as one of a number of great Teachers. The Rosicrucian School also teaches that the vital body is the vehicle most extensively worked upon in esoteric development at the present time, whereas the Eastern teachings speak of it as the "etheric double" with only minor functions to perform.

*Proof of Rebirth**Question:*

I am earnestly seeking the truth, and I have read many views both for and opposed to rebirth; but as yet I am neutral. I want more light. How can I obtain positive proof of rebirth which will be convincing?

Answer:

No one can convince you or anyone else who is not an Initiate that rebirth is a fact. The first task given to the Initiate, however, is to prove rebirth for himself. He is told of a little child about to pass out and instructed to watch it clairvoyantly. The Initiate sees the child's spirit leave its body and pass into the heaven worlds and later, a few months or a year or so, he sees that same spirit return to earth and enter the body of its prospective mother. Then the Initiate knows that rebirth is a fact. Children are usually out of physical environment between lives from a few months to twenty years.

Until one is able to investigate for himself he will have to take the word of those who have been able to do so. Many of us have never visited China, yet because others have visited that country we do not doubt that it exists. None of us have seen the atom, yet who among us doubts its reality? It is true in all departments of life that we must take the word of others for that which we are not able to prove for ourselves. If you will think the matter over, you will know that very few people have a great deal of first-hand knowledge on any subject.

*The Karma of Murder**Question:*

May I ask a question about a young girl who was recently murdered? Was there a reason for this in her past life, or somewhere along the line of her life, that she should have suffered at the hands of her murderer?

Answer:

The young girl mentioned could not

possibly have become the victim of a murderer unless there was something in her past that occasioned the drastic measures which the Great Ones permitted to be used in order to teach her spirit a lesson which it could not learn in any other way. The innocent child of today may have been a hardened criminal in its past life, one who did not hesitate to commit atrocious crimes. People often wonder why it is not possible to know about their past lives. Here is a case wherein the reason for shutting off past lives is very plain indeed. We must remember that the Law of Cause and Effect is controlled by great Hierarchies who permit nothing to come to any spirit in the way of pain and suffering which the spirit could learn in any other manner.

*Where Cain Got His Wife**Question:*

If Adam and Eve were the only people on earth, where did Cain get his wife?

Answer:

Adam and Eve do not represent individuals but are terms symbolizing the human species which existed during the Lemurian Epoch. Cain selected his wife from the beings which existed at that time.

*Is Astrological Influence Real?**Question:*

I have always wanted to know on what the astrologers base their assertions that certain planets exert particular influences in the lives of people according to where they are placed in the individual horoscope. I should like to know by what means of reasoning they are led to assign these influences other than by custom, tradition, and mythology. Are there any facts which bear out their conclusions that would be accepted as such by a scientific body? Above all I want the information to be of such a nature that the laws of logic can be applied to

it, and not some statement to the effect that the astrologers who set up a horoscope find that a fair average of the predictions are correct. In such cases as that may you not credit some of these predictions to the judgment of the interviewer in looking over the person before him, or to the latter's handwriting, or his position in life? In other words, does not the psychology of the situation play an important part in the reading?

Answer:

Astrologers base their findings upon research, investigation, observation, and application as to the effect of the different aspects when set into operation by the progressed moon and sun, the various lunations, and the transits. The principles of astrology are facts which have been proved by hundreds of people who have made a life-long study along this particular line. The results, as applied to character reading and diagnosis of disease, are just as accurate as are those of the scientists, doctors for instance, who base their conclusions upon the results obtained by giving different medicines to individuals who are suffering from varied diseases. A horoscope is correctly set up only when it is erected in accordance with the laws of astronomy and the geocentric positions of the planets; but its significance is hidden from all those who are not familiar with the science of astrology. Science is by no means infallible. That which is supposed to be a proved scientific fact today may be jeered at by the scientists of tomorrow.

Our healing department examines thousands of horoscopes, and those who are doing this work have abundant opportunity to watch aspects between various planets and note the result of the working out of their influence in the physical organization of the different people. Through this method they are able to diagnose disease, and their diagnosis in almost every case tallies with that of the attending physician. Often their diagnosis is much more accurate and complete. The psychology of the

situation has nothing whatsoever to do with the erection of a horoscope. Our astrologer seldom sees the individual to whom the horoscope belongs, and the handwriting in no way enters into astrological readings.

Prediction of events from astrology, however, is an inexact science because the human will is involved in events, but the extent to which it is used cannot be foretold by astrology. Therefore predictions of future happenings do not always materialize, for the person in such cases has aroused his will to resist the impelling influence of the planets.

All-Consciousness vs. Self-Consciousness
Question:

Before the virgin spirits began their dip into matter they were all-conscious. They have lost their all-consciousness now that they have gained self-consciousness or individuality. When they regain all-consciousness will they lose their individuality?

Answer:

One of the great objects of evolution is the development of the individuality. The virgin spirits have spent more than one-half of the seven Great Days of Manifestation in attaining this along with the learning of various lessons. After having once attained it they will never lose it even after regaining the all-consciousness which they lost when they became submerged in matter. Individuality, which belongs to spirit unfolment, came into being at the time when the virgin spirits were differentiated within the body of the Father-Mother God previous to their dip into matter; but each Ego was not conscious of this individuality until after the germ of mind was given. After the virgin spirit has once become conscious of its individuality such a thing as losing it is impossible. One of the great purposes of evolution is that the Ego should become individualized, self-conscious, and *separate* during evolution, self-conscious and *united* during the interlude between manifestations.

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.

Astronomy for Astrologers

BY SCORPIO

(This is the 6th article in this series.—EDITOR.)

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."—*St. Paul.*

MAN'S PATH of evolution leads from the material to the mental, from the concrete to the abstract, from the physical *via* the intellectual to the spiritual world. One of the incidentals in this development is an ever increasing liberation from the bonds of time and space. Like the birds of the air we learn to use our wings, first from one branch of imagination to another, then from one tree to another, soon to be followed by the first glorious flight over the meadow, and finally we learn to soar high and to travel to far-away foreign countries.

Remember our first lesson in geography, with the map of the old home town hung over the blackboard? For the first time in our life we were taught to think in terms of distance. It was followed by maps of states, countries, continents, hemispheres, and of the earth itself. And that is where many people stop instead of pushing back their mental horizon farther and still farther into the great universe of God.

The first chapter of our present study took us on a fanciful flight to the moon—240,000 miles, comparable to a bird's flight over the meadow. Next we learned

to think in terms of millions of miles, and we explored those heavenly bodies the orbits of which lie within the orbit of the earth, then the great sun itself. Next we took off to Mars coursing the sun at a mean distance of 142 million miles, i.e., 49 million miles outside the orbit of the earth. Beyond we found a gap of 341 million miles, sparsely populated by innumerable pigmy planets, the asteroids, and we bridged this chasm on a comet belonging to Jupiter's "family." We alighted on one of Jupiter's moons, not trusting ourselves to the fiery furnace which we found in the center of the giant's system. Now we are ready for another take-off into distance; the world becomes still and wide, dark and desolate. We cross a seemingly infinite ocean of space to arrive at the orbit of Saturn.

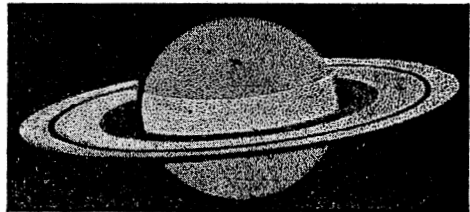


FIG. 1.

Saturn, 886 Million Miles from the Sun

Like Jupiter, Saturn is the ruler of a system, similar but subordinate to the

solar system. Like Jupiter, Saturn is gigantic in proportions. The diameter of the planet itself is smaller than the diameter of Jupiter by only one-seventh, but its tenuity is very much less—it is as light as a feather. In volume about 700 times as large as our earth, its mass, i.e., its total weight, is only about 90 times that of the earth. It is so light it would easily float in water, its specific gravity being .75. As far as we can ascertain it consists of a small, hot, and solid nucleus surrounded by an enormous atmospheric region, vaporous in character, but entirely different in substance from the air which envelops our earth, containing gases as yet unknown to science. No human eye has ever seen Saturn, just as no human eye has ever seen the sun. What we see through our most powerful telescopes and what we analyze by means of our spectroscopes is nothing but the gaseous envelope surrounding the planet proper. According to current textbooks Saturn has a retinue of 9 satellites, but according to latest researches it has 10, their distances from the parent planet varying from 118,000 miles to 8,200,000 miles. They are arranged in groups and afford infinite opportunity for the study of mathematical laws, demonstrating, as they do, a most fascinatingly interesting interplay of a great many gravitational forces.

