

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

VOL 23

MAY, 1931

NO. 5

Contents

The Model Rosicrucian Sanatorium	226	The Medium's Danger	254
CURRENT TOPICS—		By Kittie S. Cowen	
The Present World Crisis	227	THE ASTRAL RAY—	
Joseph Darrow		Steps in the Scientific Reading of the Horoscope	
THE MYSTIC LIGHT—		J. Darwin Magee 255	
Riches (poem)	Lucien M. Lewis 230	The Children of Taurus, 1931 259	
Short Articles by Max Heindel	230	Astrological Readings for Subscribers' Children:	
Carlyle's Message	Perl Amelia Williams 232	John Francis A. 260	
A Remarkable Escape		Rose W. 261	
Irja Bloomquist 237		Elizabeth W. (Vocational) 262	
Rain (poem)	Robert Loveman 240	"COSMO STUDIES" 264	
Evolution	Theodore Heline 241	CHILDREN'S DEPARTMENT—	
Determining Past Incarnations (Concluded)	Grace Evelyn Brown 244	The Wonder Rug Florence Barr 265	
The "Llorona" or Weeping Ghost of Mexico	Alice I'Anson 246	NUTRITION AND HEALTH—	
Esoteric Bible Studies	Corinne S. Dunklee 247	The Weight Question	
The Cure for Loneliness	Amelia Kammerle 249	Dr. Gerald B. Bryan 267	
Thinking Down Walls	249	The Sixteen Food Elements	
WORTH-WHILE NEWS—		Elizabeth A. Monaghan 268	
A Former District Attorney's Impression of San Quentin	250	Two Methods of Preserving the Body after Death 268	
Conan Doyle Earthbound?	250	Vegetarian Menus 270	
Psychiatry for the Treatment of Prisoners	251	Recipes 270	
Sir Oliver Lodge to the Front	251	The Rosy Cross Healing Circle: Letters from Patients 271	
QUESTION DEPARTMENT—		Healing Dates 271	
Marriage and Divorce	252	THE PARENTS' FORUM—	
Taking Up the Western Wisdom Teachings	253	By Elois Janssen 272	
Percentage of Time Spent in Physical Body	253	LOCAL CENTER NEWS—	
Aversion to Cats	253	News Items 273	
Meaning of the Sacraments	254	A Letter from a Probationer 274	
The Earth Spirit before Christ	254	Rosicrucian Field Lecturers 274	
		Local Rosicrucian Speakers 275	
		Progress of the Health School 275	
		Summer School at Mt. Ecclesia Again 276	
		God's Handwriting (poem) John Oxenham 277	
		ECHOES FROM MT. ECCLESIA	
		Easter Doings Gladys Rivington 278	

Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c.

Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Change of Address must reach us by the 5th of month preceding any issue.

Address ALL correspondence and make ALL remittances payable to,

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press.

THE MODEL ROSICRUCIAN SANATORIUM

The President of the San Diego Center, Mr. William Arbert, delivered at Mt. Ecclesia on March 15th an address entitled, "The Model Rosicrucian Sanatorium." One of the seven Brothers of the Rosicrucian Order who are active in the world of affairs, and who leave the Temple of the Rose Cross from time to time for that purpose, was the source of his information. Mr. Arbert stated that several of these Model Sanatoriums are to be built in different parts of the world, although they will not all bear the the name "Rosicrucian." Also that the Brothers have planned one of these Sanatoriums for Mt. Ecclesia, but that it depends upon the Rosicrucian Fellowship and its members as to whether the opportunity is grasped or lost. If the various plans of the Brothers materialize Mt. Ecclesia will eventually be the center of the greatest spiritual city on the Pacific Coast in the New Era toward which we are rapidly moving.

The following is from Mr. Arbert's description of the specifications for the Model Rosicrucian Sanatorium:

It is to consist of several buildings including an Administration Building, a Treatment Building, and buildings for the housing of patients. The Administration Building will include a large lecture hall. The buildings for patients are to be one story high with a flat roof on which the patients may take sun baths. Each patient's room is to be fifteen feet long, ten feet wide, and twelve feet high. (Note particularly the unusual height of the room.) The rooms are all to open on a promenade through a large glass door. Inside of this door, sliding into the wall, are glass panels in colors of red, yellow, green, blue, and violet. By using the colored glass panels the patients can take the different sun ray baths in their own rooms. Each room is to be provided with a Karschelt "invisible ray energy lamp," which is a natural sleep inducer.

The kinds of treatments to be given are as follows: Baths, including steam, mineral and herb; chromo-therapeutic and chromo-homeopathic treatments; electrotherapy and magneto-therapy; light rays, including ultra-violet and sun; massage and vibration; sound treatments; spagyric essences (formula: spagyrica Paracelsi). The treatments are to be arranged and given in *SEVEN* different departments. The seventh department, located in the center of the building, is to be the place where the *PANACEA* is applied:

Vegetables and fruits for use in the Sanatorium are to be produced under scientific methods of fertilization of the soil, which will include legumes plowed under, powdered rock, and crushed lava, also avoidance of the use of excreta of all kinds, which are detrimental to human health, particularly when used in large quantities.

During the past two years the Fellowship has been giving publicity to the plan of establishing a Sanatorium or Health School at Mt. Ecclesia. In the early stages of the development of this project it will be necessary to build a less extensive outfit than that outlined above, eventually, however, working up to the full program. For information as to the progress of the Health School at Mt. Ecclesia see page 275 of this magazine.

Current Topics

From the Rosicrucian Hierarchy

By JOSEPH DARROW

The Present World Crisis

IN THE February number of this magazine we gave an analysis of the present business depression and the remedy, stating that the underlying cause for the situation was the disease of materialism from which humanity is now suffering, and that when this disease is cured the external symptoms of business depression will automatically have been eliminated. We will now amplify this by an examination of some of the industrial and social factors involved. Moreover, since the appearance of our earlier article additional information and corroboration has come from other sources which we wish to present for the benefit of our readers, knowing that in this critical period of the Machine Age into which we have comparatively recently moved, there is need for all the wisdom available.

About three years ago William Dudley Pelley, a nationally known magazine writer, suddenly startled the reading

WILLIAM
DUDLEY
PELLEY

public by an article entitled, "Seven Minutes in Eternity," which appeared in *The American Magazine*. This article recounted a psychical experience which Mr. Pelley had in his bungalow in California one night, during which he contacted the invisible planes, conversed intimately with various people whom he knew had died years before, and was greatly impressed by the wonderful peace and harmony of vibration which obtained there. After this experience he gradually came into closer contact with the invisible planes, and brought back an increasing volume of information. This progressed to the point where he felt it necessary to start

a magazine of his own for the transmission of this knowledge to the world. This was launched in 1930, and called "The New Liberator." The March, 1931, issue contains much information on the present world crisis, coinciding to a considerable extent with our information and conceptions, and we will therefore quote some passages from it:

"There are great things 'on the make' in present-day society. Some of them are too vast and terrific to credit; they can only happen like the World War 'happened.' All the countries of the earth are today suffering from a great economic 'depression.' Ninety per cent of the earth's peoples do not know what it is all about. Nine per cent think they know and are offering all sorts of makeshift palliatives. About one per cent are awakened to the fact that great cosmic alterations are about to set in, and that sooner or later humanity will be forced to accredit the working of vast unseen machinery behind life as inexorable in its turning as the movements of the planets.

"What's to become of all the millions of working men who are being displaced by machines in all nations? . . . Along with the World War went a

MACHINE
AGE
PROBLEMS

great spurt in creative invention and mass production. Scientists called into the laboratory to solve war problems remained to solve peace problems. . . . Instead of prices going down and hours of labor shortening, the old price levels and working hours were not only maintained but in many instances increased. Now humanity stands confronted with a capacity for organization and an ability to produce goods all out of proportion to the consumption of

— — — Current Topics — — —

those goods. The result is stagnation... The manufacturer must sell his goods to his own employees, and if they are out of both jobs and money he has 'cut off his nose to profit his face.'

"There is only one great industrialist in America at the present time who stands head and shoulders above his fellow captains of industry for displaying spiritual sagacity in his undertakings. That man is Henry Ford... If the employers in America, England, and Germany sincerely adopted the Ford principles this afternoon, and remained there, the world's economic depression would be ended tomorrow morning *to stay ended.*"

Edward Bellamy, in "Looking Backward," written forty-five years ago, gives us a fairly correct picture of what the world will look like and act like when the "LOOKING BACKWARD" coming new era of universal cooperation has got under way to some extent. He shows us that service will then be the main criterion of a man's standing in human society. The capitalistic system will have been done away with. There will be neither rich nor poor. Men and women will all serve in some capacity and will obtain their living on the basis of service rendered from day to day instead of living on accumulated capital which somebody else may have earned. This doesn't mean that all will be equal nor that ability and genius will not be rewarded, but there will not be the great discrepancies which we see about us everywhere today.

To solve the problem of so-called over-production of machine-made goods shall we stop manufacturing these goods on a large scale? No, by no means. Manufactured goods and the products of the soil humanity can still use to advantage in larger quantities. They are far from having reached the saturation point of things which help them to live better

and more intelligently and to derive a greater degree of enjoyment from their environment. Therefore all we have to do is to find a better system of distributing them more equally among all the people, keeping the prices down so that they can buy them in larger quantities.

We can get a very good line on this matter if we go back to first principles. Suppose that ten men were shipwrecked on an inaccessible island. At first they would probably cultivate the soil on a small scale with handmade implements and catch wild animals in snares for food, also using their skins for clothing. But suppose that one of these men invented a machine with which he could so cultivate the soil as to increase the output of food material tenfold; in other words, so that one man could provide all the food necessary for the whole ten. Suppose another man invented a machine by which he could make from plant fiber all the clothing for the ten men, moreover cloth-

ing of a superior grade to replace the animal skins formerly worn. These two men would thus be able to provide all the commonest needs of the entire community. This would leave the other eight men free for other things. Some could devote themselves to improving the housing of the community; some could study the geology, the botany, and the zoology of their island and obtain valuable knowledge thereby; others could develop some crude form of printing and book-binding so that this knowledge could be preserved; and others could develop primitive musical instruments and perfect themselves in their use. With a little agreement among themselves the products of all their labor could be uniformly distributed, and each would have five times as much as he had before when he was obliged to devote his entire time to obtaining food and clothing. And they could also do all this with shorter hours of labor. Would it be good sense then

EDWARD
BELLAMY IN
"LOOKING
BACKWARD"

SHIP-
WRECKED
ON AN
ISLAND

═══════ Current Topics ═══════

for these men to say, "Here, we have overproduction; we will scrap one or both of these machines so as to get back to the good old system of every man producing his own food and clothing"? No, that would be the height of stupidity.

Now, the problem of the world today with its one and three-quarter billion inhabitants is basically no different than it would be in this hypothetical island community, with the sole exception of the greater number with which we have to deal. All we have to do is to institute a system of distributing the goods which our machines make so that there can be no artificial bolstering up of prices, no artificial throwing of men out of employment. Then everybody will have much more than he had before, and shorter hours of labor, which might be reduced to five or six hours a day, and he will live better, have more cultural advantages, and make more intellectual progress.

How is this going to be brought about? Mr. Pelley gives us a most interesting answer. Let us quote him again:

"Great souls who are carefully watching humanity from the vantage points of higher spiritual attainments in finer

dimensions of matter say

END OF that the day when business

THE AGE is merely the taking of

OF COM- profits is almost at an end.

PETITION . . . They say that the day of

petty competition has gone.

. . . They say that we are heading directly

into world-wide control of the produc-

tion and distribution of the world's food-

stuffs and major industries supplying

human necessities. . . They say that in

the new age of international business the

new standard is to be, '*How many peo-*

ple do you serve and how well?' . . . They

say that all this is not to be a long-drawn-

out educational campaign, but that

strange new leaders are already im-

planted throughout humanity who are

going to rise up mightily and effect these

changes when the pinch of suffering un-

der the old-fashioned leaders with their

archaic practices has become sufficiently acute to rally humanity around them; and that is far closer than the average person dreams.

"Spoliation and confiscation will first serve as palliatives, but when the wealth of the world has been dissipated in stocks of manufactured goods consumed, and gutters are glutted with gold that will buy nothing because machines do the work at the cost of a little oil and power, the race must face its predicament squarely and come to an understanding that conditions are loose in the world

OVER- that have never existed
TURNING since the dawn of civiliza-
OF OLD tion. . . Moreover, I am told
SYSTEMS that America is to lead the
nations of the earth in this
new psychology. . . Work-

ing for the group and not for the individual is the new order that is being thrust upon us."

Mr. Pelley estimates that five years will be consumed in preparation for the climax, bringing us up to the year 1936. After the climax there will be a period of reconstruction, he estimates, of twenty-five to fifty years before the new system is working smoothly.

Is he right in all this? Well, the indications are that he isn't far wrong in most of it. Humanity has almost reached one of those dividing lines where it must take a radical step in a new direction in the interests of its greater and vaster evolution. But we need not fear it. Those who will cooperate with the scheme which the Masters are promoting will find their place in the new regime, a place of service, a place where they will be able to help those of less vision to adjust themselves to the new order. And when the new order has been put into effect, the happiness and satisfaction and contentment of mankind throughout the entire world will without doubt be tenfold or a hundredfold what it is in the present state of society. So may the day be hastened!

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.

Riches

BY LUCIEN M. LEWIS

Whatever else this life may hold for me	The silv'ry tinkle of the mountain
Throughout the coming of the years,	streams,
Whatever else it may unfold for me	The desert stars, the full moon's mel-
Through all its wiles and smiles and	low beams,
tears,	The mystic droning of the laden bees,
I pray that I may keep the gift of song,	The song of birds, the whisper of the
The love of rarest music and the long	trees,
Sweet tryst with those immortals who	The love of little children and their
have vied	smiles,
With silver-throated birds at eventide.	The music of their laughter and their
And may I keep communion with the	wives,
flowers;	The faces of loved ones that I see—
The rapture of the sunsets, and the	May I not keep these, Lord, always with
hours	me?
I spent beside the gently murmuring	With these, though scorned by world
sea,	of power and gold,
Long may I hold in fondest memory.	My life shall richer be than kings of old.

Short Articles by Max Heindel

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

WHY MOST INITIATES ARE MEN

A STUDENT asks: "If woman, possessing the positive vital body, reaches a point in evolution where she can have choice of body and selects the positive physical body, where does the negative side come in as a balance?"

To understand the point you wish to

have cleared up you must first realize that *man* and *woman* are appellations only to be applied to the physical body, for sex is not expressed in the same manner in the higher vehicles. Fix also firmly in your mind that the Spirit which manifests in the bodies of the two sexes which we call male and female is itself sexless. But two of the Spirit's attributes are particularly in evidence

when it creates its vehicles, viz., *will* and *imagination*, positive and negative, and they manifest as male and female respectively when the Spirit reaches the physical world and builds the body in which it will function under the divine guidance of the Creative Hierarchies. The Spirit expresses alternately will and imagination so that it may be evenly developed, and therefore it manifests in male and female bodies; and being imperfect the balance is struck for it by giving it a positive physical body together with a negative vital body, and vice versa.

But when the time comes that the Spirit has evolved through aeons in the School of Life and learned its lessons to such an extent that it becomes fairly self-controlled or balanced, it is no longer necessary to secure the full equilibrium by means of opposite polarity in the bodies. Therefore the Spirit can and does take to itself both a positive vital body and a positive physical body. This is the case with the great majority of Initiates except where for special reasons they find it advantageous to make use of a negative physical body. *The vital body, however, in every Initiate is always positively polarized*, as that makes it a better and more receptive instrument for the vibrations which come from the Life Spirit, whose counterpart the vital body is.

(From the "Rays" of January, 1918.)

CAN WE SOW WITHOUT REAPING?

ONE OF our readers inquires as follows: "In the first lecture sent by Max Heindel he says something about having engagements with our destiny and being able to cancel them under certain circumstances. Now what I want to know is this: What are those certain circumstances? I realize that now I can build for the future and that things which take place within my own consciousness I can control according to the amount of will that I have and

the desire back of that will to try to do what is right. But what about the efforts along the line of wrong influence? What if one pursues the life of the ordinary person and blunders into evil ways? Is he not starting something from which it is impossible to escape? Or can he by striving to overcome the lower nature and by building a better character avoid the consequences of his own misdeeds? This is a question a friend and I have had many arguments over. She holds to the idea that if we see that we are due for an accident or trouble of any kind, we can avoid those things by staying away from where they are likely to happen. But it does not seem likely to me that we can escape the past, and if we could it is not the way to build character by running away from anything. Of course that is a more or less fatalistic view of the matter, but I believe in taking my medicine like a man. Though I kick against the pricks, at the same time I feel disgusted that I am such a weakling."

There is one important point in the matter which it seems you fail to take into consideration, though it has been plainly and emphatically stated in our literature. "All the laws of nature, including the Law of Consequence in its application to human life, are under the administration of Great Beings of sublime spirituality and superlative wisdom." The law does not work blindly on the principle of an eye for an eye and a tooth for a tooth, but these Great Beings and their agents administer all things with a wisdom that is beyond the comprehension of our finite minds. It has been found, however, that where there is a desire or a tendency or possibility of running away from a harvest of sorrow which has accrued from certain *ripe* destiny, such action is always circumvented by another move on the part of the invisible administrators of this law. If you will read again the case cited in the "Rosierucian Cosmo-Conception" of a certain lecturer who was warned by Mr. Heindel that if he went

out of his house on a certain day he would meet with an accident to certain parts of his body, and how he forgot and thought the 28th was the 29th, took a trip to another town to lecture, and was injured, as foretold, in a railway collision, it will perhaps illustrate our points. The man had been forewarned, he believed in the warning and intended to heed it, but undoubtedly the suffering accruing from that accident was due him in expiation of certain wrongdoings, and therefore the agents of the Law of Causation caused him to forget the day of the month.

This principle works also in another way. You seem to think that there is no way of escaping the harvest of the past. But there is. We have repeatedly emphasized the fact that God, or nature, or the agents of this great law, do not aim to "get even" with us. We are here in this great school of life, safeguarded by these laws of nature. They are made for our benefit and not for our hurt, although they limit us in a certain way just as we limit our children's liberties for the purpose of guarding them against dangers of indiscretion. When

by our past actions we have laid up a certain store of retribution for ourselves which is to be worked out at some future time, but then see our mistake and turn over a new leaf and live in harmony with the law we had previously broken, then by that action we wipe the slate clean with respect to our previous peccadillos, for the agents of the great law, seeing that we have ceased from wrongdoing in that particular respect, would not wantonly inflict suffering upon us.

Bear this great fact in mind that all the laws of nature are under similar divine, intelligent administration. This makes the difference between the fatalistic and the spiritual viewpoints. The hand of God through his agents is everywhere, from the greatest things such as the travel of a planet in its orbit to the most trivial detail like the falling of a sparrow. It is an actual fact that in God we live and move and have our being. We are under His loving care in everything, and therefore nothing can happen to us that is not in harmony with His great divine plan. And that plan certainly cannot be fatalistic.

Carlyle's Message

BY PERL AMELIA WILLIAMS

THOMAS CARLYLE was a man with a message: not merely for his own age, but for "unborn generations." As is usual with the true message bearer, the exponent of spiritual truths, his voice was not heard upon first speaking—because not understood; but Time, the preserver of all essential things, gradually revealed the significance and verity of his teachings and forced a heedless world to incline a listening ear.

