

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

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Summer School at Mt. Ecclesia Again

We are glad to announce that the summer session of Mt. Ecclesia College is to be revived this year, beginning Monday, July 6th, and ending Friday, August 28th. Day classes will be held five days a week in the following subjects:

Classes

The Rosicrucian Philosophy: A comprehensive study of the "Cosmo-Conception," "Web of Destiny," "Rosicrucian Mysteries," and the Bible interpreted from the Rosicrucian viewpoint.

Astrology: Setting up and reading charts, the keyword system, astro-diagnosis and healing.

Anatomy and Physiology: Their correlation with the Rosicrucian Philosophy.

Public Speaking: Practical instruction by a qualified teacher.

Occult Literature: A study of Max Heindel's interpretation of the great operas from a literary standpoint.

A few rooms in cottages may be had at rates varying from \$15 to \$20 per month, and in Rose Cross Lodge at \$30 per month. There are also a few tents at a low price for those who may wish to economize. Vegetarian meals are served in the cafeteria at reasonable rates.

Working for board and room will not be possible. A deposit of \$10 is required in advance to secure accommodations. This will be applied on the first month's room rent.

The expense of conducting the course will be met by voluntary contributions from the students.

The Objects of the School

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

This is an opportunity for students to prepare themselves to realize two objects: The first is to become able to cooperate to better advantage with the hidden laws of nature and thereby make a greater success of their lives; the second is to prepare themselves to serve in the great cause of human enlightenment.

We hope that a large number will respond to our call. Please notify us as far in advance as possible of your intention to attend in order that we may make the necessary preparation.

Schedule of Classes

Hour	Mon.	Tues.	Wed.	Thurs.	Fri.
9- 9:50 A. M.	Philos. A.	Philos. B.	Philos. A.	Philos. B.	Philos. A.
10-10:50 A. M.	Sr. Astrol.	Jr. Astrol.	Sr. Astrol.	Physiol.	Jr. Astrol.
11-11:50 A. M.	Physiol.	Bible Study.	Physiol.	Bible Study.	Physiol.
1:30- 2:20 P. M.	Pub. Spk.	Jr. Astrol.	Pub. Spk.	Occult Lit.	Pub. Spk.
2:30- 3:20 P. M.	Psychol.	Ast.-Diag.	Keywords.	Ast.-Diag.	Occult Lit.

MT. ECCLESIA COLLEGE

The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Hiepoint

Have We Lived in this World Before?

HAVE WE lived before? That is a question which is interesting a great many people these days. Science is finding that this is a universe of design in every last atom of it and every last one of its processes. Where there is design there must be a designer. A designer who would plan a physical universe to last billions of years, and yet have the beings on it live only one short life would appear to be a failure as a designer. The Rosicrucian Philosophy, however, affirms that this is not the case.

In a recent issue of the *Los Angeles Times* there occurred an article by Alma Whitaker, well known writer on special subjects, entitled, "Have You Lived on Earth Before?" This article called attention to the widespread interest in the subject of rebirth, or reincarnation as it is spoken of by the Eastern mystics. Miss Whitaker gave a large number of instances of well known people who have had what appeared to be bona-fide memories of earlier lives. We will quote from her article to show the momentum which the belief in rebirth is gaining:

"So many of us, especially in youth, have an odd sensation of having lived before. Strange memories steal over us. Situations arise that seem to be queer repetitions of a former life. Places we are visiting for the first time seem astonishingly familiar. . . . I, for instance, could easily have been a little Dutch girl from Holland, whose family pioneered in South Africa, which was formerly a Dutch colony. I was five when

we landed in Cape Town, from London, yet proved conclusively to my parents that I knew that city well. I had an odd sense of coming home. I told them where a big open market would be found, and there it was. We learned later that the market and all the other places I knew beforehand were established by the Dutch 100 years before. I took to Boer Dutch like a native, and easily made friends with them in spite of the antagonism of the Dutch against the English at that time . . .

"One of the most extraordinary cases of remembered existence was that of June Mathis, the famous scenario writer who died a year or so ago. Miss Mathis believed that in one of the early dynasties of Egypt she had been the mother of Rudolph Valentino. In some way she felt that she had done him a terrible wrong; that in Hollywood their lives had come together again—a chance for her to expiate her sin. Everyone knows how she discovered him as an obscure extra man; threw into his path the opportunities that made him a great star. Then there

came a day when their ways parted. Miss Mathis accepted this breach with philosophy. She said that she knew the moment when she was released from her duty toward him; when her wrongdoing had been wiped out. . . .

"J. W. Schultz, the authority on Indians, tells how, when he first visited the Blackfeet tribe, he found he knew that language, even understanding the finer nuances of words. So it was easy for him to believe he was a member of their clan in a former incarnation."

Instances such as these indicate that there is probably something to rebirth.

And there is something to it. Not only the Rosierucian Philosophy but all other occult philosophies state unequivocally that we have lived here before.

The doctrine of rebirth is a most comforting doctrine because it takes away the universal fear of death. This in itself is a tremendous thing. The majority of humanity are obsessed with a fear of death, the plunge in the dark, the leap into the unknown, and this is not lessened to any great extent by the ministrations of orthodox religion. Therefore to know there is really no such

thing as death, that it is merely the sloughing off of the outer garment, that the Spirit or Ego continues to exist on the in-

visible planes, having there a definite work to do, and that it then returns to earth by rebirth for a new day of study in the School of Life,—all this takes away the fear of death and makes existence logical and understandable.

A question which frequently occurs in connection with rebirth is whether we are the same persons when we come back that we were in the preceding life. The answer to this is, we are the same persons, either plus or minus. The Spirit, or real man, is eternal, but the bodies which the Spirit builds for its use in each incarnation and which constitute the personality are temporal. The personality varies from life to life by virtue of the lessons which the Ego learns in each incarnation and the new powers it develops. Therefore ordinarily in each life a person should be more capable and able to do more things than in the preceding one. There are exceptions, however, to the general rule. If in any particular life a person refuses to work, is lazy or vicious, or gives himself up to evil instead of good, then the net effect of that life is that he goes backward in evolution instead of forward. He loses by misuse or disuse some of the abilities which he formerly

possessed, and comes back in the next life with deteriorated faculties. Thus it will be seen that there is never an exact duplication of the personality in any two lives. Moreover, the Ego at each new birth has an entirely new set of vehicles or bodies, including a new physical brain, a new mind, and a new desire body. Since his new brain is different from his old one, he will see things from a somewhat different angle. Thus we have a new person with, however, a substratum of the characteristics and qualities of the preceding incarnation, which forms the foundation of the new personality.

In each life the Ego comes back for the purpose of working out a certain amount of ripe destiny, or karma as the Easterners call it. That is, forces set

into operation in preceding lives have reached the point where they must spend or precipitate themselves. For instance, in

one life you may have injured seriously and perhaps criminally another person. Ripe destiny eventually will require you to make restitution to that person, and it may require you to undergo a similar experience in order that you may learn the lesson of being more careful and considerate in your treatment of others. You may also come back with ripe destiny of a beneficial character which will make you perhaps very successful in some line of endeavor. This is all based upon the cardinal fact that character is destiny. There is no such thing as luck. All fate and all destiny are the product of character, because character is a reflection of the forces we have set into operation in former lives, and those forces must work themselves out in concrete physical life. There is no use in bewailing your bad luck. You created it, and you will have to endure it until you create something better.

Another great advantage which a

— — — Current Topics — — —

knowledge of rebirth gives is that it frees one from the demoralizing effects of self-pity. If we know that everything that happens to us is of our own making, then self-pity evaporates. Moreover, a knowledge of rebirth destroys inordinate affection for other personalities and the inordinate clinging to them. It also does away with excessive mourning when we are separated from our friends or relatives by death. We are only temporarily parted from them, we shall

MEETING
OLD
FRIENDS
AGAIN

very likely meet them on the invisible planes, and we are almost sure to meet them again in our next incarnation, so why mourn

because our paths temporarily diverge? Why cling to personalities when we know that we must make our own destiny, our own good fortune, and that no other personality will be permitted to make it for us?

Another point to note is that the person who is insane in one life is quite likely to come back sane in the next. He will have worked out the bad karma which deranged his mental mechanism and its connection with his lower vehicles, so that in the succeeding incarnation he will have a correct correlation between the two, which will make him sane again.

The time between rebirths in the ordinary course of evolution is approximately 1000 years, but toward the end of one of the great evolutionary ages or epochs all evolution is speeded up, and this requires that Egos be reborn more often. At the present time they are coming back frequently within a hundred years, and in the case of advanced Egos their reappearances occur within a few years of the time of the passing out in the preceding life.

In any particular life the Lords of Destiny allot to us only such karmic loads as we should be able to carry. But humanity is lazy, and the whiplash of

necessity and hardship is frequently necessary to make men and women perform their evolutionary work and exert themselves to develop the latent powers of the Spirit within through daily experience. On account of this laziness and the universal desire to procrastinate and avoid serious effort humanity at times is confronted with crises and revolutions which cause much

THE WHIP-
LASH OF
NECESSITY

suffering. A general knowledge of rebirth on the part of the population, however, will tend to reduce this state of affairs, because when people know the facts, they will be more industrious.

Alma Whitaker, in the article previously referred to, concedes the possibility of the Rosicrucians being right in this matter and excellently summarizes their doctrines in the following words:

“Perhaps the Rosicrucians have the right of it . . . that branch of the church which reconciles evolution with Christianity so successfully. For them all life begins as protoplasm, emerging up through the least of reptile, bird, and animal life to human beings, and finally, according to progress of soul understanding, to still finer human beings and thence to immortality. Each period, they say, has its new life wave, but some fail to graduate, and lag behind. Damnation, to the Rosicrucians, is that state which persistently fails to progress . . . The ladder of being stretches without breaking from protoplasm to God, but always the path of evolution must be spiritual. Wherefore to be an ‘old soul’ is to be a great soul.”

Thus through the instrumentality of rebirth humanity is ever going onward towards greater self-mastery, the greater power which this confers, and the greater happiness and enjoyment of life which inevitably follow. And the result of all this is that we shall eventually become a race of supermen.

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.

How Did He Live?

ERNEST CROSBY

So he died by his faith. That is fine—
More than the most of us do.
But stay. Can you add to that line
That he lived by it too?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it hard for him?

But to live: every day to live out
All the truth that he dreamt,
While his friends met his conduct with
doubt,
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died!

—Original Publisher Unknown.

Short Articles by Max Heindel

(From "Rays from the Rose Cross" of
November, 1917).

TEMPTATION AS A FACTOR IN THE HIGHER LIFE

IN THE "Prologue in Heaven" which precedes "Faust," Goethe shows the inner purpose of temptation; when Lucifer asks permission to tempt Faust, God responds:

"Man is aye too prone to shirk,
Undisturbed, at rest he fain would live,
Hence this companion purposely I give,
Who stirs, excites, and must as devil
work."

In the Book of Job God also sanctions temptation of a good man.

When we compare the Bible story where *Jehovah* moved David to number

the people (II Sam. 24:1), with I Chronicles, 21:1, which says that *Satan* provoked David to number the people, we cannot escape the conclusion that Jehovah and Satan are identical, and from the ordinary point of view it seems exceedingly unjust that such severe punishment is dealt David for this act by the very one who had moved him. But when viewed from the esoteric viewpoint all difficulties disappear; Jehovah was the divine Leader of the Original Semites, the forebears of the Aryan race, who were destined to evolve *reason*, the faculty whereby we "prove all things" that we may "hold fast that which is good." David had been told to trust Jehovah, who fought for Israel against other people when Israel obeyed His behests. There was only one way to try if he, or any other person, would hold fast the good, namely by giving him a chance to let go.

It is as much the duty of the Teachers in Life's School to ascertain by temptation whether we have learned our lessons, as it is the duty of teachers in ordinary schools to examine their pupils. Each examination brings out weak points in the pupil, to give the teacher a true basis for future educational efforts. David was therefore moved by Jehovah to number Israel that it might appear whether he put his trust *in the number of men* in his fighting force or in the unseen Jehovah who fought for his chosen people. By this act Jehovah became momentarily the adversary (Sathanas) of David. Regardless of whether this tempter appeared in bodily form or as an inner voice, David's reason ought to have told him that the mighty arm of Jehovah counted for more than millions of men, and he should have said to himself, or to his outward tempter: "What is the use of numbering Israel? Jehovah is our shield!" Instead he sent men to number Israel as suggested. He was no doubt puffed up with a sense of his power; perhaps he may have even felt able to dispense with Jehovah and fol-

low his own dictates. Therefore it became necessary for the divine Leader to prove him mistaken before all the people, and as they were a stubborn race, prone to digress, the lesson must be salutary to prevent *them* from emulating the example of their leader. Pestilence diminished their number in a few days to such an extent that it was evident to all that Jehovah is stronger than any number of men. Thus the faith and obedience without which no divine leader can foster new faculties in his charges was strengthened, and Israel had taken a distinct step on the path of progress.

Everyone who has ever put on the garment of flesh has been tempted; not even Christ escaped, and the more evolved we are the more subtle the temptations put in our path. Further, these temptations frequently come through one in whom we have full confidence in order that we may learn to discriminate as to the intrinsic merit of any proposition, regardless of our sympathy or antipathy for whoever submits the proposition.

WHAT DETERMINES SEX?

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

We are asked the following: "It is stated in the 'Rosicrucian Cosmo-Conception' that a matrix made of ether is placed in the womb of the mother when an Ego is to be reborn, and that the seed atom of the dense body comes from the spermatazoon received from the father. If this is always so, how do you explain the difference of sex at birth?"

It is also stated in the "Rosicrucian Cosmo-Conception" that the vital body of a woman is positive and the vital body of a man is negative. When the agents of the Recording Angels are assisting an Ego to come to birth, the matter of sex has already been determined either by the law of alternation or else that has been modified by specific circumstances in the individual life of the Spirit, and the Ego is then helped to draw to itself a sufficient amount of the different kinds

of ether as required by its development. These materials are all of a certain polarity, either positive or negative. When a matrix made solely from positive etheric atoms is placed in the womb of the prospective mother, they will unerringly draw to themselves negative physical atoms, and the resultant child body becomes female in consequence. If,

on the other hand, the matrix which is placed in the mother's womb is composed of negative etheric atoms, it will attract the positive dense atoms, with the result that the male sex organ is most developed, and the sex therefore is masculine; for life, like electricity, requires both positive and negative expression, otherwise it cannot manifest.

Experiences of a Searcher after Truth

BY ALICE G. BLANCHARD

WHILE MY innermost self seems full to overflowing with knowledge of the wonderful teachings of the Rosicrucians and what they have done for me, I feel a lack of words for properly setting forth for others to read what is in my heart. However, I will attempt with what material I have at hand to tell as understandingly as possible my experiences covering a period of many years, trusting they may help some struggling soul along the path, which I feel we do not choose but which we are required to follow.

My dissatisfaction with the old time orthodox conception of a revengeful God and the adjuration, "Be prepared lest ye die before your peace is made and forever after suffer in a literal hell," dates back to my earliest remembrance of church and Sunday school, to which I was sent, not by hard and uncompromising parents but because everyone in the community went to church. My parents were very liberal people, yet they went to church each Sunday with hardly a break throughout the year because it was the proper thing to do and no one was thought thoroughly respectable who was not a church member. Religion had always been taught thus and so; ministers knew what they were talking about or at least ought to, and by being in attendance one was relieved of responsibility for lack of knowledge. I am

sure now that the ministers of those days did not know of what they were speaking, but followed literally the words of the Bible, not seeing the hidden meaning, or if so, rarely.

My first church experience was with the Universalist faith, which is and was more liberal in its ideas than most of the other denominations, but with all its liberalism there was the lack of an answer to reasonable questions. Everything either had to be taken literally as read from the Bible, or explained as not being for us to know at this time. To my question of why it was given out at all if it could not be understood here and now, the felt, if unexpressed, feeling was that I was either a heathen child or at the very least "queer." Upon one occasion I told a startling fairy tale and was promptly chastised. Therefore after hearing the stories of the Flood, Noah and his ark, and Jonah and the whale I conceived the fine idea of all Sunday school teachers being consummate liars. Is it any wonder that so many of the young people lost faith in the religion of their fathers? The losing of that faith is the thing which is and has been opening their eyes for the past few years to grander and better things and a better understanding of the same old religion. And the world is going to be a better place to live in for that temporary loss of faith.

My religion led along the lines of Universalism from about five years of age until I was sixteen, when I was given the position of organist in an orthodox Congregational church of the old type. If I had been bewildered before I was stricken dumb now, for the sermons by our mild-looking little minister on Sundays and the prayers and exhortations by the good deacons on Sunday evenings and mid-week prayer meeting nights utterly annihilated what budding religion I already had. My idea was that if that was religion I wanted none of it. However, after years of further observation I earnestly believe that each and everyone was sincere in his convictions, and at that time had a more enlightened preacher come among them they would not have accepted his teachings for even a moment.

One particular deacon, long since passed away, prayed a little longer and a little harder than anyone else but was suspected throughout the village of leading a double life. That he could tell us all how to live or else we would perish miserably, and yet seem sure of his own footing, was always a mystery to me. I know now that he too must answer to the great Law of Cause and Effect.

Almost all those ministers and deacons have now passed out of the material body, and many a time I have been called home to attend their last rites. But going away from the house of mourning I wondered how those left behind could survive the terrible thoughts given out by the presiding clergyman. If that was religion, why live at all? No hope at all unless one were perfect, and then it all hung on the way the Lord felt about it when you arrived in heaven whether you stayed there or went below to suffer eternally for something as likely committed through ignorance as through intention.