But Saturn has one feature which as far as human knowledge goes is unique in the whole universe. A medium size telescope shows that it is surrounded by a thin plane ring, nowhere touching it. A large telescope dissolves this ring into three rings (see Fig. 1), the outermost one definitely divided from the rest, the large middle ring appearing brighter than the planet itself and gradually fading into a narrow dark inner ring, the edge of which is only 6000 miles from the planet's equator. The width of the whole ring system is approximately 45,000 miles and its outer diameter 175,000 miles (double the diameter of Jupiter), but its thickness is only 100 to 200

miles. If, therefore, Saturn's axis of rotation were to point toward the sun, the rings would at certain times (\odot & h) give Saturn the appearance of a disc much larger than Jupiter in spite of its greater distance; but if Saturn's axis of rotation were, like Jupiter's, nearly perpendicular to the plane of its orbit, it is doubtful whether these rings would ever have been discovered, for they would then turn their extremely narrow edge to our line of vision and would show even in the very largest telescope only as a faint line extending from Saturn's equator outward. Not even the keenest imagination could then have guessed their ringlike character. As it is, Saturn's equator and the plane of its rings and satellites is inclined 27 degrees to the plane of its orbit, and we on earth therefore see the rings at times "opened up", as it were, to the extent of 27 degrees and at other times edgewise when they seem to disappear, according to the relative position of earth, sun, and Saturn.

What do the rings of Saturn consist of? Ever since Galileo's time, who did not see them as "rings" and who, it is said, refused to look at them after they had "disappeared," thinking himself the victim of a delusion, and since the time of Huygens, who established the ring theory, scientists have tried to answer this question by hypothetical reasoning. It was left to modern astrophysics to prove that they are neither gaseous, nor fluid, nor of a solid mass, but that they consist of innumerable miniature moons revolving around their parent planet. The innermost ring contains comparatively few of such small satellites on a given area and therefore appears the darkest, but the speed with which they revolve around Saturn is the highest. The middle ring has the greatest number of moons revolving around the planet but at a somewhat slower pace and very close to one another. Their greater density increases their albedo, and they therefore appear brighter than Saturn itself. Members

of the outer ring, somewhat less numerous, move at the slowest speed.

One of the "keywords" for Saturn is "system." Verily there is nothing in all the universe which demonstrates to such perfection the possibilities of law and order as does Saturn. Its small solid nucleus enveloped by a world of vapors, gigantic in dimensions, spinning about its own axis in 10 hours, 15 minutes, surrounded by three rings in which thousands, nay tens of thousands, of small heavenly bodies revolve, and these rings again encircled by groups of large satellites, all held together and held in place by a force which we call gravitation, spinning on their own axes, revolving around their common center at a high speed—thus they travel together, on and on in their journey around the sun at the rate of more than 21,000 miles per hour, a master mechanism which has been at work for millions of years, and which will continue in restless rotation and revolution for millions of years to come.

From time immemorial Saturn has been regarded by occultists as the "gate of chaos through which stragglers from the earth make their exit when they have so definitely failed that they cannot continue their evolution with our life wave." (*Rays from the Rose Cross*, Vol. 19, No. 3.) Knowing that moons owe their origin to the necessity of providing a suitable place for "stragglers," the rings of Saturn, consisting of innumerable moons, take on a new significance. We look upon them with mingled feelings of awe and admiration, sadness and sorrow, as we remember the words of the Christ: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

Inhabitants of Venus

"Our study of Venus indicates a temperature of fifteen degrees below zero on this planet," Dr. Pettit of the Mt. Wilson Observatory says.

"But we know from direct observa-

tions of the planet with the telescope that we never see the surface of Venus. The planet is covered with a thick layer of clouds. Occasionally we see darker spots which may be mountain tops poking through when the clouds are a little thinner.

"It is also of interest to point out that Venus is about the same size as our earth, having a diameter just a little smaller than that of our earth. So while it is impossible to make any positive statement about life on Venus, it is not unreasonable to say that if any planet is inhabited, it probably is Venus."

—David Dietz,
Scripps-Howard Papers.

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 Aries, 1931

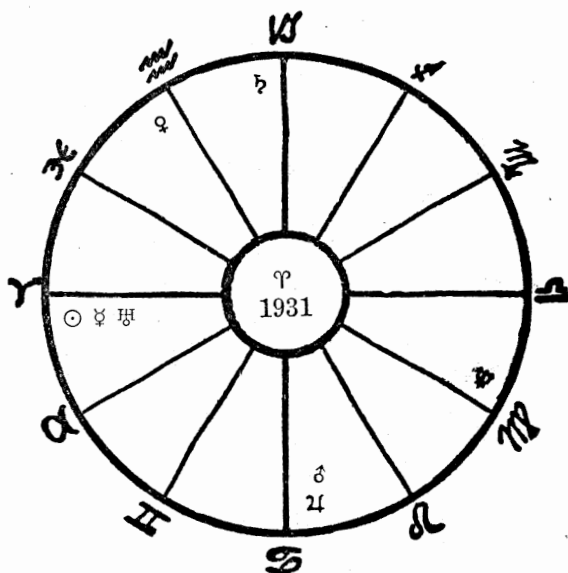


A Character Delineation of the Children Born between March 22nd and April 20th, inclusive, 1931.

The people born under the sign of Aries, which is ruled by the dynamic and turbulent Mars, are positive, impulsive, outspoken, domineering, and often aggressive. They will insist on having their own way, and may become very angry and unruly if they do not get it. They are ever ready to give an opinion, and are generally determined to lead but rebel at following. Also they are ever ready to argue, and often try to force their ideas upon others.

These children are prone to waste their energies on account of their impulsive rushing into this thing or that thing, and they frequently fail to accomplish their purpose on this account. They are wiry but often become depleted of strength because of their excessive waste of energy. They are born leaders.

The children who are born this year during the time when the sun is passing through this martial sign will truly be a problem to their parents or guardians. Especially will this be true of those born after March 30th, when Mars, the planet of dynamic energy, enters the fiery sign of Leo, where it exerts great power. Mars in the sign of Leo seems to exhibit a very domineering and cruel side; it gives a tendency to rule or ruin. The sun is in conjunction with the impulsive and erratic Uranus and square to Jupiter in Cancer. On April 4th, Mercury, the planet of reason, will enter the fixed sign of Taurus, which will bring this



planet square to Mars. This square will increase the domineering qualities of Mars in Leo. This aspect will give these children a very critical and unkind tongue, which they should be very carefully taught to control.

When many planets are in cardinal signs, as there are this month, it gives a desire to rule, and these children will resent the exercise of authority by the parents. Therefore it is advisable that

(Continued on page 207)

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.

JOSEPH ARNOLD D.

Male, born April 18, 1926, 6 P. M.

Lat. 7 N., Long. 58 W.

Cusps of the Houses:

10th house, Cancer 24; 11th house, Leo 24; 12th house, Virgo 26; Ascendant, Libra 26-32; 2nd house, Scorpio 27; 3rd house, Sagittarius 25.

Positions of the Planets:

Sun 28-07 Aries; Venus 11-50 Pisces; Mercury 3-40 Aries; Moon 16-20 Cancer; Saturn 24-36 Scorpio, retrograde; Jupiter 22-07 Aquarius; Mars 19-19 Aquarius; Uranus 27-14 Pisces; Neptune 22-03 Leo, retrograde.

The horoscope which we have for this reading has four cardinal signs on the angles, and the sun and moon are both in cardinal signs. This indicates a strong character, one which will be self-reliant and well balanced. The moon is near the Midheaven and in its home sign, Cancer, the sun is exalted in the dominant and martial sign of Aries and in an angle, and Venus is in the sign of its exaltation, Pisces, and trine to the moon. So we may safely predict that Joseph will be able to guide the bark of his life alone.