After studying his life we find that when but a youth his intellect was piqued and his understanding harassed by the age-old problems of the universe: God,

the heavenly bodies, the relation of man to God, the relation of man to the rest of the universe, et cetera. In attempting to solve these philosophical puzzles to his own satisfaction he built the major portion of his literary structures. Each sets forth to a certain extent the ideas which he himself felt that he was "missioned" to give to the world.

"In Sartor Resartus" in particular, however, is found the most nearly complete solution of the problems which beset his heart and mind. This curiously wrought literary treasure was written during Carlyle's early thirties, and shows a high degree of spiritual illumination

for one so young. By posing as the editor of the writings of one Teufelsdröckh, a German philosopher, our Scotch genius through his unique "philosophy of clothes" postulates and enlarges upon such philosophical ideas as the following: the universe is conducted on an ordered plan by a Divine Hand, using immutable laws; only Spirit is real—it permeates and unifies all things and continues "through perpetual metamorphoses" into eternity; all physical manifestations are but the result of the activities of Spirit, and these forms as well as the invisible Force causing them are related according to Infinite Wisdom, the scope of the possible and probable fields of manifestation being doubtless beyond our full understanding because of our limited powers of comprehension; the center, the potential nucleus of the universe so far as we are concerned is man himself; man is Spirit, a spark or symbol of Divinity possessing the latent powers of God and thus capable of developing God-attributes; the development of the divine spark within man is brought about by work, the persistent, constructive use of the creative power through the mind, which is the activity necessary for man in carrying out his part of the Divine Plan; during the process of unfoldment the spiritual aspirant goes through several rather definite steps before the transmutation of the lower self into the Higher Self is accomplished and the will of the Father thus fulfilled.

All through "Sartor Resartus" we find numerous passages to exemplify these ideas. From the chapter entitled, "The World in Clothes," we note the ideas of an ordered existence based on immutable law: "For neither in tailoring nor in legislating does man proceed by accident, but the hand is ever guided on by mysterious operation of the mind. In all his Modes, and habilitary endeavors, an Architectural Idea will be found lurking; his Body and the Cloth are the site and materials whereon and whereby his beautiful edifice, of a Person, is to be built In all which, among nations as among individuals, there is an inces-

sant, indubitable, though infinitely complex working of Cause and Effect: every snip of the Scissors has been regulated and prescribed by ever-active influences which doubtless to Intelligences of a superior order are neither invisible nor illegible."

The omnipresence and unity of Spirit and its expression in physical forms we find in the chapter, "Perspective," thus: "Detached, separated! I say there is no such separation: nothing hitherto was ever stranded, cast aside; but all, were it only a withered leaf, works together with all; is borne forward on the bottomless, shoreless flood of Action, and lives through perpetual metamorphoses. The withered leaf is not dead and lost, there are Forces in it and around it, though working in inverse order; else how could it rot? Despire not the rag from which man makes Paper, or the litter from which the earth makes Corn. Rightly viewed no meanest object is insignificant; all objects are as windows, through which the philosophic eye looks into Infinitude itself All visible things are emblems: what thou seest is not there at all: Matter exists only spiritually, and to represent some Idea and *body* it forth."

More definite reference to continuous life is found in "Organic Filaments," as follows: "Death and Birth are the vesper and matin bells that summon Mankind to sleep, and to rise refreshed for new advancement."

Our own limited powers of comprehension are indicated in "Natural Supernaturalism," thus: "The course of Nature's phases, on this our little fraction of a Planet, is partially known to us: but who knows what deeper courses these depend on; what infinitely larger Cycle (of causes) our little Epicycle revolves on? To the Minnow every cranny and pebble, and quality and accident, of its little native creek may have become familiar: but does the Minnow understand the Ocean Tides and periodic Currents, the Tradewinds, and Monsoons, and Moon's Eclipses; by all which the condition of its little Creek is regulated,

and may, from time to time, (unmiraculously enough) be quite overset and reversed. Such a Minnow is Man; his Creek this Planet Earth; his Ocean the immeasurable All; his Monsoons and periodic Currents the mysterious Course of Providence through Aeons and Aeons."

Concerning man's relation to all that is about him, in "Pure Reason" our philosopher says: "To the eye of vulgar Logic, what is man? An omnivorous Biped that wears Breeches. To the eye of Pure Reason what is he? A Soul, a Spirit, and divine Apparition. Round his mysterious Me, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in UNION and DIVISION; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange garment; amid Sounds and Colors and Forms, as it were, swathed-in, and inextricably over-shrouded yet it is sky-woven, and worthy of a God. Stands he not thereby in the center of Immensities, in the conflux of Eternities? He feels; power has been given him to know, to believe; nay, does not the spirit of Love, free in its celestial primeval brightness, even here, though but for moments, look through? Well said Saint Chrysostom, with his lips of gold, 'the true SHE-KINAH is Man': where else is the GOD'S PRESENCE manifested not to our eyes only, but to our hearts, as in our fellow-man?"

Continuing on into the ever perplexing problem of man's own identity, in "The World out of Clothes," Teufelsdröckh says: "Who am I; what is this ME? A Voice, a Motion, an Appearance; some embodied, visualized Idea in the Eternal Mind? *Cogito, ergo sum*. Alas, poor Cogitator, this takes us but a little way. Sure enough, I am; and lately was not: but Whence? How? Whereto? The answer lies around, writ-

ten in all colors and motions, uttered in all tones of jubilee and wail, in thousand-figured, thousand-voiced, harmonious Nature; but where is the cunning eye and ear to whom that God-written Apocalypse will yield articulate meaning? We sit as in a boundless Phantasmagoria and Dream-grotto; boundless, for the faintest star, the remotest century, lies not even near the verge thereof: sounds and many-colored visions flit round our sense; but Him, the Unslumbering, whose work both Dream and Dreamer are, we see not; except in rare half-waking moments, suspect not. Creation, says one, lies before us, like a glorious Rainbow; but the Sun that made it lies behind us, hidden from us. Then in that strange Dream, how we clutch at shadows as if they were substances; and sleep deepest while fancying ourselves most awake! . . . This Dreaming, this Somnambulism is what we on Earth call Life; wherein the most indeed undoubtingly wander, as if they knew right hand from left; yet they only are wise who know that they know nothing!"

In "Symbols" he says: "By Symbols, accordingly, is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with Symbols, recognized as such, or not recognized: the Universe is but one vast Symbol of God; nay, if thou wilt have it, what is Man himself but a Symbol of God; is not all that he does symbolical; a revelation to Sense of the mystic God-given force that is in him; a 'Gospel of Freedom, which he, the 'Messias of Nature' preaches as he can, by act and word? Not a Hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things, but is in the transcendental sense, symbolical as well as real. . . . It is in and through *Symbols* that man, consciously or unconsciously, lives, works, and has his being: those ages, moreover, are accounted the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a Symbol ever, to him who has eyes

for it, some dimmer or clearer revelation of the God-like?"

Even from these brief extracts we may begin to see that the essence of the "clothes philosophy" is simply that only Spirit is real; manifestation, physical or otherwise, is but a vehicle. But the value of the manifestation must not be underrated because of its unreality. Manifestation is necessary for the evolving Spirit; therefore the problem lies not in obliteration but in so relating, so coordinating, the vehicle, be it political, religious, physical, or what not, to the Spirit that a perfect expression is the result. Thus is God's plan furthered. When the vehicle has served its purpose according to Divine Law, it gives way to another which permits higher development. Here, by taking up Carlyle's solution for the perfecting of man as an instrument through which God may be expressed and unfolded we come to the heart of his mystic message.

Man, being the unit of the universe, endowed with a spark of the Divine, capable of evolving (and in reality being required to by the Plan) so that his vehicles afford perfect expression for his Spirit and thus affording perfect expression for the Universal Spirit, it is highly necessary for him to know something of the process by which this may be done. By having Teufelsdröckh relate some of his experiences Carlyle tells in part at least how the necessary spiritual alchemy within God's temple, the human body, may be performed. In "Old Clothes" Teufelsdröckh says: "For whether thou bear a scepter or a sledgehammer, art thou not ALIVE; is not this thy brother ALIVE? 'There is but one Temple in the world!' says Novalis, and that temple is the Body of Man. Nothing is holier than this high Form. . . . Is not he a Temple, then; the visible Manifestation and Impersonation of Divinity? And yet, alas, such indiscriminate bowing serves not. For there is a Devil dwells in man, as well as a Divinity; and too often the bow is but pocketed by the former.' "

By way of digression we might specu-

late here a moment on whether or not, or to what degree, Carlyle credited the influence of the heavenly bodies upon the destiny of man. It is difficult to form any very definite conclusion. However, it seems somewhat significant that Teufelsdröckh's "papers" were in bags labeled with the names of the last six zodiacal signs, and usually the matter in each bag corresponds with the meaning of the sign placed thereon. To quote again: "And now let the sympathizing reader judge of our feeling when in place of this same Autobiography with 'fullest insight,' we find—Six considerable PAPER BAGS, carefully sealed, and marked successively, in gilt China-ink, with the symbols of the six Southern Zodiacal Signs, beginning at Libra; in the inside of which sealed bags lie miscellaneous masses of Sheets, and oftener shreds and snips, written in Professor Teufelsdröckh's scarce legible cursiv-schrift; and treating of all imaginable things under the Zodiac and above it, but of his own personal history only at rare intervals, and then in the most enigmatic manner. 'In the village of Entepfuhl,' thus writes he, in the bag Libra, on various papers, which we arrange with difficulty, 'dwelt Andreas Futteral and his wife' Indeed throughout the whole of this bag Scorpio where we are now, and often in the following bag, he shows himself unusually animated on the matter of Education, and not without some touch of what we might presume to be anger In the Bag Sagittarius, as we at length discover, Teufelsdröckh has become a University man The historical embodiment of which, as it painfully takes shape in his life, lies scattered in dim disastrous details, through this bag Pisces, and those that follow. . . . (we see here, significantly foreshadowed, the spirit of much that was to befall our Autobiographer) From multifarious documents in this bag Capricornus, and in the adjacent ones on both sides thereof, it becomes manifest that our philosopher, as stoical and cynical as he now looks, was heartily and fran-

tically in love" Certainly these extracts indicate some familiarity with astrology, as do other extracts from his and his wife's letters. However, be that as it may, we proceed with Teufelsdröckh's spiritual unfoldment.

As an infant he is left by a mysterious stranger in the hands of old Andreas Futteral and his wife, Gretchen. This may be taken to signify the unrealness of physical parents: God is the real parent. Here too we have the spiritual birth of the Ego, the yearning, probably entirely unconscious, for the Father, and the beginning of the unconscious search for the spiritual path. From the chapter called "Genesis" we quote: "Young Diogenes, or rather young Gneschen, for by such diminutive had they in their fondness named him, traveled forward to those high consummations, by quick yet easy stages. The Futterals, to avoid vain talk, and moreover to keep the roll of good Friedrichs safe, gave out that he was a grand-nephew; the orphan of some sister's daughter, suddenly deceased, in Andreas's distant Prussian birthland; of whom, as of her indigent sorrowing widower, little enough was known at Entepfuhl. Heedless of all which, the Nursling took to his spoon-meat and threw. I have heard him noted as a still infant, that kept his mind much to himself: above all, that seldom or never cried. He already felt that time was precious; that he had other work cut out for him than whimpering."

A period of "childhood" and "education" follow. Divinity stirs further within him. In "Idyllic" we find: "In all the sports of Children, were it only in their wanton breakages and defacements, you shall discern a creative instinct (schaffenden Trieb): the Mankin feels that he is a born Man, that his vocation is to work. The choicest present you can make him is a Tool; be it knife or pen-gun, for construction or destruction; either way it is for Work, for change."

Father Andreas dies and through the accompanying sorrow of his death Diogenes recognizes his true Father—God.

There is no power so potent as sorrow to aid one in gaining spiritual truth. Spiritual speculations follow, evidencing a further stirring of the Divinity within. Knowledge as ordinarily dispensed offers him no satisfaction: "The hungry young looked up to their spiritual Nurses; and for food were bidden to eat the east wind. What vain jargon of controversial Metaphysic, Etymology, and mechanical manipulation falsely named Science, was current there, I learned, perhaps better than the most. Among eleven hundred Christian youths, there will not be wanting some eleven eager to learn."

However some light now begins to penetrate his understanding through "the grand thaumaturgic Art of Thought." He says: "How much more, one whose capabilities are spiritual; who has learned, or begun learning, the grand thaumaturgic art of Thought. Thaumaturgic I name it, for hitherto all miracles have been wrought thereby, and henceforth innumerable will be wrought; whereof we, even in these days, witness some. Of the Poet's and Prophet's inspired Message, and how it makes and unmakes whole worlds, I shall forbear mention: but cannot the dullest hear Steam-engines clanking around him? Has he not seen the Scottish Brassmith's IDEA (and this but a mechanical one) traveling on firewings round the cape, and across two Oceans; and stronger than any other Enchanter's Familiar, on all hands unweariedly fetching and carrying: at home, not only weaving Cloth; but rapidly enough overturning the whole old system of Society; and, for Feudalism Preservation of the Game, preparing us by indirect but sure methods, Industrialism and the Government of the Wisest. Truly a Thinking Man is the worst enemy the Prince of Darkness can have; every time such a one announces himself, I doubt not, there runs a shudder through the Nether Empire: and new Emissaries are trained, with new tactics, to, if possible, entrap him, and hoodwink and handcuff him."

(Concluded next month)

A Remarkable Escape

BY IRJA BLOOMQUIST

THIS IS just a small episode in the life of an ex-nursery governess. May I submit it as I remember it?

I was visiting at my sister's home in Philadelphia, Pa., one summer many years ago when I read an "ad" in the newspaper for a nursery governess. Because I was looking for such a position I answered it, and in a few days a Mrs. Wilmer came to see me. She was a sweet, little elderly lady who wanted to engage a companion for Alice, her eldest grandchild. Alice had been seriously ill when quite small, and still needed special attention and supervision. She could not live at home because she could not participate in the games of her two younger, lively brothers. Mrs. Wilmer had taken Alice to her farm in Centerville, Maryland, where she could enjoy a quiet outdoor life. Alice was now five and a half years old, very bright, and wanted to learn to read. She therefore needed some one to play with and to teach her the rudiments of school work. She was still a little awkward in the use of her arms and legs but wanted to take walks, and therefore needed some assistance on her little rambles.

Now that Alice had become comparatively active Mrs. Wilmer did not have the time to give her all the required attention. Mrs. Wilmer thought it quite a problem to find some one willing to live such a quiet life with them. She had an old "mammy" cook who had been with her for thirty-five years, but there would be no one else in the house. Occasionally some guests would come down for the week-ends, and Alice's mother would be there for a day or two as often as she could.

I loved the idea of a quiet country life, and Mrs. Wilmer had such a sympathetic personality that I was greatly attracted to her. As I was well recommended

from previous positions, Mrs. Wilmer engaged me, and so on the following week I went to Centerville.

Little Alice was a darling, and we quickly became acquainted and fast friends. I had never before taken care of a child so sweet-natured as she. She was quick to take a hint, and never needed any scolding. In case she was not allowed something she sweetly complied with our wishes when we explained to her the reason for our refusal.

Each morning I rang a little bell, and Alice came happily to school. School was held out on a side porch where Alice's desk and chair were placed. We chose that porch because it was so shady and cool, for even the mornings were rather warm. We enjoyed watching the white, fleecy clouds and their play of light and shadow on the near-by Chesapeake Bay. The little birds gave us much pleasure as they chirped and hopped about on the lawn. Notwithstanding all this beauty about us little Alice studied diligently and soon mastered her "3R's." She even tried to draw pictures of various objects she saw, and was delighted with the little sketches I made for her. Quite often she asked me to take a pad and pencil along when we went walking so I could sketch her some object she wanted to keep.

After our school we were at liberty to roam about on the farm. Alice introduced me to the animal life there. Every animal and fowl had a history. One black cat was named "Midnight," and a bull had "Barney" for a name. Barney was forever doing mischief, and had gained quite a reputation—a reputation of being dangerous. He was big and strong, and whatever he took a notion to do he always did. He had chased several people, Alice's mother included, if they happened to try a shortcut through

the field he was in. Alice had been told not to go too near Barney, and she gave me the same advice.

Several weeks went by. We were never bored, for there was always something new to see and study. Alice had a garden all her own which she had prepared and planted. I had encouraged her in the use of her hands so as to overcome their awkwardness. She was very patient after planting the seeds for she did not pull any tiny plant to see it grow but watched its development with great interest. It is remarkable how a small child becomes interested in the study of nature. There were many varieties of birds also, and Alice learned to distinguish them by their plumage and song.

There were not many games that Alice could play, but she mastered croquet, and we spent many hours playing it. She sometimes played it alone with two or three balls. Quite often we went for a row on the Bay. At first I had to lift Alice in and out of the rowboat, but she wanted to help herself in. I showed her how she could manage it and she practiced persistently until she succeeded. One day she asked her grandmother to accompany us, and great was the latter's delight when Alice surprised her with her feat.

There was a certain place in a near-by field that was just the right spot to play house in. Anyway Alice thought so, and her mother and uncles had thought so too in their childhood. There was a large tree with widespread branches under which a number of differently shaped flat stones were arranged. This was like a lovely house with furniture of every imaginable kind to play with. One beautiful forenoon while we were busy at play in our before mentioned play-house, we heard a catbird scolding in the adjoining field. Alice wanted to go and look for it. We had never ventured into that field before, but it seemed to be such a nice place. It was very long and quite narrow with a strip of woods on the left hand side of it. On the right there was a high barbed-wire fence. We could not

see the other end of it, but a high wooden fence was nearest us. Alice had already practiced climbing over a low fence near the house and was able to do so quite well. We therefore looked for a low place in the fence over which we went. The catbird was still calling but out of sight. It had flown into the woods. Of course we went after it and tried to locate it, but in vain for it was flitting about so quickly while we had to walk slowly. Alice's disappointment was not so great because a new world opened up before us. There was a tiny brook running merrily along, happy that it would soon reach the Bay. There were so many kinds of flowers Alice had not yet seen. We had to stop and admire so many new wonders of nature that time went by quickly.

Suddenly a sound rent the air that made us start from our reverie. "Doesn't that sound like Barney?" asked Alice. "It certainly does, I wonder where he is," I answered. What if he were in the same enclosure as we? How did he get there? What would he do as soon as he saw us? for usually he charged after every one who came into the same field. How could Alice stand the fright of seeing him come after us? Could we go out of the field some other way besides over the fence we had climbed? I did not know of any other way. Would I be able to carry Alice and run? No. Alice was large for her age and too heavy for me to carry. Would Alice be able to run? No, because even while walking she stumbled frequently. These and many other questions raced through my mind. But it was foolish to imagine all these things on account of Barney's bellowing. He might not even be in the same enclosure. Perhaps he was in the next field inside of the high barbed-wire fence. It was better to be certain of his whereabouts before worrying any further about it. So I told Alice I intended to go to the edge of the woods to see where he was. It wasn't far, and she could see me all the way up the embankment.