At the age of twenty-one I married and moved to a distant city. Not being a member of any particular church I ac-

cepted the invitation of a new neighbor to go to hers, which was Episcopal. I met fine people there and made new friends, and for the first time came into contact with a ritual, which was practically lacking in all other Protestant churches. The ritual immediately appealed to me. But again no one there seemed able to explain what religion really meant; their rites were something set apart for their particular sect to perform, and perform them they did, but the inner meaning of them they did not know and apparently cared little about knowing. So gradually I fell away from that church also. My mother particularly felt that something grave must be the matter with me that no church services attracted me, but I could not explain it to myself, much less to anyone else.

My marriage had been a case of "love at first sight," like the meeting of one long lost and found again, but that such a thing was possibly the case did not occur to me at that time, yet I believe it now although lacking the clairvoyant sight to trace the relationship. Up to the time of marrying my life had been practically carefree. But with that added responsibility came the working out of destiny, and although we have come through many hardships and much mental agony, we are sweethearts yet after thirty years have gone by.

My first baby was a girl, and while we were all happy at her coming, I think my father was the most delighted. He talked and planned almost constantly for her coming, hoping it would be a girl, as he and I had been very close together and I was an only child. Five months before her birth he was taken ill and passed away after many weeks of sickness. Again the old idea was held out at his funeral that he had gone to a far, far country from which there is no returning, and it quite finished what little I had left of faith. I refused to think of him as away from us whom he loved so much, and when the baby came

and it was a girl, I *knew* he was glad. I am so thankful now that I never gave up the idea that he was near and interested, and it seems to me that from that time I breathed an unspoken prayer that I might be given some knowledge of the unseen realities which would be a comfort to me.

I was then led to seek knowledge outside of the church, and for a time became interested in what I now know to be negative forms of psychism. But they did not satisfy; they all seemed to have to be apologized for in some way.

A little later I was loaned some books dealing with the Eastern idea of Theosophy, and they appealed to me as nothing else had. In them I found my first inkling of the Law of Cause and Effect, and for the first time a reasonable solution of life and all it meant dawned upon me. I was being led gradually along the way toward the real object of my quest. I have often wondered why the Rosicrucian teachings were not first placed at my disposal. But I must have lacked the experience which would have enabled me to grasp them, for it is only about five years ago that the great truths contained in them were made plain to me, my first reading of the "Cosmo-Conception" having meant little to me. I often wish I might regain the lost years when I did not comprehend them, but the time was not yet ripe or I should have learned sooner.

With this new knowledge came the working out of new destiny, some of it harder than anything that had gone before, for it was mental instead of physical, and that is always the harder to bear.

With the coming of my son, fervently prayed for, I again seemed to be welcoming a long lost love, but as in the case of my husband I did not recognize him as actually being such. He was the dearest thing on earth to me, and I tried to plan his life, selfish as I now know it was, to conform to my ideas. But his later strength of character saved

the day for him, for he took matters into his own hands and lived his own life, a life to be proud of, thank God, even though it was in direct opposition to my thoughts for him. Those thoughts were really for *me*, I know now.

I gave him early to a wife I did not approve of, although to my credit be it said I did not show it, and who was *I* to judge another human being? I took her to my heart and home, teaching her to cook, sew, and acceptably run a home before they left me for one of their own. I hope I gained by doing that, and how I fought my inner self no one will ever know but myself, for it seemed I could not give him up to others. I have suffered also in seeing him burdened beyond his strength in many ways, but I know now he is gaining soul growth that he could have acquired in no other way, and to put it plainly it was none of my business.

I am now convinced that somewhere, somehow, he and I have been closely related before. I do not attempt to conjecture what that relationship was, and I probably made him suffer as he has all unconsciously made me. But I am going to make something out of this bit of destiny, or what the Rosicrucian teachings stand for I have failed to assimilate. I am paying the penalty of past causation, but I am going to try to be sportsmanlike, something a woman does not do very well, and when we meet again there will be no unhappy factors to overcome. However, when I am sure the old feeling about giving up my son is gone forever, some little thing causes it to come flooding over me, and the battle has to be fought all over again. If it were not for the Rosicrucian Teachings I could not do it, for there is nowhere light for me except in them. They have become my religion, not for Sundays alone but for the regular day's routine all through the week, and where does one need religion more?

I am leading a very busy life; at times it seems that home duties crowd

out all opportunity to read and meditate. But I have come to the realization that I am here to do my work, and it must be finished before I can take time to do the things I want to do, otherwise the meditation would be worthless. A little time well spent is better than days in useless dreaming and getting nowhere.

I have a great satisfaction in a son and daughter who accept these Teachings. Their lives are busy and full of all the things young people must do in these strenuous times, but the Teachings are there to guide them, if unconsciously at times. My small grandson electrified us a short time ago by calling his mother's attention to a beautiful picture of the Tropics in a book he was looking at, saying, "There, Mother, is a place just like the one you and I lived in once." His mother said:

"Why no, we never lived in a place like that."

"Yes we did; don't you remember it, Mother?" was his reply. I hope he can be shown the nature of such things as he grows older and that interest in them will be fostered in him. Had we not believed in rebirth his statement would have been ridiculed, and what may possibly prove a link in memory between the present and a past life have been lost.

Thus it seems that we who think so much alike have been brought together here again for mutual help if we only order our lives aright. Many, many instances in my son's business indicate to me the meeting of old friends and old enemies from his past. But he is working along, Rosierucian lines, and his standing in the business life of our city tells me that he will carry little bad karma over into the next life.

From across the seas came a friend who must have been with us before, for he fits into the scheme of things so like an old acquaintance. From an extreme corner of the West came another old friend from a former life. She stepped from a train at a junction point at the

same time I did only to seize my hand and pour out her trouble to me when there were many about her to whom she could have turned and probably received the same help. I had the pleasure of her company for only a week, but our friendship has never lagged, and we both believe we have known each other always. In fact, there seem to be no strangers in my life any more; each one gives something needed to round out a life lived here for learning, and they all make up part of my course in the School of Life. I am called a good mixer, and I feel it is because I know everyone to be part of the great whole and because I try not to judge anyone critically. I fail at times and feel I am making no progress, but I start all over again, knowing that the only sin is in ceasing to try.

For a long time it troubled me exceedingly that my husband could not accept the Teachings. I tried so hard to have him become interested, but they seemed not to interest him in the least. Then there came enlightenment to me about it in one of Max Heindel's books. It really matters not so much whether one we love knows about these things or not. The only thing that does matter is that we "live the life." My husband does that in every detail, so why should I worry? Doubtless he is making more soul growth than I although it is done unconsciously.

For my part I am trying to give out a word of help to an occasional friend as circumstances permit, also overcome my faults, which are many. I hope this brief recital of my experiences may be in some way acceptable to the reader. In any case believe me it is written from the heart, hoping it may help some one in doubt about the purpose and plan of life.

The Supreme Spirit resides in the bosom continually, and is an all-knowing inspector of thy goodness and thy wickedness.—*Manu, the Hindu.*

The Midsummer Festival

By M. M.

THERE are four cardinal points in the sun's passage through the twelve signs of the zodiac, which are called the summer and winter solstices and the spring and autumn equinoxes. In the western Mystery Teachings these mark turning points in the life of a great Being, the Planetary Spirit of our earth, the Christ. It is at such times that the true mystic may come into a deeper understanding of great cosmic principles and truths underlying the holy mystery of Golgotha and what we call "nature."

The summer solstice or midsummer day (June 22) finds the physical activities of nature at their highest. It marks the culmination of the solar energy upon our earth.

For 2000 years the earth has yearly received an added impetus from the "Sun God," Christ. This vitalizing energy has since that time been released directly into the center of our earth. This happens at the winter solstice (December 22), which is called "The Mystic Birth." From that time this great force of love and life begins to work outward again, leavening and fertilizing the millions of seeds which have been deposited in the earth that we may have physical food. This life-giving energy (both spiritual and physical) dies upon the cross of the earth at "the crossing" of the sun over the equator at the vernal equinox. At this time the Christ Ray is *lifted* from the Cross of the earth (or matter) by the fiery force of Aries, and begins the journey back to the Throne of The Father. Has He not said, "If I be lifted up I will draw all men unto me"?

The summer solstice (June 22) marks the time when the Christ Ray is fully liberated from the planes of our globe and enters His own home world, the

World of Life Spirit. How this is accomplished can be learned first-hand by those who have earned this holy privilege. But the experience must always be concealed behind words, because it is impossible to put experience on the superphysical planes into speech. We are trying to describe another dimension of space which words cannot describe.

At the Midsummer Festival the hosts of heaven rejoice, for the "Great Sacrifice" has been accomplished once more. Legions and legions of angelic beings bear "Earth's Redeemer" to the gates of the World of Life Spirit. He has accomplished the work of speeding up the vibration of the earth, with its inner worlds, just a little more. These angelic beings form group after group according to their status in evolution. Their bodies are luminous and dazzling with the white light of heaven. Some carry golden crosses and have their faces veiled before "the holy mystery."

There are certain ones who form a golden cloud with their *radiant* bodies "like unto the rays of the sun." In this the Christ is borne on high. At length He steps forth, raises His hands in benediction, and blesses them. As He does so, the host of angels, archangels, and those who have been redeemed through His love fall upon their faces before Him. At this the "Music of the Spheres" bursts forth, and as it reverberates throughout the worlds this host of celestial beings sing to its refrain, "Behold the Lamb of God who taketh away the sin of the world." He has risen to Life more abundant.

The picture fades. Back to earth we proceed to witness this festival of Midsummer Night among those little creatures known as "nature spirits." They perform a very wonderful miracle in the

great economy of nature, for it is they who furnish the link between the stimulating energy of the sun and the raw material of form. Without them there would be no life on earth. These little subhuman creatures' bodies are so composed of the different ethers that they act as carriers of the vital force, storing it in their bodies and building it into cell life in the same manner that bees carry honey from the flower and build it into the honey comb. They work under the guidance of higher beings, the angels, who guide the evolution of the plant kingdom. On the Festival night they rejoice too that they also have done their work faithfully so that there may be life more abundant on earth. They reflect on the physical plane the great festival in the higher realms of this Midsummer Night.

The picture which we viewed showed a gathering in a large green meadow and wood. The nature spirits were having a wonderful jubilee. They formed a great circle. Inside this circle the gnomes were brewing their etheric foods for this festival, while other fairies danced in an abandonment of joy. In their ecstasy they threw out their hands from which streamed etheric stars and flowers of the most exquisite colors, and these would sail away like toy balloons.

Some day science will discover how the process of metabolism takes place. It will then be revealed what "the alchemy of nature" is, and it will be found that it is the work of these little creatures and the part they play in sustaining life in forms.

Truly the refrain from the higher worlds, "Well done, thou good and faithful servant," must find its echo in the joyousness of the nature spirits on Midsummer Night. Who can say not? Their festival lasts from twelve to one on the morning of June 22nd—just one hour; then they disband and go their appointed ways.

The Christ passes through the World of Life Spirit to the Father's throne in

the World of Divine Spirit. He can only remain there a short time, however, for He has taken upon Himself "the form of a servant," and has of His own free will been nailed to the Cross of Matter (Earth). He has limited Himself in His realms of glory that our sin-bogged earth and its evolving life streams may make the grade required by its plan of evolution. This divine sacrifice must continue until humanity has evolved the soul body of the two higher ethers. Until that time "He must come again" each year to speed up the vibration here so that we may progress according to the divine plan.

Christ dies to His home of glory when the sun enters Libra at the autumn equinox (Sept. 22). This is another holy festival, called "The Immaculate Conception." Again Christ as a wave of spiritual energy is to become manifest in our earth. As seen by seers it gradually descends as a great and wonderful light. It must proceed slowly down through the three worlds of our globe. It must come as the soft rains of summer with its healing balm—not as an electric storm that destroys. It fully enters our earth at the winter solstice, Dec. 22nd, and begins anew the work of leavening the earth, fertilizing the seeds, and raising man's spiritual consciousness nearer to God.

These are the four great festivals of the Western Mystery Teachings. If we study and meditate upon them, some time the veil will be lifted that we may glimpse "what lies between heaven and earth"; and upon the stairway from earth to the Father's throne we shall find the imprint of the feet of the Lord of Love as He journeys back and forth in His yearly journey until humanity is redeemed by His sacrifice and love.

If the life and death of Socrates were those of a philosopher, the life and death of Jesus were those of a God.—*Rousseau*,

The Evolution of the Human Mind

BY ARLINE D. CRAMER

"CONSCIOUSNESS."

God, what a glory this consciousness
 Of life on life, that comes to those who
 seek!
 Nor would I, if I might, to others speak
 The fullness of that knowledge. It can
 bless
 Only the eager souls, that willing, press
 Along the mountain passes, to the peak.
 Not to the dull, the doubting, or the weak,
 Will Truth explain, or Mystery confess.

Not to the curious or impatient soul
 That in the start demands the end be
 shown,
 And at each step, stops, waiting for a sign;
 But to the tireless toiler toward the goal,
 Shall the great miracles of God be known,
 And Life revealed, immortal and divine.
 —Ella Wheeler Wilcox.

WE ARE slowly but surely approaching the time when the spiritual scientist and the material scientist will come together in mutual good will to correlate the terminology of their discoveries. They have sought for truth, approaching it from two different points of reference. The spiritual scientist begins his work with an endeavor to know himself. The material scientist studies matter.

Ultimately they will come together in the understanding of what the spiritual scientist calls *spirit*, that is, *being, consciousness, power* and the material scientist terms *power, energy, force*.

The science of psychology is the natural field of the meeting of these two schools of thought. The material scientist defines psychology as the study of human behavior. The spiritual scientist defines the study of the human *mind* as psychology.

The methods of the two schools of thought are different, but lead to the same goal. The material psychologist studies the organism as a reacting mechanism. The spiritual psychologist studies the noumena of the human mind as the

field of the causal forces of human activity.

The most far-reaching results of the materialistic attitude are shown in our system of education, which is defined as the imparting of knowledge, mental and moral training, cultivation of manners. If that were all that education is to be, then we might believe that the human organism is indeed but a reacting mechanism, and we but the products of heredity and environment.

The final crystallization of material education is the system of filling a human mind full of so-called facts, and requiring on examination the giving forth of the same facts as truth. There is little or no attempt to inspire or call forth the genius of the individual. An educated man leaves college full of information but usually untrained in the use of his powers.

When spiritual science wins its way into our system of education, the methods and results will be very different. The spiritual-scientific attitude towards education is that there must be a fundamental recognition of the individuality as a very ancient entity coming anew into the world, bringing with it many well developed powers, temporarily latent, which are to be brought forth by education. The student will be helped to know himself and his powers. He will be taught to recognize his organism as the outer expression of his use of forces. He will be taught to think, master his forces, and create, mastering his environment. He will be taught his responsibility to natural law so that his life will be masterful and righteous.

The mind will be trained to investigate the realms of truth and bring forth things old and things new. Above all the mind will not be just a reflector of the environment. The student of spir-

itual science will leave his college with capacity developed, genius on tiptoe, eager to serve the grand plan of human evolution to the degree of the superman.

Material psychology attaches the greatest fundamental importance to objective observation, which leads to the accumulation of a mass of facts gained through the senses. It disparages subjective observation or the introspective method as being too individual and not so easily verified by others. Spiritual psychology demands that every objective observation be followed by introspection which will gradually awaken the understanding of the nature and purpose of the objective experience.

Memory and imaging are not considered of first value by the Behaviorists, who confine their consideration to those events which can be observed by more than one person. The spiritual scientist considers the development of memory and visualizing as of supreme importance, and would have it accompany all training in observation.

In the study of the human organism as a reacting mechanism we observe that most people when pricked with a pin respond with a sudden motion. But this observation should be immediately followed by the statement that a human being can so train his muscular responses that they will come under the volition and may contradict the automatic impulse. The Indians developed this self-control to a very interesting extent.

Bodily actions and reactions are studied with the utmost nicety by the material psychologist, but the purpose of the plan is not seen. The spiritual psychologist sees the evolution of consciousness in these impacts from environment, and the supreme importance of them to the conscious soul.

All the above is summed up in the realization of relative values. The materialist sees but the temporal value, and does not relate it to the eternal values.

The spiritual-minded is ever alert to extract the eternal value that accrues to that which is the ever-becoming, the Spirit.

A well educated man who had become rich and powerful met his favorite professor and said: "Well, I have accomplished all that you trained me for, but I am not happy, nor do I know what it is all about." When we are not helped towards understanding the law of happiness and the purpose of life in our education, surely a great lack is felt.

We are taught in spiritual science and later we learn to *see* and *know* that the great purpose of life on earth for the human being is the evolution of soul. The soul is threefold in its nature, conscious, emotional, and intellectual. The work of Christ Jesus, Lord of the Earth during the Christian Dispensation, is to develop the intellectual soul of all humanity, not of so-called Christians alone. This great work is first to awaken the Life Spirit of the human being. The second aspect of the work is to Christ the human mind. The third achievement is the organization of the vital body as a vehicle for the New Galilee conditions.

By the awakening of the Life Spirit humanity will come to know Spiritual Unity. By the Christing of human minds we shall be able to apply the realization of Spiritual Unity to the overcoming of war, crime, poverty, and disease. The organizing of the vital or etheric body provides a vehicle in which we can function apart from the dense body and learn that there is no death, even while we use the dense body.

This work for humanity is accomplished by the Lord of the Earth and His co-workers through the power of the Celestial Song of the Spheres. Tone and Light call to the sleeping divinity in man, and one by one we awaken and "tune in"; then we manifest the "new light."

The mind is the vehicle through which all individual attainment must have its inception. Indicated by the law of

analogy, which is the master key to all spiritual mysteries, the mind will evolve through stages parallel to those passed through by the dense body.

The phases of mental evolution may be indicated as follows:

Form: development of will power, imagination, memory;

Form and Life: the above and the work on the faculties;

Form, Life, and Motion: the above and thought projection, telepathy, and positive vision.