Mercury in the impulsive sign of Aries conjunct the quick-witted Uranus will give a mind which will be unduly impulsive and whatever the native undertakes to do must come to fruition quickly or he may not have the patience to wait. He will be very restless with the moon elevated and in the 9th house, and long journeys by water will have a strange attraction for him. In order to satisfy this longing it might be well to train him as a marine engineer. This would very likely take him to foreign lands and satisfy his restlessness. He will be inclined strongly toward material pursuits, for Neptune is retrograde and in opposition to Mars and Jupiter, also square to Saturn, which is also retrograde.

The life ruler, Venus, is exalted in the fifth house, the house of pleasure, and trine to the elevated moon, which indicates that theatres and pleasure of various kinds will have a strong attraction for him. Mercury is conjunction Uranus which gives originality, and if this can be combined with the artistic talent shown by Venus trine to the moon, he would do well at architectural drawing, or designing stage settings, or in motion picture or theatre work.

DRUSILLA M. J.

Female, born Nov. 15, 1925, 11:25 A. M.

Lat. 42 N., Long. 71 W.

Cusps of the Houses:

10th house, Scorpio 22; 11th house, Sagittarius 14; 12th house, Capricorn 4; Ascendant, Capricorn 27-40, Aquarius intercepted; 2nd house, Pisces 15; 3rd house, Aries 24.

Positions of the Planets:

Sun 22-48 Scorpio; Venus 9-34 Capricorn; Mercury 13-36 Sagittarius; Moon 15-00 Scorpio; Saturn 17-41 Scorpio; Jupiter 19-12 Capricorn; Mars 1-24 Scorpio; Uranus 21-40 Pisces, retrograde; Neptune 24-45 Leo; Dragon's tail 28-48 Capricorn.

We find in this horoscope a very different type of person than the young boy whose horoscope we have just delineated. The saturnine sign of Capricorn on the Ascendant, and the Dragon's Tail which is also of a saturnine nature in conjunction with the Ascendant, will give this girl a nature which is supersensitive. Her feelings will frequently be hurt, and she will be prone to carry a chip on her shoulder. The ruler of the Ascendant, Saturn, is conjunct the Midheaven in the martial sign of Scorpio, and this adds to the touchiness, for Saturn in Scorpio makes one touchy and irritable.

But we will see if we can not find some planetary configuration which will offset these conditions. We find a very promi-

nent sun in conjunction with the Midheaven, Saturn, and the moon in Scorpio, and sextile to the magnanimous and cheerful Jupiter. Also we find the moon conjunction Saturn and the Midheaven and sextile to Jupiter. These positions and aspects will give a very pleasing, optimistic, and cheerful nature, and only occasionally will Drusilla respond to the doubly saturnine Ascendant.

We have here the horoscope of a child with a most interesting configuration of planets in conjunction with the Midheaven in Scorpio, which is the sign ruling doctors. The sun, Saturn, moon, and the ruler of Scorpio, Mars, all in this sign, elevated, and in good aspect to Jupiter in the 12th house, ruling hospitals, would indicate most unusual aptitude for the healing arts and nursing. The parents should begin early to prepare this girl's mind for this work. Mercury is in the 10th house. Although we do not say much about the semisextile in our astrological teachings, yet it does have some effect for good. We find the moon, Saturn, Venus, and Jupiter all semisextile to Mercury, the planet of reason, which will give a mind well fitted to take up such studies as anatomy, physiology, and healing.

VOCATIONAL

AMIEE B.

Female, born Dec. 28, 1913, 6 P. M.

Lat. 30 N., Long. 90 W.

Cusps of the Houses:

10th house, Aries 7; 11th house, Taurus 12; 12th house, Gemini 17; Ascendant, Cancer 18-30; 2nd house, Leo 11; 3rd house, Virgo 7.

Positions of the Planets:

Sun 6-41 Capricorn; Venus 25-57 Sagittarius; Mercury 21-17 Sagittarius; Moon 23-29 Capricorn; Saturn 13-00 Gemini, retrograde; Jupiter 24-21 Capricorn; Mars 17-41 Cancer, retrograde; Uranus 5-50 Aquarius; Neptune 27-24 Cancer, retrograde.

The young woman whose horoscope we have for our vocational reading this month has cardinal signs on all four

angles and the sun and moon in a cardinal sign.

Capricorn, which is a sign of authority, being the natural ruler of the 10th house, contains the sun, moon, and Jupiter, and occupies the angle of the 7th house. Capricorn people like to be leaders; they chafe when they are placed under the authority of others. In the case of this young woman who has five planets in cardinal signs this tendency will be strong. She has a number of oppositions. Especially do we note the dominating Mars in conjunction with the Ascendant and in opposition to Jupiter and the moon. Jupiter is in opposition to Neptune in the 1st house, which is strong in the watery sign of Cancer. The moon is in opposition to Neptune and in conjunction with Jupiter. These four strong planets in conjunction and opposition to one another will bring trials and disappointments, but the native will bring many of these upon herself, as Mars will want to dominate.

This young lady will be happiest and most successful where she has the control or management of others. As head saleswoman in a department store or as manager of a department where food-stuffs are sold she would be successful, for she is diplomatic and will always gain the love and confidence of employees placed under her, having Venus conjunction Mercury in the sixth house, which will attract loyal workers to her.

The years 1931, '32, and '33 should bring some very good openings, for the sun during these three years is progressing over the radical moon and Jupiter in the 7th house. These aspects may also bring her an offer of marriage.

THE CHILDREN OF ARIES, 1931

(Continued from page 205)

the parents begin early to demonstrate firmness toward them, for remember, when once these bright little tots have gained the upper hand of the parents, they will keep it and will become most exacting. They will be very bright and quick mentally.

When to Plant

By A. F. H.

(The following periods for planting refer to the time when the moon is in the sign mentioned.)

Plant in Aries and you get large tops, a good crop of hay but few seeds.

Plant in Taurus, an earthy sign, and you get large roots.

Plant in Gemini, and seed will germinate but make little growth. The best time to stir the soil, to kill the weeds.

Plant in Cancer and you will not fail to get a full crop.

Plant in Leo, a barren, fiery sign, and very many of the seeds will die. To kill noxious growths cut them in Leo.

Plant in Virgo and your crop will be a failure.

Plant in Libra and your crop will be fair.

Plant in Scorpio, a fruitful, watery sign, and you will reap an abundant crop.

Plant in Sagittarius and your crop will be slim.

Plant in Capricorn and you will harvest a large field of grain but very few fertile seeds.

Plant in Aquarius, which is airy and masculine, and the yield will be very scanty.

Plant in Pisces and your seeds will bring you full returns.

Harvest potatoes and vegetables in Gemini, Libra, and Aquarius, and in the waning moon, and they will not decay quickly nor sprout.

Do not trim trees in the dark of the moon.



A CHILD'S ASTROLOGICAL READING

With Each New Subscription

We are still keeping open the offer to give to our readers until further notice a reading of a child's horoscope with each *NEW* subscription to this magazine. This has the double object, first, of promoting interest in the subject of astrology, not from the standpoint of fortune telling but from that of character reading and vocational guidance, and, second, increasing our subscription list.