I went there and looked towards the

pasture. I saw Barney surrounded by about a dozen young cows grazing at the spot where we had climbed over. What was I to do? I only felt a great desire to protect Alice from any possible harm and fright. I prayed for guidance to do the right thing. The prayer was answered immediately for I felt a great calm surround myself, and these thoughts came into my mind: "Take Alice by the hand and lead her back to the fence, but instead of going exactly towards the bull, go to the other end of the fence. Tell her stories to keep her mind occupied. The bull will come towards you, but do not be afraid for it will not harm you." All this happened so quickly that I was back to Alice in a few moments. I told her that there were a number of cows, almost calves, in the field, and that Barney had come to say hello to them. We could walk back now for it was almost lunch time, and Grandmother would be waiting for us.

Barney noticed us immediately and turned towards us with his head bowed low and bellowing. We did not mind him but walked calmly towards our destination. All the cows had stopped grazing, and were looking at us in wonder, then they followed Barney in single file as he came towards us. Alice's shoelace became untied, and she dropped her shoe. We put it on and continued. By this time the animals were very close to us. It felt strange to have them wait until we went by, then they followed us to the fence. I turned around to see how closely they followed us. Barney was only about six feet away. The fence was rather high at that point and Alice started to climb over it. This thought came into my mind. "Lift Alice over." I took her into my arms and lifted her over. She seemed as light as a feather, and I marveled at that while I climbed over myself. As soon as we were a short distance from the fence, Barney seemed to wake up for he started to paw and tear the ground as if in rage that we had escaped. He did not try to jump over the fence though. We were

safely on our way back to the house, and I was thankful for our miraculous escape, grateful that Alice had not become frightened, for a fright might have caused serious consequences in her present high-strung condition.

We went to the playhouse again in the afternoon. Mrs. Wilmer accompanied us this time. When I saw that Barney was still with the cows, I asked Mrs. Wilmer if she knew that he was there. She was surprised and said the bull had jumped over the high barbed-wire fence in order to get to the cows. Alice then told of our adventure. Mrs. Wilmer was horrified that we had been subjected to such danger, and she was thankful that we had escaped. The young cows had been recently put into that pasture, and they had stayed in the woods so quietly that we did not know of their existence while we played under the tree. Poor old Barney! He was punished, for he had to stay in the barn thereafter. Mrs. Wilmer considered him now far too dangerous to stay out in any pasture. Our plea for his continued liberty was of no avail.

About two years after our ways had parted I received a letter from Alice. It was brimming over with joy for she was attending school at last, and she told me all about her school work.

* * * * *

There were several points in this and other happenings that I had tried to understand but could not. First of all, concerning Alice. How was it that this little child had the ability to persist in her efforts to overcome her handicaps in order to gain what she needed and wanted? for so many grown people get discouraged and let their handicaps rule them. What made the bull behave differently from his usual way? Why didn't he attack us? Why didn't he attack us after we had climbed over the fence? for in his rage he could have easily jumped over the comparatively low fence. What gave me the strength

to lift Alice over the fence with such ease? I experimented later and tried to lift her over the same kind of a fence but without success.

These problems remained unsolved until recently when I read the "Rosicrucian Cosmo-Conception." A friend of mine asked me to go with her to hear a lecture at the Rosicrucian Fellowship Center. I went, not only to one but to the whole series of lectures. It was so interesting that I am now attending the classes whenever I can. This school of thought has shown me the underlying reasons for various events. Now I see how Alice had earned the right to all this protection, to her sweet disposition, and to the ability to persist as she did. She was using her handicaps as stepping-stones so as to develop will power. Her body was responding to the Spirit within. For are we not all here in the physical world to learn valuable lessons which we cannot learn elsewhere? Mrs. Wilmer and I, for instance, never urged Alice to all her efforts. We just stood by ready to assist her when necessary. Alice wanted to master all this by herself, and she practiced patiently and persistently when she was shown the best means of procedure.

I see now that the animals are spirits evolving toward perfection just as human beings are doing. They have not evolved a mind with which to think and reason as yet, and are therefore ruled and guided from the outside by their Group Spirits.

Because of my earnest desire to protect Alice, Invisible Helpers, who are ever on the alert to help, rushed to our assistance. They flashed a message to the Group Spirit in order to restrain the usual impulse of the bull. The bull, being under the guidance of the Group Spirit, had to obey the promptings and therefore did not attack us. These same Invisible Helpers assisted me to lift Alice with ease in some manner that I do not understand as yet, but which I shall understand later when I have evolved and developed sufficiently.

Ever since childhood I have greatly admired and loved nature and the beauty it manifests. Now that I am beginning to get glimpses of the spirit and life within all in this world I am able to appreciate the wonders of nature a thousandfold better.

Truly God's plan is magnificent. May we try to live so that we may express the best in ourselves. May we grasp every opportunity to learn the lessons offered to us so that we may be worthy of God's plan for us.

I have heard men and women stand up publicly or in private and confess to every sin on the calendar save the single one of selfishness. Yes, we even deceive ourselves by imagining that we ourselves are not selfish. We see this trait of character very plainly in others if we are at all observant, but fail to perceive the beam in our own eye; and so long as we do not admit this great fault to ourselves and strive seriously to overcome it, we cannot progress upon the Path.

—Max Heindel.

Rain

BY ROBERT LOVEMAN

It is not raining rain for me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.

The clouds of gray engulf the day
And overwhelm the town;
It is not raining rain to me,
It's raining roses down.

It is not raining rain to me,
But fields of clover bloom,
Where any buccaneering lee
Can find a bed and room.

A health unto the happy,
A fig for him who frets!
It is not raining rain to me,
It's raining violets.

Evolution

A Radio Talk by Theodore Heline

IN THE *New York Times* of April 13, 1928, there appeared an item reporting the first organized move to combat the centralized Fundamentalist campaign against the teaching of the theory of evolution in this country. This initial move took the form of dinners which were held simultaneously in New York, Rochester, Detroit, Chicago, Minneapolis, St. Louis, Denver, Los Angeles and San Francisco. According to the leaders mobilized at these dinners the movement marked the beginning of a campaign to educate the people of the United States on the theory of evolution. The Fundamentalists have done much by similar organized effort to prevent instruction on the subject. Among their activities they started to circulate petitions calling for a referendum on the teaching of the theory of evolution, and obtained in the state of Arkansas sufficient signatures for their purpose.

In this controversy, which is no longer confined to a few scientists on the one hand and a few religionists on the other, but which now includes the rank and file of all our population, young and old alike, we have another manifestation of the universal ferment that is everywhere at work, prompting questions and demanding answers to problems that have hitherto been of intellectual and religious uncertainty. Faced by the proposition of the Fundamentalists that as between God and evolution the choice must be one or the other, many find themselves as in an abyss. They are betwixt and between. They have not a clear and certain hold either on the one or the other. Faith demands the one and reason the other. Both make their claim, both are entitled to a hearing, and no one wishes to do violence to either. The evidence in support of evolution is too

conclusive to enable them to reject it, and their belief in the All-Father as their Creator and Preserver is too deep-seated to be set aside, whatever science may suggest to the contrary.

The search is consequently for more facts regarding both in the hope and with the conviction that in the light of such larger knowledge, that which now appears to some to be conflicting and contradictory is not so in fact but in appearance only.

Truth is never left without its witnesses, and a day such as ours when the mind of man is delving deeper into the problems of the soul is not left without ample answers to the questions that thus arise. A vast body of knowledge bearing on the origin, the evolution, and the destiny of man has been made accessible to the Western world in the course of the past fifty years. We refer now not merely to findings of academic science but to a science that includes all this and more. We speak of it as Occult Science. It includes more because it embraces in the field of its investigations not only the visible physical world but also the invisible superphysical worlds. That is, the latter are invisible to ordinary sight, but open to a higher faculty, a faculty present in all and already developed and active in a few.

The body of occult knowledge which is derived from broader fields of investigation contains evidences with regard to man's nature, constitution, and evolution that are not accessible to the more limited academic science. This knowledge has now been placed within reach of the many at this particular time in man's history by no accident, but in accord with the orderly process of man's growth, or evolution, to use the very word around which our subject centers. It

comes to us at a time when the many in their mental and spiritual perplexities are reaching out for just that which it has to offer.

The Rosicrucians constitute one School of Occult Thought, whose purpose it is to bridge the chasm that now exists between science and religion, and which leads to such controversies as the present nation-wide issue regarding evolution. Briefly stated, what do the Rosicrucians teach on the subject? Whence came man? How did he come to be what he now is? Whither is he going?

Man, say the Rosicrucians, is a Spirit, a spark from the Great Flame, a child of the Father whom we call God and in whose likeness and image he is created. That spark is endowed with the potentialities of its Source. It enters into manifestation in order to unfold those latent powers and possibilities. Those powers, being of divine proportions, require aeons of time for their realization. The process of the growth from spark to flame, from man to god, is orderly and progressive. It is according to law, and that law of progress we call evolution.

Evolution, the Rosicrucians teach, is God's method of creation, not only for man but for all He chooses to plant, nourish, and develop within His manifold universe. To detail the process somewhat more fully let us outline the major evolutionary changes as these are presented in Max Heindel's book entitled, "The Rosicrucian Cosmo-Conception."

In the beginning God differentiates within Himself a great number of Virgin Spirits. They constitute as it were a family of kindred spirits, a life wave, a kingdom of life. Our humanity is such a family. As divine sparks we begin our long journey through time and space and matter. Aided by great divine Hierarchies we commence to build for ourselves a form in and through which to work and gather experience. That form is at first simple. It is unorganized. It is the germ of the present physical body. In this embryonic form the Spirit can

accomplish but little. Its consciousness corresponds to that of the life now sleeping in the mineral kingdom—it is trance-like.

Time passes, the germinal body develops. It becomes a more fully organized body. The dense embryonic form incorporates into itself another element, namely, that of the ethers. The ethers are the avenue of the life forces, so with these active the body takes on the properties which we find exhibited in the plant kingdom—a capacity for growth and propagation. Consciousness now rises to the plant stage of dreamless sleep.

Still the form grows; another substance is added—desire or astral substance we call it. This element is the avenue for the forces of feeling and emotion. Passionate existence now commences. The form develops sense perception and powers of locomotion. Consciousness reaches the level of the dream condition. We then arrive at a stage corresponding to that of the animal kingdom.

We possess by this time a threefold body, a dense body composed of the chemical elements of the physical world, a vital body composed of the ethers, and a desire body composed of astral matter. The three interpenetrate.

The Spirit continues to work with this growing form under the direction of Divine Beings who have its evolution in charge. By their aid the Spirit has gradually emanated from itself these bodies in a manner not dissimilar to that by which the snail exudes from its body a fluid which it gradually crystallizes into a shell that becomes the house it lives in. During all this time the Spirit is still working with its developing vehicles from without. The form is not yet sufficiently perfected to become the temple of an indwelling Spirit. It becomes so only in the next stage of its development when the brain is built and the element of mind is added to man's composite body. Mind then becomes the connecting link between the threefold

form and the Spirit, which, created in the likeness of the Triune God, is also three-fold in aspect.

At this stage the Spirit by means of mind as a link enters into the comparatively perfected form, takes possession of it, directs it from within, attains to waking self-consciousness on this the physical plane and knows itself as *man*. Man marks a point of equilibrium between matter and spirit. He is a self-conscious Spirit, and ever was and ever shall be a part of his Divine Creator.

If this exposition be true, and we submit it for your respectful consideration, then do we have the facts that reconcile the convictions of both Fundamentalists and Evolutionists. Both are right. The conclusions of each are necessary to those of the other to complete the whole. They are to each as the obverse and reverse sides of a coin. They are one and belong to each other.

The Creation story as told in Genesis, and which may be considered as an algebraic formula of the creative process, is in accord with the facts as we have outlined them in so far as it tells of the gradual orderly unfoldment of the Plan. All does not appear in a moment. It is not an instantaneous creation of the whole. Stage by stage the manifested universe comes forth. There is order and sequence. For seven Biblical "days" it continues. For seven aeons it goes on.

In Genesis, first chapter, we learn how the mineral kingdom first appeared, then the plant, later the animal, and finally man. This indicates the order in which the forms have developed from below.

In the second chapter of Genesis man is spoken of as arriving first upon the scene. This apparent contradiction has given pause to some. If it is not a contradiction, what then? In the first chapter of Genesis man is dealt with from the form side. The form comes up from below. Man appears last upon the scene, the oldest of the kingdom of life. In the second chapter man is dealt with from

the life side. He then appears first, for as the oldest of the kingdoms of life he has been longest on the path.

The Rosicrucian Philosophy is essentially Christian. It correlates with the Bible. It builds on the Christian religion which has been given to the Western world for its spiritual guidance. It seeks to bring men to a recognition of the Bible's inspirational values and to a life lived in accordance with its high dictates. But the interpretations that it offers of this Book are not dogmatic. It asks of its students that they accept, modify, or reject its interpretations as they will in the light of their best judgment and understanding.

In the Rosicrucian School students are taught from the beginning not to rely on the statements of another, nor to take as their final authority any teacher, school, or book—not even the Bible itself, but to use all such in so far as they help them to arrive at an ever greater reliance on their own inner light, "the light that lighteth every man that cometh into the world." If you would like to look further into this subject, you will find readily available a large number of esoteric treatises devoted to it. We have already referred to one such, namely, the "Rosicrucian Cosmo-Conception."

And now, friends, in conclusion, may we seek the truth and may we seek it fearlessly. The truth shall make us free.

Thomas a Kempis says: "I would rather feel compunction than know how to define it"; and we may well substitute the word love for compunction. If we could only feel love rather than be able to define it! But love cannot be known now by us except in the measure that we cleanse ourselves from the great sin of selfishness. Life is our most precious possession, and Christ therefore said, "Greater love (or unselfishness) hath no man than this, that a man lay down his life for his friends."

—Max Heindel.

Determining Past Incarnations

BY GRACE EVELYN BROWN

(Concluded)

AS WE have all gone through the lower stages to reach the place where we now find ourselves, we all have within our natures the memories and records of earlier, more savage conditions. We fear the dark because we suffered from it in earlier lives, from human and animal foes concealed in it. We fear poverty and privation because of the past; we feel anger at insult, resentment at opposition, because in the past we suffered from these conditions. Anything which gives us restrictions and set-backs is painful because the Ego must ever go onward to a constantly greater unfoldment. On the contrary, anything which liberates us to a greater and fuller life and brings us a step nearer to our ideals gives us joy and happiness because it is in harmony with the great onward-sweeping powers of the universe.

The animal and savage nature in man is strongly established. It is the great pedestal upon which he is to erect his creative and idealistic nature. This pedestal represents racial as well as animal propensities, and hence is the same with all men. Now the advancing man must turn from these dominating qualities to foster the brighter, purer qualities of love, brotherhood, compassion, sympathy, altruism, and creative ability in the arts. Just where each one finds himself in relation to these lower and higher qualities determines just how far he has come upon the Path, and just what he has or has not accomplished in earlier incarnations.

We all have one-sided natures because we have developed certain qualities at the expense of others. Thus a man skilled in the craft of statesmanship may not have developed his humane nature and still continues to be a great hunter. A

creative genius, such as a poet, may not have developed his moral nature. Our horoscopes indicate just what we have accomplished and the traits which we have still to work upon in order to strengthen the weak places. We are born with certain influences which tell us, as the owner of an estate might tell his gardener, to pluck out the weeds that the flowers may not be choked by them.

As Egos grow older they gradually gain in sympathy and breadth of conception. They build up the concrete mind, intuition, spirituality, and the wisdom to recognize the superphysical, eternal verities, such as immortality and universal brotherhood. All men have developed certain qualities while others are still latent, and others are being developed through the influences of present environment and personal associations.

Scientists state that on an average only about a third of the cells in the human brain are being used. The rest of these cells are a fallow field waiting to be sown with seeds of our individual efforts. What these seeds will be depends upon our ideals. One can sow this field with seeds of unselfish service and become a philanthropist. One can drop seeds of reason, learning, and wisdom and become a philosopher. One may delve into the arts life after life and become a musician, poet, painter, or sculptor. We are now just what we have made ourselves as the sum total of all our past lives.

Environment and inheritance are nothing against the power inherent in each soul to choose those things which are in accord with its ideals. A strong soul, such as Abraham Lincoln or Booker T. Washington, asserts itself against the most difficult circumstances. The importance of early training in rearing

children, important as it is, has been overestimated. Looking about us we can find numerous instances of families of children who have all been subject to the same youthful conditions, and yet each member of the same family became very different from the others. The importance of youthful habits, strong as this factor is in determining a successful life or one of failure, is not as strong as the ideals of each soul and the purposes within it. If it is not well poised, something may come along to upset in a day the habits of years and the education of many arduous and studious seasons.

We must continue to develop the latent cells of our brains if we would live life to its fullest, keep youthful, and live out our days to their rounded climax, for if we do not advance, we shall fall behind. Every effort that we make will be a factor in bringing us to birth in following incarnations with the inner qualities which will aid us in making our lives conform more nearly to our ideals.

When we are striving to live to our highest ideals, it is very inspiring to realize that even as we toil at a distasteful task, trying to overcome our weaknesses and gain the qualities that we wish to possess, or to develop our creative powers in an art in which we appear to work as weak and ignorant children, we are building for all future lives. We are thus helping to determine the time of our births in future embodiments, harmonizing ourselves to the stellar influences which will then meet us with their divine help, speeding us on to the realization of our most cherished dreams. The efforts that we made in the past are now blessings, crowning us with their glories and inspirations.

In the far East the truth of rebirth and the Law of Cause and Effect are well known. The word "sutratma," meaning "the thread self," is used to indicate the Ego which connects the different lives like pearls on a string, each pearl supported upon all that has gone before as each incarnation is the sum total of all of our previous lives.

It is only natural for every soul to develop along certain lines which are his evident choice, for the same ideals govern each Ego life after life, causing necessarily similar choices. We are just what we are because of our attractions and repulsions in former lives. We are the same individual and so possess the same characteristics to continue in the same line in which we have been developing. A choice made again and again, life after life, leads to a genius, a Phidias becoming a Michael Angelo, again becoming a Rodin. A genius is the culmination of many lives of hard work along the same line of endeavor.

What a wonderful and inspiring experience it is to behold a child in whom the light of genius burns, coming into his divine inheritance swiftly and completely. How inspiring is the painting of the boy genius touching the old musical instrument in the darkness of the night, and the old innkeeper and his wife stealing down with their lantern to learn who was the author of that wonderful music!

As men advance along the evolutionary path, they gain the power to remember more and more of their past lives because these memories are associated with the Life Spirit, and the closer they come into touch with this, the more they come into rapport with such memories. Many poets write of their remembrance of past lives. Tennyson refers to this subject many times in a sonnet in an early collection of his poems:

"As when with downcast eyes we muse
and brood
And ebb into a former life, or seem
To lapse far back in a confused dream
To states of mystic similitude,
If one but speaks or hems or stirs a chair,
Ever the wonder waxeth more and more,
So that we say, all this hath been before,
All this HATH BEEN, I know not when
or where.
So, friend, when first I looked upon your
face,
Our thoughts gave answer each to each,
so true,

Opposed mirrors each reflecting each—
 Although I knew not in what time or
 place,
 Methought that I had often met with you,
 And each had lived in other's mind and
 speech."

Tennyson also mentions rebirth in "De Profundis," in "The Two Voices," and in many other poems. Rossetti mentions it in "Sudden Light," Browning in "Paracelsus," "One Word More," and "Christina." The list is too long to quote.

Thus in the darkness of this material world, a genius shines forth, a great star of glory, and we marvel at the appearance of a superman. Let it be an inspiration to us to make our lives a constant effort to realize our own ideals. Because we are a part of Divinity, we have all of the divine attributes within our own souls; and we have the power to choose just what we shall become.

