

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

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The Rosicrucian Fellowship,

MT. ECCLESIA,

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian viewpoint

Taking the Hurdles

SHALL we hurdle, or trip and fall? that is the question. It is easy to fall in hurdling. All that is necessary is to catch the foot against the topmost portion of the hurdle instead of clearing it, and down we go! In track athletics hurdling is a prominent feature. The hurdles consist of a series of bars mounted on supports at uniform distances apart. The hurdler runs a race which in addition to the distance covered involves jumping over these hurdles. The steeple-chase is a similar event in which the jockey rides a horse and makes him take the hurdles which are placed in his way.

The news of the day all over the world brings to our attention the hurdles with which humanity is confronted, the hurdles which they must take if success is to crown the efforts of the race. Just at present the hurdles which seem to be looming up most menacingly in the path of the national hurdlers are those of unemployment, stock market crashes, depression, bolshevism, international suspicion and jealousy. In the path of the individual there are likewise numerous hurdles. Among these are the making of a living, the getting of an education, establishing oneself in business, gaining the respect and good will of the community, mastering one's own weaknesses.

Manchester Boddy, publisher and editorial writer of the *Los Angeles Daily News*, in a recent able editorial said:

"From reading the many pamphlets, books, and letters that inevitably come to an editor's desk I am impressed with the astounding amount of thought that is devoted to ideas and plans for remov-

ing the hurdles from the path of life . . . From the many vagaries and contradictions woven into the drama of life we should rescue this bit of truth: *The purpose of life is to pass through the experience of conquering hurdles!* When we understand this truth and develop our thinking in harmony with it, we will acquire courage and stamina sufficient to carry us to the end of the journey. Unfortunately, however, many individuals deny this truth and develop the conviction that the greatest possible service to humanity consists in removing the hurdles themselves, in condemning a scheme of life that employs barriers and obstacles, and in exhorting mankind to organize an improved plan wherein

the great god Ease will reign supreme. So far THE GREAT GOD EASE such efforts have failed.

For every hurdle that has been removed countless new ones have sprung up . . . Without hurdles life would hold no interest. It would be devoid of every quality that makes for satisfaction. It would offer no incentive for progress, and would be much like our present conception of death."

And Boddy is right. The hurdles we shall always have with us. The great god Ease is not the supreme deity to which we should bow down and worship. A little leisure for recuperation is necessary, but the serious business of life is to go ahead in evolution, not to sit down, survey our environment, indulge in day dreams, and drift off into indolence.

Some may ask, How about our modern science and all the labor-saving devices which enable us to take our ease to a much greater degree than our ancestors did? It is true that modern science has saved us a great deal of common labor, but that is only that we may engage in

more profitable forms of exertion, that we may devote our energies to new things, and mastering new problems.

As to whether we succeed in clearing the hurdles of life or not will depend very largely upon our motives. Manchester Boddy says:

“If our motives are right, our actions cannot be far wrong. Motives are peculiarly our own . . . When things go wrong, we should look to motives. The best business in the world cannot endure if its guiding spirit is tainted with unworthy desires. The failure says, ‘Well, my motives are just as honorable and just as straightforward as the other fellow’s, and see how he gets the breaks.’ Ah, yes, but no one knows what the other fellow’s motives are. I heard a clerk say, ‘If I ever get to be head of this department, I’ll sure fix some of these birds that I know. I’ll show them!’ Chances are this boy won’t get to be head of the department . . . Many men look to success in business as the first step toward so-called ‘freedom,’ meaning unworthy divorce, and cutting loose from relatives and dependents. Usually their success doesn’t last long.”

MOTIVE
AS A
CRITERION

Character is the supreme thing behind success, and character depends upon one’s habitual thoughts and motives. Making one’s motives what they should be constitutes one of the big hurdles in life. You can’t fool the universe; that is, you can’t fool the great Law of Cause and Effect. The clerk mentioned in the above quotation probably didn’t know anything about the importance of motives or the creative power of thought. He didn’t know that promotion to the next place above him depended to a large extent upon his motives in his present position. He did not know that a desire for revenge or a desire for self-promotion at the expense of others constituted a motive that would set into operation forces that would pre-

vent him from realizing his desires.

A recent article in the *Los Angeles Herald* by Elsie Robinson was entitled, “Are You Safe From Yourself?” It included the following:

“‘Yes, of course I am safe,’ you say. ‘That is, I’m as safe as the police can make me. Accidents may happen with all these gangsters about, but I pay taxes for protection and I am supposed to get it.’ Yes, you pay for protection against gangsters, but gangsters aren’t the worst thing you have to fear. The worst thing you have to fear is yourself. Your own fear, your own hate and frantic excitement, can do you more harm than all the gangsters in America. They’re more dangerous than sawed-off shotguns or poison gas bombs. Are you safe from them?’”