Conditions

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

Readings Given for Renewals

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

Improve Your Opportunity

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

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

"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 March)

"Cosmo-Conception," pages 375-6

- Q. What was necessary before "The Word" could have "spoken" into being all the different worlds with their myriad forms?
- A. "The Word" could not have done this until the third aspect of the Supreme Being had first prepared the Cosmic Root-substance; had awakened it from its normal state of inertia, and set the countless inseparate atoms spinning upon their axes, placing those axes at various angles with respect to each other, giving to each kind a certain measure of vibration.
- Q. What did these varying angles of inclination of the axes and the measures of vibration accomplish?
- A. They made the Cosmic Root-substance capable of forming different combinations, which are the bases of seven great Cosmic Planes. There is in each of these Planes, a different declination of the axes, and also a different measure of vibration, consequently, the conditions and combinations in each one are different from those in any of the others, due to the activity of "the Only Begotten."
- Q. Who is the highest Initiate of the Saturn Period?
- A. "The Father" is the highest Initiate of the humanity of the Saturn Period. The ordinary humanity of that Period are now the Lords of Mind.
- Q. Who is the highest Initiate of the Sun Period?
- A. The "Son" (Christ). The ordinary humanity of that Period are now the archangels.
- Q. Who is the highest Initiate of the Moon Period?
- A. "The Holy Spirit" (Jehovah). The ordinary humanity of that Period are now the angels.
- Q. What determines the vehicles of the ordinary humanities of the various Periods?
- A. Their bodies or vehicles correspond to the four regions in which their evolution was carried on during the Period in which they were human. At the end of the Period during which any life wave becomes individualized human beings, those beings retain bodies corresponding to the globes on which they have functioned.
- Q. On the other hand, what have the Initiates done for themselves?
- A. They have progressed and evolved for themselves higher vehicles, discontinuing the ordinary use of the lowest vehicle when the ability to use a new and higher one has been attained.

(To be continued)

THE ROSICRUCIAN PHILOSOPHY IN Questions and Answers

BY MAX HEINDEL

?

189 Questions

On All Phases

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Children's Department

The Enchanted Lake

A Tale from the Folklore of the East

BY MARY-ABBY PROCTOR

(Concluded)

AS HE stumbled along, the Emperor began to think—to really think. He asked himself why it was his people did not know him. His kingliness, his greatness should be plain to see even if he were not garbed in kingly raiment.

Suddenly there was the sound of a voice, very near, right in his ear! The mighty Ruler was startled. He looked about. He could see no one. Yet a voice had plainly said to him, "True greatness is humble! It proclaims not itself, yet it is like the sun. It can not be covered up. True greatness gives him who has it great beauty—beauty that no throne, no crown, no kingly raiment can bestow."

The voice went on: "Wisdom and worth can not be disguised by lack of clothes, nor by dirt and wounds. On the other hand, any foolish fellow with a throne, a crown, a palace, and admiring, flattering courtiers can *appear* to be a prince."

The great and mighty Emperor plodded on to the Duke's great hall. But he was not as bold and as sure of welcome as he had been before when he knocked at the gates. At the third knock the gate opened, and its porter saw a man clad only in a mat of rushes, his hair a mass of tangles, his body stained and bleeding.

"Go to the Duke, I pray thee. Say to him that the Emperor stands at his gate. Say to him that his Emperor has been robbed of clothing and of his horse. Go quickly! I command thee!"

The amazed porter closed the gate and

hastened to his master. "Your Grace, there is a madman at the gates! He is unclad. He is bruised, dirty, wild. He bade me say to your Grace that your Emperor was at the gate."

The gates flew open. His Grace, the Duke, failed to recognize the Emperor!

"Do you not know me? I am your Emperor! Only this morning you hunted with me. You will remember that I left you to bathe in the lake. While I was in the lake some wretch stole both my clothing and my horse! And—and I—I—I have been beaten by a base knight!" Could it be possible that the voice of the great and mighty Emperor trembled? It certainly sounded less haughty than usual.

"Put the fellow in chains! It is not safe to have such a wretch free," commanded the Duke, then added: "Give him bread and water, and straw to lie on."

"Strange, strange," murmured the Duke as he returned to his guests in the big hall, and to whom he said, "A madman at the gates. He must have been in the forest this morning while we were resting, for he told me that he himself was the Emperor; that he left us to bathe in the lake and that some one stole both his clothing and his horse. Yet you know that the Emperor rode back with us."

They all talked about this strange man. Some murmured, "The lake, the enchanted lake!" Yet it did not seem possible that anything could have happened to their Emperor as they had seen him less than an hour ago.

The great Emperor lay chained in a

dark prison cell. He was sore and wounded. "Wait, wait, until I am again upon my throne! I'll teach those rascals a lesson." But the mighty Ruler never dreamed that it was he, the great and mighty, who was learning the most wonderful lesson of his life.

"Am I so changed that even the Duke does not know me?" Then his thoughts wandered to the palace. "There is one who will know me, let me wear what I may: I will go to her!"

After long, painful effort the chains were loosed and the unhappy man fled from his cell toward his own palace. When morning came he was at the palace gates. The great Ruler lifted his hand and knocked—knocked at his own gates!

The porter looked at the wild, unclad man. "Who are you? What do you want?"

"Let me pass! I am your Master. I am your Emperor!"

"You, my master! You, the Emperor! Poor fool. Look here." The porter threw open the gates and pointed to a hall. There sat the Emperor on his throne. By his side was the queen—his beloved queen! Oh, the agony he suffered!

"Let me go to her! She will know me!"

The noise made by the porter and the Emperor reached the great hall where there was a feast with many guests. The nobles came out to see what the trouble was. Behind them came the Queen and the Emperor.

Choked with rage, with fear and anxiety, when he saw these two he could barely speak; but he hoarsely cried: "I am your Lord and husband," stretching out his hand to his beloved queen. "Surely you know me!"

The queen shrank back with fear. "Gentlemen," said the man who was with the queen, "What shall be done to this wretch?"

"Kill him," said one. "Beat him!" shouted others.

The great and mighty Ruler was thrust roughly from the palace; each gave him

a blow in passing. The gates of his own palace closed upon him. He fled. He knew not where he went. By and by he came to the lake where he had bathed. He was cold, hungry, sore, and bruised; he wished he were dead. He knelt on the ground, he beat his breast. He put his head to the dust and cried, "I am no great and mighty Ruler. I am no wonderful Emperor. Once I thought there was no one greater than I on earth or in heaven. Now I know I am nothing—a poor sinful man. There is no one so poor, so mean as I! God forgive me for my pride." Tears ran from his eyes. He arose and washed his face in the clear waters of the enchanted lake. He turned around. There were his clothes! There was his beautiful horse eating the sweet, green grass!

His Majesty quickly dressed. He mounted his horse. He rapidly rode to his palace. As he drew near, the gates opened wide. Servants came out, one held his horse, another helped him to dismount. The porter bowed low as he said, "I marvel, your Majesty, that I did not see you pass out through the gates."

The great and mighty Ruler entered. In the magnificent hall he again saw the nobles, the queen with the man by her side—the man who had called himself the Emperor. The nobles did not look at this man, neither did the queen. They saw only their Emperor enter the hall and went to greet him. The man also came forward. He was clad in white, shining robes, not in kingly garments.

The Emperor bowed his head to him in the white robes and murmured, "Who art thou?"

"I am thy Guardian Angel," answered he who was clad in shining white. "Thou wert proud and set thyself on high. Therefore thou wast brought low. But thy kingdom, which I have guarded is now given back to thee, for now thou art humble. Only the humble are fit to rule."

The Angel disappeared. None other had heard his voice. The Emperor once again sat upon his throne, and he ruled humbly, but wisely, ever after.

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.

Healing Herbs and Food Minerals

BY HELIOME AUGUSTA KOERNER

GOD'S blessings upon the healing herbs, great and small! God's blessings also upon the radiant, life-giving beams of the sun, the murmuring brook, and the spicy, health-bringing fragrance of the woods. Humble and insignificant appear many of God's helpers who work toward the achievement of all good; yes, so humble that man cannot realize their virtues and take advantage of them. He asks: "Why does nature fill gardens, fields, forests, hills, as well as every path upon which we set our feet, with weeds which give us so much trouble in ridding ourselves of them?" Truly nature exhibits no malicious tendencies toward us. Oh, no! for many a weed is a healing agent for one or more of the many ills besetting man. Many are so insistent upon being noticed that they fairly throw themselves upon us and cling to us, trying to save us from some bodily affliction. The truly understanding heart knows and sees what the rest pass by unheedingly.

Many a noble herb or weed expresses itself by its fragrance, and it seems as if each little blossom were a kind and smiling face and each little leaf an eloquent tongue. Oh, that we all could understand its speaking! We should then hear them offering us the stored-up sun-given vital forces, also certain wonder-

ful chemicals and minerals that build up and preserve the human temple in perfection if only the high priest within will admit them. Each herb is possessed of certain properties; each land has its plants which can supply what is needed. All necessary things are created in nature's laboratory for us to use, and which will help us attain to an active and brilliant old age, which is so desirable in order that we may accomplish the most good in our lifetime. Each healing herb has certain treasures to offer us if applied with understanding.