We are on our way to a greater and greater realization of our most cherished ideals. What these will be, how they will manifest, and how soon we shall be able to express our perfect powers depend alone upon ourselves. We must realize that we must start just where we are, and resolve to take the next step onward toward our increasing self-expression.

We should let the memories of our vast past serve as a foundation upon which we may rear the creations which are to express us in our perfections and our holiest ideals and aspirations; finding strength in every mistake, confidence in past success, and thankfulness to God for these great and most marvelous gifts: the gift of life, the gift of time in which to unfold, the gift of will, and the gift of choice with which to guide the will. These gifts enable us to rule our evolving lives, and to become one with God in the expression of our Divinity.

The "Llorona" or Weeping Ghost of Mexico

BY ALICE I'ANSON

THIS curious occult phenomenon has interested me greatly during my long stay in Mexico. Though I have never heard it, several of my friends have done so, and they were completely mystified as to its origin or probable significance. The legend declares that it is the ghost of the unhappy "Malinche," or as the Spaniards called her, Marina, the Indian girl who accompanied Cortez, the great conqueror, and who aided him so incalculably in his war to subjugate her race.

The "weeping ghost" seems chiefly to haunt streams of running water. It is never seen, but is heard once every two years; then its wailing voice arouses terror and superstitious awe in the souls of the simple Indians.

One evening about three years ago as

my sister and I were visiting at the house of a friend who resided in the quaint little town of Tlalpam, a short distance from Mexico City, our friend remarked: "I think you had better stay all night because the Llorona has been heard again over on the pedregal, and you know you have been very anxious to hear it." The pedregal is an extensive deposit of petrified lava that flowed from the crater of an extinct volcano, called Xitli, several thousand years ago according to the geologists.

Unfortunately that evening we were obliged to return to Mexico City, but the very next day saw us over at Tlalpam again, and we were considerably startled to hear our friend say as we entered the house: "Well, we heard the Llorona very distinctly last night about an hour

after you left, and I tell you it certainly gave us the thrills.”

There was a very talented professor of archeology from Arizona staying at the house who had heard it, and we asked him what he thought of the phenomenon, knowing him to be a rather matter-of-fact, hard-headed scientist. He said: “I am completely at a loss to account for it. It is the strangest thing I have ever heard. It seems to arise from the lava caves of the pedregal, to increase in volume and vibration as it travels nearer until the surrounding air is all aquiver with the weird sounds, then it gradually decreases and dies away in the direction from which it came. That is all I can say at present, and I have no solution to offer.”

The pedregal is a wonderful stage for the manifestation of such a phenomenon. Its caverns and crevices are covered during the abundant rains of summer with a luxuriant growth of maidenhair ferns, wild begonias, fuchsias, and lilies of San Juan (so-called by the natives); also the

beautiful pepper trees whose drooping branches sway eerily with the slightest breath of wind. It is supposed to be one of the places where the unfortunate Aztecs hid their vast volume of treasure from the covetous Spaniards. It contains besides many caves and subterranean passages a very interesting pyramid composed of round water-worn cobblestones from some old lake or river that completely disappeared beneath the streams of molten lava that escaped from the volcanic cone of Xitli, whose dark summit still frowns ominously on the sunlit smiling valley far below.

In this ghost-ridden and legend-haunted “tierra de Mexico” the incident of the “Llorona” here related is the only happening of the sort that I have been able to substantiate, and I can vouch for the truth of it without any reservations whatever.

A great many tales are circulated about spirit appearances in various old houses of the historic metropolis of Mexico City, but I have never yet had the opportunity of investigating them.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT

Wonderful is the esoteric knowledge contained in the Bible, so much of which we are accustomed to read perhaps hurriedly and carelessly without realizing the depth of meaning hidden in almost every verse. In the 21st chapter of “Numbers” which we are to study this month we shall find, if we consider it carefully, the entire path of attainment for the aspirant to the higher life, or Initiation, outlined for us. The Christian Bible is the supreme textbook for the Western world. Its books were written by sages and seers so as cleverly to conceal beneath historical data the

spiritual evolution of the Ego. This spiritual textbook is not concerned with the destruction of human life, of cities, etc., *but with the overcoming of the evil within ourselves and the transmuting of this same power into good.*

The Canaanites, also Moab and Edom, referred to in this chapter mean materiality or the mortal or carnal nature of man. We find in the beginning of the chapter Israel overcoming the Canaanites, and through this overcoming dedicating themselves at a place called Hormah, which means “devoted.” They journeyed as we each must do by way of the Red Sea—the call of the senses and desires. How familiar is that cry which

we so often know within ourselves: "The soul of the people was much discouraged because of the way."

Many among those who felt the call to duty were not strong enough to hold to the straight and narrow way and turned back because of the *fiery serpents*, not among but *within* the people. Then we have that great story of Moses, the illumined one, the high Initiate who teaches them how to *lift the serpent within themselves*. Surely this is one of the most beautiful lessons on the path of regeneration to be found in the entire Bible. After this they go forward "toward the sun rising" of a new and holier life.

III—THE SONG OF THE VALLEY

14.—Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon,

15.—And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

—Numbers, 21:14-15.

Arnon was the largest of the rivers entering the Dead Sea *from the east*. This is a song of transmutation for those who are endeavoring to live the life of purity and chastity. Those who made themselves worthy to receive it Moses gathered at *the well to give them water*—the water of eternal life.

IV—THE SONG OF THE WELL

17.—Then Israel sang this song, Spring up, O well; sing ye unto it:

18.—The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah:

—Numbers, 21:17-18.

This well must always be dug by *princes* and *noblemen* and *with their own staves*. Then it is that from the wilderness, materiality, they go to Mattanah which means "a gift"—*that supreme gift* whose price is oftentimes renunciation, heartaches, and sorrow. But when we are able to sing this song of the well, we know that the gift is more than worth all that we have paid to obtain it.

When we gain the power referred to in this song of the well, then we too shall ascend unto "the top of Pisgah." And even though our work must still be in the land of the Amorites, "we shall go along by the king's highway until we pass thy borders."

V—SONG ON THE FALL OF HESHBON

27.—Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28.—For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29.—Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30.—We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

—Numbers, 21:27-30.

Heshbon means "intelligence" of the concrete or brain mind, and Sihon means "sweeping away." Chemosh is a god of Moab. Heshbon means those who worship the power of the intellect, forgetting that it is only an instrument to be used by the Spirit, and for the greater glory of spiritual things.

Through the wonderful power of regeneration working in man the process of the spiritualization of the mind takes place. "Heshbon is perished"—even unto Medeba, which means quiet waters. The god power which is born or awakened within is the supreme goal of our earth evolution: "Thus Israel dwelt in the land of the Amorites." The mind is the Path, and with its spiritualization we lift ourselves above the masses. We too then find the topmost peaks of Pisgah as Moses did, there to know the unutterable glory of pure spirit, that through the memory of its Light we may the better love and serve those who are still struggling in the wilderness of the world.

This wonderful chapter holds for us the key to the gates of "The king's highway." May we each one in a spirit of love, humility, and chastity learn to walk upon it.

The Cure for Loneliness

BY AMELIA KAMMERLE

HERE are many lonely souls in the world who plaintively ask, "What is the cure for loneliness?" To such a question there is an answer. The cure is *within*, not without.

On the day before Christmas a woman leaped from a high window in the city of New York and was killed, her body striking the pavement in the midst of a throng of holiday shoppers. The coroner's decision was that the woman had committed suicide because of loneliness. In a city of five million a man earning a comfortable living at a good profession ended his life because of lack of human companionship.

And so we might go on and cite instances innumerable. The most lonely lives are lived in the most crowded centers. To be among people and not of them gives the most dreadful sense of solitude. Nor does he who by persistent efforts wins the acquaintance of many persons solve this problem. Each of these has his own interests. There may not be one to turn to in a lonely hour. No human relationship suffices. Parents, husbands, and wives die; children go away; no human tie exists today that may not be severed tomorrow.

Only that man or that woman masters loneliness who develops the inner resources of mind and character that give serenity and poise in the varying vicissitudes of human experience. Then there are books. The companionship of lofty minds and poetic souls of ages both past and present is thus at hand. The person who avails himself of this resource for much of his solace, and who, looking unmoved at the human swarm which passes him by unheeding, says to himself, "My content, my harmony, is dependent on none of these; I find it in myself," that person is seldom troubled by loneliness; he has forgotten that there is such a thing. To such calm and untroubled presences friends come, they need not be sought; they find their way, drawn by

the unfailing attraction of self-reliance and serenity.

It is true that much of our happiness is necessarily bound up with other people; it is the result of our human relationships and companionship. Very many of us never get beyond this range of joy. We are incapable of any pleasure that is not communal. We shudder at solitude. But those who would be secure against the shocks of existence, who would feel that they are rooted deep enough to withstand the blasts of time and circumstance, must discover themselves. They must have some ultimate resource that the world cannot touch.

Therefore it is a good plan to become used to solitude, and to find entertainment within oneself in preparation for whatever fate may bring. Then will these fretting souls of ours find peace; peace that will be secure and enduring; peace that is independent of the world. Then in isolation one can turn to fate with a smile and say, "I have meat to eat you know not of."

Thinking Down Walls

Helen Keller, the woman who has attracted world admiration by overcoming the handicap of being blind, deaf, and dumb from infancy, was one of the speakers at the commencement exercises of Radcliffe College some time ago. Her message was a plea to the graduates to work for peace in the world. We quote her words as given in a press report:

"I have never attached great value to academic fame, and I am not much interested in whether or not people praise Radcliffe's scholarship. What I care about is that every thought, every word, every act, should be vital with the will to serve mankind. Service from one to all and all to each is not a sentiment; it is an economic necessity. I look forward to the time when the enlightened minds of women shall think down all the black, cruel walls of hate, fear, and prejudice that halt man's advance toward the kingdom of God."

Worth-While News

A Former District Attorney's Impression of San Quentin

Fifty bay counties peace officers, assembled at the prison today, heard Asa Keyes, former District Attorney of Los Angeles county and now a convict, characterize the prison as "California's training school for crime." Keyes warned them to "think very carefully" before sending young men, particularly first offenders, to San Quentin.

"I have only been here nine months, but as a convict I have learned far more about what is going on than can any prison official or guard," said Keyes. "Knowing things that I do, it is genuine tragedy for me to see more young men sent here. Without facilities for proper segregation of prisoners, you are simply sending in new recruits for California's growing crime army.

"It might help if the Governor and the members of the State Legislature came here and looked over San Quentin's population," he declared. "They would see mere boys—more than a third of San Quentin's population—thrown into daily and deadly association with confirmed and hardened criminals. There can be only one result; nine out of ten of them go out of here smart and crafty crooks."—*Los Angeles Times*.

Asa Keyes, former District Attorney of Los Angeles, who was convicted a year ago of conspiracy to bribe and who is now spending a period of from one to fourteen years in San Quentin, has been studying this prison at first hand, a prison to which as District Attorney he sent hundreds of convicted prisoners. His statement that San Quentin is a training school for crime is something which has been known by students of penal institutions for many years, and this applies not only to San Quentin but to practically every other prison and jail in the country. The lack of segregation of the young and impressionable prisoners from the old and hardened ones is the defect which Keyes emphasizes particularly. This is the system which produces more criminals at a frightful rate. Segregation, of course,

costs money; that is, it would require additional facilities and additional rooms, but it would pay big dividends in the end. Convicting criminals and taking care of them after they are convicted is one of the biggest causes of taxes in the country today. When the country as a whole becomes more enlightened and more humane, it will reap the benefit not only in reduced taxes but in many other ways as well.

Conan Doyle Earthbound?

"Her profound conviction that the spirit of Sir Arthur Conan Doyle is deliberately lingering near earth in order to help those still living was expressed by Lady Doyle today.

"This conviction, she said, was based on messages she herself had received from her dead husband.

"Saying she had heard that in an article reporting conversations through Mrs. Eileen Garrett, a medium, the term 'earthbound' was used in connection with Sir Arthur, Lady Doyle said Sir Arthur was 'certainly not earthbound.'

"I happen to know,' she said, 'that he could have gone very high, but deliberately remained behind in order to keep contact with the earth and influence the spiritualist movement.'"

Conan Doyle may have been one of the advanced spirits who have so little to work out in Purgatory that they pass through it very quickly. The average individual, however, is more or less earthbound for a period averaging in length about one-third of the earth life just completed. The purgatorial region of the Desire World in its lower strata interpenetrates the crust of the earth. Other strata lie outside the atmosphere of the earth. Disembodied spirits during the purgatorial regime are held to the scenes of their late life by the force of unsatisfied desire and emotion. In the case of persons who die in the prime of life the ties which bind them to earth are strong, and they can-

not pass into the higher spiritual regions for a long period. Old people and those who were sick a long time before death pass more quickly into the higher regions because they have worked out a larger percentage of their purgatorial experience before their death. As Conan Doyle died only a comparatively short time ago, it is quite likely that the attraction of earth scenes still holds him to some extent, although his purgatorial experience may not last as long as the average.

Psychiatry for the Treatment of Prisoners

"Massachusetts has a law providing for routine and impartial examination under State authority of persons accused of crime. As only competent experts are chosen for the examining board, its findings have due weight in court. This rule is recommended by the commission for all the States."

Psychiatrists' examinations in connection with the trials of criminals have been tried out to a considerable extent in various parts of the country during the past few years. In some cases the results have been good; in others it has been found possible to get supposedly reliable psychiatrists to give directly contradictory evidence on the same case. This of course has produced confusion and tended to put psychiatry in ill repute in connection with such cases. However, as noted in the above clipping, Massachusetts has devised a means to avoid this and still obtain the benefits which psychiatry is able to give. Under the Massachusetts law only those psychiatrists are employed who are under State authority, and who can thus be relied upon to give an impartial examination and report.

Psychiatry, which devotes itself to a study of a person from the standpoint of his mental, psychic, emotional, and nervous condition, is able to show in a great many cases that crime is the product of disease instead of really criminal tendencies, and is also able to institute a system of cure which will return the criminal to the ranks of society in a con-

dition to give a good account of himself in the future instead of making a confirmed criminal out of him, as would usually be the result if he were thrown into prison to languish a number of years unnecessarily. Therefore, psychiatry must be retained, and the Massachusetts system of employing it is a good one to develop.

Sir Oliver Lodge to the Front

"I think space is pulsating with life and mind, and that only here and there do we touch it. When you do you are overwhelmed by the majesty of existence. There are not only people who have inhabited this body and left it, but others who have not been on this earth, angels and principalities and powers—they are all there. We live among shadows.

"We live in a world of matter and think it is all matter. If our eyes were open we should be blinded and could not stand it. Anyone who supposes that man is the highest thing in creation can have little idea about the universe. The amount that man understands of it is as nothing. We grope in darkness.

"My doctrine is that life exists in space, that mind is a higher development of that, and I presume that spirit is a higher development still; but they all exist in space."

Sir Oliver Lodge is the foremost scientific pioneer in an out and out endorsement of the idea that communication with disembodied spirits is possible; also that there is a great unseen universe lying outside of the seen universe which, he believes, contains the solution to most of the enigmas and problems of life. He goes Einstein one better in the matter of space by saying that life exists in space and that mind is a higher development of space. In this respect he confirms Max Heindel's statement, namely, that "space is spirit in its attenuated form, while matter is crystallized space or crystallized spirit." Since everything that exists in the universe came out of spirit at the dawn of manifestation, therefore of course mind came out of spirit; and as space is an attenuated form of spirit, Sir Oliver's expression that "mind is a higher development of space," is correct.

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 KITTIE S. COWEN

Marriage and Divorce

Question:

Please let me know the Rosicrucian viewpoint on marriage and divorce.

Answer:

Marriage is a very sacred institution, and should never be entered into lightly nor regarded in that manner afterwards. It is prerequisite to the establishment of the home, the foundation upon which every nation is built and without which it cannot long endure. In relation to it the Christ, under whose dispensation we are directly working, said: "Have ye not read, that he which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew, 19th chapter, verses 4-6). Christ also indicated the time the marriage institution would cease to be when He said: "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." (Matthew, 22:30).

Marriage and repeated rebirths are the weapons we must use against death until we no longer have need of physical bodies. When the lowest vehicle in which mankind functions is built of ether, which is the direct avenue of the life force, there will be no more death and no longer any need of marriage to bring about birth.

At the present time the marriage of individuals is as a rule ripe destiny, and those entering into this sacred relation-

ship are responsible for the way they work it out. Each marriage is a personal affair, and the contracting parties may be very sure that divine Beings have witnessed the taking of their vows and that they will hold them strictly accountable as to the method used in working out the resulting particular bit of destiny. Running away from a debt of destiny does not pay it any more than moving from one town to another pays the debts contracted in the first town. Somewhere, some way, some time, every debt of destiny must be met and paid in full.

The marriage relationship is so great in its influence that it either makes a success of or else mars the future life of those establishing it. When once this relationship has been instituted, each party to it should do his or her utmost to make the partnership a successful one. Should uncongenial situations develop, each should search diligently within for the cause and earnestly endeavor to remove the difficulty. Each problem solved brings added strength and wisdom. Each one abandoned weakens the characters of those who admit their inadequacy to find the correct solution. It requires real character to cope with difficult situations, to resolve chaos into order, and the reward is always proportionate to the effort put forth. The weakling, however, flees when danger approaches.

Incompatibility should never be considered as a just cause for divorce where both parties are sane. If for this reason two individuals willingly rush into the divorce court in order to settle their difficulties, both are contracting debts of destiny which later they will be forced

to pay. If one individual forces the other into the divorce court, then the aggressor is contracting the debt. There are exceptional cases, however, such as extreme habitual cruelty, total depravity, contagious disease, et cetera, where separation and even divorce are perhaps justifiable; but such action should never be taken in order that either or both individuals may rush into other hasty marriages and try the experiment all over again.

Taking Up the Western Wisdom Teachings

Question:

I know many people in orthodox churches who are almost angels, they are so truly good. After living this kind of a life is there any need or necessity for their taking up the Western Wisdom teachings?

Answer:

The purpose of all religions is to stimulate people to live better lives. This also applies to the Rosicrucian Western Wisdom Teachings, which are the most advanced form of religion existing in the world today. Ordinary humanity is evolving along either the head path—work, or the heart path—faith, and both sections are making progress. We find many saintly men and women on each path. The object of the Rosicrucian Wisdom School is to blend the teachings of the head with those of the heart. This is a very necessary step if we as Egos are to keep up with the progress of evolution. No one, whether he or she be on the head path or the heart path, is making a backward step in progress by taking up the study of the advanced Rosicrucian Philosophy. Moreover, the time is coming when all of humanity will accept this teaching, for it will be the religion of the Aquarian Age which we are approaching. Instead of becoming less saintly, when one embraces the teachings of the Western School his saintliness increases and is of the greatest value to him in assisting in the construction of his "golden wedding gar-

ment," which is built by service (work) and love (faith). Without this garment one cannot receive the Initiations so necessary in order to forge ahead on the evolutionary path.

Percentage of Time Spent in Physical Body

Question:

The monthly lesson sent to me states that "the Ego spends approximately one-tenth of its time in the physical body." I don't seem to see that. Perhaps you can say something that will make it clear to me.