Here is another hurdle which everybody must take—the hurdle of the mastery of our own emotional nature. The destructive emotions of hate, fear, passion, sensuality, vanity, and the like must all be mastered to at least a considerable degree if we are to clear this hurdle. They can be controlled if we will make the effort and know the necessity for so doing. Making the effort requires will power, and overcoming a weak will, replacing it with a strong one, is another hurdle that is placed right beside the one of overcoming the emotional nature. Will power is the highest function of the Divine Spirit, we are told by the occultist, whereas love is the highest function of the Life Spirit. These two constitute the great duality of evolution. With love we have the motive which causes us to regard the rights and welfare of others as equal to our own, and with will power we have the means by which we can direct the energies inherent in our own vehicles or bodies so as to proceed rapidly in our evolution.

THE
MENACE
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In the above article Elsie Robinson

————— Current Topics —————

comments upon an earlier article in the September *Cosmopolitan* by Henry Collins Brown, entitled, "A Mind That Found Itself." She says:

"Henry Collins Brown had for a time a successful life of many interests and varied action, but he did not have self-control. His intense imagination seethed with ideas and desires. His outer life was filled with irritations, disappointments, and confusion. He could not control his own reactions to these circumstances. His own fear and fury ran amuck—fell upon him like a pack of wild beasts—drove him headlong into insanity for three dreadful years. It isn't just Henry Collins Brown's story. It may so easily be your story, or mine.

ALERTNESS VS. MENTAL BREAK-DOWN
 Once we thought that insanity came willy-nilly, that it was something beyond human control. Now we know that we can, and tragically often do, wish insanity on ourselves. 'Mental breakdowns do not come over night,' writes Mr. Brown. 'There are months, even years, of preparatory strain. Bit by bit the barrier of self-control crumbles . . . In this strange adventure we call life *it is necessary to be alert at all times,*' says Brown. Alert against what? *Against the menace of yourself.*"

The gaining of mental alertness and positive thought when one is naturally indolent is a hurdle which countless numbers have to take and over which countless numbers trip and fall. They don't like to subject themselves to the rigors of concentration. It is so much easier and more pleasant to let the mind drift on pleasurable things rather than hold it to a point as required in study or work. Positive thought requires effort. Negative thought, as its name implies, is negative and does not require effort. But it does not bring the rewards which positive thought brings. Moreover, it weakens the aura against the onslaught of the forces of

darkness, the forces which are opposed to evolution.

Then there will be that last great hurdle to take in this incarnation, namely death. Many try to balk when coming to this hurdle, as a horse may balk when it is urged by its rider to jump a barrier of too great a height. Nevertheless this is a hurdle which all men must eventually take whether they wish to or not, and then they find that after all it was not such a terrible thing. It merely barred the way to a fuller existence, a new life of infinitely greater possibilities, followed in due time by rebirth on earth again with a new set of mundane hurdles to take.

Now in view of all this shall we remain devotees of the great god Ease, or shall we manfully take the hurdles, clearing those which we can and picking ourselves up if perchance we trip over one occasionally, going on to the next, and thus insuring our reaching the end of the race successfully rather than dropping by the wayside and confessing ourselves failures? As Manchester Boddy says, removing the hurdles from life is not the main object. The main object is to develop the power which successfully taking the hurdles will confer. Therefore instead of bewailing

DON'T BEWAIL HARD PROBLEMS
 the fact that we have hard problems and difficult situations forced upon us that compel us to exert ourselves to the limit, let

us be thankful that we have these wonderful opportunities of evolving our latent powers. If we can get this view of the matter, then the depression and the blues which in the past may have afflicted us when things went wrong, when we tripped over the hurdles, will gradually be superseded by confidence in the inherent powers of the Spirit to conquer all things and to emerge into the broader horizons and the greater satisfactions of supermen and superwomen.

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.

Greatness

FELICIA B. CLEM

To know, yet not announce that knowing; To let another think he fully knows And sun his smaller knowledge into growing, Believing he can greater truth disclose;	In telling what you long before have heard—
To let him tell you what you well have known, (If he be honest) and to say no word To mar the pleasure he has frankly shown	O Intellect! Your grandest heights you reach. When you can hide your light as well as burn; When you, whose special province is to teach, Will sometimes teach by what you seem to learn!