How marvelous is the structure of the human body coming from God's creative hand! Every joint matches; every accurately measured part combines with the others to make a perfect whole. Behold the correlation and activity of the organs within! How amazing is the nervous system, how wonderful the net of blood vessels carrying the red vital spirit through all the body! All is made so perfect and all is the servant of the spirit. As the master, so the servant. If the spirit is ailing, then the body ails as the consequence. It can truly be said that man does not *get* sick; he *makes himself* sick.

We will try to describe some of the principal organic minerals found in plants and their functions in the body, hoping to help and guide at least a few

in the search for health, that most precious gift.

First take phosphorus. People doing much brain work use up more phosphorus than those who dig ditches. They should therefore supply their system with more phosphorus through their diet and through the proper herbs. This valuable substance is contained in the following foods: Cauliflower, brussels sprouts, cucumbers, kale, lettuce, rhubarb, spinach, water cress, wheat bran, celery, radishes, beans, peas, milk, and eggs. Herbs such as fennel, also caraway seeds, are filled with phosphorus. The chief tendency of phosphorus is to promote growth, particularly of the nerve filaments. Sulphur counteracts the tendency to too rapid nerve growth, and keeps the balance in the body. The following herbs are rich in sulphur: camomile, nettles, elderberry blossoms, coltsfoot, Equisetum, and shave grass.

Calcium in its various combinations goes to form the bony parts of the body. It also forms the teeth, and is important in the formation of blood corpuscles. As calcium, or lime, gives firmness and cohesion in the structure of a house, so it does in the human body. Lack of sufficient lime plays a destructive role in the development of tuberculosis, rickets, etc., which can be helped by a diet rich in this valuable mineral. Organic lime is plentiful in spinach, cabbage, savoy, milk, and cottage cheese. In herbs it is present in nettles, dandelion, strawberries (leaves and fruit), comfrey-root, juniper berries, oak bark, and birch bark.

Magnesium appears in bone structure, especially the teeth. Elephants choose food rich in magnesium, therefore their tusks are hard and strong as demonstrated in the billiard ball made from them. Lions, tigers, wolves, and panthers use still more magnesium, and their teeth are so hard and strong that they crush with ease the hardest bones. The lungs must be well supplied with magnesium or they will be weak. Most herbs and seeds contain it.

Next comes organic iron. It forms the hemoglobin of the blood, which carries the oxygen from the lungs and distributes it through the whole body. A certain amount of iron is daily discharged through the kidneys, and it is important that this waste should be daily replaced. Iron gives to the body its magnetic properties. Anemia and all diseases caused by poverty of blood are characterized by lack of organic iron. The original cause, however, is wrong living and thinking, too little fresh air and sunshine. It can only be cured by reversing the process. Meat, coffee, white bread will never bring the roses to the cheek nor the sparkle to the eyes which proclaims health and happiness. All attempts to cure anemia by introducing inorganic iron into the system are wrong, and the system is thereby only given the extra work of carrying it out again without having derived the least benefit from it. The natural and only successful way is to eat food rich in organic iron. It is contained in spinach, leeks, lettuce, radishes, strawberries, asparagus, onions, artichokes, and cucumbers. A tea made of the following herbs may be taken to supply iron: nettles, anise, Melissa, coltsfoot blossoms, walnut leaves. A tea from any one of these herbs, or still better from a mixture of several, is prepared by taking a good pinch of them, and pouring a cup of boiling water over it, covering it tightly, and letting it steep till cool.

Manganese is a faithful companion to iron, increasing the magnetic properties of the blood. Coltsfoot leaves, walnut leaves, and dandelion leaves and roots are rich in manganese.

Silicon is an important mineral present in the body, especially in the nerve substance and it plays a part in the formation of nails and hair. It is antiseptic and conserves the electricity of the body. Daily, however, it is carried off through the kidneys. It is readily replaced since it is present in strawberries, asparagus, beets, cucumbers, dandelion, lettuce, onions, parsnips, and spinach.

In herbs the following are most important: arnica root, chicory, shave grass, comfrey root, dandelion, and Euphrasia. By the abundant use of these foods and herbs the sufferer from nervous troubles and especially from weak lungs will soon improve in strength and health.

Besides the above mentioned minerals which our plants and humble herbs supply in such quantities and purity, there are valuable oils which are present in large quantities in thyme, sage, linden blossoms, lavender, marjoram, mint, catnip, arnica, Melissa and many other plants. These oils are capable of stimulating and strengthening the nervous system, and they prevent fermentation and putrefaction.

The bitter principle in herbs is of the greatest importance to the digestive organs and particularly to the liver. Plantago has plenty of bitterness. Certain acids are important in the assimilation of our food. Many herbs have them in purest state and large quantities.

How unjust to call the herbs and weeds pests and a nuisance when they are really in many cases the bringers of certain essentials for our bodily well-being and health. Is not the plainest face beautiful when it is beaming with glorious health, when the eyes are shining, the hair and teeth bright, and the skin smooth and rosy from untainted blood? Make friends with the humble herbs, take them to your hearts, and they will prove your true and reliable helpers and saviors. And a healthy body will be the servant of the soul.

There is one agent especially which brings disease and early death to man. This is the inorganic lime or calcium which we daily take in considerable quantities through the drinking of ordinary water and through food cooked in the same. You need only study the chapter on the "Science of Nutrition" in the *Rosicrucian Cosmo-Conception* by Max Heindel to see this. He maintains that up to the time of having attained full bodily growth we need some lime

for the building of the bone structure, but that after that is completed much lime only serves to make our body hard, solid, and stiff. Bones, tendons, cartilages, tissues, membranes and the entire organism become denser and drier. The crystallizing frame begins to crack and grate when moved because the synovial fluid which oils and softens the joints is becoming too thick to serve that purpose properly. The blood vessels become hardened and are unable to carry the required amount of blood through the system. The body becomes loaded with earthy matter, the skin withers, the hair falls out, the teeth decay, the body becomes cold, the senses fail, and the once elastic, healthy, sensitive body ossifies till its organs stop functioning and it sinks into the grave. Hardening of the arteries, rheumatism, and gall and bladder stones are some of the commonest diseases brought on by the lime which is gradually deposited throughout the system. Max Heindel writes that if the kidneys and the skin did not carry off much of this lime, the human body would in the space of forty years become a solid block of chalk or marble. Every one interested in the subject of long and healthy life will do well to study this most instructive chapter.

There is a very simple preventive of ossification which when used will prolong life and prevent the suffering brought on by the deposit of lime in the body. The water coming from the hydrant should be lavishly applied to the external man, but for drinking and the cooking of food distilled water should be exclusively used. Distilled water is the condensed steam from common water, and is for this reason entirely free from lime. It will therefore not only deposit no lime in the tissues, but also absorb some already deposited and carry it off through the skin and the kidneys. In that way it will break up the crystallization in the body and give it a chance to become more youthful and elastic. All fruit juices and pure rain

and snow water are entirely free from lime and may be indulged in with the greatest benefit.

It is almost useless to admonish man in this age of extremes and self-indulgence to be moderate in all things and strive for balance. Who will heed it? Few make the effort to change a selfish disposition to one of kindness, consideration for others, and other noble qualities. Selfish dispositions seem to be clung to by their owners even if such dispositions make them sick and cast clouds of unhappiness over all whom they contact. They lament and fill the atmosphere with their tales of sickness, but feel abused if advised to cure their ills by changing their disposition, which is the garment of the soul. Yet it would "pay" them, truly!

Health Talks

BY GERALD B. BRYAN, D. C.

The Germ Theory

A correspondent asks the question whether we believe in the germ theory of disease.

Let us call to mind an actual case. Two people drink water from a polluted stream. One develops typhoid fever; the other doesn't. Why did the typhoid bacillus cause the disease in one individual and was unable to in the other?