Answer:

The statement that "the Ego spends approximately one-tenth of its time in the physical body" is explained as follows: Between incarnations there is on an average approximately one thousand years. One-tenth of this would be one hundred years. The Ego spends a little less than this length of time in his physical body in each life.

Aversion to Cats

Question:

All of her life a friend of mine has had a particular horror of cats. She is so sensitive to their presence that if one comes into the room, even though she does not see its physical body, she is immediately conscious of its presence. She becomes violently ill and at times hysterical as a result. How do you account for this?

Answer:

High-strung, nervous persons sometimes develop extreme sensitiveness to a condition, object, or subject; in cases where it gets entirely beyond control, it may become a sort of monomania. These intense "horrors" such as you mention may arise from several causes. One of these is that in childhood your friend might have been badly frightened by a cat; she may have forgotten the incident, but the *feeling* of horror remains. Again, in the case of one sensitive to psychic influences it may be the result of what might be called a partial recollection

from a past life. The most probable explanation is that some terrifying experience with a cat awoke feelings of horror in a previous life, which sank into the subconscious mind. Since in this life she is evidently very sensitive, she feels the presence of a cat even though not seeing it. A visit to a psychoanalyst might be of some help in uncovering and removing the record of forgotten painful incidents lying hidden in the subconscious memory which produces this condition.

Meaning of the Sacraments

Question:

Please explain to me your views on the sacraments and their esoteric meaning.

Answer:

Max Heindel says of the sacraments in general: "The doctrines and sacraments of the church will be found to rest upon immutable cosmic laws of no less importance than the law of gravity." Their esoteric meaning is as follows:

Communion: The esoteric meaning of the "cup" and "bread": the bread signifies any food we eat, since it is literally the body of the Christ, the Earth Spirit, whose life each year diffuses itself in the budding of millions and millions of plants. "From this life," Max Heindel states, "come both the wheat and the grape. They are the body and blood of the imprisoned Earth Spirit, given to sustain mankind during the present phase of its evolution. Whether we eat or drink, therefore, all should be done to the glory of God."

Baptism: "When a person is admitted to the church, which is a spiritual institution where love and brotherhood are the mainsprings of action, it is appropriate to carry him *under the waters* of baptism in symbol of the beautiful childlike innocence and love which prevailed when mankind dwelt *under the mist* in the bygone period of Atlantis."

Marriage: "Looking at marriage . . . as a union of souls rather than as a union of sexes we contact the wonderful mystery of Love. Union of the sexes

might serve to perpetuate the race . . . but the true marriage is a companionship of souls also which altogether transcends sex. Yet those really able to meet upon that lofty plane . . . gladly offer their bodies as living sacrifices upon the altar of Love of the Unborn to woo a waiting spirit into an immaculately conceived body. Thus humanity may be saved from the reign of death."

The Earth Spirit before Christ

Question:

Will you please tell me who was the indwelling Earth Spirit before Christ entered the earth at the time of the crucifixion?

Answer:

There was no indwelling spirit before the Christ entered the earth. The earth was held in space, controlled, and directed by creative Hierarchies working from the outside. Jehovah was in charge of human evolution before the advent of Christ, and directed it from without the earth.

The Medium's Danger

Question:

I have read in your literature that when an obsessing entity gets control of a person's desire body, as is often the case in mediumship, it may keep him out of the use of that body after physical death for millions of years. Now, what I should like to know is the grounds on which such a statement is made and how verified.

Answer:

The statement to which you refer was made by Max Heindel, who was an Initiator of several degrees in the Rosicrucian Mysteries. Max Heindel functioned consciously out of his body and did a great deal of investigating in the Desire World and the World of Thought. Many of his statements were based upon first-hand knowledge obtained in these higher regions. Others were based upon the word of the Brothers of the Rose Cross, who at the present time have charge of the evolution of the Egos of the Western world.

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.

Steps in the Scientific Reading of a Horoscope

BY J. DARWIN MAGEE

THE habit of superficiality is one of the gravest dangers into which the amateur astrologer is likely to fall. In his impatience to learn the secrets of the nativity he is all too prone to try to interpret the aspects without sounding the *tenor* of the chart as a whole.

Due to our present limited understanding of the science we must consider astrology as a science of probabilities. The "Keyword System" tells us that "any aspect, position, or configuration may represent any one of a number of possibilities; and the only way to get a reasonable line on which one of these will develop is first to ascertain the key to the chart as a whole."

Just as an error of a few hours makes but little difference in the configurations of the sun, but makes a vast difference in those of the moon, so by comparison does superficiality such as referred to above make but little difference in ordinary character delineation, but a vast difference in delineating the avenues through which the traits of character will manifest and determining whither they will lead. And even greater is the probability of error when the would-be expert launches forth on the all too poorly charted sea of prognostic astrology without having found the key to the chart, because he will surely be lost in the maze of probabilities before he is well begun. To quote further the "Keyword System":

"The key is usually found in some strong group of planets, or in the ruling planet. For instance, if a person has Pisces on the 12th house occupied by two or three strong planets, we know immediately that he is of the mystical type and therefore he will be interested in the mystical aspect of life. Then, since he is mystically inclined, if in the same chart there are planets in the 8th house, which rules legacies and also latent occult abilities and regeneration, we would judge that the native will be more interested in the latter than in legacies of money or property, and that legacies therefore will play a comparatively unimportant part in his life even if he should receive any."

We are cautioned never to predict more by progression than what is indicated in the natal chart. So with a chart similar to the one referred to in the above quotation, a progressed configuration affecting the 8th house might fail to materialize any financial gain, much to the chagrin of the prognosticator. Yet it might be furthering the development of the mystical side of the nature in a manner wholly unobservable from the exterior. If at the same time another progressed configuration gave severe sickness, then the 8th house configuration might give *regeneration* of all the native's vehicles in preparation for Initiation (in the case of advanced Egos.)

Often a very trivial thing may be very significant in weighing the chart. As an

example we may read on page 165 of "The Message of the Stars" that when the sun and Mars are unaspected in a chart the native will amount to little no matter how good the figure may be in other respects. Afflictions to the moon, Mars, Venus, or Uranus which may tend to exaggerate the lower or animal nature in man are not so severe in this respect if Saturn is placed in Scorpio where he tends to deny the things signified by this sign. The compatibility of the signs holding the aspecting planets may also alter the nature of the expression of the aspect whether for good or ill.

No doubt there are many, many instances where expression or lack of expression due to certain seemingly trivial configurations or *lack* of them (such as Mars and sun lacking aspects as mentioned) offers one of the keys to the chart if only we had them listed. But our knowledge is very much limited at present, and the best we can do is to make use of such wisdom as we possess. In all cases we endeavor to learn whether the mind or the desires is the stronger; whether the material, the mystical, or the occult is predominant in the native; and whether the major tendencies are Venusian, Jupiterian, mercurial, etc. To the degree that the amateur develops the art of synthesis, to that same degree will he be able to ascertain the key to the chart as a whole.

The outline as given will be found beneficial in reading the chart in detail if the influence of the aspects is considered in connection with other indications. But that is not the primary object of giving it. The outline is merely for rapid mental calculation to determine if the tenor of the nativity is cardinal, fixed, or adaptable; whether fire, air, earth, or water; whether mental or emotional; whether esthetic or phlegmatic; whether he will learn by forethought or afterthought; and whether his lessons are to further the physical or spiritual development most.

Many combinations of influences are

possible: the Ascendant might be cardinal-fire; the sun sign might be cardinal-air; the moon sign fixed-watery; the life ruler in a cardinal-watery sign, but its nature fixed and earthy (Saturn), changeable and watery (moon), or mercurial as in the case of Mercury. And the mentality may be a combination of the Ascendant, ruling planet, moon, Mercury, and some sign holding several planets, together with other influences. When these various combinations are weighed and the general tendencies of the chart as a whole are learned, then one may proceed with the reading of it as indicated by the "Message of the Stars." Remember, however, that if the general tenor is for instance cardinal-fire, indicating an occult trend based on reason, but many planets are in the mystical 12th house, giving a mystical tendency, the spiritual significances of the two sets of influences are in sharp contrast to each other. Other things being equal, however, the occult and mystical sides of the nature will both be strong. But if the 12th house planets are in an intercepted sign, we would infer that the mystical side will be latent.

The following outline is fairly complete as regards the points to be considered in learning the general tenor of the chart:

1. The Ascendant:
 - (a) To what cross does it belong (Cardinal, Fixed, or Common)?
 - (b) To what triplicity does it belong (Fire, Air, Water, or Earth)?
2. The Sun Sign:
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?
3. The Moon Sign (not so important unless moon is strong):
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?
4. The Signs on the Angles:

To what cross do they belong?
5. The Life Ruler:
 - (a) To what cross does it belong?
 - (b) To what triplicity does it belong?

- (c) The Nature of this planet:
- 1st. Practical or impractical.
 - 2nd. Emotional or mental.
 - 3rd. Dynamic or inactive.
 - 4th. Occult or mystical.
 - 5th. Esthetic or phlegmatic.
 - 6th. Optimistic or pessimistic.
 - 7th. Fiery or watery.
 - 8th. Neutral.
6. The Positions of the Planets:
- (a) In which cross are the majority found?
 - (b) In which triplicity are the majority found?
 - (c) Are the majority angular or cadent (more dynamic when angular)?
 - (d) Scattered or grouped.
 - (e) Majority above or below the earth.
 - (f) Majority rising or setting.
 - (g) Occidental or oriental (significant in advanced astrology.)
7. Mercury rising before or after the sun (See "Message of Stars").
8. The Mentality:
- Note the following as having an influence here:
- (a) Ascendant. (b) Life Ruler.
 - (c) Moon. (d) Mercury. (e) Neptune. (f) Gemini and Sagittarius. (g) 3rd and 9th houses.
 - (h) Aspects.
9. The Moon increasing or decreasing in light (See "Message of Stars").
10. The Progression of the M. C. and the Ascendant to see which moves more rapidly, the former indicating spiritual opportunities and the latter material ones.
- The writer feels that too little has been said of the significance of planets when above the horizon or below it, and when they are rising or setting, so the following explanation of their influence in the various segments of the chart is offered.
- (a) Many planets in the eastern half of the chart (rising) indicate that opportunities will present themselves for advancement.
 - (b) Many planets in the western

half of the chart (setting) indicate fewer such opportunities.

(c) Many planets above the earth (above 1st and 7th cusps) augur an enterprising nature capable of using its opportunities in the world's work. Employment is easier to obtain, other things being equal.

(d) Many planets below the earth (below 1st and 7th cusps) give less ability to use the opportunities one may have, and less energy is devoted to these opportunities. Employment is not so easily obtained unless other indications of the planets overcome this tendency.

The above suggestions are very general in their significance and must be used advisedly. The following explanations are more specific and usable, yet they too are only general in their significance, and the factors mentioned must be weighed with other similar or dissimilar testimonies to arrive at a true interpretation of what their worth really is in any chart.

1. Planets between the 4th cusp and the Ascendant are more powerful when close to the Ascendant than when close to the 4th cusp. The fact that these planets are rising gives many opportunities, but since they are below the earth, the inexperience and impetuosity of youth will limit ability to make use of them, and they will not be recognized and grasped as readily as when above the earth.

2. Planets between the Ascendant and M. C.: Many opportunities will present themselves, and the native will be quite likely to grasp them on the wing.

3. Planets between the Midheaven and 7th cusp are setting and above the earth. Here fewer opportunities present themselves, but being above the earth the planets may induce the native to create his own opportunities. If he should do this, his enterprising nature will lead him to profit by them. The nearer the planets to the 9th house the greater the number of opportunities presented. The nearer the 7th house the greater the necessity for creating one's

own opportunities, though a well placed moon and a strong 7th house may present help through marriage or other partnerships.

4. From the 7th cusp to the 4th cusp is the remaining quarter segment. This is perhaps the least fortunate segment. Comparative lack of opportunities and less energy, less ability, less success may tend to rob the life of its material joys, especially in old age. Here one serves in a material way and with but poor remuneration. But it is also true that those who serve in the highest spiritual sense may with advantage do so through this segment of the map. And whatever of happiness one may get in a material way from the segment between the Ascendant and Midheaven, it is little in comparison with the greater spiritual happiness experienced by the advanced soul through the spiritual service he may render.

When planets are scattered through the various houses, it tends to give greater adaptability than when concentrated. Many planets in one sign or in one house may give great evil or prodigious good.

The mentality is difficult to read when the hour of birth is not known. Most astrologers have their own methods, and they are more or less at variance with those of others. The majority seem to attach too much importance to Mercury. In the writer's experience he has seen more exceptionally intelligent people than with a well configured one. Mars rules the left cerebral hemisphere, which is the controlling factor in our mental activities today. Mercury rules the right cerebral hemisphere, which will dominate in the future. This is the teaching given out by Max Heindel. Mars, Venus, and Uranus rule man's emotional development, and the moon, Mercury, and Neptune rule his intellectual development. The moon is a mental planet by virtue of its rulership of imagination and the instincts, but it is also highly emotional. Mars rules the brain nega-

tively, and will so continue until Mercury has taken final possession, at which time Mercury will be positive and its influence will not be colored entirely by the planets in aspect to it. Then by the power of mind man may direct the blood to any organ or group of organs and increase their development at will. The mind will then have been lifted from the realm of sex where it is now centered through the negative rulership of Mars.

From the foregoing the writer is led to believe that Mars must be given consideration secondary to that of the moon when analyzing the mentality. The idea is offered for purposes of investigation and not as a proved fact. Many with a well placed Mercury have very limited minds. How do modern astrologers account for this? They don't!

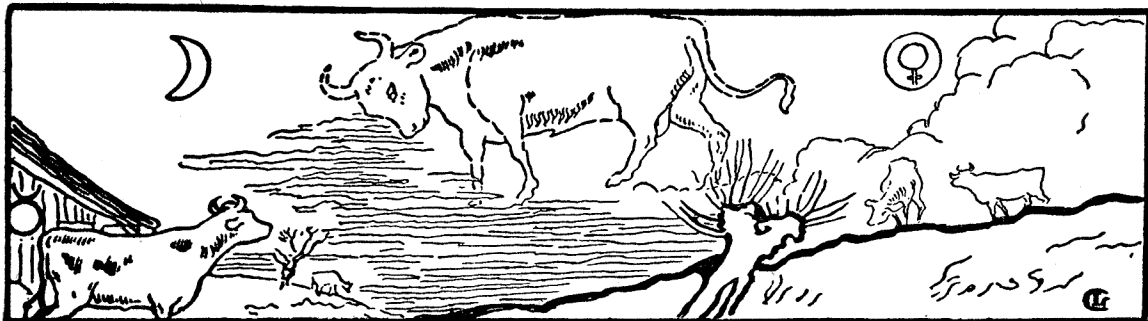
The following conforms very closely to the "Message of the Stars." The moon, Mercury, and Neptune are the mental planets. The airy signs and Sagittarius and Virgo are the mental signs, Libra being more artistic than scientific. Virgo gives a good practical mind. Mercury and Gemini rule the reasoning mind, Jupiter and Sagittarius the abstract mind, and the moon the instinctual mind. Neptune has a strong influence on the mind, and rules the reflecting ether which is the medium through which thought makes an impression on the physical brain. (Is it any wonder that an afflicted Neptune frequently gives a chaotic mind, often in the face of other strong testimonies?)

The sign on the Ascendant gives a key to the mentality, the life ruler another, the signs on the angles another. And the sun, moon, and Mercury must be considered by sign and aspect. Many planets in mental or airy signs incline to a good mentality.

Saturn configured to Mercury or strongly afflicted in the 1st house tends to give melancholy. Mercury, the moon, or Neptune (and perhaps Mars) afflicted in the 8th or 12th houses may also give melancholy. Suicide from the

(Continued on page 262)

The Children of Taurus, 1931

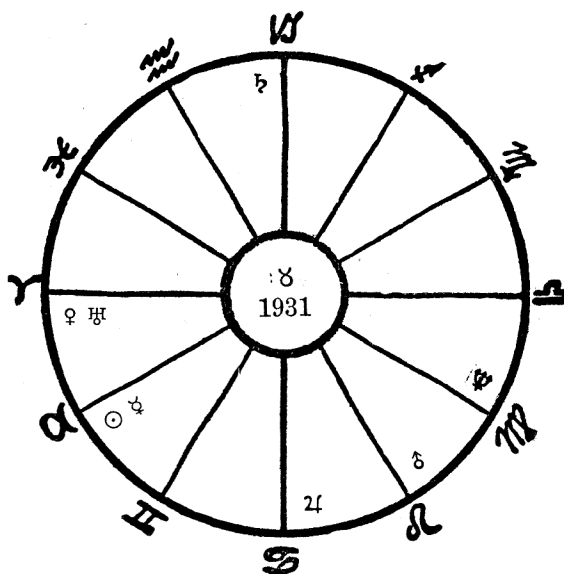


A Character Delineation of the Children Born between April 21st and May 21st, Inclusive, 1931.

The children of Taurus, which sign is typified by the bull, are of a very determined nature, and as a rule have strong wills. Taurus, however, is ruled by Venus, the planet of love, and therefore at the same time they have a basically kind and amiable disposition. Taurus is a material, earthy sign, and therefore the children of Taurus are particularly interested in material pursuits, material activities, material pleasures. Due to the influence of Venus these children have a natural ability and liking for art and music, particularly vocal music since Taurus rules the throat. Taurus people work with patience and persistence to accomplish their ends, and therefore they are likely to make a success of whatever they undertake. They also have executive ability. They are somewhat self-centered, however, and therefore run into difficulties through not being sufficiently diplomatic and forbearing. They have great vitality, particularly if born at or near sunrise.

The children born this year between the above dates will have a versatile nature because the planets are well distributed throughout the different signs of the zodiac and make a relatively large number of aspects among themselves. There are four planets in cardinal signs, which give initiative and capacity for action that will offset the somewhat stolid nature of Taurus.

The sun is particularly well aspected



this year while it is passing through the sign of Taurus. It has the conjunction of Mercury from April 24 to May 5; the sextile of Jupiter from April 27 to May 17; the trine of Saturn from May 6 to May 21; the trine of Neptune from April 21 to May 2. It has, however, the square of Mars throughout the whole month. Those children born with the sun conjunction Mercury will have an active mentality, and the sextile of Jupiter will

(Continued on page 263)

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

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. We also give one vocational reading for a young man or woman between the ages of fifteen and twenty-five. The names are drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading.

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

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

JOHN FRANCIS A.

Born January 29, 1925, 5:30 A. M.

Lat. 44 N., Long. 79 W.

Cusps of the Houses:

10th house, Libra 29; 11th house, Scorpio 23; 12th house, Sagittarius 13; Ascendant, 2-01 Capricorn; 2nd house, Aquarius 13; 3rd house, Pisces 26.

Positions of the Planets:

Sun 9-02 Aquarius; Venus 18-06 Capricorn; Mercury 17-16 Capricorn; Moon 12-32 Aries; Saturn 13-50 Scorpio; Jupiter 9-31 Capricorn; Mars 25-32 Aries; Uranus 19-12 Pisces; Neptune 21-32 Leo, retrograde.

In the zodiac Capricorn is symbolized as a goat, and the spiritual Capricorn may climb the mountain heights of spiritual illumination under the sublime influence of the Christ. The unspiritual Capricorn, however, is liable to intense suffering, loneliness, and misunderstanding unless during childhood he is taught by his parents the soft, gentler graces which make living with other human beings a pleasure.