The fourth phase, the development in the mind of Archetypal Creative Power by which we are to provide thought forms for subhuman entities to use and function in, will complete the phases of evolving mental equipment. This will be followed by cycles in which the complete mind will manifest its capabilities in ever increasing beauty and power.

As man, endowed with a complete mental vehicle, evolves toward the expression of his divinity in ever increasing glory, three cycles of mental achieve-

ment are indicated in the three airy signs of the zodiac:

Gemini (the Seraphim) and its ruler, Mercury, the messenger of the gods, bringing their aid to the perfecting of the rational mind, await our kindergarten mental preparation, which must be completed first.

Libra (the Lords of Individuality) and its ruler, Venus (the Lords of Venus), are helping us to lay the ground work for the mind of righteous judgment.

Aquarius (the Angels) and its ruler, Uranus (the Lords of Genius and Intuition), are ever ready to inspire the mind that has been prepared, and their work culminates in the *mind of spiritual intuition*. And through the help of Saturn (Mastery) we acquire the Master Mind. But this is by no means the end, and we are invited to view the processes and outlook of Mind Divine through further vistas of time and work. (*This is the first of a series of articles on the Evolution of the Human Mind*).

The Two Worlds

BY S. MCINTYRE

PROFESSOR S— had personal beliefs wholly at variance with those of the vast majority of the human family. He believed that the universe is composed of two worlds, a physical and a spiritual, and he claimed that it would be possible for all human beings to function in both of those worlds if they would study the lines of force controlling the spiritual world as assiduously as they studied such lines in the physical world.

Professor S— taught physiology and anatomy in the Affiliated Colleges in San Francisco, and before the trouble between the Modernists and the Fundamentalists in the eastern part of the United States had attracted almost world-wide attention, he had discussed his theory of the two worlds freely with

all students in his classes who would listen to him. But after that occurrence fear of possible unpleasant notoriety compelled him to mention his beliefs to a few chosen students in the senior class only. These students during their four years in college had become so much attached to Professor S— and he to them that he felt safe in airing his views before them, although the greater number of them treated his theory of the two worlds with jecularity.

In the Zip Fraternity house near the colleges these chosen students lived, and by reason of their seniority as well as by their good work for the fraternity they had won the right to the use of a small private dining room that just comfortably held six of them and an occasional guest. Toward the end of their

last semester in college regret at their coming separation from their beloved teacher and friend, Professor S—, caused them to desire to see as much of him as was possible. They therefore invited him to dine with them whenever opportunity permitted. And in order to add to his happiness while with them they discontinued to an extent their joking remarks about his peculiar beliefs, and asked him to air his views.

A week before their graduation these students and the professor were dining together for what they feared would be the last time, because of the great distances between the homes of the most of them. During the meal one of them exclaimed:

“I wish we all could make your theory of a spiritual world work, Professor. Then we could get together any time in the future and begin where we leave off tonight.”

“We shall probably do that, anyway,” was the answer. “There is no time nor distance to an Ego. He is widest awake when his physical body sleeps. Then he visits whom he wills, regardless of the distance between them. Friends are always then drawn to friends. But not more than one per cent of the people of the earth can do this and bring the details of where they have been and what they have seen back to their waking consciousness when they again enter their physical bodies.

“Could all of us learn how to do that, Professor?” asked another of the six.

“Yes. I have proved that we can. What you call my theory is as real a fact to me as it was to Pythagoras, Plato, and others.”

“Can you prove it to us, Professor?” asked a serious-faced chap who sat on the professor’s right. This student, though an American, hailed from the Philippines, and was a great favorite with the professor. He was too much under size physically to shine in athletics, yet possessed an Ego that craved prominence. He had therefore turned his attention to intellectual and mechanical pursuits, and had succeeded so well

in them that he stood at the head of his class. In addition to this he gave such promise of success along inventive lines that his close comrades called him “Steiny”—short for Steinmetz—though his real name was John Mower.

“Yes, I could, John,” answered the professor thoughtfully. “But there are certain laws governing the invisible world that none may break with impunity. In order to prove to you that I as an individual Ego may travel at will when my physical body is asleep I should have to give you an account of some incident that had occurred to one of you and that was known to that one alone. Now one of the unbreakable laws of the spiritual world is that no Ego may spy upon another Ego, whether in or out of the physical body, and make public what he has learned regarding him or his affairs.”

“Is there absolutely no alternative, Professor?” asked one of the others.

“Only in case one Ego deliberately asks another to search the invisible world for certain information concerning himself, and voluntarily requests that it be made known. This releases the searching Ego from personal responsibility in the matter.”

“What do you say, boys, if we make that experiment?” asked John, turning enthusiastically to the others. “I have believed for a long time that Professor S— can do as he says he can, but I would give almost anything to have him prove it to us!” After some argument among themselves they agreed to ask the professor to prove his theory by observation from the invisible plane of anything they might do.

“Distinctly understand, boys, before you settle the matter that my observation will be done wholly with the hope of interesting you in the work of the invisible realm,” announced the professor.

“If you prove your theory to us, Professor, nothing could keep us from investigating your spiritual world for ourselves,” answered one; then turning to the rest he asked: “What do you all say

to a farewell dinner the night after we have finished the State Board examination?"

"Good!" exclaimed another. "Where can we have it?"

"I believe that by that time I shall be able to secure a little private information as to the probable winners that will add joy to the occasion," volunteered the professor. "Shall we dine at my rooms? We shall be quite alone there."

Six thank-yous accepted the professor's invitation. Then they individually requested him to prove his theory by observation of them during the interval, and their last dinner in that fraternity house was ended.

Some three weeks later the seven of them surrounded a large table in one of Professor S—'s rooms.

"I feel quite safe in announcing that each of you may practice his profession in this state at any time he may choose after the State Board announcements," the professor said after they had seated themselves. Instantly the six relaxed in their chairs, beamed at their neighbors, and prepared for a jolly evening. Toward the end of the meal a spirit of expectation began to pervade the group. John Mower began to move restlessly in his chair, and finally he said:

"You didn't forget to search the spiritual world for the proof that would convince us that we can function there as well as here, did you, Professor S—?" he asked.

"No, I did not forget," answered the professor as he settled himself comfortably in his chair, "but for a time I failed to find anything that I thought important enough to be accepted as real proof. But while I tell you of my experiences in observing you, I hope that none of you will try to ascertain to whom each experience belongs, thereby leaving each free to acknowledge it or not as he chooses. For this reason I ask that all light in the room be extinguished so that no faces may be searched for evidence. And while you may laugh or ask questions, yet I hope

that none of you will pun or gibe at another during my recital."

"Agreed," was the answer, while one of them arose and extinguished all lights in the room.

"As two of you are distinctly below the average in height, my principal experience could easily apply to either of those two, and darkness will make it easier for me to relate it and for those two to conceal knowledge of it," said the professor as darkness and quiet pervaded the room.

"It was not until night before last that I actually discovered anything that I thought vital enough to be considered proof of my being able to view the doings of others from the invisible world. Examination papers had kept me awake nights before that until most of you were in bed and asleep. But I have searched the records of the doings of each of you during the past two weeks. There is an accurate record of every thought, word, and deed of each one of us imprinted indelibly upon the invisible ethers that surround us, which may be easily read by the trained clairvoyant.

"There I found that the conscience of one of you had so troubled him that he had returned and made amends for taking an engine head to replace his own, which had broken at a time when he could neither repair it nor get along without it.

"I found that another of you had had a terrible struggle with temptation to drink, which if not overcome would have precluded all chance of his receiving his diploma at this time.

"Another had put forth a great effort to overcome temptation to be drawn into a quarrel with one of his instructors who had been particularly nasty to him throughout this past year.

"And so it went. Many minor events but no major ones. No one's financial affairs were involved. But having finished all of my work satisfactorily, I went to bed at eight o'clock night before last fully determined to hound each of you until I had learned something of im-

portance to relate. I observed three of you after I had left my body, and found nothing worth relating. The fourth, however, was in a blue funk as he walked along the ocean path down at the Esplanade.

"Here I will stop my tale long enough to tell you that different states of mind produce certain vibrations; rates of vibration produce colors. Therefore in the invisible world it is easy to judge the emotion dominating a person at any time by studying the colors predominating throughout his astral or desire body. For instance, if he loves truly, deep rose predominates in his aura; if he is enraged, red or scarlet predominates, etc.

"The whole astral body of this young man—we will call him Thomas because none of you bear that name—was a dingy bluish grey, which denotes great depression. For some time he walked with no special thought entering his mind. Then reaching a niche in the sea wall that he seemed to be familiar with and most comfortable in, he seated himself and his thoughts began to flash out thick and fast. At first they were of his work, his nearly completed examinations, and his regret at leaving us. Then the colors in his aura changed to the rose pink of unselfish affection as he thought of his home and the relatives that he would soon see. At last the vision of a lovely girl swept through his mind, but again blue-grey predominated in his aura. After a few minutes he left his seat, caught a street car some blocks away, and was soon at the home of this girl.

"At sight of her the blue-grey of his aura was slowly supplanted by deep rose. As she led him down a long hall, she said:

"'Oh, Tommie, Aunt Adzie's,'—that is how the name appeared to me, though I never heard one like it before—'cat is so sick we are afraid it is going to die. I was just going to try to make it eat. Come on out to the kitchen and help me with it, will you?'

"Thomas' hand trembled as he placed it on the girl's arm and fell into step beside her, while the growing rose

of his aura soon drove all other colors from it. They entered the kitchen, and stooping down the girl drew from under a table a basket in which a large Persian cat rested on a soft cushion.

"'I just don't know what we'll do without him if he dies,' said the girl. 'Aunt Adzie got him when she first came to live with us ten years ago, and we all have just loved him to death.'

"Thomas and the girl, who seemed to be alone in the house, tried for some time to induce the cat to eat but without success. At last they put it back under the table, the girl covered it to its nose with a soft woolen scarf, and they entered a living room and seated themselves in the depths of an overstuffed couch. The girl made no objection to Thomas sitting close beside her, and the rose of his aura began to fade until it had assumed a pink shade with crimson vortices here and there in it."

"How about the girl's aura?" a voice here sounded through the darkness.

"I am really sorry that I have not her consent to tell you," was the answer, "for I know it would be of scientific interest to you if I could describe it.

"However, the two carried on a rather desultory conversation for some little time, when the girl—we will call her Lola—drew a pictorial section of a Sunday paper from under the couch where she had evidently hidden it, and began to open it.

"'Here's where I get mine,' thought Thomas as he flashed a quick glance at the paper in the girl's hand. 'Nothing like that to show up what a little runt I am!'

"I had never suspected that Thomas' small stature was a source of grief to him; therefore his thought was such a shock to me that I lost the thread of their conversation for a minute, and when I again caught it I saw that Thomas' aura had resumed the blue-grey color of the early evening.

"'I saved this paper especially for you, Tommie,' the girl said. 'I thought you might like to take it home with you,

Don't you love to see the boys in all the glory they were in at your last vaudeville performance? Here's Walt Michaels. Isn't he the real cave-man type? I'll bet he weighs two hundred, yet he's not fat. There's Dyke Hanford. Isn't he the perfect tall, slinky vamp? And that's a wonderful picture of Ben Chase as Walt's wife! Those ruffles on his skirt take half a foot at least off his real height. Isn't he grand? And oh, Tommie, there is you! Aren't you the cutest little baby doll? Really, Tommie, with your hair grown long and pulled down over your forehead and your lovely makeup on you looked just like a big French doll I had when I was twelve!

"Outwardly Thomas tried to laugh amusedly, but his aura turned to scarlet flecked with the grey-green feathers of jealousy, and the oaths that he swore inwardly I cannot bring myself to repeat. At any rate he took the paper from the girl's hands, folded it carefully, and placed it under his hat on a little table near the hall door, while he strove to control himself.

"It was really very thoughtful of you to save that paper for me, Lola," he said as he resumed his seat. "I appreciate it very much. Will it break any of your laws if I hold your hand?"

"Why, Tommie, what do you mean by my laws?" she asked.

"Perhaps you haven't any written down in any book, but you have them just the same. You promised to marry me six months ago, yet they seem to stand in the way of your telling me that you really love me, for since that time you have never once voluntarily mentioned it. They also seem to preclude all mention of plans for our marriage, our financial status and home afterward, and in fact anything pertaining to it. You know that I live hundreds of miles from here and that if you don't marry me before I leave, as I have asked you countless times to do, it will be months, perhaps years, before I can come back for you. Lola, there are only two things in

this world that I really hate, and one of them is suspense. Will you tell me tonight if you are going home with me?"

"Why, Tommie, it seems to me that you've grown awfully formal all of a sudden!" Lola said. "But, there, I'm not going to pay any attention to it or we'll be quarreling the first thing we know. You're all tired out anyway. And in just two more nights I'll tell you everything you want to know! You surely can wait just two more nights for it, can't you?"

"Thomas' aura returned gradually to its blue-grey color and become so dense that it seemed to add to his weight as he rose and dragged himself wearily to where his hat lay.

"I suppose so," he said as he picked the hat up, twirled it slowly for a moment on an upraised finger, then turned to the girl who was following him to the door. "Good-bye, Lola," he whispered and was gone.

"The girl threw out her arms as if she would follow him, while a surprised, hurt 'Tommie!' shaped her lips. For a full minute she stood looking after him, then she slowly closed the door.

"Yesterday was a long hard day for me, therefore I was sincerely glad of an excuse to retire at seven-thirty last evening. With the fixed purpose in my mind of again observing Thomas I fell asleep, and immediately upon leaving my body I went in search of him. He was tying his cravat in his room when I reached him, therefore I took the liberty of reading his record for the day before more important activities claimed him. But I found nothing of importance had occurred. He had worked strenuously at the operative assignments of the State Board officials for the greater part of the day, hardly stopping for lunch. At dinner he had been too tired to eat, and now he was filled with an intense resolve to wrest from Lola a definite answer to the question he had asked her the night before.

(Concluded next month)

Carlyle's Message

BY PERL AMELIA WILLIAMS

(Concluded)

WUR aspirant is now consciously "getting under way," and his trials and troubles increase. So are the Powers of Darkness ever eager to retard the seeking soul. The puzzle of the universe besets him. We again quote from "Sartor Resartus":

"The Universe was as a mighty Sphinx-riddle, which I knew so little of, yet must read, or be devoured. In red streaks of unspeakable grandeur, yet also in the blackness of darkness, was Life to my too unfurnished Thought unfolding itself. A strange contradiction lay in me; and I as yet knew not the solution of it; knew not that spiritual music can spring only from discords set in harmony; that but for Evil there were no Good, as victory is only possible by battle."

He knows not exactly the attitude to take toward the world, but he begins to see that the forward path of the aspirant lies largely in forgetting the separative self and acting in harmony with the unifying forces at work about him. So we find him: "Already the attitude he has assumed toward the World is too defensive; not, as would have been desirable, a bold attitude of attack. 'So far hitherto,' he says, 'as I had mingled with mankind, I was notable, if for anything, for a certain stillness of manner, which, as my friends often rebukingly declared, did but ill express the keen ardor of my feelings. I, in truth, regarded men with an excess both of love and of fear. The mystery of a Person, indeed, is ever divine to him that has a sense of the Godlike. Often, notwithstanding, was I blamed, and by half-strangers hated for my so-called hardness (Harte), my Indifferentism towards men and the seemingly ironic tone I had adopted as my favorite dialect in

conversation. Alas, the panoply of Sarcasm was but as a buckram case, wherein I had striven to envelop myself; that so my own poor Person might live safe there, and in all friendliness, being no longer exasperated by wounds. Sarcasm I now see to be in general the language of the Devil; for which reason I have long since as good as renounced it. But how many individuals did I in those days provoke into some degree of hostility thereby! An ironic man, with his sly stillness and ambuscading ways, more especially an ironic young man, from whom it is least expected, may be viewed as a pest to society. Have we not seen persons of weight and name coming forward, with gentlest indifference, to tread such a one out of sight as an insignificance and worm, start ceiling-high (balkenhoeh), and thence fall shattered and supine, to be borne home on shutters, not without indignation, when he proved electric and a torpedo!"

"Alas, how can a man with this devilishness of temper make way for himself in Life; where the first problem, as Teufelsdröckh too admits, is 'to unite yourself with someone and with somewhat (sich anzuschliessen)?' Division, not union, is written on most part of his procedure."

A very definite test now comes to the neophyte: that of conquering personal love. How he does this is told in the chapter entitled "Romance." Teufelsdröckh, the spiritual man, is hurled to the depths of despair by finding that the fair Blumine finally elects to prefer Herr Towgood, the man of the world, to him. Though stunned, we find that: "The first mad paroxysm past, our brave Gneschen collected his dismembered philosophies, and buttoned himself together; he was meek, silent, or spoke of the weather and the Journals: only by a transient knitting of those

shaggy brows, by some deep flash of those eyes, glancing one knew not whether with tear-dew or with fierce fire,—might you have guessed what a Gehenna was within; that a whole Satanic School were sprouting, though inaudibly there. To consume your own choler, as some chimneys consume their own smoke, to keep a whole Satanic School sprouting, if it must sprout, inaudibly, is a negative yet no slight virtue, nor one of the commonest in these times.”