There are many answers to this question. Some will say that in the afflicted person the intestinal lining was imperfect and permitted the micro-organism to enter. Another will say that due to a subluxation in the spinal column there was poor nerve supply to the intestine, which made typhoid fever possible. Some one else will say that the one person was predisposed toward typhoid and that the other was not. Still another contends that nature wanted to do a little house cleaning, and typhoid fever was the means of doing it. Some

will say that there are causes more remote than these that have to do with certain astrological influences, which brought about the disease in the one person and did not in the other. Another puts the blame on divine Providence; still another on negative thinking. One says hereditary influences; another low vital resistance, etc., etc.

It seems to the writer of "Health Talks" that no one thing can be strictly assigned as the cause, but rather a combination of causes, although there is doubtless an initiatory cause that started it. To find the primal cause of a disease is like trying to find which came first, the egg or the chick. Away back somewhere in the life of the individual a chain of causes was set going. Possibly hereditary influences had something to do with it, and gave to the individual a predisposition to a certain disease. Then no doubt errors of diet, habits of living, worry and depression, helped to forge the chain of causes to such an extent that when the person was placed in an unhygienic environment, the disease manifested itself. In other words, when the vital resistance of the body was so low as to permit the entrance of typhoid germs, the person had typhoid.

We may sum the problem up by stating that although bacteria are the exciting cause of some diseases, there usually exists a lowered vitality which makes the entrance of bacteria into the system possible. We believe in the germ theory to that extent, and think that we should use every reasonable precaution to protect ourselves from infection. But the best protection is to so live as to build up the vital forces of the body, which will make the danger of infection improbable. The germ that produces pneumonia is frequently present in the nose and mouth of normal healthy persons, but it is only when the vital resistance of the body is broken down that it is able to cause pneumonia.

"If God did not exist, it would be necessary to invent him."—*Voltaire*.

Vegetarian Menus

—BREAKFAST—

Apple Sauce
Entire Wheat Mush
Corn Bread and Syrup
Cereal Coffee

—DINNER—

Salsify (or Mock Oyster)
Soup
Lentil and Mushroom Loaf
Escalloped Onions
Stewed Corn
Entire Wheat Bread

—SUPPER—

Watercress and Cottage
Cheese Salad
Rice Custard
Bran Gems
Milk

Recipes

Entire Wheat Mush

Soak whole wheat for six hours, then bring to a boil; place in, fireless cooker over night or boil in double boiler until tender, adding salt and serve with cream. This entire wheat when tender can also be served as a pudding with cream sauce.

Salsify Soup

Scrape and cut one dozen stalks of salsify, place in soup kettle with two spoons of butter. Allow this to brown. Add two cups of water, and let it boil until the salsify is tender. Then add two cups of milk and let it come to a boil. Season and serve with crackers.

Lentil and Mushroom Loaf

Soak one cup of lentils over night. Boil with one onion until tender. Mash through colander. Add one cup each of mushrooms and bread crumbs. Season with mace, sage, paprika, and salt, adding two well beaten eggs. Then form into a loaf and bake one hour, basting with tomato sauce. This loaf is delicious when served cold with salads.

Escalloped Onions

Peel and slice Bermuda onions; steam in a small quantity of water until tender. Put alternating layers of bread crumbs and onions in an oiled baking dish, having the crumbs as a top layer. Sprinkle with salt and cover with milk. Place pieces of butter on top, and bake one-half hour or until brown on top.

Watercress and Cottage Cheese Salad

Pick the tender leaves of fresh, crisp watercress, and place on plate garnished

with lettuce leaf. Prepare cottage cheese in the usual manner, then work canned pimiento and a little salt and paprika into it. Make into balls and use to garnish the watercress.

The Web of Destiny

BY MAX HEINDEL

A book compiled from lessons written by this Rosicrucian Initiate to his students. It tells you about,

- Spiritual Research (and its fruits.)
- The Dweller on the Threshold.
- The Sin Body (a relic of past sins.)
- Obsession of Man and Animals (and how an abnormal condition gave rise to the Eastern belief of the transmigration of human souls into animal bodies.)
- The Cause of Disease (traced from the errors and evil doings of past lives.)
- The Effects of War Upon the Desire Body: (What the World War did to the auric envelope.)

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF ARIES

March 22nd to April 20th, Inclusive.

Aries sounds for us the notes of *Initiative, Courage, and Right Action* that we may utilize that "life abundant" which is given to us by Christ.

PATIENTS' LETTERS

West Los Angeles, Calif., Feb. 24, 1931.
Rosicrucian Fellowship,
Healing Dept.,
Oceanside, Calif.,
Dear Friends:

I feel much better now, better than I have for years and years. I cannot tell you how happy it seems to be free from such wracking pains as I have had. My brain was so congested I just couldn't use it at times. It surely seems good to be so free and feel so positive in my body. You have done much for me and I never do forget the Rosicrucian Fellowship. Love always.

Yours,

—C. J.

Dallas, Texas, Sept. 13, 1930.

Healing Dept.,
Dear Friends:

This week marks the disappearance of the "soreness" in the kidney that I mentioned last week. My gratitude goes to those who are so faithfully helping me—all of them.

Sincerely,

—F. B. C.

South Gate, Calif., Feb. 18, 1931.

The Rosicrucian Fellowship,
Healing Dept.,
Dear Friends:

I am improving every day and I feel stronger than I ever did. My lungs feel better and I know that I am going to be cured. Many thanks for your help.

Yours in faith and love,

—J. G.

People Who Are Seeking Health

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

March 6—12—20—27
April 2— 8—16—23—29
May 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.

More Field Lecturers Wanted

As announced in the January issue, we wish to put as rapidly as possible new lecturers and organizers into the field. We feel that the Centers are in a position to discover new talent, try it out in their classes and weekly lectures, and then notify Headquarters when they have suitable candidates for the lecture field. Eventually we hope to have at Mt. Ecclesia a seminary for the education of lecturers and teachers. The Summer School is the nearest approach to this we have had up to date.

The main requirements for lecturers in addition to public speaking ability are, first, a reasonably good education, second, a *THOROUGH* knowledge of the Rosicrucian Philosophy and, third, at least a fair knowledge of astrology. Familiarity with anatomy and physiology and a good grounding in general science are also advisable. Lecturers who can wholly or partly finance themselves in the field will of necessity be given preference in the beginning on account of limited funds.

We shall be glad to have the Secretaries of the Centers communicate with us at any time that they have candidates developed whom they think to be suitable for this work. Address all communications on this subject to,

THE GENERAL MANAGER,
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

What Are Vitamines?

Question: You constantly quote the value of foods containing vitamines. Please tell us what vitamines are.

Answer: The word vitamine means living substance. Vitamines are not food elements, but permeate food elements. Chemists cannot analyze them, being such subtle, rarefied substance, yet without their life-instilling presence food becomes dead, or deficient in health-promoting qualities as in the case of white sugar and white flour. Vitamines are carriers of sun force, and represent the life principle of our food. Vitamines are to be found in all living foods.

What Price Education

"We spend \$2,000,000,000 a year on child education in which the competitive spirit is taught and individual advantage exalted. If we spent \$500,000,000 a year on adult education, teaching clear thinking, cooperation, and modernized methods, we might get further in developing a new world."—*Joseph K. Hart.*

Teaching Health Through the School Lunch

The Children's Bureau at Washington tells us that the luncheons the pupils now buy from school lunch rooms are being checked up in many schools in different cities, and children choosing well balanced meals are given "A" Health Cards. This method has resulted in a larger consumption of milk and fruit. Dr. Lydia J. Roberts of the University of Chicago is working out a scheme for better health menus for the National Dairy Council.

When completed her findings will be available for schools throughout the country.

New Friends in Books

For Girls: Keep your old books, but also make friends with the new. The great literature of the past is fine for convalescing from an illness when time is no object, but the short period reading as at bedtime requires easier-reading books, such as the following:

"Golden River" (Harpers), by Margaret Young Lull, a lovely story about a girl rancher.

"Tomboy" (Appleton), by Dinah Stevens; a story of Tomboy Jane; very amusing.

For Little Sister: "No. 8 Joy Street" (Appleton). One of the best books for little girls this year.