In this horoscope the Ascendant is Capricorn, with three planets therein. Saturn, the life ruler, is in the 10th house, the most highly elevated planet in the horoscope. The sun is in Aquarius, and in view of the strong Saturnian influence in the chart this boy will be apt to manifest the retiring, timid phase of the Aquarian influence. Aquarius, however, will endow him with humanitarian impulses so that through suffering under the whiplash of Saturn he will learn to be compassionate with his fellow men, and the Capricorn hardness will be

broken up. Neptune, the great spiritual planet, in Leo, the sign of the heart, and in the 8th house, that of regeneration, shows that the spiritual phase of the heart development, which involves the awakening of the great etheric center in the heart, is likely to appear in this life.

This little boy will have a brighter and more pleasing personality than most Capricornians due to Jupiter and Venus on the Ascendant, which will bring him, especially during childhood, the love and tenderness which his lonely Saturnian nature needs above all things. He will have an excellent mind, not only able to reason deeply and accurately, with particular aptitude for the sciences, but also able to appreciate the beautiful. The latter is the phase of his life that should be stressed by his parents. For a vocation, he should choose work in some branch of the physical sciences, such as chemistry, biology, geology, etc.

Note that Saturn, ruler of the Ascendant, exalted in the 10th house, has a square to the sun. This is an affliction that must be met firmly, for it will bring obstruction and limitation into the life *mainly through the native's own willfulness and hardness*. People with a Saturn-sun affliction often go through life feeling that others do not appreciate them, and are accordingly filled with bitterness and resentment, which fast crystallize into self-pity.

As the Bible says, however, we are never given a heavier burden than we can bear; and this little boy's keen mind, his Neptune in the occult 8th house trin-

ing Mars in Aries, his Aquarian sun with its good aspect to the moon, and his Venus, the planet of love, conjunct Mercury, indicate that suffering and downfall through over-ambition may be avoided by developing the love nature to its utmost. The parents can do much to help their boy learn these heart-lessons, for it is these which he came back to learn in this life. Pride of intellect and over-ambition must be guarded against. Worldly pursuits may bring him success, and undoubtedly will, but without the *spiritual* influence he will suffer much within himself.

Let the lessons of his childhood be service to others, humility, and love. Teach him self-sacrifice. Teach him faith in Christ, and the beauty of prayer. These constitute his great lessons to be learned. Having learned them, "all else shall be added."

ROSE W.

Born August 3, 1917, 1:24 P. M.

Lat. 33 S., Long. 151 E.

Cusps of the Houses:

10th house, Leo 29, Virgo intercepted; 11th house, Libra 1; 12th house, Scorpio 10; Ascendant, Sagittarius 18-07; 2nd house, Capricorn 11; 3rd house, Aquarius 3.

Positions of the Planets:

Sun 10-12 Leo; Venus 6-33 Virgo; Mercury 0-32 Virgo; Moon 9-05 Aquarius; Saturn 5-03 Leo; Jupiter 6-28 Gemini; Mars 4-00 Cancer; Uranus 22-12 Aquarius, retrograde; Neptune 4-51 Leo.

In this horoscope the most striking feature consists of two interlocking groups of planets connected by an opposition, representing interlocking traits of character and constituting what we may term a *pattern* for a large section of the life. These planets are the sun, Saturn and Neptune in the fixed, fiery sign of Leo in the 9th house, in opposition to the moon and Uranus in the fixed, airy sign of Aquarius in the 3rd house. Planets in fixed signs give great determination and much will power. These

traits have been brought over from the preceding life. The sun represents the individuality and the moon the personality, and both are tied up in this interlocking combination, which shows that the heart element of Leo will be strong, and also, that the intellectual, humanitarian instincts and impulses of Aquarius will be much in evidence. It represents the conflict of the head and the heart. The opposition in the case of advanced souls, however, is not an adverse aspect and gives great power.

The caution and persistence of Saturn, the inspiration of Neptune, and the inventive faculty of Uranus are also included in this combination. The masterful sun near the Midheaven in Leo, the sign of leadership, indicates executive ability and the capacity for directing others, particularly as it sextiles Jupiter, the life ruler, which in turn is trine to the moon. The planets in the 9th house will give a liking for philosophy and an interest in law. They will also give a desire to travel and to visit foreign countries. Those in the 3rd house will give literary and speaking ability. Development of a capacity for spiritual healing and teaching is conferred by Jupiter in the 6th house, that of health and disease, sextile to the spiritual sun and Neptune in the 9th and trine the moon in Aquarius.

The influences just noted are strongly supplemented by the sextile of Mars in Cancer in the 7th house to Mercury and Venus in Virgo in the 10th house. This sextile gives a keen, quick mind and a strong and powerful love nature. Mercury in the 10th house would indicate that the vocation is likely to be of a mental type. Sagittarius on the Ascendant, ruled by Jupiter, gives aspiration and benevolence to the nature. There is another influence, however, which is not so fortunate, namely, the square of Jupiter in Gemini in the 6th house to Mercury and Venus in the 10th. This indicates excess in the use of the qualities of these three planets, making the native over-optimistic and also giving a tend-

ency to exaggerate to the extent even of not always keeping with the bounds of veracity. Venus in this combination also gives undue love of and desire for luxury.

Rose came into this life endowed with many possibilities of service but subject to the temptations of pride and wilfulness, which she will always have to guard against in order to obtain true success.

VOCATIONAL

ELIZABETH W.

Born March 20, 1912, 5:45 P. M.

Lat. 46 N., Long. 123 W.

Cusps of the Houses:

10th house, Gemini 22; 11th house, Cancer 27; 12th house, Leo 28; Ascendant, Virgo 23-27; 2nd house, Libra 18; 3rd house, Scorpio 18.

Positions of the Planets:

Sun 0-05 Aries; Venus 2-21 Pisces; Mercury 16-31 Aries; Moon 25-53 Aries; Saturn 17-00 Taurus; Jupiter 15-12 Sagittarius; Mars 21-53 Gemini; Uranus 2-32 Aquarius; Neptune 21-01 Cancer, retrograde.

Elizabeth has the sign of Virgo rising, whose ruler is Mercury. Therefore, she will be of the practical mental type. Virgo people are interested in dietetics, frequently in law, and always in matters requiring careful analysis and discrimination. They are good at any vocation where the mental element predominates because they have the ability of concentration.

This horoscope has common signs on all the angles, which indicates flexibility of character and the ability of the native to adapt herself to circumstances. At the same time it indicates the tendency to give up too easily. However, the sun, moon, and Mercury in the fiery, active sign of Aries will give a great deal of energy with which to overcome this tendency.

Mars, the planet of energy, is located in the Midheaven in the literary and intellectual sign of Gemini. This indicates ability for writing and speaking. Jupi-

ter is in the inspirational sign of Sagittarius, which rules law, religion, and the explorations of the mind into the realms of the unseen. It is likely that the study of philosophy, and even the study of law, will have an attraction for the native, and through one or the other she might be successful in a pursuit which would involve contact with or appearance before the public; this possibility is enhanced by the trine of Jupiter to the moon and Mercury. The opposition of Mars to Jupiter, however, will introduce an element of impulsiveness which would interfere with success unless curbed. The ability to do this, however, is indicated by the sextile of the moon and Mercury to Mars.

Aquarius on the cusp of the 6th house indicates that the employment will be ruled to some extent by the progressive, humanitarian ideals of this sign, and therefore the occupation is likely to be of a corresponding character. Public service work, anything which promotes the interests of the public and humanity in general, will make an appeal to the native. The ruler of Aquarius, Uranus, is in the 5th house, which rules education, teaching, etc., and Uranus is sextile to the sun in Aries. This would give some capacity for success in these vocations, although the unconventionality of Uranus, particularly as it is square the moon, would probably interfere at times. Venus is also in the 6th house, in Pisces, sextile to the moon, signifying the public. Pisces gives inspirational ability, and is a sign frequently much in evidence in the charts of actors and actresses. Venus being the planet of amusement and art, its placement here shows some dramatic ability and the ability to appear before the public.

The above indicates the latent possibilities and some of the basic trends of the character, which will enable Elizabeth and her guardians to choose from among the opportunities presented from time to time those which will be most likely to be successful and which will represent the path of least resistance.

STEPS IN READING A HOROSCOPE*(Continued from page 258)*

8th and incarceration in prisons or asylums from the 12th are not rare. When Mercury is combust or unaspected the native may be less able to give out knowledge, but it does not deny a good mentality. Watery and earthy signs tend toward mysticism, fiery and airy signs toward intellectuality. But Mars, Venus, or Uranus strong in watery or earthy signs may give a good intellect, colored and ruled by the intuition. Watery signs, however, are generally not conducive to intellect. The 3rd and 9th houses are intellectual houses, and planets therein are mentally very significant.

THE CHILDREN OF TAURUS, 1931.*(Continued from page 259)*

bring educational advantages. The square of Mars to Mercury, however, will give a tendency to too great impulsiveness in speech and to cutting and unkind remarks. Special effort must be made to overcome this tendency. The trine of Neptune to Mercury adds an element of inspiration to the reasoning mind. The beneficent sextile of Jupiter to the sun blends the vision of Jupiter with the vitality and power of the sun and gives the ability to work successfully with men in positions of leadership. The trine of Saturn to the sun gives persistence and the ability to rise by sustained and patient effort.

The square of Mars to the sun, however, will cause these children more or less trouble all their lives. It is an aspect of great power because it blends the vitality of the sun with the force of Mars, but that power is used to excess. It gets beyond the control of the native at times and results in unwise, impulsive action and loss of temper. This is the thing which they must work to overcome, otherwise they will run the risk of wrecking their careers or at least interfering with their chances of success.

The love nature is strong, due to the trine of Venus to Mars, and an element of

stability is given to it by a sextile between Venus and Saturn. The square of Jupiter to Venus, however, gives too much love of luxury and ostentation, and the conjunction of Uranus gives an erratic, unconventional element.

Mars trine Uranus gives inventive skill and the ability to bring ideas through from the archetypal region which can be worked out successfully in concrete material. Therefore, these children, particularly the boys, will do well if given an opportunity to develop their inventive genius.

With the exception of Mars square the sun the various aspects mentioned do not operate throughout the entire month. The exact periods, however, can be determined by consulting the current ephemeris in the case of any particular child whose horoscope is under investigation.

Altogether this year's children of Taurus are more than ordinarily fortunate in the aid which is given them by the stars. Therefore, they should be more than ordinarily successful in their various careers. However, they must watch their step with reference to the weak points pointed out.

**Astrological Readings With
New Subscriptions**

For a limited time we shall continue to give a child's astrological reading with each new subscription to *The Rosicrucian Magazine*, not from the standpoint of fortune telling but from that of character analysis and vocational guidance. These are given only for children up to the age of 15 years. In applying give *name, sex, and birth place; year, month, and day of birth*; also hour and minute of birth as nearly as possible, and state whether Daylight Saving Time was in effect.

Astrological influence is real, and a knowledge of your child's latent qualities and possibilities will be of great benefit to him.

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."

(Continued from April)

- Q. What is the lowest vehicle of an archangel?
- A. The desire body. But Christ, who is the highest Initiate of the Sun Period, ordinarily uses the Life Spirit as lowest vehicle, functioning as consciously in the World of Life Spirit as we do in the physical world.
- Q. What is the World of Life Spirit?
- A. It is the first Universal World. It is the world in which differentiation ceases and unity begins to be realized, so far as our solar system is concerned.
- Q. What is the lowest vehicle in which Christ can function?
- A. Christ has power to build and function in a vehicle as low as the desire body, such as is used by the Archangels, but of Himself He can descend no further.
- Q. What is the difference between Jesus of Nazareth and Christ?
- A. Jesus belongs to our humanity. When the man, Jesus, is studied through the memory of nature, he can be traced back life by life, where he lived in different circumstances, under various names, in different embodiments, the same, in that respect, as any other human being. This can not be done with the Being, Christ. In His case can be found but one embodiment.
- Q. In what respect was Jesus not an ordinary individual?
- A. He was of a singularly pure type of mind, vastly superior to the great majority of our present humanity. Through many lives he had trod the Path of Holiness and thus fitted himself for the greatest honor ever

bestowed upon a human being.

- Q. What is said of his father and mother?
- A. His mother, the Virgin Mary, was also a type of the highest human purity, and because of that was selected to become the mother of Jesus. His father was a high Initiate, virgin, and capable of performing the act of fecundation as a sacrament, without personal desire or passion.

(To be continued)

The French Rosicrucian Magazine

For the past four years there has been published in Paris under the auspices of the local Fellowship Center a monthly magazine entitled, "L'Ere Spirituelle." (Price \$1.00 per annum). This is a very well gotten up and attractive magazine consisting of 24 pages devoted to the Rosicrucian Philosophy, Astrology, and matters of general Rosicrucian interest. It has served a very important purpose among the French people in acquainting them with the Rosicrucian doctrines. It has been edited by the Paris Center under the capable direction of Mr. L. Krauss, ably assisted by Mr. C. Lambert. Another member of the local Rosicrucian group in Paris whose name is not divulged has until recently paid two-thirds of the expense of putting out this magazine, but recent financial losses have necessitated his reducing this support. Therefore this notice is written in the hope of attracting to this fine magazine support from other members and sources in order that it may be kept going and continue to carry the Rosicrucian message to the French people. Those who realize the need and the opportunity and who are in a position to help will kindly communicate with the Secretary of the Rosicrucian Fellowship Center, 15 Rue du Colonel Moll, Paris, (XVII) France.

CHILDREN'S DEPARTMENT



The Wonder Rug

BY FLORENCE BARR

IT was a glad day for Rosalie and Dick. Very, very early Rosy Dawn had opened the Gates of Day, and jolly Mr. Sun had slipped through the opened gates, painting everything around in soft glistening gold.

Did you ever have to stay indoors for ever so long because it had been storming, and all at once you felt as though you could not stand it another minute? Suddenly the house seemed cramped and stuffy—you could scarcely breathe—and you felt that you must get into the open air at once? I am sure you have—we have all felt just that way at times,—so you will know how happy the children were on this bright morning to be out in the garden again after being in the house for days.

Happy breezes wandered here and there whispering to the elfin children in the trees and flowers. They whispered, oh, so softly, "The Spirit of Spring is everywhere." Happy breezes are the little messengers of East Wind, the Herald of Spring. For Spring, you know, is a beautiful Spirit who brings joy and benefit to all (it is not just a Season,) and that is why the gentle breezes whisper of her coming.

When you have been a shut-in, longing to be in the great outdoors, perhaps you have not known that there was once a Prince, a really "truly" Prince, who felt exactly that same way. In His winter palace, deep down in the heart of the earth, He was restless, ill at ease,

cramped, and uncomfortable, longing to get out, to be free. You see, He had to stay there all through the long winter. It was wearisome, and He looked forward eagerly to the wonder days of Springtime when He could start on His journey from the winter palace back to His summer palace beyond the bright blue sky in the land of freedom and happiness.

Are you curious about this mysterious Prince? Yes, you are, for all children are filled with curiosity—and imagination. So just imagine that you are with Rosalie and Dick; be very still, and you may hear secrets that you have never heard before.

"Dick, where do you suppose Elf-kin is?" asked Rosalie. "I have searched everywhere in the garden for him and he seems to be nowhere—that is, nowhere in sight."

"Come," said Dick, "I will help you find him," and off they went hand in hand. They came noiselessly upon Elf-kin and his little helper, Do-kin, in the jonquil bed, and these little wonder workers were so busy listening to the golden bells, and talking their own particular chatter talk that they did not notice the children.

"There's so much to be done," said Elf-kin, "and so little time to do it in that we shall have to work extra hard. But oh! the joy of helping to weave that wonder rug for the Prince. It is wonderful, isn't it, Do-kin?"

"The most wonderful part of all," chattered Do-kin, "is when the Prince passes by," and he turned a somersault in mid-air and disappeared right into one of the golden jonquil bells. Perhaps

it did not tinkle as it should, who knows? and it was necessary that he tune it.

"Elf-kin," called the children, "you must have a secret that you have been keeping from us, for just now you were talking to Do-kin about a wonder rug. Where is it? We haven't seen it?"

"The wonder rug stretches to the four corners of the earth," replied Elf-kin; "great is the mystery and the magic of its weaving. The pattern has been given, and all winter long while you earth children thought Mother Nature was sleeping she has been weaving, weaving ceaselessly, watching day by day the beautiful results of patience. She and her helpers everywhere (for Mother Nature can be in a hundred places at once) worked unseen in the cold dark earth, secretly doing little works of helpfulness among the roots of the flowers, untangling them and helping them to fasten themselves firmly so that now the flowers may bloom, taking their proper places in the wonder rug. Sometimes the flowers are lazy just like earth children, and they have to be encouraged and loved into place. The gentle rains, the warm sunbeams, the nature spirits, all have a part in the weaving of the wonder rug."

"Could we help if there is so much to be done?" asked the children.

"Yes, indeed," replied Elf-kin. "As you dig in the earth, loosening the soil around the flowers, removing the weeds now after the spring rain, you will be helping in a beautiful way."

"If we work very hard, could we see that pattern of the wonder rug?" asked Dick.

"Oh, no," hastily answered Elf-kin. "No one ever sees the pattern except Mother Nature herself. But when the weaving has stopped, the beauty of the rug itself is seen. Each worker sees only the wrong side until the rug is finished, and then in all its beauty and glory it is spread for the Prince to tread upon."

"How soon will the wonder rug be

finished?" the children asked

"Quite soon," said Elf-kin, "for Spring is here. She is one of Mother Nature's fairest daughters. As she spreads her green mantle over the hills and meadows, she waves her magic wand and bright flowers appear in the wonder rug. Then the warm sunbeams smile upon them with a promise of life—a promise of joy. The newly awakened flowers, warmed by the kindly heat of the Sun, give out their sweetest fragrance.

"Mother Nature's joy is almost complete," confided Elf-kin, "for the sun's rays have gone deeper and deeper into the earth, and a few days ago reached the Winter Palace where the Prince has awaited the golden dawn of His release. Earth and air were filled with gladness, the song of joy grew louder and louder, and at last Mother Nature's song of happiness was heard by the Prince. It is always in happiness that the Prince comes, and He had been waiting for the happiness rhythm to soothe His troubled spirit and make Him ready for His journey.

"It was only a few days ago that the festival of Easter occurred, you know, and then in the ecstasy of the joy of life the Prince walked the path of freedom which leads to His summer palace. At that glorious festival the Prince tread softly on the wonder rug, and though none saw Him, all felt the glory of His presence and were made happy by the joy of life that He radiated. He is the Prince of Life, and this yearly festival is a bridge which links the earth world with the land of joy, binding closer together earth children and angels. It is the bridge of love which leads from the heart of the earth right to the crown of life in the bright land beyond the blue, blue sky.

"So, Rosalie and Dick, do all you can to help to weave the wonder rug every spring, for the Prince will tread upon it though you see Him not."

Elf-kin was gone, but the garden was filled with a soft gold light.

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.

The Weight Question

BY DR. GERALD B. BRYAN

The fact that there are both fat and lean people in the world shows that the food people eat is variously utilized in the body. Two persons sit down at the same meal. Both eat approximately the same kind and quantity of food. One waxes fat, and the other remains lean. What produces the difference?

We have seen from former articles that the food one eats is broken down into simpler compounds and absorbed into the blood. Once in the blood it is either built up into tissue, or it is eliminated from the body.