Training Children

BY MAX HEINDEL

(From "Rays" of April, 1918)

A STUDENT asks: "In training children it is advised that parents get an astrological reading of the child's potentialities so as to inhibit detrimental tendencies and strengthen the beneficent. Does this pay? Is it not necessary and ultimately beneficial for the child to pass through the so-called adverse moods and experiences? Will not the spiritual nature

be stronger when they are overcome? Is not acquired virtue better than innocence or purity through evasion?"

No, we do not advise parents to get an astrological reading for their children. We advise them to study astrology for themselves so as to be able to read and know their children's horoscopes. We do this because although strange astrologers, professional or otherwise, may be much more competent to read the children's horoscopes than

the parents, they lack the keen vital interest and the sympathy which will intuitively guide the parent to a much better understanding of what is contained in that little figure than ever an outsider can. And the parents will have a much keener appreciation of what is shown in the child's horoscope when he has to dig it out for himself and sees it there in symbolic form than if it is simply put down for him ready to read on a typewritten page. He or she will then be much better fitted and qualified by a deeper insight to help the child foster the good tendencies and avoid the pitfalls shown by the bad.

Now our correspondent asks, does this pay? Is the child not going to be much better off by just simply wading through the mire and blundering along than by avoiding the pitfalls that are shown? Surely not. What would we think of a captain of a ship who set out on a voyage without either chart or compass because he thought it would be far better to learn by experience than to avoid the rocks and shoals already charted by others? We would call him a foolhardy man, and we would be surprised if he did not put his ship on the rocks and smash it to pieces. If everyone refused to profit by the experience of others as contained in books and the general knowledge now available in the world, how limited would be the progress of each, and all the world would be committing the same blunders over and over again.

We find the same thing in our colleges as compared with the manually trained mechanic. The boy who goes into a shop and learns only by practice what work is done there may become fairly proficient in his trade during the time another spends in a technical school, but once the technological student has graduated and enters the shop he not only quickly catches up with the man who has learned only by experience but he soon passes him and goes to the top. Such is the value of universal experience in all parts and departments of life, that by

adding the practical experience of others contained in books and taught in schools to our own experience, we acquire a vast amount of knowledge that could not be obtained in any other way.

It is the same in the school of life with respect to ethics and morals. If someone who is interested in us, knows just at what point we fall short, and is able to supply the needed training or encourage us to train ourselves in that particular branch of morals and ethics, or is ready to help and restrain us when we would rush headlong into a pit, then we are acquiring the same faculties and qualities in a different way than would be the case if left to our own devices and forced to learn by experience. Thus we shall be able to advance upon the path of evolution much better than if we had to learn through our own sin and suffering. If we see in the horoscope of a little child a tendency toward drunkenness and we take it during its years of childhood when the nature is sympathetic and sensitive to places where others are making beasts of themselves, to homes where children are being beaten by a drunken father, or to any other place where an object lesson that will appeal to the sympathies of the child may be found, chances are that we may instill in such a little one a horror for drink that will last throughout life and keep it on the straight path as far as that vice is concerned. Then the child has learned the lesson equally as well by the sorrows of others as if it had to go through the mire itself, and the object has been attained.

But besides this, the parent or guardian who has done the child such a wonderful service will have laid up for himself a treasure in heaven that is precious beyond all that words can express. Therefore we shall continue to urge parents and guardians to study the science of Astrology and apply it in the training of children. By our simplified system it is easy to do the mathematical part, and the reading is not difficult when love points the way.

The Wheel of Rebirth

RONA ELIZABETH WORKMAN

(This article was awarded Fifth Prize in our recent Competition.—EDITOR.)

HE SWUNG wearily back and forth with the pull of the oar. His hands, cracked to the bone with the salt spume of the sea, gripped the oaken handle, but exerted no effort to pull. Back and forth, back and forth; then he raised his head sluggishly. His companion, chained like himself to the oar bench, had nudged him in the side.

"Hist ye, Aulus, the overseer cometh. Dost want another taste of his lash?" Now they could hear the slave driver's stumbling approach along the runway between the rows of galley slaves. Presently he reached the half-aroused Aulus who was striving to pull his share in the steady dip and strain of the mighty oar.

For a moment the burly, brutish-looking fellow swayed to the roll of the galley, clutching the rope which ran above his head, and peering through the gloom into the pain-whitened, hopeless face of the galley slave; then an ugly, sneering grin spread his lips.

"Ho, slave, art shirking again? Dids't not have enough of the lash yesterday that ye must ask for more to-day?"

Giving his heavy thong a practiced flip he brought it down across the bowed shoulders. A flicker of pain crossed the man's white face and beads of sweat stood out across his brow, but he swung steadily back and forth. Again the overseer coiled his lash to strike when a sudden uproar from the other end of the row of slaves caused him to hurry in that direction whence soon came the sound of his imprecations and the impact of leather upon naked flesh.