For Boys: "A Boy Scout with the Sea Devil," by David Martin. (G. P. Putnam's Sons). The story of a Count who took forty American boys on a cruise to the West Indies.

"How They Carried the Mail," by Joseph Walker (Sears, N. Y. C.)

"Kids," by Mary B. Fittler (Harper Bros.). Fine story of a "regular" boy.

For Parents and Adolescent Children: "Growing Up" (The MacMillan Co.), by Karl de Schweinitz. The finest book of its kind ever written about how we are born and grow up. (Price, \$1.75). We advise every parent and teacher to read this.

Colds

During March and April come the cold, wet days and their resultant colds. If youngsters are put to bed in well ventilated rooms and are given an eliminative diet, they soon recover. Dosing with laxatives only upsets the stomach whereas fruit juices answer the same purpose and contain vital food elements.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Long Beach, California.

For the benefit of friends of this Fellowship Center we take pleasure in quoting the following from the *Long Beach Press-Telegram*: "The Long Beach Rosicrucian Fellowship Center gave a reception last night at the Brock Building. Special guests were Mr. John Wierz and his bride, formerly Mrs. Zana Gibb, of Los Angeles; Mr. and Mrs. Dan Bagley, and Mr. and Mrs. Arthur Lanthier. About forty guests enjoyed the program, which included a piano duet by Mrs. Lola Burrill and Mrs. Lida West, an address of welcome by Mr. L. H. Webber, a greeting to the guests of honor by Mrs. Vergie Hodges, a response by Mrs. Augusta Bagley."

New York City, Three-Eleven Center.

"House Three-Eleven" is laying much stress on preaching the "gospel of the body," for we note several activities having as their object the promotion of health, for example: "Health lectures" given every Tuesday; Health Food Shop conducted at the Center; and the assistance of qualified practitioners in naturopathy, manipulations, etc., at stated hours, offered on the basis of voluntary contributions.

Rochester, New York.

A letter from Mr. Theodore Heline of New York City pays tribute to the work of Mr. Herman Trivelli of the Rochester Center: "On Sunday, March 1, we had with us Mr. Herman Trivelli of Rochester, who spoke to us at both our Sunday meetings: in the morning on 'Seraphita's Love,' in the evening on 'The Doctrine of Knowledge.' Mr. Trivelli is a scientist-philosopher whose thought and word are a real Fellowship asset. We have few who can so effectively reach the critically and scientifically minded as does Mr. Trivelli."

Schenectady, New York.

A letter from the secretary of this Fellowship Center: "We are holding classes in Philosophy and astrology each week, and our Sunday services, held the year round, are very well attended."

A Good Idea from Utica

We quote from a letter received from one of our active workers in Utica, N. Y.: "I have an idea that if the pamphlet, 'This Business Depression,' could be mailed to every Senator and Congressman in Washington, such action ought to bear some weight in making the Rosicrucian movement better known. Our interest in everyday affairs would become known to our lawmakers and legislators. We could go further and see to it that every State Senator and Assemblyman got this interesting pamphlet. What if they should go to the waste basket after they were read! Some word or phrase will be remembered, and some day the tiny seed sown will bear fruit. I should be glad to tackle the problem of taking care of New York State. I am now arranging to get the pamphlet to every banker and business head in this town. What do you think of the idea?"

We think it a very good one. By way of explanation, the pamphlet referred to is a reprint of the article, "This Business Depression and the Remedy," which appeared in the February issue of *The Rosicrucian Magazine*. It is now in pamphlet form, available for free distribution. Anyone may obtain as many of these pamphlets as desired by writing to Headquarters. We should like to hear from some of our readers who will volunteer to distribute them in line with the suggestion given above. Address replies to, *Circulation Department*,

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

New Members and Transactions of the Board of Trustees at Mt. Ecclesia

At the monthly meeting of the Board of Trustees of the Rosicrucian Fellowship on February 21st the following resolution was adopted:

"WHEREAS the Board of Trustees of The Rosicrucian Fellowship met in regular annual session at Mt. Ecclesia on February 21st, 1931, and received a large number of members from various Centers in conference for several hours over the problems of the Fellowship:

"WHEREAS, the Board also received recommendations from a committee consisting of Messrs. Nobel, Burge, Campbell, Cooper, and Reed, and took all of the suggestions thus made under consideration as an aid to appropriate action thereon; and

"WHEREAS, five trustees were elected at said annual meeting, to-wit: Messrs. Andrew Lohr, Frederic Oakes, Carl A. Davis, and C. I. Starrett and Mrs. Frances Ray, three of said Trustees being new members, Messrs. Starrett and Davis being reelected, and Mrs. Heindel and Mrs. Wilson holding over, not being up for reelection; now therefore,

"BE IT RESOLVED by the Board of Trustees of the Rosicrucian Fellowship as thus constituted, that the plan or organization and Charter of said Fellowship be modified in harmony with the spirit of said recommendations of Centers and Probationers in order to give the Probationers greater authority in the Fellowship and definite legal status as official members thereof:

"That said amended Charter shall provide in substance that the purposes of this Fellowship are to promulgate the Rosicrucian Philosophy as given in the books thereon prepared by Mr. and Mrs. Max Heindel, as an educational, religious and business organization;

"That no Trustee shall ever receive any of the property or assets of the Fellowship except as reasonable compensation for services rendered or expenses

incurred, and that in case of dissolution the assets shall be used to accomplish the purposes of the Fellowship in the most practical and consistent manner, subject to the approval of the court:

"That membership in the Rosicrucian Fellowship shall be provided for all Disciples, Probationers, and Students, and that members shall be divided into different classes as authorized by the laws of California:

"That the Board of Trustees shall be enlarged in number, the additional Trustees to be nominated and elected by members of the Fellowship who have attained a specified class, as defined in the Charter and By-Laws of the Fellowship;

"That the amended Articles of Incorporation shall contain such additional changes as may be necessary and appropriate to make the fundamental Charter of the Fellowship a flexible, vital, and vigorous organization of loyal members banded together in a common purpose to give the wonderful principles we believe in the greatest possible power for good in the world:

"That a draft of amendments to the Articles of Incorporation consistent herewith be presented at the next monthly meeting, March 21st."

Regarding the new members of the Board, Mr. Andrew Lohr is a member and lecturer of the Los Angeles Center, Mrs. Frances Ray is a teacher and former president of the Los Angeles Center, and Mr. Frederic Oakes is a Probationer, formerly of the Providence and Boston Centers and now a resident worker at Mt. Ecclesia. These three took the places of Mrs. Lytle and Mr. Tucker, whose terms had expired, and of Mr. Darrow, who resigned.

Since last August the Board has been expanded from five members to seven, and five new members have been elected, the only present members of the old Board being Mrs. Heindel and Mrs. Wilson. This has been in response to the sentiment of some of our Probationers and students that there should be new blood injected into the management.

The present members of the Board are all able people who have done good work for the Fellowship for years, and we expect that under their capable guidance the Fellowship will continue to do excellent work and to expand into new fields as the opportunity presents.

Regarding the section of the resolution providing for an enlargement of the Board, it is understood that the extra members are to come from other parts of the United States. The number has not yet been determined, but it will probably be five, thus bringing the total number of Trustees up to twelve. This addition to the Board we consider to be a very wise and necessary provision. It will provide against the contingency of situations arising at Headquarters which the seven California members are unable to settle, for in that case the non-resident members will be able to exercise the balance of power so as to prevent the rise of dissension which might interfere with the work. The Probationers throughout the country are the backbone of the Fellowship movement, morally, mentally, and physically, and therefore they are entitled to representation on the Board and a voice in its deliberations.

With reference to the section of the resolution which states that "no Trustee shall ever receive any of the property or assets of the Fellowship," under the laws of California the Trustees of the Fellowship Corporation cannot obtain a cent from the assets of the institution in their capacity as Trustees, and they must administer the funds of the Fellowship solely for the purposes for which it was incorporated. Untrue statements to the contrary have been made regarding this matter, hence this section was included in the resolution to clear up all doubt on the subject.

By the foregoing changes and provisions we believe that the foundation has been laid for the settlement of the difficulties which have arisen during the past year, and that the work should now expand rapidly in all departments, reaching all parts of the world with added spiritual power and impetus.