He now turns pilgrim. “‘A nameless Unrest,’ says he, ‘urged me forward; to which the outward motion was some momentary lying solace. Whither should I go? My Loadstars were blotted out; in that canopy of grim fire shone no star. Yet forward must I; the ground burnt under me; there was no rest for the sole of my foot. I was alone, alone! Ever too the strong inward longing shaped fantasms for itself: towards these, one after the other, must I fruitlessly wander. A feeling I had that for my fever-thirst there was and must be somewhere a healing Fountain. To many fondly imagined Fountains, the Saints’ Wells of these days, did I pilgrim; to Great Men, to Great Cities, to Great Events: but found there no healing . . . how could your wanderer escape from *his own shadow*? Nevertheless, still Forward! I felt as if in great haste; to do I saw not what. From the depths of my own heart it called me Forwards! . . . Little knowest thou what alchemy is in an inventive Soul; how, as with its little finger, it can create provision enough for the body (of a Philosopher); and then, as with both hands, create quite other than provision; namely, specters to torment itself withal.’”

The Pilgrim struggles on. He realizes something of the Force against which his spiritual wings are battling. For a time he is cast into the abyss of Hopelessness and Unbelief. He contemplates suicide, but is withheld, as he

says: “‘From suicide a certain after-shine (Nachschein) of Christianity withheld me: perhaps also a certain indolence of character; for, was that not a remedy I had at any time within reach? Often, however, was there present a question to me: Should someone now, at the turning of that corner, blow thee suddenly out of Space, into the other World, or other No-world, by pistol shot,—how were it?’”

The battle against Fear now comes, and after a hard struggle victory is at last won: “‘And as I so thought, there rushed like a stream of fire over my whole soul; and I shook base fear away from me forever . . . Thus had the EVERLASTING NO (das ewige Nein) pealed authoritatively through all the recesses of my Being, of my Me; and then was it that my whole Me stood up, in native God-created majesty, and with emphasis recorded its protest . . . It is from this hour that I incline to date my Spiritual Newbirth, or Baphometric Fire-baptism; perhaps I directly thereupon began to be a Man.’”

We may now say that the Negative has been overcome, and there follows a period of what the Professor calls “Indifference,” before the Positive is gained. He says: “‘At length after so much roasting, I was what you might name calcined. Pray only that it be not rather, as is the more frequent issue, reduced to a caput-mortuum! . . . Wretchedness was still wretched; but I could now partly see through it, and despise it . . . ‘This,’ says our Professor, ‘was the CENTER OF INDIFFERENCE I had now reached; through which whoso travels from the Negative Pole to the Positive must necessarily pass.’”

The next step is the actual accomplishment of the Positive. The Path has become narrower and more perilous than ever. Here truly comes the critical time—the time for a supreme effort. More mystical than ever becomes the process. The Editor is constrained to say: “‘Singular Teufelsdröckh, would

thou hadst told thy singular story in plain words!" One heartily agrees and can but point out some of the obvious achievements at this time, leaving the rest to be filled in according to one's understanding. There has come a realization of the Oneness of all Spirit, accompanied by that very necessary quality within, brotherly love, or the Christ love; as he says: "'With other eyes, too, could I now look upon my fellow-man: with an infinite Love, an infinite Pity. Poor, wandering, wayward man! Art thou not tried, and beaten with stripes, even as I am? . . . O my Brother, my Brother, why cannot I shelter thee in my bosom, and wipe away all tears from thy eyes! . . . truly, the din of many-voiced Life, which in this solitude with the mind's organ I could hear, was no longer a maddening discord, but a melting one; like inarticulate cries, and sobbings of a dumb creature, which in the ear of Heaven are prayers . . .'"

The real purpose of existence, that guiding star of the spiritual aspirant, is now fully realized: "'There is in man a HIGHER than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness! Was it not to preach-forth this same HIGHER that sages and martyrs, the Poet and the Priest, in all times have spoken and suffered; bearing testimony, through life and through death, of the Godlike that is in Man, and how in the Godlike only has he strength and freedom? . . . Love not Pleasure; love God. This is the EVERLASTING YEA, wherein all contradiction is solved; wherein whoso walks and works, it is well with him.'" "

Having ascertained the true purpose of existence, he sees everyday life to be the crucible in which the Ego transmutes its dross into pure gold, thus fulfilling its purpose: "'Most true is it, as a wise man teaches us, that Doubt of any sort cannot be removed except by Action. On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that

the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: *Do the Duty which lies nearest thee*, which thou knowest to be a Duty! Thy second Duty will already have become clearer. . . . Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. . . . O thou that pinest in the imprisonment of the Actual, and cries bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, here or nowhere, couldst thou only see! . . . Be no longer a Chaos, but a World, or even Worldkin. Produce! Produce! . . . Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called Today; for the Night cometh, wherein no man can work!'" "

The aspirant has now reached a very high spiritual state, though Carlyle leaves the exact nature of that state sufficiently vague for one to do his own interpreting. He never uses the word "initiation," but it is easy to see that he went through some at least of the stages necessary for the attainment of that high degree of development. However, in his own words: "Thus have we, as closely and perhaps satisfactorily as, in such circumstances, might be, followed Teufelsdröckh through the various successive states and stages of spiritual Growth, Entanglement, Unbelief, and almost Reprobation, into a certain clearer state of what he himself seems to consider as Conversion. . . . It is here, then, that the spiritual majority of Teufelsdröckh commences; we are henceforth to see him 'Work in well-doing',—with the spirit and clear aims of a Man. He has discovered that the Ideal Workshop he so panted for is even this same Actual ill-furnished Workshop he has so long been stumbling in. He can say to himself; 'Tools? Thou hast no Tools? Why, there is not a Man, or a

Thing, now alive but has tools. The basest of created animalcules, the Spider itself, has a spinning-jenny, and warping mill, and power-loom within its head: the stupidest of Oysters has a Papin's-Digester, with stone-and-lime house to hold it in: every being that can live can do something: this let him *do*.—*Tools?* Hast thou not a Brain, furnished, furnishable with some glimmering of Light: and three fingers to hold a pen withal? Never since Aaron's Rod went out of practice, or even before it, was there such a wonder-working Tool: greater than all recorded miracles have been performed by Pens. . . . The WORD is well said to be omnipotent in this world; man, thereby divine, can create as by a *fiat*. . . ."

Let us now sum up the gist of Carlyle's message as contained in his strange "philosophy of clothes." Briefly, we may say that aside from all references to the mystical process of transmutation (his mention of the Shekinah Glory, the pineal gland, etc. indicates that he possessed some essential knowledge along that line), it is simply this: man in order to fulfill the purpose of his existence must live an active, purposeful, creative life. Action, or creative work, is the keyword to spiritual progress, and the latter is the reason for the manifestation of Spirit in physical bodies. Is there anything lacking in this message? One may ask: Do not service, unselfishness, patience, simple every-day kindness play an important part in adding to the golden radiance of the spiritual garment which we weave daily on the loom of Time? Does Carlyle ignore these?

After considering all his most important works it can hardly be said truthfully that he ignores any really important spiritual quality, though of course one may not agree with his choice of emphasis. In Lecture III in "Heroes and Hero-Worship" he says: "The highest Voice ever heard on this earth said withal, 'Consider the lilies of the field;

they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these.' A glance, that, into the deepest deep of Beauty." And in Lecture IV: "It leads us back to another Birth-hour, in a still meaner environment, eighteen hundred years ago,—of which it is fit that we *say* nothing, that we think only in silence; for what words are there?"

These and other similar lines indicate that his ideal was the Christ ideal, that of perfection embodying service, unselfishness, humility, tolerance, and all other spiritual qualities to a certain degree at least. However, in his Journal we find this statement: "Forward! Struggle! 'Live to make others happy.' Yes, surely, at all times as far as you can. But at bottom that is not the aim of any life. At bottom it is mere hypocrisy to call it such, as is continually done nowadays. Every life strives towards a goal, and ever should and must so strive. What you have to do with others is not to tread on their toes as you run—this ever and always—and to help such of them out of the gutter—this of course, too—as your means will suffice you. But avoid Cant. Do not think that your life means a mere searching in gutters for fallen figures to wipe and set up. Ten thousand and odd to one it does not mean and should not mean that. In our life there is really no meaning at all that one can lay hold of, no result at all to sum up, except the work we have to do. Is there any other? I see it not at present." This we find qualified in "Past and Present": ". . . and again hast thou valued Patience, Courage, Perseverance, Openness to Light; readiness to own thyself mistaken, to do better next time?"

Certainly we may say that Carlyle had an appreciation of the necessity of developing all spiritual qualities for complete spiritual attainment, though it is not difficult to see that the chord of self-subordination is not struck loud enough to make a perfectly harmonious sym-

phony. So in reply to the question, "Was Carlyle's message a whole-message?" we may say that even if it is not, it is quite sufficient to merit serious consideration. And we surely can but agree with the sentiment he voices in the following well known poetic gem:

"Here hath been dawning
Another blue day;

Think, wilt thou let it
Slip useless away?
Out of Eternity
This new day is born;
Into Eternity
At night will return.
Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?"

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT.

VI—*The Song of Deborah.*

The book of Judges is one of the most deeply mystical in the entire Bible. Through it runs the thread of the evolution of man, and hidden beneath the stories of its various characters shines the path of light, the way of spiritual attainment, not only for those men and women whose names are written there but for every man and woman living today who will study these sacred truths in an earnest endeavor to find and walk this shining way that leads to the unbarred gates of gold. This path was found by Deborah and these gates swung wide for her. This is the theme of her song of thanksgiving, which is recorded in chapter five of this wonderful book.

Bible scholars say that this ode of Deborah's is one of the most important historical documents which the Old Testament contains, and that no historical theory that is inconsistent with the events described in the Ode of Deborah can be accepted as correct.

The occasion of this song was the fact that Sisera, the captain of the hosts of the Canaanites, representing the power of evil in manifestation, had been slain by Jael, or the feminine or heart prin-

ciple. It is love that always overcomes evil: "Perfect love casteth out fear."

Through the awakening of the great love power within herself—for the process of transmutation can only be accomplished through the power of love—Deborah sings her song of gladness, her song of regeneration, her song of spiritual ecstasy that only those may sing who have been born again. No longer does she walk in byways of worldly interests and attainment; now she walks in *the way*—the way of Initiation where she communes with those who sit in judgment, the Great Ones who guide evolution from the invisible planes.

The references to the different tribes allude to the spiritual meanings of the twelve celestial Hierarchies which we term the twelve signs of the zodiac

15. And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.

16. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

"Great searchings of heart," has reference to the attainments of the Aquarian Age.

18. Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field,

Zebulun is Pisces and Naphtali is Capricorn. Pisces represents our virgin humanity, and Capricorn the attainment of the Christ consciousness, which is the purpose of man's evolution through his many earth lives and the ultimate attainment through Initiation.

19. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

Verse 19 recounts the age-old battle of truth and error which must be continually waged until every man has become an *awakened* son of God, or to express it esoterically, has reached the stage of *conscious* visible and invisible helpship.

Verse 20 contains the statement so often quoted, "The stars in their courses fought against Sisera," which means the working of destiny. The ultimate redemption of all humanity is the divine plan. And though for many lives we may all enact the role of the prodigal son, finally there must come a time when we shall "arise and return unto the father's house." There is no such thing as humanity being saved *en masse*. Each one of us must find his or her own individual path of salvation, which is called by occultists the Way of Initiation.

Verses 24-30 contain a rhapsody of praise and thanksgiving for one who has found the blessed Way, the Way of Transmutation; who has learned how to overcome evil—not destroy it but transmute its great power into good. When this becomes the accomplishment of mankind, then we shall know the glory of the new heaven and the new earth. There shall then be no more sorrow, no more pain, and no more death. The great vision given upon the Isle of Patmos will then become a reality upon the earth. The four archenemies of man, pain, sorrow, poverty, and death, will cease to exist. "For the former things shall pass away."

"So let all thine enemies perish, O

Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years."

Optimism

Talk Happiness! The world is sad enough
Without your woes. No path is wholly
rough;

Look for the places that are smooth and
clear,

And speak of those, to rest the weary ear
Of Earth, so hurt by one continuous
strain

Of human discontent and grief and pain.

Talk Faith! The world is better off
without

Your uttered ignorance or morbid doubt.
If you have no faith in God, or man, or
self,

Silence all your thoughts, till faith shall
come;

No one will grieve because your lips are
dumb.

Talk Health! The dreary, never chang-
ing tale

Of mortal maladies is worn and stale.
You cannot charm, interest, nor please
By harping on that minor chord, dis-
ease.

*Say you are well, or all is well with you,
And God shall hear your words and make
them true.*

—Ella Wheeler Wilcox.

He who rushes into the presence of God and hurriedly whispers a few petitions, and rushes out again, never, perhaps, sees God there at all. He can no more get a vision in that way than a disquieted lake can mirror the stars. We must stay with God long enough to become calm, for only in the peaceful soul are eternal things reflected.

—A. T. Pierson.

Worth-While News

Intuition Recognized by Scientists

INDIANAPOLIS, Monday, March 30.—“Science has put its O. K. on the humble ‘hunch’ as a tool of genius and has revealed how 200 scientists use it to cash in on discoveries. They told how they win by carrying it a step farther than ordinary.

“Their findings were made public in a questionnaire released by the American Chemical Society, which began its eighty-first annual meeting here today.

“The hunch, says the report, follows a long period of study ‘but comes into consciousness when we are not consciously working on the problem. It is a process of creating thought.’

“Mild forms of exercise are specially fruitful. A number use stimulants with success, principally coffee and tobacco. Three and one-half per cent report results with alcohol but the report says, ‘It is now generally admitted by health authorities that alcohol often hinders and only under rarest conditions furthers real constructive thought.’”

This “hunch” of the scientist is nothing less than Cosmic Wisdom, coming to him from the Life Spirit after he has opened up a channel through which it can reach him. Man is a complex being, having latent many unsuspected powers. The ordinary man uses four parts of his sevenfold equipment, that is, he functions in his physical body, making use of his vital powers, desires and emotions, and concrete mind. Scientists and others who do a great deal of abstract thinking, contact the Region of Abstract Thought, where the creative archetypes are to be found. Earnest concentration and desire will enable the thinker to go still further, and through the intensity of his effort form his individual auric envelope into a channel of communication with the World of Life Spirit, the first universal world. This puts him in touch with the cosmic wisdom of his own Life Spirit, which will filter through to his finite mind in the form of this “hunch” described by the scientists. The reason why the hunch does not make itself felt while the process

of active thought is going on is because the mind is the mirror through which the spiritual world is reflected into the material world. When the mind is busy with many thoughts, the mirror is clouded and the reflection disturbed; so it is when the scientist is quiet that his hunch, or cosmic wisdom as we prefer to call it, flashes into his concrete mind. It is the earnestness of his effort that opened up the channel, however. Alcohol is of no use as a means of opening such a channel. It is a counterfeit spirit, and its use will actually defeat the aims of the one who wishes to contact the true spirit and gain inspiration. Intensity is the measure of success both in material and occult scientific endeavor.

History Repeats Itself

Sixty years ago Spain was a republic, then the king came back. And now there is a republic in Spain again. This republic may fall, but let us hope that it will not, but be very successful.

King Alfonso or his son may come to the throne if the republic changes its mind and changes its government. The great French Revolution is now embodied forever in the French republic.

But after the revolution and before today's French republic, France had kings, and the great Napoleon, and the imitation Napoleon Third. Now the republic is here to stay.

The future of Spain's republic depends on the ability of different parts of Spain to agree. Catalonia has long demanded complete independence, as did southern Ireland for several hundred years.—*San Francisco Call*.

The editor of the *San Francisco Call and Bulletin* wishes the new Spanish Republic a long life and a successful one, and it seems that this wish has fairly good chances of being fulfilled. Government “of the people, by the people, for the people” is a necessary step in racial evolution. Man must gradually learn to govern himself, and by taking an active part in national affairs he

makes strides in this direction. Even if he often makes mistakes, by these very mistakes he learns. The underlying principle of evolution is repetition,—recapitulation of lessons learned, but always with an advance, never on the same level. In Cosmic Evolution we have great World Periods, recapitulated in rounds and revolutions. The same principle holds good in racial and individual development. Spain was declared a republic in 1873, but it did not last. It is a republic again with the accumulated wisdom of past experience at its command. This time the republic has better chances of enduring.

Can We Prevent Earthquakes?

WASHINGTON, Monday, March 30.—“The recent Balkan earthquake, with its stories of the epicenter being located near the meeting point of Greece, Bulgaria, and Yugoslavia, raises anew in non-technical minds the question: What is an earthquake? says a report by the National Geographic Society.

“Continuing, the report answers this question. The story is really told by the name, ‘earthquake.’ The phenomenon is nothing more nor less than a quaking of the earth or a part of it. Theoretically, at least, any vibration will suffice, from the tremor caused by a passing railroad train to violent disturbances that shake down cities, open earth crevices, and send mountainous ‘tidal’ waves to sweep over coastal lowlands.

“The second important question in regard to an earthquake is: What starts the waves?

“No one has ever seen an earthquake wave start outward from its center, and it is safe enough to say that no one ever will. But science has built certain hypotheses which are pretty generally accepted.

“It is generally believed that earthquake waves flow from a point where one of the three forces illustrated is suddenly released—a break, a blow or an explosion.”

The National Geographic Society’s report on earthquakes says that earth’s tremors hold no mystery for scientists, and goes into considerable detail as to the possible origin of the earthquake “waves.” Among the possible causes are mentioned contraction of the earth’s surface, strain, pressure, and explosion of gases below the surface. The Rosicrucians tell of a stratum in the interior

of the earth called the Reflecting Stratum. Here the Laws of Nature are present as moral, or rather immoral living forces. Ordinarily these forces are held under leash and restraint, but when man by the exercise of his divine prerogative of free will turns unrestrainedly to immorality, materiality, and evil living, he disturbs the balance of Nature, and these forces burst their bounds, causing earthquakes, volcanic eruptions, floods, etc. The fact that at the present time earthquakes are occurring in many parts of the world should make us pause and reconsider our ways of life, for it is evidence that man is out of harmony with the laws of his being, and he would do well to change before worse catastrophes occur. These same forces which bring nature’s retribution upon man when he offends will work for his good when he lives in harmony with the laws of Nature, for then instead of destroying they will work constructively, storing up for the benefit of man coal, oil, and other useful deposits. Man has more responsibility for the so-called “acts of God” than he dreams of, and by studying and applying the laws that govern what he has looked on as the “blind” nature forces he may make the earth a very much better place in which to live.