"By Neptune," muttered Aulus' companion, "all kindness is not dead in those slaves. It will mean the lash for them now, but it will take his attention from thee for a little time."

Thought for others was a rare thing to find on that darkened deck, where the only brightness was the bit of sunlight which managed to find its way through the oar holes. On this lowest deck of the galley they forced only the most hardened slaves to serve, or such as were unfortunate enough to gain the ill will of those in authority, for madness or death came quickly here.

Now at his oar-mate's words, Aulus turned sunken eyes in his direction. "T'were better, Lydon, to let him slay me today and spare their backs. Is life so sweet in this place that we need try to save it?"

Lydon shrugged his huge shoulders and muttered, "'Tis strange how we struggle for life. We have nothing to hope for here, yet we eat their rotten, wormy bread and drink their sour wine, filthy with the taste of the leathern bottles, that we may die tomorrow perhaps instead of today."

Aulus seemed only half heeding the low muttered words as his eyes followed the glinting dots of sunlight shifting about with the swing of the oar.

"Methinks I am soon to be mad." He spoke in the half whisper, half murmur, which they had learned would not reach the overseer's keen ears. "Lately I have been dreaming strange dreams. I seemed to be in another land—great trees and ferns and monsters, the like of which I never saw even in the arena when Caesar had the world combed for strange beasts. I saw two huge men fighting—more like beasts they were, save that they fought with clubs and their great hands. I knew, but how I knew I cannot say, that one was myself and the other was Gulo, our overseer, and we fought over the torn carcass of a beast which I had slain and he was trying to steal from me."

His companion pressed his elbow

against him in silent warning as the overseer lurched by, muttering savagely, but apparently forgetting his first intentions toward Aulus—or perhaps his whip hand was weary.

As he passed into the gloom of the other end of the deck where he kept a bench on which to rest from his labors, Lydon whispered, "Speak further, Aulus. Dids't glut thyself in his blood?"

An odd, savage smile twisted his companion's thin patrician lips before he began again. "Aye, t'was a great fight, Lydon, and t'would have brought forth cheers even from Caesar. They roared and struck mighty blows with their clubs, and at last in their fury cast their bludgeons aside and clawed and tore with hands and teeth, and all the time it seemed to be myself who fought, yet I was an onlooker also."

"Tell me," whispered Lydon, the light of a savage joy in his eyes, "dids't tear him limb from limb? Dids't rip his throat apart and trample upon him? Gods, if I were but free from these chains for only a moment," and for the thousandth time he began tearing at his fetters in sullen frenzy, while Aulus struggled to keep the even pull of the oar until the fury should wear itself out. At last, panting and dripping with the sweat of unavailing rage, Lydon drooped his great shoulders and gripping the handle, rough as sharkskin with the dried salt spray, swung again into the steady reach and strain.

After a time he muttered, "Rest thee a bit, Aulus. The fit has passed again. Tell me more. Mayhap, I too can dream."

"I saw but little more," answered the other slowly, "only that blood soaked the ground from their torn flesh, their roars grew fainter, but still they struggled on. At last he who in my dream was Gulo fell upon the ground, a torn and bloody thing, while he who was myself watched him with dripping jaws and bloody hands yet tensed to tear, until he saw that life was gone; then grasping the flesh over which they had fought he, who still seemed myself,

turned and shambled away into the forest, where methinks he died of his wounds."

As he spoke his voice had grown lower and lower and at the end his head sagged downward against the oar handle, upon which he swung to and fro.

Frantically, by whisper and touch, Lydon strove to rouse him, for now he heard the overseer approaching, but his efforts were futile. In the half-darkness the slave driver stood looking down upon them, the lurch of the galley causing him to balance and swing like some unclean bird of destruction.

"Dost sleep again, slave? Then wake, or sleep forever," and his lash began its whistling descent. Again and again he struck but the beaten man made no move to rise. At last, cautiously as though fearing a trick, the overseer dragged him back and peered into his face, then flung him roughly down, where the pull of the oar dragged him back and forth by his wrist chains. For a moment Gulo cursed savagely, then going to the steps which led to the deck above he bellowed a request for help.

Presently a man appeared in the dimly lighted opening and stooping came down the steps. Like one who knew why he had been called he followed the other, who began unlocking the chains from the wrists and waist of the now useless slave.

"Gods, but thy slaves die quickly in this stinking hole of thine, Gulo. This is the fourth I have helped thee drag out in the last seven days. Methinks thou art wasting good material."

"Puny stuff," grunted Gulo. "This fool had too gentle blood in his veins—a political prisoner, dost remember? Thou knowest they die easily."