In the case of the fat person there is usually good absorbing ability, so that the digested food particles are able to enter the blood. Not only that, but once in the blood these particles are built into tissue (assimilated), instead of being eliminated. The assimilative powers of this type of person may therefore be said to be greater than the eliminative powers.

In the case of the lean person, the reverse usually holds true. There may or may not be good absorption from the intestine. The important thing is that the food elements, when they enter the blood, instead of being assimilated or built into tissue, are eliminated. The eliminative powers are greater than the assimilative powers.

People run in types, just like dogs, horses, automobiles, or other things. It

is natural for some people to be lean, and others fat—that is, within certain physiologic limits. The weight charts are not very reliable for this reason. To try to make a naturally fat type lean, and a lean type fat by extremes of diet, will most likely bring digestive disturbances. One should not try to change the type too radically.

On the other hand, we know fat people who are beyond their natural weight merely because they indulge their appetites and do not take sufficient exercise to oxidize the excessive amount of carbon material they eat. These people can easily reduce by cutting down on their food consumption, particularly starches, sugars, and fats, and substituting green leaf vegetables and fruits.

Then we have the pathologically fat person. The eliminative powers are poor, of course, but in addition there is some disturbance of metabolism. This may be caused by an unbalance of the endocrine system. The ductless gland secretions do not properly regulate the body weight. Again, there may be a dropsical condition that gives the appearance of fat. Constipation may permit the retention of food poisons, and these are built up into fatty tissue. And so on; the treatment is uncertain until the cause is found.

In the case of the pathologically lean person, the cause for the condition may

be poor digestion, limited absorption, or too active elimination. In many cases there is constipation and the resulting toxic condition of the blood will prevent the body from building up tissue inasmuch as it is the nature of the thin person not to build these materials into flesh. Many actual diseases such as tuberculosis, anemia, gastric ulcer, etc., may cause emaciation. The real cause must be sought if the condition is to be corrected. To overfeed these people would probably not add an ounce of weight to the body, but place an enormous burden on the eliminative organs.

In all these pathological cases of fatness or leanness only general rules can be given. Moderate exercise, bathing, sunshine, fresh air, wholesome food, freedom from worry, are the natural agents that tend to bring about normal conditions in the body. Other measures such as electricity, ultra-violet radiations, sweat baths, special diets, colonic irrigations, fasting, spinal corrections, medication, etc., may be helpful in the hands of a physician who understands the actual cause of the condition and treats accordingly.

It cannot be too strongly stated that natural living with attention to the well-known laws of health will tend to bring the normal weight to both fat and lean persons. But this normal weight, as stated, cannot be ascertained from weight charts. They only show the average, and not what your particular weight should be. What is wanted is health, and if you have it and run true to your type (whether fat or lean), and there is no real pathology existing, then don't experiment with extremes of diet and disturb the digestive functions. And most of all, don't worry about the food after you put it into the food canal.

The Sixteen Food Elements

There are sixteen minerals designed by the Almighty as the food elements of the vegetable and animal kingdoms . . . These sixteen elements are just as neces-

sary for the growth and health of our bodies as they are necessary for the growth and life of the plant . . . Yet we intelligent (?) humans have been preparing and eating our food to please our palates only with no thought whatever of the mineral elements necessary to sustain our bodies in a state of health.

Through our ignorance we have lost these precious minerals in two ways:

1st. By our methods of cookery we have boiled them out of our vegetables and thrown the water containing the minerals down the sink.

2nd. The millers have removed them from our grains.

Wheat—i.e., the entire wheat berry—the grain—contains the whole sixteen minerals. Yet in the milling of white flour three-quarters of these building materials have been removed.

Our white bread contains *no* food value. This is also true of white rice and of all denatured cereals. It has been positively proven that the removal of these minerals is the cause of malnutrition among children and the primary cause of all our illnesses.

—Elizabeth A. Monaghan.

—From "What to Eat and How to Prepare It."

Two Methods of Preserving the Body after Death

The Rosicrucian requirements for preservation of the body during the first three and one-half days after death are met by the use of the ice casket here described:

The ice casket consists of a large box lined with galvanized iron, outside of which is a layer of two or three inches of non-heat-conducting material. It is finished on the outside of this with wood in any desired design. There is a swinging door in one end of the box. The box inside the galvanized iron measures 25 inches wide by 30 inches high by seven feet in length.

A little above the center of the box there are brackets on the side to support light wooden strips upon which rests a galvanized iron pan 8 inches deep, 18 inches wide, and about 6 feet, 6 inches long. This to be made of heavy galvanized iron so that it will not rust out. This is the ice container. It is to be filled with ice before the body is placed in the space below. The ice keeps the temperature of the air close to the freezing point, and this cold air falls into the space below around the body, thereby preserving it without contact with the ice. The body is placed in a wicker basket, which is then put into the space below the ice pan. The latter has a small pipe outlet with a valve and a rubber hose beneath the valve, so that when the ice melts the water may from time to time be drawn off. New ice should be put in occasionally to keep the pan fairly full.

The box itself is mounted on rollers so that it may be easily moved from place to place. It should be painted or stained so as to present a good appearance. Arrangements may be made with undertakers by Rosicrucian Centers to provide such an ice casket.

We are indebted for information on the following method of preserving the body, to Mr. Phillip Grell, Sr., of the Sacramento Center.

The body is completely wrapped in layers of cotton batting, which is moistened with a mixture of one-half water and one-half embalming fluid, and re-moistened from time to time as necessary. A separate layer of batting is placed over the face, which layer can be lifted if desired. This method was found to preserve the body perfectly. It is comparatively easy to apply because it does not require a rather expensive ice casket for the purpose of keeping the body at a low temperature. We would suggest that the new method be tried out by other students of the Fellowship to determine whether it is generally satisfactory.

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced students. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in commercializing spiritual knowledge may apply for these courses. The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by free-will offerings.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Wanted at Mt. Ecclesia

A German Secretary to take charge of our correspondence courses in German, and conduct correspondence with our German students.

A Spanish Secretary to take charge of our correspondence courses in Spanish, and conduct correspondence with our Spanish students.

It is necessary that applicants for these positions have a practical working knowledge of German or Spanish as the case may be, and they should preferably have lived where these languages are spoken. In applying give full details as to education and experience, and make the application in German or Spanish as the case may be, accompanying it by a short introduction in English. For further information apply to the,

GENERAL MANAGER,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Stewed Cherries
Bran Muffins
Corn Meal Mush
Cereal Coffee or Milk

—DINNER—

Potato Soup
Boiled Carrots
Green Corn Fritters
Whole Wheat Bread and
Butter.. Milk

—SUPPER—

Lima Bean Sandwiches
Lettuce and Celery Salad
Boiled Rice, Philippino
Style
Orange Cup Cake

Recipes

Boiled Rice, Philippino Style

The only correct method of preparing rice so as to make out of this cereal a dish fit for human consumption is not to boil it in a large quantity of water until the kernels become very soft and mushy, but to proceed as follows: Wash rice thoroughly three times in fresh cold water, changing the water every time, and don't be afraid to use your hands; don't merely rinse the rice. Put the washed and drained rice into a kettle and add approximately three teacups of water for each cup of rice. Cover the pot and have a good fire going under it. When the water commences to boil and lifts the cover, lower the fire or push the pot on a part of the stove which is not quite so hot, and which will enable you to keep the cover on the pot. Let the rice steam until the water is boiled away. That's the secret: steam all the water out of the rice the same as you steam the water out of boiled potatoes so as not to have them soggy. Naturally all the strength and flavor will remain in the rice. It will come out mealy, each kernel intact. A little browning will do no harm but rather add flavor. Do not allow the rice to burn at the bottom of the kettle.

Green Corn Fritters

Boil six ears of corn; when cold, grate. Mix one teaspoon of baking powder with one cup of flour, gradually adding the yolks of two eggs, a little salt, and one cup of milk. Beat the whites thoroughly and add to the above the grated corn and whites of the eggs. Drop with a spoon in hot oil and cook until brown. Serve while hot.

Potato Soup

Peel four medium size potatoes, cut into cubes, and cook for ten minutes in one quart of water. Slice one medium-size onion and fry until brown, adding this to the potatoes with one cup of milk. Season with salt, paprika, and a little chopped parsley.

1932 EPHEMERIS

JUST OFF THE PRESS

Our Simplified Scientific Ephemeris for 1932 is ready for delivery and all orders will be filled immediately. This is a superior Ephemeris in many respects. The convenient arrangement of the astrological data and the large size printing make it particularly valuable. The planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope are included. The Ephemeris also gives the transits on every day of the year. Astrological students know that the transiting planets are a most important daily influence in one's life, and this influence is determined by noting the transits over the planets in one's radical chart. Every student should have the current ephemeris in order to make a daily study of the transits and their effects upon himself.

The price of Simplified Scientific Ephemeris is 25 cents postpaid. Place your order now, and find out what 1932 has in store for you.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF
TAURUS

April 21st to May 21st, Inclusive.

The keywords for this month are *Harmony, Attraction, Beauty, and Stability*. The Universe is built upon Harmony; its particles are held together by the magic power of Attraction exerted by Divine Love. It is this same power which is responsible for the Stability of nature's laws, which are the same "yesterday, today, and forever."

South Gate, Calif., Sept. 21, 1930.

The Rosicrucian Fellowship,
Healing Dept.
Dear Friends:

Your letter of cheer and love received the other day; in it you spoke of our faithfulness in keeping up the healing letters. We have been faithful because we are sincere in the desire to use our vehicles as channels for the spirit to work through. This we know will have to be brought about gradually. We have not touched meat or coffee in a year and have no desire for them and are gradually transmuting other desires the same way.

I do not want you to think because I have been on the list so long that I have not received the most wonderful results. I have been conscious of, and even talked to, the Invisible Helpers. One night I told them I wanted to teach and work every way that I could, but I had a fallen arch on my right foot which I did not mention in my application for help, and I wanted it fixed. I felt a terrible pain for a second and on awakening next morning I found my foot had been adjusted.

Also while wide awake I felt them tear loose the adhesions in my side. One adhesion in which I could place two fingers lengthwise, is as smooth as the other part of my body, to say nothing of the ones that were inside of me.

At my last report my side had not quite healed from the operation but now it is entirely well.

I would like to remain another six months with the help of the dear Invisible Helpers. I was told that so many would not remain on the healing list long enough to get entirely well. I think you will have to throw me off.

I am starting active work with this ingress of the sun into Libra or rather with the spiritual vibrations returning. I am very thankful to each and every one of the workers.

Yours in faith, love, and service through the Rosicrucian Western Wisdom Teachings,
I am,

Mrs. 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

April 2— 8—16—23—25

May 6—13—20—27

June 2— 9—17—23—29

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.

PLEASE NOTICE

Our readers and students are kindly requested to address *ALL* correspondence and send *ALL* remittances to,
THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.

Please do not send them to individuals, as that causes much trouble and delay in returning checks and money orders to be corrected in this respect.

THANK YOU.

Workers Wanted at Mt. Ecclesia

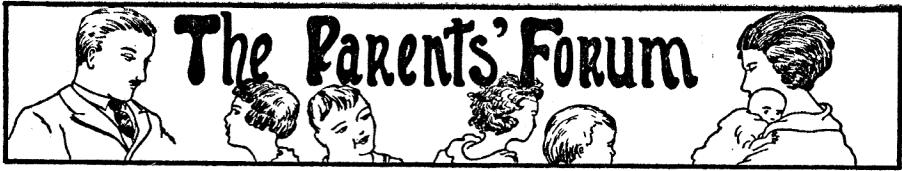
Assistant to General Manager, preferably a man who has knowledge of office routine as well as outside experience.

A competent bookkeeper.

Experienced stenographers.

A cook with some experience, to learn vegetarian cooking and work in our kitchen. Fellowship students preferred, but all applicants will be considered. For particulars address,

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 JENSEN

"We thank Thee, Father, every day
For children all along life's way,
For sparkling eyes, and laughter clear
That make each little child so dear."

"The Board of Education, the superintendent of schools, the supervisor, the director, and the administrator are important in their place, but the teacher reaches the child, and the child goes back into the home, and the home is the corner stone of the nation."—*Willis A. Sutton, President, National Education Association.*

Child Labor.

Question: What improvement, if any, has there been made in recent years to better the conditions of working children?

Answer: In spite of all the so-called agitation there has been pitifully little progress made. Twenty years ago the first uniform child labor law was drafted by the Commission on Uniform State Laws, and they are still at it. Last summer a law was outlined by the Commission, some of the provisions of which are as follows:

No child under 14 years may be employed other than in the home or on the farm, with the exception that boys between the ages of 9 and 14 may sell newspapers four hours per day outside of school hours, but never at night. Children between the ages of 14 and 18 must have permits to work. A maximum of ten hours is allowed for both work and school. All children under 16 are forbidden employment at jobs that involve physical risk. No child under 18 may be allowed to work around electric wires, explosives, or passenger or freight boats.

Even this law would help, but at present it has not been passed, but merely proposed. Nevertheless we urgently commend it to the state legislatures if they wish to forestall an amendment to the federal constitution. We observe "Child Labor Day" on January 24th, but to our shame we do very little about it.

Camps.

Now is the time to investigate what the various camps have to offer to fit the needs of your particular child. Be sure to choose a camp that has proper supervision as to pure water and sanitation in general. This year several brother and sister camps have been established. In writing to the camp directors for information inquire about all details such as the age of the camp, environment, approximate fees, and any special features you desire for your child.

Temper Spells.

So many mothers complain of temper spells, especially at this time of year when children are showing nerve strain at the end of the school term, that it may be timely to quote what the Massachusetts Society for Mental Hygiene has to say upon the subject, as follows:

There is always a reason for a child's temper spell. If he is not sick or tired, he shows temper to get attention. When bad temper becomes a habit, it interferes with success and happiness. Things to do: Control your own temper. Keep the child well and see that he has rest and quiet. Paying no attention to temper spells is the surest way to cure them. Things to avoid: Don't take children into crowds or out at night. Don't bribe, tease, scold, or threaten them. Don't laugh at a child's temper spells or he will think he is funny. Remember, if children continue with temper spells, it is because they gain something by them.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Chicago, Illinois, Loop Center

The Chicago Loop Center has been enjoying a series of lectures by our field lecturer, Miss Annella Smith, and the classes she has organized have averaged an attendance of from 50 to 60 people each. The students there feel that a new influx of life has come with Miss Smith's fascinating lectures and helpful class work, and they are looking forward to a cycle of renewed and intense activity as a result.

Llanelly, Carmarthenshire, South Wales, England

We are glad to hear from this study group and quote from the secretary's letter: "As regards the method of carrying on our meetings: In the Philosophy class Mrs. Stallard gives a lecture taken from the 'Cosmo,' chiefly dealing with the Preliminary lessons. At the conclusion of her lecture the meeting is thrown open for discussion, and at times we get some very interesting ones and also obtain some very valuable knowledge. Mr. Williams conducts the astrology meetings.

"We would greatly appreciate any suggestion from you as to conducting our classes or method of procedure."

Here is a chance for the older Centers to be of service.

Los Angeles—Beaux Arts Center.

At the semi-annual meeting of the members of the Los Angeles Center held on March 23rd the following officers were elected: Mr. Andrew C. Lohr president, Mr. Z. M. Baroney 1st vice-president, Mrs. Frances Ray 2nd vice-president, Mrs. Josephine Ryan 3rd vice-president, Dr. Gerald B. Bryan secretary, Mr. Joseph Hoheisel, treasurer, and Miss Agnes D. Kirston librarian.

The Los Angeles Center is making rapid strides in its beautiful new location in the Beaux Arts Building, and is reaching a much larger section of the

public than it has ever done in the past. This is the largest Center of the Fellowship, and it is serving a very important function in metaphysically minded Los Angeles and southern California.

New York City, Manhattan Center

From the *Manhattan Center Bulletin* we obtain the information that Miss Rita Del Mar of Cleveland lectured during the month of March at this Center. The *Bulletin* reminds its readers of Miss Del Mar's former excellent work in these words: "Miss Del Mar's lectures are illustrated with interesting slides, and all who heard her on the occasion of her first visit will not want to miss this inspiring young speaker."

Rochester, New York

A letter from the Rochester Center sings the praises of our field lecturer, Mr. Ortwin Schaumburg, also Mrs. Schaumburg, and we are pleased to quote from it:

"Mr. and Mrs. Schaumburg have been with us for a week, and I can tell you that everybody of the Rochester Center enjoyed their presence very, very much. They have conquered the hearts of all the members. The spirit in the meetings was fine, and they gave their soul to the work. Such sincerity and faithfulness has to bear fruit, and the good they have done for the Rochester Center will fall back on them. We should like to have them longer with us, but we must not be egoistic. We must think that they are also necessary in other Centers. But please send them back to us as soon as possible."

Santa Monica, California

A study group which is deserving of mention is that conducted in Santa Monica by Mrs. Mary Elizabeth Shaw. She writes: "A class in the Rosicrucian Philosophy meets each Thursday afternoon in my own home. We spend the

afternoon in study. On Monday nights I also teach a class, at Mrs. Reid's Universal Library."

Mrs. Shaw's lectures have proved popular in the various Centers of southern California, and she has given several interesting discourses in the Pro-Ecclesia at Headquarters.

Utica, New York

Realizing the great necessity of sending lecturers out into the field, we have been encouraging our Centers to develop speakers. A wave of interest in the occult is sweeping over the Western world, the occult teachings are being borne on its crest to a successful culmination in a mass awakening, and it is essential that we take advantage of this. We note with approval that this Center has inaugurated a class in public speaking this year, and that the students have shown much interest.

A Letter from a Probationer

The following letter contains a valuable suggestion for all our members:

El Cajon, California.

March, 1931.

Dear Friends of the Fellowship Centers:

Have you felt the benefit of the great Healing Department at Headquarters? It is time for us to reciprocate with prayer for healing directed toward the great body of our organization. Pray, pray unitedly at the Centers, and also individually once a day. Ask for God's Holy Spirit to send a great wind of the Holy Spirit through our World Organization. Ask Him to breathe upon us the breath of renewed Life, of Harmony, Unity, a more urgent desire to press forward upon the Path of Attainment. When you have the habit well established of praying daily for our Fellowship, just keep it up, even more fervently. Intensity of thought and effort is expected of us by our Great Ones in this business of saving a world, as well as in any other activity. We must render service to our Fellowship through efficient, fervent,

daily prayer,—our Fellowship that is daily called upon at Headquarters to help save a world groping for Spiritual Light and Healing. Let us make ourselves more fit to receive the great Healing Panacea which is promised to the Fellowship when all the members have helped earn it.

One of you,

Marie E. Hall.

Rosicrucian Field Lecturers

Miss Annella Smith has been conducting lectures in Chicago which have aroused much interest in the work there, and the class attendance is very promising. Miss Smith has a profound understanding of the Rosicrucian Philosophy, and her lectures have aroused much enthusiasm throughout her tour. A stream of letters of commendation mark the trail of her tours each year. She stayed in Chicago for a time until the classes were firmly established before continuing on her route, and she is now in Indianapolis, where she will lecture March 19th. Information concerning her lectures there may be obtained from Mr. Louis Chavez, 107 South Capitol Avenue, and the daily newspapers. After leaving Indianapolis, Miss Smith's itinerary will include Dayton, Columbus, Buffalo, and New York City.