God Weaves the Springtime

BY ETHEL RICHARDSON

Out of the dread and stormbound sky;
 Out of the darkness on the deep;
 Out of the wail of night-bird’s cry
 Out of a world of flowers asleep;
 Out of the gusty, misty wind;
 Out of the quiet snowdraped hills;
 Out of the sullen river’s trend;
 Out of the silent icebound rills;
 Out of the northland’s frozen breath;
 Out of the sodden, lifeless clod;
 Out of the love that conquers death;
 Out of the very heart of God—
 God weaves the springtime.

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

The Fountain of Youth

Question:

When a person lives the regenerate life, does the dense body return in part to a youthful condition, such as gray hair returning to natural color, or does it simply increase one's vitality?

Answer:

After a person has been living a regenerate life for some time, the physical body does return in part to a youthful condition. Man lost heaven, both without and within, by the misuse of the divine creative sex force, and he regains heaven both externally and internally only through understanding and using this great power aright. This force is the very essence of life itself, and when conserved within the body causes it to become constantly renewed and revitalized. It is then even possible for gray hair to resume its natural color, although this requires a definite work not known by the average student. One beginning this work of regeneration within the body at a sufficiently early age need never have gray hair. The Brothers of the Rose Cross all appear to be men in the prime of life, apparently about forty-five years of age, and bearing no signs of age about their bodies. Herein we find one of the meanings of Christ Jesus when He said, "The kingdom of Heaven is within you."

The One Life of the Universe

Question:

The recent researches and experiments of a certain scientist on plant and

mineral life have proved that both the mineral and the plant partake of the same life, show the same feelings, and respond to the same stimuli (especially the plants) as do the animal and man. How is this explained?

Answer:

There is but one life in the universe. This life permeates all the life waves from the highest to the lowest. However, the potentialities in each life wave differ in their state of unfoldment, the first life waves differentiated being more fully developed than those which followed. In our scheme of evolution there are four life waves which are developing, namely the human, the animal, the plant, and the mineral. The human life wave stands highest in the development of its latent potentialities, and the mineral life wave lowest; but the same life is manifesting through all of them

Disappearance of Jesus' Body

Question:

Can you tell me why the physical body of Christ Jesus was not in the grave when Mary visited it? I read in the Bible that it was not there. Will you be kind enough to give me an explanation?

Answer:

Study of the Scriptures will reveal the fact that it was the custom of Christ to draw apart from His disciples from time to time, and they knew not whither He went, or if they did no mention was made of it. But the reason for this withdrawal was that being so glorious a Spirit His vibrations were too high for even the best and purest of physical ve-

hicles, and it was therefore necessary to leave His dense body frequently for a period of complete rest so that the atoms of it might be slowed down to their customary pitch. Therefore the Christ was wont to go to the Essenes and place his dense body in their care. They were experts in working with physical substance, and the Christ knew nothing about handling a vehicle such as he had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe, the earthly ministry ended, and the body placed in the tomb, things took their natural course, and the tremendous vibratory force previously imparted to the physical atoms by Christ soon scattered them to the four winds, with the result that when the tomb was opened a few days later no trace of the body was found.

Mental Projection of a Personality

Question:

What is the mental projection of a personality? It would seem that such projections are not the actual Ego with its soul body, in view of the limited amount of information which they can give and because they seem to have a limited though definite purpose in view.

Answer:

The mental projection of a personality is a strong thought form created by an individual and clothed in desire stuff. It is sent by the will of the person creating it to any desired destination. If the person's concentration is sufficient such a thought form can take on the appearance of the sender or any other appearance which the sender may desire to have it assume. Thought forms may be distinguished from spiritual entities because they lack spontaneity, that is to say, they are more or less like automata. They move and act in one manner only according to the will of the

thinker, which is the motive power within them.

The Successor of Judas

Question:

In Probationer's Letter number twenty-six written by Max Heindel I read that Jesus has charge of the churches, and he of course has a band of helpers to aid him in this work, namely, the disciples of Christ. Will you be so kind as to explain to me who the twelfth one is, as I cannot suppose that Judas Iscariot is among them.

Answer:

Judas was no longer a disciple after the betrayal of the Christ. The apostles chose by lot a new disciple by the name of Matthias to take his place, and it is he who is working with the other eleven.

Illegitimate Children

Question:

If the Lords of Destiny control the conditions and environment affecting rebirth, do they not share some of the responsibility in cases of illegitimacy?

Answer:

No child is born out of wedlock who is not paying a debt of ripe destiny. The Ten Commandments are great cosmic laws which each individual must learn to obey. The more developed one becomes spiritually the more careful he should be to incorporate these great laws within his own being, and never should he break any one of them. He should know that it is absolutely impossible to transgress the law and not pay the penalty. Any individual who is a party to bringing an illegitimate child into the world has broken one of these cosmic laws, and when he comes to earth existence again, it is more than likely that it will be under circumstances similar to those which he imposed upon another during his previous earth life. The Lords of Destiny see to it that each Ego pays its debts when they are due, but they have nothing whatever to do with the contracting of the debts.

*Is It Right to Heal?**Question:*

Do the Rosierucians consider it wrong to attempt to bring a positive spiritual and mental healing force to bear to help others to rise above disease and its limitations?

Answer:

It depends upon what you mean by a positive spiritual healing force. The Rosierucian Fellowship considers it perfectly legitimate to assist those who are ill in recovering their health if they have requested this assistance, and in the case of children even when they have not. This work is done through the agency of the Invisible Helpers who go to the individual at night and restore harmony to the vital body, which in turn heals the dense vehicle. It is always perfectly right to surround those who are ill or in trouble, either physical or mental, with thoughts of loving kindness. However, we should never accompany any of our work with the *demand* that a certain healing shall take place. After we have done the best we can, we should leave the case in the hands of the Father, who is the Great Physician.

*Leather and Fat**Question:*

How can the earnest occultist be consistent in refusing to eat flesh while wearing leather shoes and using soap made from the fat of animals? I am earnestly seeking to know how to avoid these two things.

Answer:

Humanity at the present time is passing through a stage of transition, and until we leave the old regime and enter definitely into the new we shall have to accept conditions much as they are. However, there is no doubt but that the time is coming when we shall no longer have to use leather in any form. Something equally good or better will be provided to take the place of leather for wearing

apparel and of fat for making soap. Already some of the scientists are working on substitutes for leather, and there are a few kinds of soap made entirely of vegetable ingredients.

*Suggestion to Aid Children during Sleep**Question:*

Is it wrong in the case of children to use suggestion during their sleep or just when they are falling asleep, to help them overcome their faults?

Answer:

Parents can do a great deal towards assisting the child to overcome its faults if after it falls asleep they sit down by its bedside and quietly talk things over with it exactly as they would if the child were awake, requesting that it do the things which are right. But at no time should they ever *demand* that the child do this or that thing. This method of eradicating faults in children will be found to be a very successful one.

*Alignment of the Sense Centers**Question:*

Will you please tell us just how to bring the sense centers of the different bodies into perfect alignment?

Answer:

Sense centers in the normal individual are in perfect alignment. People born with them out of alignment have done something in past lives which have brought this trouble upon them. If the trouble manifests as idiocy, there is no cure for it, as the Ego has brought upon itself the karma of living in a body through which it is unable to contact the physical brain in a normal manner. Under such a condition as this the Ego learns the lesson that the physical body is the temple of the living God and should be treated accordingly. If the imperfect alignment is caused by some kind of malpractice after birth, in some cases it is possible to bring about a re-adjustment through different kinds of treatment.

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.

The Influence of Venus in Pisces

BY EDITH BALL

WE HAVE heard a great deal about Venus and of her meaning in the different signs, and now I am to tell you about Venus in Pisces, where Venus is exalted.

Venus and Pisces, rightly interpreted, are two of the most idealistic subjects, and in studying them I have been so filled with their beauty that I trust I may be able to pass on to you some of it.

Venus rules the thymus gland. This gland is connected with the personality. It is located immediately behind the sternum or breast bone, and is largest in ante-natal life and through childhood while growth is extensive and rapid. During the years of growth the child cannot manufacture the red blood corpuscles as the adult does. To compensate for this lack there is stored in the thymus gland an essence drawn from the parents (who are symbolized by Venus, the love principle), and with this essence provided by the love of the parents the child is able to accomplish the alchemy of blood until it reaches an age when it is able to accomplish this for itself. Then the thymus gland atrophies, which occurs around the age of twelve.

One of the keywords for Venus is "Coalition." Venus in Pisces is the acme of "coalition," which according to Webster is an act of coalescing; union; a combination; the bringing together of separated forms.

Venus' influence might be termed the

magnetism that permeates the soul. Her symbol is the circle, emblematic of spirit, elevated above or rather brooding over the cross, which typifies matter. Just as the symbol of the Sun typifies the *life* of the Logos rushing through everything in the universe, so does the symbol of Venus typify the *love* of the Logos, for in Venus the circle of spirit is attached to the cross of matter, supporting and holding form together.

The chief mission of this fair star is to emanate the attractive forces of Divinity, the feminine attributes of the Great Parent, supporting and subduing the positive, outgoing electric force of Spirit, while raising and elevating matter. Through human love it strives to draw together all *separated human forms*, its object being to unify, to combine, to reconcile, to coalesce. Thus the Christ Principle (charity and compassion being chief among its attributes) emanates from Venus, and indeed constitutes the *true* representative of the *real* nature of the Great Spirit who dwells in that planet. Venus distributes and radiates the principle of love, all earthly affection being but a broken reflection of the divine glory of true love, an expression of the Christ Spirit.

Looking at the matter symbolically we may conceive of Venus as the Love Principle stretched on the cross of matter. On one side is Mars, on the other Saturn. Thus the animal passions on

the one hand and selfishness and greed on the other are the two malefactors opposing the Christos Principle, or the two thieves crucified with Christ.

In order to properly cover the subject I suppose I must tell of the faults of Venus in Pisces as well as the virtues. Pisces rules the feet, and with an afflicted Venus in Pisces we look for tender feet, bunions, chilblains, gout; and by reflex action in Virgo, abdominal tumors and intestinal disorders. Pisces is the 12th house sign, and an afflicted Venus in Pisces produces a desire for drink and drugs. Tuberculosis is sometimes found to be a secondary result of cold in the feet, contracted through an afflicted Pisces. There is also liability of financial imposition on the part of others, and perhaps trouble through an illegal marriage.

Venus comes to us to remove the curse of separateness. Through her force of *coalition* or attraction she holds the atomic particles in combination in the physical world. Under her rulership is the whole of the social world, and every form of benevolence and compassion. She exerts that attraction which draws and binds together even conflicting and opposing forces.

The particular faculty which Venus confers is intuition (soul perception), which cognizes truth by an *inner* perception. We all know that the creative art of the sculptor, musician, and poet is on a much higher plane than mere intellectual knowledge.

And so we see how all these qualities of Venus make her position of *exaltation in Pisces* most fitting. The task of Pisces is to throw away the illusion of the separate self. The following quotation from "The Voice of Silence" is most fitting to the sign Pisces:

"Before the Soul can *comprehend* and may remember, she must unto the silent speaker be united, just as the form to which the clay is modeled is *first united* with the potter's *mind*."

The evolved Piscean accepts every-

thing as pure. It is the sign of amalgamation, and if discrimination has not been gained, the person born under this sign finds it hard to distinguish the impure from the pure. Universal love is the highest attainment of the evolved soul born in the sign of Pisces, for he comes under the highest vibration of Neptune. But when the soul is young or undeveloped, the highest influence of Neptune cannot be controlled, and in consequence the unevolved Piscean is mentally and emotionally chaotic.

The Pisces atonement, or at-one-ment, presupposes the discerning of the "One Life in the impure as well as the pure." Pisces is the Interpreter, and knowing how difficult it is for him to understand himself, he placidly endures misunderstandings from others.

Through a well aspected Venus in Pisces we have the blending of all the best of Venus and the highest of Pisces, which gives a nature yearning to assist those who are afflicted by bodily ills or suffering from sorrow. Moved by compassion people with Venus in Pisces often take up work in prisons or charitable institutions, where they find an outlet for their compassion.

Venus in Pisces also frequently gives an intense love of music, and if the other testimonies concur, considerable ability to express it either vocally or instrumentally, music being the most wonderful outlet for the deepest emotions of the human soul.

Thus with Venus furnishing the unifying bond between all members of the human family, and Pisces the interpreting and understanding elements, we have in their combination a truly sublime influence. The following may aptly be said to apply to the person who has a well aspected Venus in Pisces:

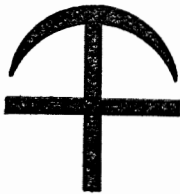
"When a man has ceased to desire anything *for himself alone*, then all treasures pour down upon him, for he has become a channel through which all good gifts *flow to those around him*."

A Study of Pluto

BY PETER HUSBY

(NOTE: *The following article is submitted as the product of research. Further investigations may modify or reverse some of the conclusions here stated or implied.*—EDITOR.)

NOW THAT we have an approximate ephemeris for the positions of Pluto in the zodiac (published in this magazine, January, 1931, page 33), it behooves the students of the ancient science of astrology to enter the new planet's position in their various charts and then make a study of its effect, if any. When it is so posited that there are no complicating influences, that is, when found alone where no other planet or no sign would account for the influence noted, then it should be possible to localize and determine the planet's sphere of influence, to some extent at least. However, in order that such a study may be undertaken and carried out, it is convenient that a symbol be adopted. It is therefore desired to propose tentatively for that purpose one that consists of a cross surmounted by an inverted half-circle, to wit:



This would be distinctive as well as simple, and would employ only elements used in the other symbols. It would signify that the mental and spiritual nature is dominant over the material.

As Max Heindel has pointed out, Neptune does not belong to our solar system but is a visitor from outer space that has come to observe the methods

and processes of evolution as carried on here; so it may be presumed that any other planet outside of the orbit of Neptune would also be a visitor and not an original member of our system. A planet in charge of high spiritual intelligences coming to us from distant realms would probably be of a higher order than any of our planets, and its influence would be of a corresponding grade. As in the case of Neptune, however, Pluto's inner nature may be too exalted for us to respond to ordinarily, and its effects may work out in individual lives as seeming evil, particularly when an adverse aspect is formed. Even though it may work evil while scheming good, the planet's symbol should represent its innate qualities; and this can fairly be seen in the crescent over the cross. The inversion of the half-circle is not intended to signify anything adverse; it is merely to distinguish this symbol from others with which it might otherwise be confused.

In the writer's horoscope (S.T. 16-41-59; 48° N.) Pluto falls in the third house in Gemini 4-00, with Taurus 19 on the cusp. It is square to the Sun in Virgo 8-32, in the 7th, and semi-square to Saturn in Cancer 19-6, in the 5th (if that may be given consideration). On the other hand it is trine to Uranus and Jupiter conjoined in Libra in the 7th, 6-17 and 8-15 respectively; it also makes a 6° conjunction with Neptune. Mercury, the ruler of the sign of the Twins, is well aspected, and there is no other planet than Pluto in the sign of Gemini, so there should be no affliction to the hands except such as Pluto may produce. It may be mentioned for the purpose of elimination that Neptune is in Taurus 27-51, possibly within orb of Gemini, but this mystic planet goes retrograde the day after

birth and remains in that category longer than the progressed lifetime, so in this case it should be considered that Neptune does not throw any influence into Mercury's sign. Besides, the trident wielder is not afflicted, having one mildly good aspect.

But the native's hands are afflicted *in fact*. He has two "baseball fingers"—first joint permanently dislocated; has one split finger nail; had one deep cut on the right hand; quite a number of serious knife cuts; innumerable minor cuts, so that the scars form a maze; had one bad bone felon on finger of left hand; and is continually getting the skin nicked off his fingers and hands, particularly while working around machinery or wood. There is nothing in the chart to account for these things except Pluto. The arms themselves, however, have never suffered any particular injury, nor the shoulders; and the lungs have always been in good condition.

The influences in the third house are a little more complicated as Taurus 19 is on the cusp, giving rulership to Venus, with Neptune focused therein. Venus is very well aspected and the mystic Neptune moderately so. Whence then would come an affliction in matters pertaining to brothers and sisters if not from Pluto? The native had two brothers and one sister. The sister and the younger brother died in infancy. The remaining brother, who is older than the writer, was continually "bossing" and chastising the latter while they were young. The moments when they got along well together were brief, for something inevitably happened to break the harmony. This continued more or less until the time came for going away to school. From then on their paths led in different directions, and their relations have since been cordial, not being thrown together. From the foregoing it would seem that there has been an influence at work in this department that can hardly be ascribed to Nep-

tune, though the evidence is not so clear.

This account is given for what it may be worth, and it is to be hoped that others may be able to bring forward horoscopes wherein the influences and effects of Pluto can be delineated. The proposed symbol is offered as a temporary convenience. Later investigations, however, may indicate that some other symbol would better represent the true nature of the planet.

Place a blind man in the sunlight: he will not see it, but he will feel it. "Hold," he says, "I am warm." It is thus we feel, without seeing, the absolute Being. There is a warmth of God. Prove God? Yes. Explain Him? No.—
—Victor Hugo.

1932 EPHEMERIS

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.