"Aye, that they do," agreed the other, "but they are rebellious dogs, always seeking to stir up strife. That is why so many come to thy filthy deck." He laughed coarsely, as pulling and grunting the two men dragged the one of "too gentle blood" along the walkway and up the stairs to the second deck, then up yet another flight of rough steps to the top deck and into the

full blaze of the sunshine. Both men blinked in the burning light after their hours of being in the semidarkness, but the hot glare seemed to bring back a faint life to the slave. He opened his eyes for a moment and hungrily drew a few breaths of clean air into his lungs.

"By the gods, Gulo," exclaimed the second overseer, "thy slave is not dead. Mayhap a little rest and he can still pull an oar," and he stooped over and felt of the faintly beating heart.

Gulo looked furtively about him, but seeing they were unobserved, since dying galley slaves were of little interest, muttered harshly, "Nay, t'were cheaper to feed him to the beasts of Neptune. I care not to fuss with sickly slaves," and with a mighty effort he dragged the limp body to the galley's rail and flung it over. It sank for a moment, then rose and turning in the wash of the boat, its dying eyes fixed themselves upon him for a long, hate-filled moment before the waves closed over it forever.

"Gods, Gulo," whispered his companion, "I am glad 'tis not me for whom he waits in Hades. Death itself can not wipe out a hate like that," and the man furtively made a sign of protection against the evil eye.

Gulo laughed loudly and swaggered boldly back to his charges below, but in the darkness of that fetid place his bravado seemed to vanish, for he crouched on his bench peering into the dimness while he drank cup after cup of wine from his leather bottle, as if to dull the sight of something he saw or feared to see.

* * * * *

John Barton sat at his desk in the quiet inner office. Beyond its walls the clang of elevators, the hurrying steps of busy people, the rattle and click of typewriters, all united in one wave of sound; but here was silence save for the dull roar of the city street far below, and the rustle of papers as he glanced through the sheaf of plans and specifications which his secretary had laid upon his desk.

Presently he leaned back in his great chair and gazed dreamily before him. The papers beneath his hand meant another ship soon to be ready. He thought lovingly of those he now owned, each one moving swiftly along its chartered route, and all returning laden with the merchandise of many lands. Wonderful ships they were, always clean—no dark, dirty boats for his sailors! His captains often laughed at him for being so particular about the boats and the food and quarters for the men, but it was almost an obsession with him. He had a terror of darkness, of cramped quarters, and fetid smells.

There came a gentle knock at the door and his secretary entered bearing a package. "This just came, Mr. Barton, and as it is from Mr. Temple I thought you would like to see it at once."

John Barton's eyes lit with anticipation, and he took the rather heavy package, eagerly.

"Wonder what Temple has unearthed this time," he commented as he tore the wrappings loose. "Last time it was a painted urn filled with the ashes of some chap of an ancient day. Gave me the creeps every time I looked at it. Didn't know but what the old fellow might object to having his remains handled by strangers."

As he spoke he removed the last heavy covering and exposed an ancient shackle in the shape of two bands of iron connected by a short piece of rusty time-corroded chain. In one of the bands was a heavy piece of wood, now petrified by time, but still indubitably the broken handle of an oar. Barton sat staring with intent gaze at the rusty thing, then reached out and picked up the empty band and turned it slowly in his hands. Fastened to it was a small piece of cardboard upon which he read in Temple's sprawling handwriting the brief notation, "Evidently a galley slave's shackle and piece of oar to which he was chained."

Quietly John Barton glanced up at the waiting, interested girl, and smiled.

"Quite a find, evidently. Some poor devil wore this, I suppose. You may go now if you wish, Miss Lewis, as I shall not need you again this afternoon."

As the door closed behind her, the man dropped the rusty links upon his desk with a little shudder. Odd how the beastly thing affected him. It gave him a sick feeling of fear and repulsion, yet at the same time fascinated him. Reaching out again he picked up the bracelet part and twisted it about until he found the keyhole. Where was the key? Had the poor devil died in some wreck, still chained to his oar until time had released his wrist from its fetter?

Gods, he knew this wristband—the way those links of chain were twisted together was somehow strangely familiar, and that broken bit of oar handle—. He leaned closer in the gathering dusk. Surely there was a letter cut deeply into the hard wood—it must still be there—he had cut it deeply that day they had been at anchor and Gulo had left him chained up because he had laughed at him when he stumbled and fell down the steps. Here John Barton shrank back into his chair, dropping the shackle with a clatter. What was the matter with him? Was he going crazy? Thinking this was his shackle and that he had been a galley slave; and yet it had seemed so for a moment. Slowly he reached out for the piece of oar, now hard as iron with the passing of centuries. What if that letter were scratched on it—he knew how it should look—a crooked A—crooked because it had been hard to cut straight with the edge of his iron wristband. Half fearfully, slowly, he turned the piece of oar handle over. Yes, there it was, almost obliterated by the rubbing of other hands, the hands of other poor devils straining at this oar after he had hung slack in his chains.