Preparations are now being made to start immediately the publishing of a new paper-covered edition of the "Cosmo-Conception," also other Rosicrucian books as well as ephemerides of which the supply is getting low. The linotyping, printing, and binding will be done in the print shop and bindery on Mt. Ecclesia, and will be rushed so as to fill all orders at the earliest possible moment. We now have orders on file for about 300 paper-covered "Cosmo-Conceptions." We expect that in future we shall be able to keep sufficient stock of all books so there will be no delay in filling orders.

Rosicrucian Field Lecturers

Mr. Ortwin Schaumburg, just returned from a very successful two-year European tour, has recently been delivering lectures in New York City, Schenectady, Utica, Rome, and Rochester. He expects to lecture in the intervening cities between Rochester and St. Paul, proceeding thence to Mt. Ecclesia. Students in the cities on his route should be sure to hear him.

After a successful series of lectures in Fargo, North Dakota, Miss Annella Smith went to Chicago, where she lectured at the Rosicrucian Fellowship Loop Center. Her first lecture was given on Sunday, March 1st, with the Center hall packed to the doors. For her next lecture she was obliged to find a bigger hall, and about 240 people were present. Her thought-compelling lectures aroused much interest, and a new class in the Philosophy was started immediately. Information about her schedule may be had from the Loop Center, Rm. 1622, Capitol Building, 159 State Street.

Mrs. Arline D. Cramer, who regularly conducts Rosicrucian classes at the Hollywood Studio of Philosophy, 5928 Hollywood Blvd., has also been speaking twice a month at the Long Beach and Pasadena Centers. Mrs. Cramer's work has for many years been of exceptional interest and instructive value.

Echoes From Mt. Ecclesia

Chats with the Editor

ST. MATTHEW, chapter 19, verses 13, 14, and 15: "Then were there brought unto him little children, that he should put his hand on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence."

The following are the words of Max Heindel, copied from the old original "Echoes" printed February 10th, 1914:

"Last month we forgot to mention a very important arrival, little Herman Miller of San Francisco. His mother gave her life for his; and the exigencies of business life forced Mr. Miller to put the infant in care of strangers, a condition naturally not to his liking. His letters to Headquarters spoke most feelingly on the subject, and we finally decided that it would be a good plan to start a nursery wherein children could be brought up according to the ideals of the Rosicrucian Fellowship. We have strong views on this subject; and paradoxical as it may sound, our first maxim is, "Don't say don't." We are firmly convinced that repression of energy at any time is wrong. Instead, when a child does something which it ought not to do, we aim to turn the attention from that particular thing and direct it to something else. Thus the energy is given scope, and the child automatically learns to do the things which are suggested rather than those from which its attention is repeatedly turned. Herman is now three years old. So far our method has worked wonders with him, and we are convinced that it will work equally well with all. For during the first seven years the vital body is in the course of gestation, and the child

readily imitates whatever is brought before it.

"We hope to have the privilege of training many children; for the Rosicrucian teachings can have no better recommendation than that they turn out men and women of merit, who are healthier spiritually, mentally, morally, and physically than those brought up under ordinary conditions. Little Ruth Rockwell used to be the only baby on Mt. Ecclesia, but the arrival of Herman Miller has given her a playmate. Of this we are glad, for numbers always add zest and interest in the play."

Since Mr. Heindel passed into the higher life on January 6th, 1919, the writer has been under his direction. During the early part of 1919 he suggested to her that it was time to start the building of the Ecclesia, our present Healing Temple. She sent this word out to the students, and the response made it possible to build the Ecclesia, and it was paid for by the time it was dedicated on Holy Night, Dec. 24th, 1920.

In 1925, shortly before the writer left Headquarters on her eastern lecture tour, Mr. Heindel again appeared to her and expressed the wish that the Children's School should be started as soon as the finances would permit so that it would be in full running order by the end of the third decade.

The "Cosmo-Conception," which gives the fundamentals of the Philosophy, was the work that had to be given out before the end of the first decade of this century, as you will note on page six of the booklet, "The Birth of The Rosicrucian Fellowship." The second step was that of healing, which was to be started by the end of the second decade, and the Temple of Healing, our beloved and holy Ecclesia, was this second step. The

Children's School, being the third step, was to be erected before the end of the third decade, namely the end of 1930. The school building with its dormitories, was erected and dedicated in September, 1926. This school has had its ups and downs for various reasons which we can not mention here. It has struggled to keep up its expenses. A large portion of the children who come to this school are from broken-up homes where the mother has been left to struggle alone in order to pay the tuition. Frequently these mothers are unable to pay, and the result is that there are several thousand dollars on our books that we may never be able to collect. But has the work that has been done on these children been wasted? Many hundreds of students are on our mailing list who never have paid a penny for their lessons and letters, but they are never turned away.

The school has been doing splendid work. It has stressed strongly the spiritual side of the Rosicrucian teachings and the building of a clean, pure body through carefully chosen vegetarian diet. One case we would cite where the Rosicrucian teachings have worked marvels: A bright, pretty, blue-eyed boy of four years of age was brought to this school by his mother, who said that he was in the habit of running away. She could not control him. For the first few weeks this little fellow could not romp with the other children; he would pant hard, his lips would turn blue, and we observed from his horoscope a tendency to cardiac trouble. The mother admitted the doctors had diagnosed his case as cardiac lesion. This boy at once received special care in both diet and play, and after he had been with us about seven weeks his mother took him home for a week's visit. She was heard to remark to a friend that she had given the Rosicrucians a little devil, and in seven weeks they had returned to her a little saint. This dear little fellow has an afflicted Mars in the fourth house, and he demanded every attention from the mother. He was quick-tempered and quarrelsome; he quarreled with the

neighbors' children and ran away on every occasion. In time he would have developed a chronic case of heart trouble. Today he is one of our happiest, healthiest boys at the school. The neighbors are greatly interested in him and call him "the little missionary," for at the age of six years he is already preaching the Rosicrucian Philosophy, and he refuses to eat meat and insists that his mother allow him to say grace at the table.

Now if the New Era School can do such work should it not be supported? Friends, can we afford not to give to the world young and trained Rosicrucian students who will carry this work on in the world when you and I have passed into the Great Beyond? If other religious movements have found that it pays to train children in their parochial schools, why should not the Rosicrucian Fellowship find that this is a big field? Was Max Heindel mistaken when he visualized this New Era School?

Local Rosicrucian Speakers

Mr. Wm. Arbert, President of the San Diego Fellowship Center, gave a most illuminating lecture at Mt. Ecclesia on February 15th, on the subject of the Elder Brothers of the Rose Cross.

On February 22nd Mrs. Leila Hutcherson, of Oceanside, spoke in our little Chapel, her subject being, "Present-Day Problems."

Mr. Van McElwain, of the National City Fellowship Center, gave an address at Mt. Ecclesia on March 8th.

Miss Grace Spencer, of Headquarters, spoke recently at the San Diego Fellowship Center on the subject, "Existence between Incarnations."

Help Wanted at Mt. Ecclesia

Assistant Manager, to learn the routine of Mt. Ecclesia management and serve as assistant to the General Manager. A man is preferred who knows office routine as well as having had outside experience.

Grounds Foreman: A man familiar

with the care and raising of shrubbery and flowers as well as the general repair and upkeep of buildings and grounds.

Cook: A young man or woman interested in learning vegetarian cooking.

Students and Probationers of the Fellowship preferred, but others will be given full consideration if their qualifications are adequate. For further particulars apply to,

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

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Several of our books are published in Spanish, French, German, Italian, and Dutch. Catalogue with prices on request.

The Rosicrucian Fellowship,
Oceanside, California.

ROSICRUCIAN CENTERS

- (Continued from inside front cover page)
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Southport, Eng.—c/o Mrs. Annie Lees, Wynvill, Green Lane, Freshfield.
St. Louis, Mo.—4059a Cleveland Ave. Tel. 8243W.
Utica, N. Y.—The Brotherhood Center, 1012 West St.
Washington, D. C.—1425 Rhode Island Avenue, N. W. Apt. 809. Telephone North 9365.
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