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Children of Gemini, 1931

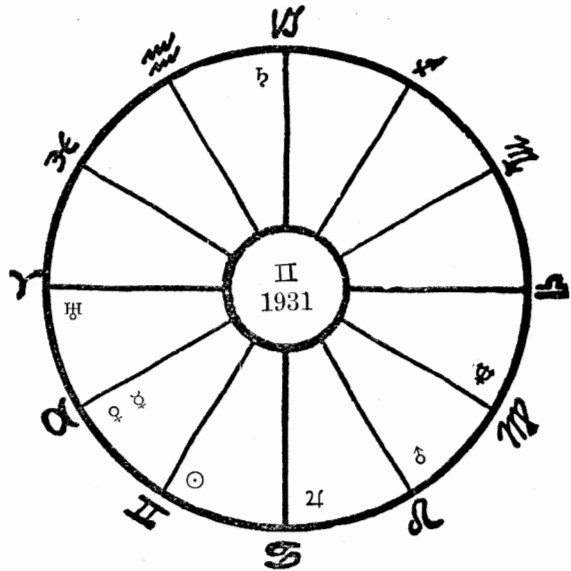


A Character Delineation of the Children Born between May 22nd and June 21st, inclusive, 1931.

Gemini, ruling the mind, seems to impart to those born under its influence an intense restlessness. Gemini children, however, are possessed of a versatility which can be a blessing, but which nevertheless may easily become a curse if their parents do not teach them, gently but firmly, to stick to one task until it is done. The symbol of this sign is the Twins, represented in the heavens by Castor and Pollux. This symbol was adopted by ancient astrologers to depict the dual nature of this mental sign, by reason of which Gemini children change their moods and their opinions with astonishing ease.

Gemini children are inclined to be intellectual, and their minds accumulate information from all sources. Literature, science, art, philosophy,—all branches of human thought appeal to them to some degree, and so much do they tend to live in the world of thought that their emotional natures sometimes become rather shallow unless aspects in the chart confer depth of emotion. Their mental versatility makes them brilliant conversationalists, with a rapierlike wit which they often use much to their opponents' discomfort. In the undeveloped Gemini this trait degenerates into mere talkativeness, an excitability of the tongue, and he becomes an errant chatterbox.

This month Venus is in Taurus until



June 15th. Due to this Venusian influence the children born during this period will be much more interested in things pertaining to music and art than science and philosophy. Some of them will have fine singing voices, and most of them will have a sweet, melodious speaking voice, for the Venus voice expresses the sweetness of the heart. The children born between May 22nd and
(Continued on page 320)

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.

LAURA G.

Born June 21, 1923, 2:30 A. M.

Lat. 40 N., Long. 75 W.

Signs on the Cusps:

10th house, Aquarius 4; 11th house, Pisces 1; 12th house, Aries 9; 1st house, Taurus 25-38; 2nd house, Gemini 21; 3rd house, Cancer 12.

Positions of the Planets:

Sun 28-54 Gemini; Venus 7-03 Gemini; Mercury 6-47 Gemini; Moon 21-45 Virgo; Saturn 13-22 Libra; Jupiter 9-26 Scorpio, retrograde; Mars 14-02 Cancer; Uranus 17-33 Pisces; Neptune 16-11 Leo.

The fixed and practical sign of Taurus was rising when Laura was born. The pleasure-loving and magnetic Venus rules sturdy Taurus, and is well aspected by the cautious and discriminating rays from Saturn, which unites the qualities of these two planets in the intellectual signs of Gemini and Libra respectively. This will give Laura good judgment and artistic tastes.

The fixed sign rising gives persistence. But the native has a majority of the planets in mutable signs, the general meaning of which is that she will find it difficult at times to make decisions, and she will be more easily influenced than is wise. Between the influences of the fixed and mutable signs she must choose the avenue of strength, and look out for the possible weak spots in the character so as to strengthen them. The emotions will be somewhat easily swayed, but discriminating judgment to offset this comes from the steadying influence of Saturn.

Mercury, which rules the mind, and Venus, which has an influence upon the emotions, are both in the common sign of Gemini, well aspected by Saturn, the planet of analysis, and from the sign of the "Balance," Libra, which gives a love of justice.

Saturn is square to Mars in the sign of the home, Cancer, and in the third house, which rules the lower mind. Mars in this house will give considerable mental activity, but the square of Saturn must be watched for it will give an inclination to selfishness and vindictiveness to some degree. However, Mars is well aspected by Jupiter in the 6th house, the house of service, and by Uranus in the house of friends, which will impart qualities of courtesy, discrimination, and analysis that can hold this square in check.

The spiritual and inspirational sign of Neptune is in the fourth house, well aspected by Saturn, and the benevolent Jupiter is in Scorpio with a benefic aspect to the energetic Mars. This will lift the mind into harmonious channels, give sympathy, and help Laura to respond to her better nature through the influence of the finer things such as music and art.

With fixed signs on the angles she will be determined and persistent, while through the harmonious influences of planets in the common signs she will be able to respond to encouragement and constructive suggestions.

The Moon in the 5th house, the house of pleasure, in opposition to Uranus in the 11th, the house of friends, indicates

that she will have to learn the art of adjusting these two sets of influences. The Moon is inclined to change, and Uranus to be too independent. The Moon is square to the Sun, the planet of authority, which indicates a conflict between the native's desires and her obligations. The Moon is also in Virgo, the 6th house sign ruling service, and in the 5th house, which rules schools. Therefore through teaching at some period in her life she may learn how to harmonize these conflicting elements.

With the best aspected planets in the airy and watery signs, ruling the mental and inspirational side of the nature, also with a well aspected Mercury and Venus, and Mars in the 3rd house, she will have considerable ability for writing and speaking, and she should be interested in some branch of art.

VENUS PATTERSON S.

Born October 5, 1925, 5:30 P. M.

Lat. 49 N., Long. 118 W.

Cusps of the Houses:

10th house, Capricorn 8; 11th house, Capricorn 28; 12th house, Aquarius 27, Pisces intercepted; Ascendant, Aries 18-38; 2nd house, Taurus 26; 3rd house, Gemini 19.

Positions of the Planets:

Sun 12-17 Libra; Venus 23-34 Scorpio; Mercury 11-18 Libra; Moon 9-27 Gemini; Saturn 13-01 Scorpio; Jupiter 13-51 Capricorn; Mars 4-43 Libra; Uranus 22-43 Pisces, retrograde; Neptune 24-04 Leo.

Venus' very name is prophetic for she came to walk in the pathway of the heart. There are many people who do not feel deeply, but that is far from being the case with this child. Her love nature is pronounced, and perhaps if we were to select her one predominating characteristic we would say that it is "the desire for love," with its concomitant weakness, a lack of discrimination in love. There is, however, something of a lack of altruism in this child's make-up, and when she is older it will

be seen, that her ideals center largely in romance and courtship.

Aries on the Ascendant gives initiative and impetuosity to the nature, which is accentuated by cardinal signs on all the other angles. The ruler of the ascending sign, Mars, is in conjunction with the Sun and Mercury. This gives a great deal of physical energy and a keen, active mind. Since these three planets are in the artistic sign of Libra, there will be considerable interest in art and the desire to develop along that line. However, it is not very likely that great success could be attained in that direction on account of the square of Jupiter in Capricorn in the Midheaven. Jupiter in the Midheaven is in a very good place, for it indicates that the expansive, benefic nature of this planet together with its vision will ever be a prominent and helpful influence. But Jupiter square the Sun indicates an excess of optimism, making the native too willing to undertake enterprises before the foundation for success is properly laid, and it gives a tendency to plunge into new fields without due preparation. Jupiter is also square Mercury, which will make this girl too desirous of success at any cost. It also indicates a tendency to make things appear better than they are.

To offset these conditions we have the careful, methodical Saturn placed in the 7th house in Scorpio, sextile to Jupiter in the Midheaven. This will tend to neutralize the worst effects of the above mentioned squares, although both sets of influences will be in evidence at times. Through the good offices of Saturn the native will have the ability to occupy positions of trust, which she will earn and hold by faithful, conscientious work, and this might bring her before the public in a conservative way as signified by Saturn in the 7th house.

The Moon, the planet ruling the emotions and the instinctual mind, is in Gemini in the 2nd house, trine to Mars in Libra in the 6th. This aspect brings

both literary and artistic qualities to the surface. Since Mars is in the 6th house, that of employers and employees, and since the Moon is in the 2nd house, that of finance, it is likely that the native may some time take up writing for a livelihood. Her writing would be of an inspirational character, signified by the Moon, blended with an artistic touch and some originality that would help her to succeed in this field.

The love nature, signified by the position and aspects of Venus, is not entirely well balanced, and there is a tendency to undue emotionalism and impulsiveness in matters ruled by the heart. The square of Neptune to Venus makes the native too introspective, and this is accentuated by the opposition of Venus to the Moon. These aspects will tend to cause the native to throw herself too ardently into the pursuit of pleasure. Venus placed in the sex sign of Scorpio indicates that the sex factor should be kept under observation. Saturn, however, in the sign of Scorpio, sextile to Jupiter, gives the ability to rule the sex nature and eventually gain the mastery over all the impulses stirred into action by Venus. Moreover, Venus is trine to the electric, inspirational Uranus, which gives to the native original and progressive ideas on the emotional problems brought to her by the preceding aspects.

This chart is sufficiently variegated to introduce a large element of interest into the life and to keep the native striving for success. There will be hard problems to solve, but the means are inherent in the nature by which this may be accomplished.

VOCATIONAL

EDWARD J. P.

Born July 25th, 1915, 2:30 A. M.

Lat. 44 N., Long. 70 W.

Cusps of the Houses:

10th house, Pisces 13; 11th house, Aries 18, Taurus intercepted; 12th house, Gemini 1; Ascendant, Cancer 8-05; 2nd house, Cancer 27; 3rd house, Leo 18.

Positions of the Planets:

Sun 1-16 Leo; Venus 17-49 Cancer; Mercury 12-27 Cancer; Moon 14-59 Capricorn; Saturn 9-21 Cancer; Jupiter 28-27 Pisces, retrograde; Mars 13-15 Gemini; Uranus 14-12 Aquarius, retrograde; Neptune 0-13 Leo.

This chart has Cancer rising, with its ruler in the ambitious sign of Capricorn in the 7th house, indicating a desire to rise in the world through some position or occupation which would bring the native before the public. This is accentuated by the opposition of the Moon to three planets in Cancer in the 1st house, namely Saturn, Mercury, and Venus. The opposition is an aspect of great energy and ambition, and in the case of advanced Egos is a very useful aspect because they have learned to control it. As to whether Edward is sufficiently advanced in evolution to be able to hold these forces in check we cannot say, but we believe he has a good chance of so doing because he has the powerful, benefic Jupiter in the Midheaven, ruling one's position in the world, trine to both the Sun and Neptune in the fiery, energetic sign of Leo. Jupiter is the planet of vision; the Sun is the source of life and energy, also it represents the men with whom one has dealings. A good aspect between these two is an indication of ability to command the confidence of men and to attract the means through which success may be attained.

Jupiter being placed in the sign of Pisces, corresponding to the 12th house, that of institutions such as hospitals, reform schools, prisons, etc., indicates that things of this sort would have an interest for the native and that he might take up some form of institutional work. It is also likely that his position would be of an executive nature due to the elevated position of Jupiter. If he should take up this line of work it would be because of his ability to help the unfortunates with whom he would thus come into contact. The Sun is in the 2nd house, which as a rule confers good earning ability.

However, Pisces governs many things besides institutions. Pisces is an inspirational sign, ruled by Neptune, and therefore is frequently occupied by planets in the case of actors and actresses. Mercury the planet of speech, and Venus the planet of artistic expression, are conjunct Saturn, however, which would probably be a considerable impediment to overcome before developing the dramatic ability which may lie latent within. Jupiter will therefore be less likely to give dramatic ability than it will managerial or executive ability in connection with the theatre and places of entertainment. But the Moon in the 7th house, that of the public, is a factor pulling in the direction of publicity, and it is quite likely that at some time in Edward's life he may find himself promoting enterprises which will bring him into the public eye. The opposition of Saturn to the Moon, however, will introduce obstacles; but this is where his big evolutionary lessons lie, namely in overcoming the Saturnian phase of his nature, which makes him too desirous of success and too ambitious, qualities which tend to frustrate their own object.

The 6th house, that of labor, employers, and employees, is ruled by Jupiter, an indication of capacity for successful work in financial institutions.

This is a chart which will give problems to be solved that will be well worth the effort and that will bring a great variety of worth-while experiences, with self-mastery and the ability to serve humanity efficiently and worthily as the ultimate object which can and should be attained.

CHILDREN OF GEMINI, 1931

(Continued from page 316)

June 11th, while Mercury is in Taurus, will show natural aptitude for languages. These children will be witty and quick of speech, and in general their wit will be softened by tact and diplomacy. However, the square of Mercury to Mars, June 5-16 inclusive, will give to chil-

dren born during that time a gift for satire which may not always be used kindly. Children born during the period from May 22-28, when Venus and Mercury trine Neptune, will show an innate fondness for music and talent in its expression, though its development depends on other factors.

Children born between May 22-31, while the Sun squares Neptune, and June 9-16, while Mercury squares Neptune, should be taught by their parents the laws governing the spiritual worlds, for at some time in their lives they may be attracted toward mediumistic practices. But "knowledge is power," and a mind trained to reason will not easily be led astray. We would suggest that parents give these children a well balanced vegetarian diet, including *plenty of fresh milk* to build up the vital body, as much psychic negativeness has its origin in a weak etheric vehicle.

Special care should be given to the children born from June 8-21 inclusive, for Venus square Mars during that period indicates that these children will have temptations to overcome through a strongly developed emotional and sex nature. Occultists know that music is an excellent stabilizer of the emotions, and we urge the parents of children born during this period to eliminate jazz and cheap music from their homes and use instead the higher forms of music.

Jupiter in Cancer gives love of the home and success in undertakings which use the home as the center. Mars in Leo gives intense love of pleasure, and makes a sociable character.

Children born from May 30th to June 10th inclusive, while Mercury is sextile Jupiter, will show keen minds and develop good judgment. Mars trine Uranus, May 22-31, will give an interest in scientific developments. Other aspects are Saturn opposition Jupiter, and Uranus square Jupiter throughout the entire month. The former dampens optimism, and the latter makes too impulsive in matters involving finances.

"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 May)

"Cosmo-Conception," pages 378-9

- Q. What effect did the pure and holy character of his parents have on Jesus?
- A. Because of this, the beautiful, pure and lovely spirit whom we know as Jesus of Nazareth was born into a pure and passionless body. This body was the best that could be produced on earth, and the task of Jesus, in that embodiment, was to care for it to the highest possible degree of efficiency, in preparation for the great purpose it was to serve.
- Q. When was Jesus of Nazareth born?
- A. At about the time stated in the historic records, and not 105 B. C., as stated in some occult works. The name Jesus is common in the East, and an Initiate named Jesus did live 105 B. C., but he took the Egyptian Initiation, and was not Jesus of Nazareth, with whom we are concerned.
- Q. Who was Christian Rosenkreuz?
- A. The individual who was later born under the name of Christian Rosenkreuz, who is in the body today, was a highly evolved being when Jesus of Nazareth was born. His testimony, as well as the results of first-hand investigation by later Rosicrucians, all agree in placing the birth of Jesus of Nazareth at the beginning of the Christian Era.
- Q. By whom was Jesus educated?
- A. By the Essenes, and he reached a very high state of spiritual development during the thirty years in which he used his body.
- Q. Who were the Essenes?
- A. They were a third sect which existed in Palestine besides the two mentioned in the New Testament—

the Pharisees and the Sadducees. The Essenes were an exceptionally devout order, widely different from the materialistic Sadducees, and entirely opposite to the hypocritical, publicity-seeking Pharisees. They shunned all mention of themselves and their methods of study and worship. To the latter peculiarity is due the fact that almost nothing is known of them, and they are not mentioned in the New Testament.

- Q. What is one of the laws of the Cosmos?
- A. That no being, however high, can function in any world without a vehicle built of the material of that world. The desire body was the lowest vehicle of the group of spirits who had reached the human stage in the Sun Period.

(To be continued)

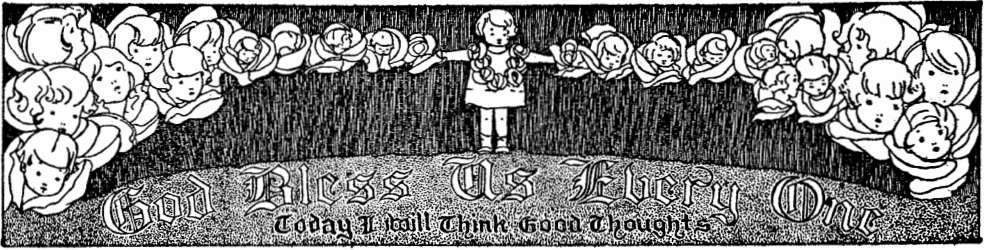
Prison Correspondents Wanted

This is an appeal for men volunteers to correspond with our prison students. A great deal of good has been accomplished through the exchange of letters between our members and these men who need the friendly contact and stimulating influence of letters coming from the outside. We deeply appreciate the un-failing response we have always had to this call for service. One of our students writes that he is eager to learn how to play the cornet and has the opportunity but no instrument. Should any person reading this have a cornet he would like to pass on, we shall be glad to arrange it.

Those desiring prison correspondents, kindly apply to,

*Prison Department,
The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



The White Rose Chain

Today I will think good thoughts,
 I will do only good deeds,
 I will be kind to every living thing;
 My heart will then be pure as a white
 rose,
 And I shall see God in everything.

The Moonlight Party

BY FLORENCE BARR

AT THE CLOSE of a perfect summer day Sweet Spirit of Night slipped noiselessly into the garden and spread her protecting wings tenderly over the sleeping flowers. The buzzing of the insects grew fainter, the whispering trees grew still. Soon even the soft summer wind stopped rocking the treetop cradles, and the birds tucked their little heads under their wings and were fast asleep.