Slowly he traced the rude marking with his finger. What a strange feeling was stealing over him. He seemed to hear the creak of heavy oars, the gurgle

of water swirled by the huge oar blades, and now before him he could see the bared, lash-scarred backs of laboring galley slaves. Fascinated, fearful, he sat motionless, the slave shackle clasped tightly in his hands as he watched the strange scene unroll before him.

Poor wretches, how wearily they pulled at the heavy oars; in the half-darkness he could see their faces only as faint blurs of hopeless misery. This one close before him had plainly reached the end of his endurance for he had fallen forward upon his oar handle and failed to respond to his oarmate's anxious attempts to arouse him. Even the lash of the overseer, which was now being freely applied, could not break through his stupor. Tense, with a strange anger, John Barton watched the careless removal of the shackles—shackles with their links oddly twisted like the one in his hands. Suddenly he leaned closer and with a fierce scrutiny looked at the oar handle, which bore, rudely cut as if with the edge of a fetter-bracelet, the letter A. Then he looked at the upturned face of the dying galley slave. Even in this dim light the resemblance gave him a sickening shock. Under the pale mask of death he saw what seemed to be his own face; the same thin, patrician type of countenance, the strongly-beaked Roman nose, the firm sensitive lips. What did it mean, he wondered, as he watched the two overseers drag the body up the galley stairs and into the sunlight of the upper deck. With their going the scene shifted and now disclosed the waters of a sunlit sea upon which rode a dozen stately galleys, their oar blades flashing in the hot sunlight. Only for a moment did he glance at them, then his attention was drawn to the two overseers stooping over the slave, who was showing faint signs of life. Ye gods! Were they going to throw him over alive?

For a moment an overpowering rush of hatred filled John Barton's mind. He seemed to be one with the dying galley slave, whose face was even as his own.

A sickening, futile fury seized him and the sneering, brutal face of the overseer seemed to stamp itself into his heart. As the body of the slave was flung into the sea the vision faded slowly. Once he thought he saw a form rise in the back wash of the boat, but he could not be sure and as the last sparkle of sunlight on blue water faded, he looked down at the slave fetter which he still held clutched in his hands.

Slowly, carefully, he laid the piece of oar and the heavy iron bracelet on the table. What had he seen? Was this, could it have been, a glimpse through the enshrouding veils of time, and was there some reason why he had looked upon the face of his long-ago self, and upon the face of the one who had slain him in that past life?

Thoughtfully he opened a drawer and put the ancient fetter within, then pushed his chair back, and taking hat and overcoat passed through the now partly deserted outer offices.

It was a chill drizzle, part rain and part snow, which met him as he reached the street. He shrugged his collar closer about his throat as he moved toward his big closed car, which was waiting for him. Good old Jenkins, he always had the car waiting for him. As he started to cross the partly deserted sidewalk, a shuffling figure suddenly barred his way and a low voice mumbled something about being hungry. John Barton smiled and reached a ready hand into his pocket. This was no night to be homeless and hungry. As he held out the crumpled bill to the waiting hand, he stopped, staring into the face of the beggar—stared with eyes that dilated slowly. What trick was this? Was he seeing visions again? Angrily he reached out and grasped the man's arm, or rather an empty sleeve, for the man's right arm was off at the shoulder.

"Who are you?" asked Barton hoarsely.

The man shrank back, eyeing the white intent face before him with eyes in which there slowly gathered a strange

look of fear—the fear of something intangible.

"I'm just a poor man, boss," he mumbled. "I lost my arm in a big cave-in in a mine, and it's hard to find work if you've only got one arm."

For a long moment John Barton gazed into the man's face, tracing under the lines cut by hunger and sickness and poverty the features of the overseer who had laughed as he threw a dying galley slave into the sea. It was Gulo, the overseer. Strange how even the name came back to him now. Gulo—yes it was he. Almost he could feel the cut of the overseer's lash upon his shoulders.

Suddenly the sullen rage he had felt in common with his dying slave-self swept over him. What if the man had suffered in this life? What if he had known the hunger and thirst, the darkness, the weariness, which his slaves had known under his lash in that old life? What if these things had wiped some of the brute from his nature; was that enough? No! Never! He should still suffer, still starve. The desire to shove him into the gutter, to trample upon him, to watch him starve, and while he died of hunger to laugh at his agony, almost overpowered Barton. For a long moment, a time that seemed almost an eternity, this mad rage surged within him, while the beggar watched him with sunken, hungry eyes, in which there was a puzzled look as of one who is striving to remember a forgotten face. Then Barton's face cleared slowly, his eyes lost their ugly glare of hatred, and he stretched out his hand again, with an odd little smile twisting his lips.