Mr. Ortwin Schaumburg, as will be apparent by reading the news item from the Rochester Center, has proved himself an able messenger of the Rosicrucian teachings. He has recently lectured at New York, Syracuse, Utica and Schenectady, where he had an excellent attendance. Our latest communication from him stated that he was in Milwaukee, where he gave three lectures and started new classes in the Philosophy and astrology. He is accompanied by his young wife whom he married in England on his recent tour there.

Mrs. Arline D. Cramer, who has been conducting classes at the Studio of Philosophy in Hollywood, has recently

added a lecture course in the Los Angeles Fellowship Center to her other activities. On the first and third Tuesday evenings of each month she will speak on some phase of the Rosicrucian teachings. Mrs. Cramer presents her subjects with the keen logic of the occultist. Mrs. Corinne S. Dunklee, writer of "Esoteric Bible Studies" in *The Rosicrucian Magazine*, speaks at the Los Angeles Center on mystical subjects every second and fourth Tuesday evening. Mrs. Dunklee is well informed on all phases of the Rosicrucian Philosophy, as well as the mystical meanings of the great world religions. These two women, occultist and mystic, give to their hearers much more than can be estimated in material values.

MR. ALFRED JOHNSON:

In reply to inquiries regarding Mr. Alfred Johnson which are made as a result of a circular letter recently sent out by him, we may say that he is not a lecturer for the Rosicrucian Fellowship and is not authorized to represent us in the lecture field.

Local Rosicrucian Speakers

Mr. Andrew C. Lohr, president of the Los Angeles Center, and Mrs. Corinne S. Dunklee, also of that Center, were the speakers at the Easter exercises at Mt. Ecclesia, an account of which is given in the "Echoes," page 278.

Mr. Van McElwain, of the National City Fellowship Center, gave a very interesting address at Headquarters on March 8th.

Miss Gladys Rivington, of Headquarters, spoke at the San Diego Center March 8th: her subject, "The Rosicrucian Ideals."

Mr. Reginald Oakley, of Headquarters, gave a talk at the San Diego Fellowship Center on March 15th on the interesting topic of the newly discovered planet, "Pluto."

Progress of the Rosicrucian Health School

At a meeting held on March 21, 1931, the Board of Trustees of the Rosicrucian Fellowship adopted a resolution that we start immediately to gather data and prepare plans for the Rosicrucian Health School or Sanatorium. The resolution also included that those who have given their support to this undertaking should be notified that the project is under way, and that it will be proceeded with as rapidly as conditions make it possible. At the present time we have about \$27,000 which have been contributed for this purpose.

The first unit will be limited in size and it can then be added to as demand makes it necessary. Until the Sanatorium is in full operation a section may be set aside for hotel purposes, since additional rooms are required for the care of our resident workers and guests. By thus keeping within our means there will be no possibility of jeopardizing our financial security.

The preparation of the plans will involve a considerable amount of investigation of institutions of a similar character in order to utilize the best ideas which have been evolved elsewhere. The Sanatorium will be operated along nature cure lines, utilizing all the natural methods of cure, such as hydro-therapy, electro-therapy, light therapy, sun baths, exercise, and the like. It will be under the supervision of a licensed physician. Health lectures will be available for convalescent patients so as to teach them how to keep well after they are healed.

We are happy to announce that this project is at last under way. We must caution our readers to remember, however, that the investigations necessary to planning and laying this building out on a scientific basis, then to construct it, equip it, and secure the personnel to run it will take a large amount of time. If it is ready to start operation by January 1, 1932, we shall consider that we have done very well.

We believe that this important Rosicrucian project will appeal to a large number of our membership as it already has by the substantial support accorded it. Through it we hope and expect in due time to start the actual work of alleviating human suffering on the material plane as well as spiritually, and thus carry out the suggestions of the Teacher of the Order made to Max Heindel. May God bless our efforts in this undertaking.

Yours for health,
THE ROSICRUCIAN FELLOWSHIP.

Summer School at Mt. Ecclesia Again

We are happy to announce that a summer session of Mt. Ecclesia College will be conducted this year, beginning Monday, July 6th, and continuing until Friday, August 28th. Day classes will be held five days a week in the Rosicrucian Philosophy, Astrology, Anatomy and Physiology, Occult Literature, Public Speaking, and Training of Teachers. Rooms and tents for students will be available and meals may be obtained in our vegetarian cafeteria. The expense of conducting the course will be met by voluntary offerings. The school aims not only to give Rosicrucian teachers and lecturers some preliminary preparation for field work, but also to provide instruction in the above subjects for all who are interested.

Those who are considering attending should notify us as early as possible in order that the necessary preparations may be made. Further information with regard to schedule of classes, nature of accommodations, and rates will be published in this magazine later. We hope that the 1931 session of Mt. Ecclesia College will be the most successful one we have ever had, and that we shall attract a large number of enthusiastic students to spend the summer in our midst.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

New Edition of the "Cosmo-Conception"

Rush work on a new edition of the "Rosicrucian Cosmo-Conception" has been in progress for some little time now so that we may become able to fill orders for the paper-covered edition which have been coming in for several months and which we have been obliged to put on file for lack of these books. We are relinotyping the "Cosmo" in our own print shop at Mt. Ecclesia, working three shifts of linotypers, which means that the linotype is working practically twenty-four hours a day. We are following the linotyping closely with the press work so that the printing of the book will be completed very shortly after the linotyping is done. This edition is a duplicate in all respects of preceding editions.

We hope to have books ready to mail by May 1st. Fortunately we have not quite run out of the cloth-covered edition, and still have a few copies for present orders. A certain portion of the new edition will be put into cloth covers so as to supply the needs of all our students.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Field Lecturers and Teachers Wanted

We are very much interested in getting in touch with all who are sufficiently familiar with the Rosicrucian Philosophy and have the other necessary requirements to enable them to carry the Teachings into the field. We are extremely desirous of increasing our lecture force, and would welcome advice from anyone who may be interested in lecture work.

We would also like to get in touch with those who are sufficiently familiar with the Rosicrucian Teachings to take charge of newly organized Centers. We may wish to put some of them into the field before long. We would like those selected to spend a certain length of time at Headquarters, either now or during the Sum-

mer School in July and August, in order to become familiar with the proposed enlargement of our general educational plan. Address,

GENERAL MANAGER,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

God's Handwriting

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife,—
But there, with larger, clearer sight,
We shall see this—His way was right.

—John Ozenham
"Bees in Amber."

Changes in the Fellowship Organization

In regard to the addition of new members of the Board of Trustees of the Rosicrucian Fellowship from other parts of the United States to supplement the California members, as previously mentioned in this magazine and a recent circular letter sent to all students, a draft of new articles of incorporation is being prepared to provide for this addition. It will be submitted to the Board of Trustees for consideration at its next monthly meeting on April 18th. Further developments will be published in this magazine as they occur.

Borrowing Rosicrucian Books

We received some little time ago an interesting communication from Miss Ruth R. Stevenson of the New Era Center, 278 Elgin St., Ottawa, Ontario, telling how that Center is loaning Rosicrucian books to people who do not wish to go to the initial expense of buying them. Out-of-town members join the library on the payment of one dollar a year. They are then mailed books on Rosicrucian or metaphysical subjects, charging them the

postage and a small fee running from two cents to five cents a day depending upon the value of the book. These books are often sent to people in distant sections who are not near a library. We believe there are many Rosicrucian Center libraries which might profitably utilize this plan of increasing the number of their readers and thus spreading the Rosicrucian Philosophy.

**Manuscript Competition--
Extension of Time**

As announced last month, we have extended the period of our prize competition for articles for this magazine until May 1st in order to give all a chance to send in articles who may wish to do so.

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

One year's subscription to the Rosicrucian Magazine for acceptable articles which do not win prizes.

Articles may be devoted to any of the following topics:

Mystical stories; personal experiences of the occult; philosophical articles on mysticism, occultism, the Rosicrucian Philosophy, etc.; astrological articles and personal experiences as to astrological effects; scientific diet, and means of gaining and retaining health.

We do not accept articles on crystal gazing or mediumship.

Manuscripts must contain not less than 2500 words. If possible they should 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.

This is a good chance to develop your latent literary talent.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Echoes From Mt. Ecclesia

Easter Doings

BY GLADYS RIVINGTON

WHE HOPE our readers have spent as beautiful an Eastertide as that which we at Mt. Ecclesia have enjoyed. We will tell you a little about it, but must ask you to look between the lines and pause between the paragraphs to see if you can catch something of the spiritual benediction that was freely poured upon us at this festival and that will remain with us during the coming months.

On Saturday evening of Holy Week we had a foretaste of what may be expected in the future when religion, art, and science will have joined hands once more. This was in the form of a program, "The Holy Grail," given by Mrs. Corinne S. Dunklee and Mr. J. Harold Forshaw of Los Angeles. Art was represented by Mr. Forshaw's pipe-organ music and Mrs. Dunklee's stereopticon pictures; the religious element was found in the devotional nature of the theme of the pictures, namely Sir Galahad's Quest for the Holy Grail; and the occult interpretation of these pictures formed the scientific side of the triangle. As an opening Mr. Forshaw played the Good Friday music from Wagner's opera, "Parsifal." Then pictures were thrown on the screen showing the story of Sir Galahad's Quest, and Mrs. Dunklee explained the legend in the light of occult science. As she talked Mr. Forshaw accompanied her on the organ, playing sweet, soft strains from the Parsifal music. This story of the Holy Grail in words, pictures and music, was given in the Temple, which was beautifully decorated with palm branches and lilies. It was a lovely and inspiring evening. We hear that Mrs. Dunklee and Mr. Forshaw are preparing other operas to be given in a similar way; we hope this is true, and

look forward to being present at the next program.

When the bell summoned us to the Cross at 5:20 A. M. on Easter Sunday morning, we faced an east of glowing red, shading to flame color and gold at the spot where the sun was due to appear. This riot of color alone made the early morning more than worth while. After a cornet solo by Mr. Ernest Wakeley and a vocal number by Miss Catherine Nason, a beautiful devotional message on the theme of "The Risen Life" was given by Mrs. Dunklee. In silent meditation those assembled waited for the sun to appear above the hills, but he hid his approach with a veil of gold, under cover of which he slipped behind the clouds so unostentatiously that the watchers were left uncertain of the exact moment of his actual rising.

At the 11 o'clock service Mr. Andrew C. Lohr of Los Angeles gave the address. He drew a vivid picture of the Christ as we shall know Him in the days just beginning,—not the suffering Christ, the "Man of Sorrows" of the Piscean Age now passing away, but the Christ of the New Age, Christ Victorious, the Radiant Christ, whose image is to be carried in the heart of each one during the Aquarian Age. Miss Nason thrilled us with her exquisite rendering of, "I Know that my Redeemer Liveth," and Mrs. Conrad sang a charming solo, "In a Garden." At the brief chapel exercise in the evening Mrs. Mabel T. Smith gave a vocal solo, "Calvary," which was much enjoyed by those present. Hearty thanks are due to all the friends who gave freely of their talent and helped to add beauty to our Easter program.

Just a word about the social side. These festivals at Mt. Ecclesia are re-

unions when the members from near-by cities take a little time to run down to see us and to join their prayers and praises with ours. This year was no exception. We were glad to welcome our many friends, to feel the spirit of comradeship that prevailed, and to share with them the joy of this holy season.

On the night of March 17th Mr. Alfred Adams, who has been a resident worker at Mt. Ecclesia for a number of years, was called to the other side of life. Mr. Adams will be well remembered by those of our readers who have visited Mt. Ecclesia. He was 72 years of age. Death was due to heart failure. The funeral service was held at Mt. Ecclesia on Saturday, March 21st, and was attended by a large number of friends from Oceanside and Los Angeles as well as Headquarters.

Closing of the Children's School

The Children's School was established at Mt. Ecclesia in September, 1926, and has been in operation since that time. In the earlier stages it attracted a considerable number of children, but this year the attendance fell to an average of only six or seven children. As the school ordinarily requires the services of three or more people to operate it, the result has been that with the attendance so small the cost of maintenance has far exceeded the income, and there has been a big deficit even with the building and its equipment furnished without charge by the Fellowship. Inasmuch as there were no indications that this state of affairs would be changed in the future, the Board of Trustees recently decided that the Fellowship could no longer make up this deficit from the general funds as it has in the past. A resolution was passed, however, giving Mrs. Heindel the opportunity of continuing the school, using the present building and all equipment free of charge, if she (and those who have been contributing to the school) would make good the monthly deficit,

After consideration she decided that they could not do this, and therefore the only alternate was the closing of the school, which was put into effect on March 31st.

One Way to Promote the Rosicrucian Cause

A very good suggestion has come from Mr. Bernhardt George of Wichita, Kansas, namely that students help to spread the Rosicrucian teachings by contributing short articles in regard to the Fellowship and its literature to their local newspapers. Also, where students are able to do so they can insert short advertisements of the Rosicrucian books and magazine, stating briefly what sort of information they contain, the price, and where obtained. Students from time to time inquire what they can do to show their gratitude for help they have received, and this will give them a very practical suggestion along this line.

The Rosicrucian Problem Department

Our Problem Department is devoted to helping people solve their individual problems when it appears they are having trouble in doing it themselves and have exhausted their own resources. The advice given will be based upon the Rosicrucian Philosophy. In addition the secretary will use Astrology for the purpose of guiding her in the formulation of that advice so as to take advantage of the cosmic factors which may be operating, but no astrological information whatever will be furnished to the applicant.

Note particularly that those who are able to solve their own problems should not burden us with them, unnecessarily. This Department must be confined strictly to legitimate cases of need.

In applying for advice give place and date of birth—day, hour, and *minute as closely as possible*. Address,

Problem Department,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception—
 Cloth bound\$2.00
 Paper bound, single copies75
 Paper bound, in lots of 4 2.00
 The Rosicrucian Mysteries, \$1.50.
 The Rosicrucian Philosophy in Questions
 and Answers, \$2.00.
 The Web of Destiny, \$2.00.
 Freemasonry and Catholicism, \$1.00.
 Mysteries of the Great Operas, \$2.00.
 Gleanings of a Mystic, \$2.00.
 Letters to Students, \$2.00.
 Teachings of an Initiate, \$2.00.
 The Mystical Interpretation of Christmas,
 75 Cents.
 Steps to Self-Mastery, \$2.00.

Pamphlets

- How Shall We Know Christ At His Com-
 ing? 15 Cents.
 Rosicrucian Christianity Lectures, 10 Cents
 each, or complete set of 20 consecutive
 numbers, \$1.50.
 Rosicrucian Principles of Child Training,
 50 Cents.
 Evolution from the Rosicrucian Standpoint,
 Christ or Buddha? 30 Cents.
 Fundamental Rules of Natural Dietetics,
 8 Cents Each—\$3.00 per hundred.
 Bound Volumes of *The Rosicrucian Maga-*
zine:
 Vols. 13, 14, 15, 16, 18, 20, 21, each \$2.50.
 Vol. 17 (8 months), \$1.50.

ON ASTROLOGY:

- The Message of the Stars, \$3.50.
 Astro-Diagnosis, \$3.00.
 Simplified Scientific Astrology, \$1.50.
 Simplified Scientific Ephemeris, 1860 to
 date—25 Cents Each Year.
 Ephemeris bound, 20 years, \$5.00.
 Simplified Scientific Tables of Houses, (3),
 50 Cents Each.

ROSICRUCIAN BOOKS IN FOREIGN LANGUAGES

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)

- Salt Lake City, Utah.*—Address Frank Bow-
 man, 337 Westminster Ave.
San Francisco, Calif.—1725 Washington St.
Seattle, Wash.—Capitol Hill Center, 1110
 E. Harrison St.
Shreveport, La.—John P. Scott, c/o Clem V.
 Ratcliff, Ardis Bldg.
Southport, Eng.—c/o Mrs. Annie Lees, Wyn-
 vill, Green Lane, Freshfield.
St. Louis, Mo.—4059a Cleveland Ave. Tel.
 8243 W.
Utica, N. Y.—The Brotherhood Center, 1012
 West St.
Washington, D. C.—1425 Rhode Island
 Avenue, N. W. Apt. 809. Telephone
 North 9365.
Washington, D. C.—Apt. 309 Chatham
 Courts, 1707 Columbia Road, N. W.
 Telephone Columbia 7800—Branch 309.

Individuals Acting as Agents for this Magazine

- Burlington, Vt.*—Wm. H. Folsom, 17 Grant.
Canton, O.—Ralph W. Young, 139 Cleve-
 land Ave., S. W.
Cincinnati, O.—Wilhelmina Bickett, 11 W.
 McMicken Ave.
Columbus, O.—V. D. Mansfield, 473 S. High.
Hollywood, Cal.—Ralph E. Kraum, 1717
 Vista St.
Los Angeles, Cal.—John Wierz, 120 Coulter
 Bldg., 213 So. Broadway.
Norwalk, Ohio.—Mrs. Bertha Stuckey, 17
 Grand Ave.
Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
Rocky River, O.—Mrs. Cash, 19135 Mit-
 chell Ave.
Salt Lake City, Utah.—Frank R. Bowman,
 337 Westminster Ave.
Schenectady, N. Y.—J. J. Barniville, 31 Di-
 vision.
Tulsa, Okla.—A. S. Kerr, 203 W. 2nd St.
Utica, N. Y.—Fred O. Schwender, 227 Co-
 lumbia.

Foreign Agencies

CARRYING THIS MAGAZINE AND THE ROSICRUCIAN BOOKS

- Ancon, Canal Zone, Panama*—R. H. Thomp-
 son.
Auckland, N. Z.—Theosophical Book Depot,
 371 Queen St.
Barcelona, Spain.—Libreria Sintes, Ronda
 Universidat 4.
Blama, Sierra Leone, W. C. Africa.—A.
 Riby-Williams.
Brisbane, Queensland, Aus.—Wm. H. Long,
 Rawnsley St.
Calgary, Alta., Can.—F. E. Osborne Book
 Store.
 Boston Hat Wks. & News Co., 109 8th
 Ave. W.
 National News Co., 804a First St. W.
Colombo, Ceylon.—Frewin & Co., 16 Baillie.
Glasgow, Scotland.—Theosophical Book
 Shop, E. Nile St.
Haarlem, Holland.—G. Deegens, Stuyven-
 santstraat 36.
Liverpool, Eng.—Beryl Dean, The Sun
 Dial, Heswall, Cheshire.
London, Eng.—L. N. Fowler & Co., 7 Im-
 perial Arcade, Ludgate Circus.
 Psychic & Gen. Book Shop, 2 Victoria St.
Melbourne, Australia.—New Thought Book
 Depot, 271 Collins St., Rm. 714.
Mexico, D. F., Mex.—Marino Coli, la Mae-
 stro Justo Sierra 17.
Nelson, New Zealand.—A. L. Leghorn, Re-
 liance Bldgs.
Nelson B. C., Can.—C. M. Williams.
New Stapleford, Notts., Eng.—Arthur Clay-
 ton.
Ottawa, Can.—New Era Centre, 279 Elgin
 St.
Perth, W. Australia.—Albert & Son, Ltd.
 180 Murray St.
Sydney, N. S. W., Australia.—Dunlop & Co.,
 333a George St.
 New Thought Center, 161 Castlereagh St.
The Hague, Netherlands.—Boekhandel,
 "Synthese," Lange Voorhout 96.
Vancouver, B. C.—The Torch, 726 Nelson.
Wetlevreden, Java, D. E. I.—Theosofische
 Boekandel Minerva, Blavatskypark.