The air was filled with magic, and one could feel the beauty of the night. In the dark sky tiny lamps appeared until countless lights dotted the heavens. And then—oh wonder of the night—Lady Moon slowly and majestically rose higher and higher until she hung like a huge silver disc in the canopy of night. Her soft radiance flooded the whole garden, revealing its secrets. Into the dense shrubbery of the garden floated the silvery moonbeams, casting shadows everywhere, and calling to the little people along the way.

Down the secret path in the garden came Dick and Rosalie and their playmate, Ruth, from the little stone house

at the turn of the road. Rosalie and Ruth were whispering together. "Oh, I do hope I can see the fairies tonight," whispered Ruth. "Every single day through the whole year I have done a little act of kindness for some one, and I have not meant to be selfish at all. Do you think the love light in my eyes is bright enough? Look into my eyes, Rosalie; are they bright?"

Rosalie hugged Ruth a wee bit tighter and assured her that her eyes were almost as bright as the stars and she was sure that she would see the fairies.

You see it was Midsummer Night—the most wonderful night of the whole year for the little people, the night of their festival of thanksgiving to the great Earth Spirit.

Elf-kin had promised to meet the children in the Friendly Grove near their favorite mound. So it was no wonder they were filled with breathless anticipation on this wondrous night. How they had worked in the garden all day—weeding, digging, willingly doing their part in helping to make Mother Nature's dress more beautiful! Elf-kin had told them over and over again that each one of us is needed in the great work to help to make the beautiful picture of Nature come true.

As the children neared the Friendly Grove the charm and witchery of the moonlight seemed to thrill them, and they grew silent. Their bright eyes missed nothing, however, and all along the way they saw the little gnomes coming up out of the ground or slipping out from the sheltering roots of some kind tree, then skipping off merrily to the moonlight party.

The gnomes—sometimes called dark elves to distinguish them from the flower and tree spirits—have their special work to do among the roots of the flowers and trees, and deep down in the earth they guard the minerals and precious stones. Because they live in the dark they have that name; but they are not dark in spirit—oh, no! far from it. They cheerfully and lovingly do their work where they are needed because they too know that all must work together for the good of all. On this glad Midsummer Night they come up in the moonlight and dance and make merry with the light elves, who paint the flowers and leaves and color the fruit. What a happy time they have together!

In the shadow of their favorite tree Elf-kin was waiting for the children. They arrived just in time, for already the flower fairies, tree spirits, and gnomes had gathered and were seated in a circle. Soft music floated out on the still night air—fairy music like far-away tinkling bells. It was the love song of a happy little people, and one could almost feel the heartbeat of the great Earth Spirit in the stillness of the night.

Presently the beautiful spirit of their favorite tree glided gracefully out of her hiding place. A soft radiance shone around her. Dainty ethereal guests floated in from the north, the south, the east, and the west.

Then the most wondrous sight of all rewarded the waiting fairies, for the Fairy Queen herself appeared. At once all the fairies rose and greeted their Queen, for they are very polite. She acknowledged their greeting with a gracious and friendly smile and bowed low. Then a beautiful thing happened. The Fairy Queen rose slightly from the ground above the fairy circle. She was bathed in a soft golden light, and out from her to each fairy went a tiny stream of light so that all the fairies were joined to their beautiful Queen. The fairy dance began, for that is part of their Midsummer Night festival. Gayly they danced, round and round, in and

out, sometimes taking little flights up into the air and then lightly touching the ground again. Oh! how happy they were, as happy as happy could be, and their happiness showed in their graceful rhythmic dance. As they danced silver sparks floated around them, and the radiance of their fairy circle grew wider and wider until the Friendly Grove grew quite light.

When the dance was finished they had their refreshments. As they ate their fairy bread and sipped the honey dew, the Fairy Queen praised her loyal subjects for their faithfulness and urged them to do even the humblest tasks well, for in the end beauty and loveliness would be their reward. Soft rainbow colors and fairy music floated on the night air. Then all of a sudden the fairy bells tinkled louder and louder—the signal for gently murmured “good-nights.” The beautiful Queen arose and the fairies with her. Up, up they floated, high over the tree tops until they were quite lost to sight. The gnomes disappeared into their earth homes, and only the moonbeams dancing in the Friendly Grove were to be seen.

The wonders of the night thrilled the children on their homeward way. Rosalie was so happy she did not want ever to lose the memory of the moonlight party. But the day had been beautiful too—what would become of those happy memories? She was puzzled, yes, quite bewildered. Where does the day go when night comes? she asked herself; is it lost forever?

Softly Kind Heart whispered to her: “Nothing is ever lost, dear. Everything is recorded in your Golden Book of Remembrance, which I hold in safe keeping. When you go out in sleep this beautiful moonlight night, the day goes with you.”

As the moonbeams beckoned to Rosalie, she slipped out on the wings of sleep, happy and content, knowing the day was in her own heart.

Overhead Lady Moon smiled on the sleeping earth and all was well.

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 Phenomenon of Sleep

BY GERALD B. BRYAN, D. C.

IF ALL the aids to health, sleep is probably the most important. We can do without food for weeks, but man's inability to do without sleep is measured in days.

Sleep is a natural, physiologic process brought about largely by fatigue of the body cells. It is Nature's means of repairing the body.

The waking state is one that is given over almost wholly to the destruction of body cells. Every moment of our waking consciousness we are tearing down tissue. Every act we make, every thought we think, every emotional impulse, depletes the vital energy that is stored within the cells of the body.

Cause of Sleep.

There are many factors that tend to produce sleep. Fatigue poisons circulating in the blood stream are one of them. Certain changes in the blood supply to the brain are another. Absence of external stimuli is still another, and so on. But the chief reason, I believe, is due to a depletion of the vital force within the body. The former factors are physiologic results of a lessening flow of electrical currents in the body.

The body may be thought of as an electric dynamo which sends magnetic and electrical currents into the cells and

tissues. So long as this vital force flows, the cells can carry on their work. They can stand the constant drain that is put upon them by the activities of the waking consciousness. But gradually in the course of the day's work this vital energy is used up, is depleted faster than it is manufactured, and unless there were some means of stopping the waste and producing new energy, death would result. The means that Nature has introduced is sleep.

Sleep is a cessation of the ordinary waking consciousness. It is a withdrawal of the conscious mind from the field of ordinary activity, a withdrawal from the body and brain, as it were. Its purpose is to stop the waste of vitality and recharge the body.

A Human Storage Battery.

When we constantly use a storage battery without having it recharged, we know there will be but one end to it. It will cease to function. It is similar with the human storage battery. Sleep is a process of charging the battery of our bodies.

It takes longer for some people to "charge their batteries" than it does others. There are some who claim to be able to get along nicely on four or five hours of sleep. That is all very well for them, but so far as the ordinary

person is concerned, he or she needs at least seven or eight hours of sleep in order to keep the body properly charged. Do not try to cut down on the hours of sleep. You will be running on weakened batteries if you do.

You may think that I have used the battery illustration simply as a ready way of explaining sleep, and that there may not actually be any truth to it. I wish to assure you, however, that modern physiologists are beginning to realize that the body has a well-defined electrical mechanism. It is the most wonderful electrical apparatus of which we have any conception. There are within it transformers and condensers, induction coils and rheostats, unseen by the human eye, but just the same proven to exist by physiological experiments.

Electrical Currents.

Galvani showed that electrical currents could be obtained from animal tissues. Muscle tissue attached to delicate instruments will exhibit electrical phenomena. Also nerve cells, secreting glands, etc., manifest electrical changes. In order to be able to do this they must

have an electrical mechanism somewhere in their make-up.

Around most nerve fibers there is an insulating material, such as we find on insulated wire, for the purpose of preventing waste of the force that flows along the nerve. It is said that the skins of fruits and vegetables are of the nature of an insulating material designed for the conservation of their electrical energy.

During the waking state the average human being dissipates this electrical energy by reason of worry, anger, stimulating foods and drinks, sex indulgences, etc., and therefore needs more sleep to recharge the body than does the person who lives a more normal life.

During sleep there is less vital energy being used up, permitting the body to recharge its store of electricity. The reparative processes of the body are greater at this time than the destructive processes.

Therefore, sleep is the best single remedy to give in any form of disease. It is Nature's sweet restorer.

Cooling Drinks at Home

BY BETTY BARCLAY

A GROUP of kiddies were playing under the basswood in the back yard. Perspiring brows and flushed faces advertised this fact without the necessity of a dozen high-pitched voices and a dozen ripples of delighted laughter.

"Stop play for a moment," commanded a cheery voice. "Here is some lemonade for whoever wants it. Those who don't may wait while the others enjoy it."

Needless to say there was none who did not want a glass of this cooling drink. Had it been orangeade, appleade, grapeade or any other kind of "ade," the re-

sult would have been the same. It would have been difficult to have thought of anything that would have pleased those children more, or that would have been more fitting at that particular time of day.

Why? Well, there are several reasons—and some of them may be new to many who read this. First, active bodies on a warm day rapidly get rid of certain liquids in the body, and new liquid of some kind is necessary to take their place. It may be water, milk, a fruit juice of some kind, buttermilk, or any one of a dozen drinks, but liquid is needed badly after a period of activity.

Second, the sugar furnished with a fruit drink like lemonade or orangeade is not merely a sweetening agent, but serves as a quick-energy food that enables kiddies to continue with their play and avoid the pangs of real hunger as they wait for their lunch or dinner.

Third, the fruit juice itself is filled with mineral salts and vitamins, and serves to offset any acidity that may come from eating acid-producing foods either before, with, or after the drink is taken. This latter may surprise some who think lemonade would be acid-producing rather than having the opposite reaction, but the truth of the matter is that practically all fruits, including lemons and oranges, have a decided alkaline reaction when taken into the body and sent through the process of digestion. On the other hand, such foods as potatoes, bread, and eggs, which many do not think of as acid-producing, are actually the acid-producing foods that must be balanced by alkaline foods if we are to have a proper and well-balanced diet.

Fortunate indeed are the kiddies whose mother will stop a moment on a hot day to serve a dish of punch or lemonade. It should be served cold, but the actual ice could well be eliminated when the children are overheated. Then again, it is wise to serve it with a straw so that the children will not drink it too quickly—or perhaps it may be served with a small cake or cookie and thus serve as a mid-meal lunch.

Here are recipes for two or three delightful mixed drinks that fit in admirably with the needs of playing children:

Cream Orange

- 1 egg yolk
 - $\frac{3}{4}$ cup orange juice
 - $\frac{1}{4}$ cup thin cream
- Sweeten to taste.

Beat egg yolk until light, add orange juice, and blend thoroughly. Pour into glass and stir in cream. Sweeten to taste and serve at once. This is an excellent mid-meal or bedtime drink for the underweight. Egg yolk may be eliminated

if desired. Evaporated milk may be used in place of cream.

Orange Ginger Ale

For each child served combine two-thirds cup orange juice with one-third cup ginger ale. Pour over cracked ice for a moment, then remove ice and serve immediately. By reducing the amount of liquid and leaving room for a small scoop of ice cream a delightful surprise dish may be furnished. Stir the cream in the orange juice and ginger ale until practically dissolved and serve at once. Ice will not be needed as a cooling agent when the ice cream is used.

Half and Half (for eight)

- 2 cups orange juice
- 1 cup lemon juice
- $\frac{3}{4}$ to 1 cup sugar
- 5 cups iced water.

THE LIGHT BEARER

In each age some certain one is chosen to hold aloft the Torch of Truth that the path may be flooded with light, and the mass of humanity have guidance and be helped to climb ever higher until all at last reach the top and stand where the Light Bearer stood. Such a Light Bearer was Max Heindel. He left behind him true guiding lights that all who cared to do so might walk the path which he followed. His books are the result of years of study along occult and mystical lines. His knowledge is first-hand knowledge.

In "**Gleanings of a Mystic**" he deals with practical mysticism, telling in simple forceful language how to live by the great Law day by day, and directing the student toward the Light of Understanding and Truth.

Some of the chapter headings are:

Initiation, What It Is and Is Not.

Magic, White and Black.

Practical Precepts for Practical People.

Sound, Silence, and Soul Growth.

The Mysterium Magnum of the Rose Cross.

196 Pages. Cloth Bound. \$2.00 Postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Sliced Oranges
Hominy
Whole Wheat Gems
Milk or Cereal Coffee

—DINNER—

Vegetable Soup
Baked Potatoes
Buttered Young Beets
Asparagus Loaf

—SUPPER—

Young Raw Carrots and
English Walnut Salad
Young Green Onions
Whole Wheat Bread
English Nut Cake
Fruit Juice

Recipes

Baked Potatoes

Wash and carefully dry smooth-skin potatoes. Rub them with cooking oil, place in pan, and bake for 45 minutes in a quick oven. The potatoes will be improved by the oil, and the skin can be eaten with them. They are very wholesome prepared in this manner, and it will take 15 minutes less time to bake them than otherwise.

Buttered Beets

Wash fresh young red beets, cut off the tops leaving about two inches of the stem. Steam or boil in covered boiler until tender, drop into cold water to loosen the peel, rub off the skins with the hands so as not to break the beet, cut into halves lengthwise. Heat butter and a little milk in a pan. After sprinkling beets with salt, drop them into this hot butter, and leave until heated through.

Asparagus Loaf

Pour the juice from a can of asparagus, then spread the asparagus on the bottom of an oiled baking pan. Make a batter the same as for hotcakes, using part of the asparagus juice combined with milk, and pour this over the asparagus. Place in oven, and bake for twenty minutes or until well browned on top. Cut in pieces and serve while hot.

English Walnut Cake

Beat three eggs until light, slowly adding two cups of sugar, three-fourths cup of cooking oil or butter, one cup of milk. Mix the following dry ingredients separately: two cups flour, two teaspoons baking powder, one-half teaspoon salt;

beat this slowly into the milk and egg. Add one cup of finely chopped English walnuts. Bake one hour in a slow oven.

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.

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.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF
GEMINI

May 22nd to June 21st, Inclusive.

We meditate this month upon the keywords *Reason, Adaptability, and Proportion* in order that we may establish and maintain that mental equilibrium which will permit us to develop the power of logic, and to be able to adapt ourselves to ever changing conditions and balance the intake and output of our life energies.

Somerset, England, Feb. 22, 1931.

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

It is with deep gratitude I write to thank you for the wonderful healing received this week. Last week as I wrote, I was suffering intense pain, and experiencing difficulty in walking owing to the dropping of the womb.

That same night, scarcely ere I had despatched my letter, I felt terribly drowsy, and went straight to bed. Immediately I felt hands manipulating the bottom of my spine, in the lumbar region, and electrical thrills running through me. Then I fell into a deep sleep, from which I awoke next morning entirely healed, and *the uterus had gone back into position*, and has since been normal.

May I so grow in grace and wisdom that I may soon once again be permitted to pass on to others the help so fully and freely given to me.

Yours gratefully and sincerely,
—Mrs. F. C. S.

Los Angeles, Calif., Jan. 8, 1931.

Healing Dept.,
Dear Friends:

About six weeks ago I wrote you my letter about my illness and I am going to give you some facts that I think are astounding. I can sleep soundly all night long. I have gained about 12 pounds. I have not felt better in years. I am sincerely thankful beyond words.

—J. M. N.

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 Head-

quarters. 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

May 6—13—20—27

June 2—9—17—23—29

July 7—14—20—27

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

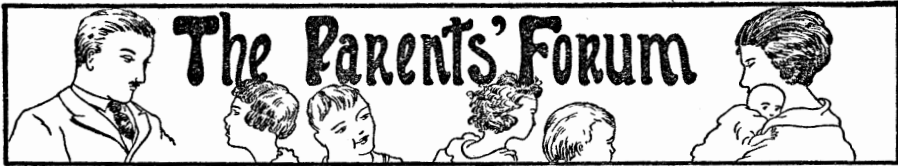
New Edition of the "Cosmo- Conception"

JUST OFF THE PRESS

We wish to call attention to the advertisement of the new paper-covered edition of the "Rosicrucian-Cosmo-Conception" which appears on the back cover of this magazine. We are prepared to fill orders in any quantity. The price is 75 cents each, OR FOUR FOR \$2.00, the same rate which we have had in the past. Although we have been to a large amount of extra expense in relinotyping this book instead of printing from the old plates, we are still keeping the former price so as not to interfere with the fullest possible distribution of the "Cosmo" to the public.

We are very happy that this new edition is ready and that we are able thus to continue the carrying of the Rosicrucian Message to the world through the medium of this invaluable book.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



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

BY ELOIS JENSSEN

Things to Do During Vacation.

"Paper Toys": Books One and Two, by Ann Pauli (Manual Arts Press, Peoria, Ill.) Book One is for the small child. Book Two tells older children how to make some forty toys.

"Wood Handicraft," for boys and girls, can be had by sending ten cents to Superintendent of Documents, Government Printing Office, Washington, D. C., and asking him to send you their bulletin entitled, "You Can Make It." This contains about a hundred suggestions for woodcraft.

A mother suggests letting the children have for a summer playroom an empty woodshed if they live in the country, or an empty storeroom or garage if they are city children. Let them scrub it thoroughly, calcimine it, and add a bit of vegetable dye to the walls to make it festive. Then let them make drapes, rugs, and bandana pillow covers for it. Also give them a two-burner gas or oil stove, and let them prepare their mid-day meals. In this way they will master camp cooking.

General Training for Children.

Question: Could you make any suggestions for the general training of a boy, now in kindergarten, who will enter first grade next fall? My husband and I want to help our son attain the better things of life, help him to have a happy and well rounded-out life.