"Come on home with me, and I'll see if I can't help you straighten things out a bit. Hope you won't mind my calling you Gulo occasionally. You see that's the name of an old acquaintance of mine," and opening the door of the car he helped the man to enter and sat beside him, a smile of understanding upon his lips and in his eyes the look of one who realizes that he has made one step farther along the Path.

The Constitution of Man

A Radio Talk by Theodore Heline

MAN IN his essence is one—he is Spirit. In manifestation he is twofold in nature; that is, he is a Spirit dwelling within a body. By another division he is threefold in nature—the Spirit and body united by the link of mind.

There is yet another division by which he is of a sevenfold nature. This comprises a threefold spirit, created in the image of the triune God, using a threefold body, which is its lowest reflection and externalization on this plane of manifestation, and these two threefold aspects united by mind.

Shall we go a step further? Then let us refer to man's tenfold constitution, namely, the threefold spirit working in a threefold body, by which is generated a threefold soul, the soul being the essence of the experience gathered by the Spirit in the body, and which essence in turn becomes that on which the Spirit nourishes itself from impotence to omnipotence. These three triune vehicles being all coordinated by mind make up the tenfold nature.

During this talk we shall limit our considerations almost entirely to the threefold body, together with a few passing references about the mind, which constitutes our fourth principle.

The three bodies are: first, the physical, second, the vital, and third, the desire body. The physical is composed of the chemical substance of the physical world. The vital body is composed of the ethers, also belonging to the physical world though consisting of substance so subtle as to be invisible to ordinary sight. This vital body is sometimes spoken of as the etheric double. The desire body, which constitutes the third vehicle, is composed of desire or astral substance.

Let us now consider each of these separately: First; the physical body. Our

body being the living temple of the Holy Spirit merits more attention than we are wont to give it. "There is but one temple in the Universe," writes Carlyle, "and it is the body of man. Nothing holier than that high form. We are the miracle of miracles—the great inscrutable mystery."

It is not to our immediate purpose to deal with this in detail. This only in passing. The forms in all the four kingdoms are composed of the same identical chemical elements. In that respect they are all alike. But, in other respects they differ widely, the forms adapting themselves to the needs of the Spirit whose ends it is intended to serve. In man that spirit is indwelling; in the other kingdoms it is not. This is sufficient to necessitate a marked difference in the human form as compared with the animal, plant, or mineral forms.

Edward Whipple in his book entitled "The Romance of Revelation through Natural History" writes this of the human form: "Man is the only species that stands erect with cerebrum poised at right angles to the spine. The only species that utilizes two limbs for the function of locomotion, for the exclusive service of the mind and brain. The only species whose length of the extended arms is just equal to the height of the body, the only species in which the segments of the spine are the measure of the angle of the cube."

The upright posture, with the spine vertical, coordinates man to the spiritual currents that flow into him from above. "God gave man an upright countenance," says Ovid, "to survey the heavens and to look upward to the stars."

Man has thirty-one spinal nerves correlating him to the solar month. The animals have not a vertical but a horizontal spine and twenty-eight spinal

nerves correlating them to the lunar month. This makes them more receptive to the moon currents that encircle the earth and through which the directing Group Spirits guide their charges. The plant is upright like man but with an important difference. The plant draws its substance through its roots from earth currents below—man takes his food through the head. As explained in "The Rosicrucian Cosmo-Conception" by Max Heindel, "man is the inverted plant. The plant takes its food through the root. Man takes his food through the head. The plant stretches its generative organs toward the sun. Man, the inverted plant, turns his toward the center of the earth. The plant is sustained by the spiritual currents of the Group Spirit in the center of the earth, which enter into it by way of the root. The highest spiritual influence comes to man from the sun, which sends its rays through man, the inverted plant, from the head downward. The plant inhales the poisonous carbon-dioxide exhaled by man and exhales the life-giving oxygen used by him."

The animal is between the plant and the man, as we have already observed. In the animal the spine is in a horizontal position relating it primarily to other currents. No animal can be made to remain constantly upright, because in that case the currents of the Group Spirit could not guide it, and if it were not sufficiently individualized to endure the spiritual currents which enter the vertical human spine, it would die. It is necessary that a vehicle for the expression of an individual Ego shall have three things—an upright walk, that it may come into touch with the currents just mentioned; an upright larynx, for only such a larynx is capable of speech; and owing to the solar currents, it must have warm blood. The more advanced animals all possess the latter.