Answer: One of the things expected of children in first grade is obedience. The child must have respect for teacher and other adults. The habits of personal hygiene should be well established, such as cleanliness and elimination. To a

certain extent he must know how to play and work in a group, to take his turn and be courteous about it. He must be taught self-control so he can sit quiet in school, keep a promise, also finish small tasks. He must have an understanding of the ownership of other children's property, also be able to care for his personal school supplies and his wraps. Help to enrich his life by developing in him a love of the beautiful in music, pictures, flowers, small animals, and the out-of-doors. At seven he should have a small allowance with which to provide his small school needs, a little for a savings bank, also a little for his personal pleasure for which no accounting should be asked.

With the right kind of home environment he will be happy, willing to do his part, and by the right example set for him he will unconsciously develop a sense of reverence for God and his fellow creatures.

Health Chests for Mexico.

The United States Children's Bureau, Washington, D. C., tell us of an enterprise that is being carried on by the Golden Rule Foundation of New York in cooperation with the Mexican Department of Education. They tell us that seven thousand health chests are being prepared by the Mexico Child Welfare Committee to be sent to various villages in Mexico for use in rural schools that have recently been established in that country. A list of the chests' contents is as follows: a medical unit selected by the Mexican Department of Health; a manual of instruction; a first aid kit; an antivenom kit (very necessary there); six layettes; playground material; story books in Spanish; pictures to cover adobe walls of schools; a Mexican and an American flag; a friendly letter to the teacher; gifts for the children.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Amsterdam, Holland.

Once more the work of the Amsterdam Center has been resumed, at a new address, and with prospects of a busy and fruitful future. The credit for this goes to Mr. H. des Amorie van der Hoeven, who is giving of his time and energy unstintedly to the Rosicrucian work. The address of the Center is da Costaplein 5, where Philosophy classes are held on Monday and Wednesday evenings and on Sunday mornings. Visitors desiring information about the Amsterdam Center may obtain it by getting in touch with Mr. Van der Hoeven at 51 Vossiusstraat, Amsterdam, Z, Holland.

Asuncion, Paraguay.

A recent report from this Study Center gives us a concise statement of the work which they are doing, which includes classes and instruction in the Rosicrucian Philosophy and comparative religion. The study of comparative religion is one which is valuable to all occult students because it correlates the wisdom and research of the past with present-day developments in occult science, showing how the facts of occultism reinforce and supplement the older religions. We are glad to note that this young South American Center has taken up this study. This Center also gives special attention to visitors and to correspondence with students living at a distance, all of which is very commendable.

Butte, Montana.

A new study group was recently organized in Butte, Montana. We have not as yet ascertained the address of the place of meeting, but the secretary and teacher is Mrs. Florence Dawson, 200 West Park Street. A class in the Philosophy is held every Thursday night. All

interested in joining may get in touch with Mrs. Dawson. May the good things of the Spirit be showered upon these new students, so that the Roses will indeed bloom upon their Cross!

Chicago, Illinois.

Letters from the secretary of the Chicago Fellowship Center in the Loop report good progress in the work there, with Sunday evening lectures and classes on Tuesday and Friday evenings, all open to the public. These classes include a Preliminary Rosicrucian Philosophy Course, astrology, and a "Community Philosophy Class." There are also classes in anatomy and public speaking, which, however, are not open to the public. Both of these classes are new activities, conducted for Probationers and teachers, those who are actively engaged in the work of the Center. They are proving very interesting and instructive. Through the kindness of two of the Center members a piano has been donated to this Center, which, our friend writes, adds greatly to the enjoyment of the lectures.

Cleveland, Ohio.

This Study Center is entering upon a new term which bids fair to be a very busy one, spiritually and materially. An interesting item in the "Minutes" which were sent us is the following: "It was suggested that public lectures on color harmony and music, principally from the 'Mysteries of the Operas,' be given on Friday evenings, to be accompanied by music. The musicians to be called into service from the Center and from Carnegie Hall." Another item: "The suggestion was made that those people who have finished with their 'Rays' turn them over to the branch libraries for distribution—a suggestion which will help to spread the message

of the Rosicrucian Philosophy. A young people's group on Saturdays is to be started as soon as a propitious time for it is found."

We would suggest in this connection to our Centers in general that whenever possible young people be given responsibility in the Center work, as this will prevent crystallization among the older members, and will give much needed discipline to the younger ones.

Duesseldorf, Germany.

Notice of the Rosicrucian work being done by this Study Center reaches us, as follows: "Thursday evenings we conduct healing services and the Philosophy course. As soon as the majority of our students will have finished the 12 Preliminary lessons, we will work on the Supplementary lessons. Every Tuesday evening astrology is taught, and an attendance of 50 has been maintained since the beginning of the class. This course will be finished in the fall, and then we expect to start the advanced course."

Hamilton, Ohio.

This is one of the small Centers of the Fellowship, where inspiration lays its responsibility upon a few instead of many. But where inspiration is the taskmaster, the hands are ready servants. The following letter illustrates the earnestness which characterizes the workers in this Center: "Am sending the monthly letter from our little class in Hamilton. We had a nice attendance last Wednesday night, and Miss Bohney gave a very interesting talk on 'Man and the Method of Evolution.' We have some very wonderful charts which help so much in this deep study, and all of us feel that little by little we are overcoming some of our faults, and we know that if we live in accordance with this beautiful teaching our lives will be full of expression, happiness, and progress. We will be so glad to receive a letter from Headquarters, as the message is always filled with love and good will. In His blessed name we are His pupils."

Indianapolis, Indiana.

Through the influence of our field

lecturer, Miss Annella Smith, and the earnest work of Mr. Louis Chavez, of this city, there promises to be a very efficient nucleus for the building of a strong Fellowship Center from which the teachings of the Rose Cross may be radiated out to the world. Mr. Chavez is taking active charge of the work in Indianapolis, and all who are interested in the activities of the Center may communicate with him at 107 South Capitol Avenue. Classes in the Philosophy and astrology are being formed as rapidly as possible, and we are looking for great things from this Center.

Los Angeles, Calif., Beaux Arts Center.

We have just received the current number of the Los Angeles Center *Bulletin*, with its fine editorials and conversational tone, a sheet filled with items of interest to strangers and Center members alike. It is under the capable editorship of Dr. Gerald B. Bryan, a former worker at Headquarters. We note an interesting innovation in the editorial "Science Chats." The teachers for the new "semester" are given a "fetching" introduction to the public; they include some of the best workers in the Rosicrucian Fellowship. Two of the active workers are on the Board of Trustees at Mt. Ecclesia, namely Mrs. Frances Ray, who teaches a popular afternoon class in the Rosicrucian Philosophy, and Mr. Andrew C. Lohr, one of the lecturers of this Center.

Newark, New Jersey.

The secretary of this study group writes us that the Philosophy class is meeting regularly, and that they are studying the subject of "Death and Purgatory" from the "Cosmo-Conception"; also that a class in astrology is being conducted.

San Diego, California.

This Fellowship Center conducts an "exchange program" with Headquarters in the matter of speakers, and there is scarcely a month passes by but that two or more of our Mt. Ecclesia lecturers appear in San Diego, and visits

from our San Diego friends are frequent. This Center is composed of very earnest students, alert and progressive, and always friendly and encouraging to visitors.

Vancouver, B. C., Canada.

A report from the Vancouver Fellowship Center brings us the welcome news of continued progress there in the class work, as well as the Probationer's and Healing Meetings and Public Speaking. We are pleased to observe the Bible class. We feel that Centers which make studies in the Bible a part of their work will make faster progress on the Path than if the Biblical mysteries are neglected.

Rosicrucian Field Lecturers

At present we have only one field lecturer on full time, Miss Annella Smith, as Mr. Schaumburg discontinued his lecture tour after reaching his home in St. Paul. However, there are several others who do lecture work outside their local Centers as opportunity presents in their respective sections of the country. Some of these are as follows: Mr. Theodore Heline of New York; Miss Rita Del Mar and Mr. Edward Wagner of Cleveland; Mrs. Arline D. Cramer, Mrs. Corinne S. Dunklee, and Mr. Rex I. McCreery, of Los Angeles; Mr. Wm. A. Arbert of San Diego. We hope to inaugurate during the coming year a campaign for the development of a number of new field lecturers, utilizing talent developed in the Centers and bringing candidates to Headquarters for a finishing course before putting them into the field.

As usual, letters of appreciation concerning Miss Annella Smith's fine work in the field are not lacking, and we take pleasure in quoting one received from Mr. Louis Chavez of Indianapolis:

"Words fail to express my appreciation of the good fortune that has drawn your lecturer, Miss Smith, to Indianapolis. I have actually been sitting at this typewriter for one-half hour trying

to find words to properly express the impression her lecture last night on 'Architecture and Art of the Renaissance' left on the audience and myself. I confess that I fail to find them, so will simply say that it was wonderfully inspiring spiritually . . . There is a deep mystic meaning and highly educational value to Miss Smith's lectures. We cannot too highly comment upon the wonderful spirit of faithfulness and devotion to the work that she has shown. There is no doubt that she has made a deep impression on the occult-minded in our city, and we feel sure that the seeds of truth she has sown will in due time awaken us to a greater and more profound understanding of the Rosicrucian Teachings."

After leaving Indianapolis, Miss Smith went to Dayton, Ohio, where she is now conducting a series of lectures.

Local Rosicrucian Speakers

On April 12th Mr. Rex I. McCreery, one of the lecturers of the Los Angeles Beaux Arts Center, gave an address at Mt. Ecclesia, subject, "Charity." Mr. McCreery speaks most interestingly, and his talks are always enjoyed by Mt. Ecclesia audiences.

Mr. Wm. Arbert, president of the San Diego Fellowship Center, spoke for us on April 26th, his subject being, "The Panacea." In this lecture he brought us much information on this most fascinating subject, and gave us an insight into the work to be accomplished by the Fellowship in attaining the Panacea. We hope to present this information later in an article in *The Rosicrucian Magazine*.

The following speakers from Headquarters recently gave talks at the San Diego Fellowship Center:

On April 12th, Miss Anita Olin, subject, "The Occultism of Love."

On April 19th, Mr. Joseph Darrow, subject, "The Present World Crisis."

On May 10th, Miss Alice Fisher, subject: "Following in the Footsteps of the Master."

Echoes From Mt. Ecclesia

News of the Month

BY GLADYS RIVINGTON

IF Mt. Ecclesia were furnished with a radio broadcasting apparatus, our friends would be able to tune in on the sound news direct instead of having to depend upon mere "echoes." This month would have brought a veritable medley of sounds over the ethers. Predominant and most insistent would have been the noises of the print shop, where two additional linotype operators kept the linotype machine clicking almost twenty-four hours a day. With an extra pressman on duty the Kelly press and cylinder press hummed and throbbed late into the night, while the little platen press has not stood idle for long at a time. In the main office the voices of the proof readers could have been heard, as they worked from 8 A. M. to 5 P. M. and often much later, reading and revising proof. Several resident guests and members who live near the Fellowship have volunteered their services for proof reading and for folding and assembling the printed sheets, so that the work has progressed rapidly, and now the whirr of the stitcher and the tap, tap of the bookbinder's hammer are added to the other sounds, as the piles of finished books grow steadily larger.

Of course the books are "Cosmos," and all this activity signifies that a new edition has been on the press. This is the first time that an entire edition of the "Cosmo-Conception" has been completely prepared, from linotyping to binding, in the shop at Mt. Ecclesia. It has been a considerable undertaking, especially as there was need for haste, and great credit is due those who worked long and hard to accomplish it.

Outside in the grounds there are other sounds. Here the bird folk are busy from morning to night. The house finches are as good as an alarm clock set for five in the morning. The orioles are always welcome visitors and enliven the grounds, the male with his flashing, golden plumage, and the female with her happy clucking song as she flies to and from the nest. Humming birds, wrens, meadowlarks, quail, and woodpeckers are all represented in the chorus, with the mockingbird perched over all on the topmost branch of the star pine, singing a series of solos from dawn to dusk. A few days ago a pair of turtle doves perched on a railing outside the office window, apparently in search of a site for a nest. After a minute's survey of the prospects Mr. Turtle Dove flew away, telling his wife this was no place to build, and she had better follow him. Mrs. Turtle Dove, however, had ideas of her own, for she scornfully said to him, "You men know nothing about nest building," and continued to cast her bright, green eye around, looking for the proper site. Just how the disagreement ended is not known, but as there have been no building operations noticed, it would rather seem as though Mr. Turtle Dove gained his point,—it is just possible.

We must not forget the throbbing of airplane engines, as the human birds pass frequently over Mt. Ecclesia. Sometimes it is a detachment of navy planes from San Diego, flying in regular formation; or it may be a lone plane from the Oceanside flying field, and occasionally the student-pilot at the controls might be recognized as one of

the former Fellowship workers, Mrs. Bourne, who now has ambitions to become a licensed aviatrix, and is getting her first flying experience with the instructors at the local airport.

These are some of the sounds that might have gone out over the ethers this last month if Mt. Ecclesia had had a broadcasting station.

“The Infinite always is silent,
It is only the Finite speaks;
Our words are the idle wave-caps
On a deep that never breaks.
We question with wands of science,
Explain, decide, and discuss,
But only in meditation
The Mystery speaks to us.”

—From *Upper Room Bulletin*.

A NEW BOOK BY MAX HEINDEL

The Fellowship is about to publish a new book by Max Heindel composed of his series of articles on the Tabernacle in the Wilderness and the Christian Mystic Initiation, which originally appeared in the “Rays.” They embody occult and mystical information of the highest value for the aspirant, not to be found anywhere else in Max Heindel’s writings.

About a year and a half ago this book was linotyped with the intention of publishing it at once. However, for various reasons the actual printing and binding were held up. Recently, however, the Board of Trustees authorized the publication of this book, and we expect to start the printing and binding shortly. We hope, therefore to have the book ready for sale some time in July.

Mr. Louis Chavez of Indianapolis, Indiana, has very kindly furnished us seven full page drawings illustrating the various features of this book, such as the Tabernacle, the Brazen Laver, the East Room, the Ark of the Covenant, the Path of Initiation, and the Process

of Transfiguration. He has also designed ornamental chapter headings and initial letters embodying the Rosicrucian Emblem to be used at the beginning of each chapter. The full page illustrations will be printed on fine half-tone paper, and these together with the ornamental headings will make this book by far the most attractive one the Fellowship has ever published. It will be a sort of edition de luxe of this portion of Max Heindel’s writings. The subject matter will comprise about 125 pages, to which an index will be added. The price will be announced later.

This book will be invaluable to the Rosicrucian student and aspirant. Therefore, we would suggest that those of our students who feel that they would like to obtain a copy, place their order in advance. This will enable us to determine the number required, and advance orders will be filled first. This is an opportunity not to be neglected.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Health School at Mt. Ecclesia

Since the last issue of this magazine various plans for getting the Rosicrucian Health School project under way have been presented to the Board of Trustees. Mr. Lester A. Cramer, an architect of Los Angeles and a Probationer of the Fellowship, was appointed by the Board as the architect for this building. He was authorized to go ahead with the investigation of existing institutions and the preparation of plans.

The general plan as developed up to date consists of a central or administrative portion of the building, of which the first story is devoted to reception room, treatment rooms, dining room, and kitchen, and the second story to nurses’ quarters and a sun room for sun baths. On either side of this central portion is a wing devoted to patients’ rooms. The layout is in accordance with

the latest developments for institutional buildings of this class. It is planned to make the building entirely of fireproof construction so as to have it absolutely safe. This first unit is designed in such a manner that it may be extended in either direction as the demand for more facilities requires. It is to occupy a plot of ground on the western side of the fifty-acre tract which constitutes Mt. Ecclesia, adjacent to Carey Road, with a fine view of the Pacific Ocean about a mile distant to the west and an equally inspiring view of the mountains to the north and east.

As soon as the architect has his plans definitely developed, reports of progress will be given in this magazine together with cuts of the plans so as to give our members and the supporters of the Health School an opportunity to see just what is being done.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Prize Competition Awards

The manuscripts submitted during the past several months in our Prize Competition which closed May 1st are being examined as rapidly as possible. The selection of the prize winners will, if possible, be announced in the next issue, together with the names of those who will receive a year's subscription to *The Rosicrucian Magazine*.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

New Date of Issue of this Magazine

The date of issue of *The Rosicrucian Magazine* was recently changed from the 10th of the month to the 15th. This means that the magazines for the dealers go into the mail on the 15th of each month, and the magazines to subscribers follow as rapidly as possible, ordinarily within the next three or four days. We make this announcement so that the

dealers and subscribers will not be expecting the receipt of the magazine too early.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The New Charter of the Fellowship

At the meeting of the Board of Trustees on May 2nd a draft of new Articles of Incorporation, or Charter, for the Fellowship was presented. This new Charter provided for the addition of five more trustees to be added to the Board from other parts of the United States. However, the working out of the practical details for the election of these trustees involved unforeseen complications, and it was decided that a little more time must be taken in order to make modifications which seemed to be necessary. The revised Articles will be presented at an early Board meeting, and it is likely that a final decision may be arrived at then. All developments in the matter will be reported in this magazine as they occur.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Rosicrucian Books in Swedish

"The Rosicrucian Mysteries" by Max Heindel has been published in Swedish. This marks the beginning of what we hope will eventually be a complete set of Rosicrucian publications available for the people of Sweden. This translation, "Rozenkreuzer-Mysterier," may be obtained direct from the publishers, Wahledows Bokforlags Aktiebolag of Stockholm, Sweden, at a price of Kr. 2.50, or from the Rosicrucian Fellowship, Oceanside, California, at a price of 75 cents postpaid.

The "Cosmo-Conception" has been translated into Swedish, and arrangements are being made for its publication. We hope it will soon be possible to announce that this book also is ready for distribution.

Rosicrucian Publications

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*The Rosicrucian Fellowship,
Oceanside, California.*

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(Continued from inside front cover page)

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