The hands are also to be observed as a distinctively human feature. To be sure, the anthropoids have hands but biologically they belong to the human king-

dom, not the animal. They are the laggards of the race, its degenerated forms. As such the hands, like the form, are underdeveloped.

The hands are, in one sense, an extension of the mind. They represent the Spirit reaching out into matter. They register thought and character to a degree equalled only by that of the face. Their individuality is no less marked. They constitute an index to a man's mind and have been called a table of contents and an encyclopedia of the self. The great artist Leonardo da Vinci said that he could observe more congenital traits of character from the hands than he could from the face. And who will question the truth of such an observation after seeing the hands of his "Mona Lisa" for instance?

The action of the thumb is moreover peculiar to man only. It may also be noted in passing that the thumb is one of the marked differences between anthropos and anthropoid. It works with the four fingers even as man works with the four elements.

We need not go beyond a study of the physical body to realize with the Psalmist that we are fearfully and wonderfully made. "No man has ever yet been half devout enough," sings Walt Whitman. "None has ever yet adored or worshiped half enough, none has yet begun to think how divine he himself is."

We come now to man's second vehicle, the vital or etheric body. This interpenetrates the physical body and extends about one and one-half to two inches beyond. It is more extended in highly developed people. It is luminous and in color similar to a new-blown peach blossom. It presents the appearance of innumerable points or prisms. They are magnetic radiations.

In form this vital body is an exact counterpart of the physical except that it is of opposite polarity. It constitutes the magnetic mold into which the physical body is built. Its lines of force may be compared to those along which crystals are formed in freezing water.

In the male the physical body is positive, the vital body negative. In the female the physical body is negative and the vital body is positive. Since the vital body is the avenue of the forces of growth, and as this is positive in women, it is to be expected that growth would be more rapid in women than in men. And so it is. The same fact also accounts for woman's more prolific growth of hair, her greater blood heat (in woman it averages 98.8, in man 98.6) which in turn makes woman more emotional than man. She gives way easier to tears than does man, and in this is provided a safety valve, for tears have been described as white bleeding. Man has in reality as strong emotions as women, but because of his lower blood heat, he can more easily control them.

The vital body continues to be the builder and restorer of the physical body all through life. Most diseases have their origin in this and the next subtler interpenetrating vehicle, the desire body, of which we will speak later. Hence the value of suggestive and other nonmaterial aids in all healing. The prismatic etheric atoms of the vital body penetrate the hollow dense atoms thereby raising the vibratory rate of the latter. Evidence of this is found in the tingling sensation felt when the inert atoms are reawakened on the reentry of the vital counterpart of a limb after it has been asleep.

In the case of hypnosis, the vital body is driven out of the head and may be seen clairvoyantly hanging like a collar around the victim's neck. When it re-enters the head there is no such tingling sensation because in this instance the performer has projected it to the subject's head a vital force of his own, replacing that which he has expelled. It is by this process that he gains control over his subject's mind and body.

Other instances of the vital body's partial separation from the physical include the condition when drowning, freezing, or falling from a height. It is the force of this body that is drawn

upon in a materializing medium. Clairvoyants can see the force oozing out from the body. There are also well authenticated photographs showing this condition. And please note carefully that while the vital body is invisible to ordinary physical sight, it is nevertheless physical. Physical sight, if raised to a higher octave, which we may speak of as etheric sight, is capable therefore of seeing the etheric body. So also a photographic plate if sufficiently sensitive may register an etheric form. Such photographs are easily accessible to the interested investigator. The Psychical Research Societies have extensive collections.

Ordinarily this vital body remains with the dense body throughout life. Initiates are exceptions. They are able to effect a separation at will. In most people the two bodies are quite firmly interlocked. This is especially the case among those who have hardened the vital body by materialistic thought and base desire. As a result of this firm tie with the earth element, such individuals find themselves in an earthbound condition after death.

The vital and physical bodies are loosely connected in primitive peoples, in children, and in mediums. In these instances, it is a negative condition that must be outgrown until a closer and firmer tie is established between the two. From this point on, the line of development leads to an unloosing of this tie, which will henceforth manifest not as a negative condition but as a positive faculty under the full control of the will.

In animals the vital body is still less closely linked to the physical than in the primitive peoples. The two bodies are not yet concentric. It is this fact that accounts for animals having a greater degree of clairvoyance than that possessed by the average man. This fact also accounts for the more marked psychism among the underdeveloped races, children, and negative mediums.

The vital body draws its vitalizing

forces from the sun and these it transmits to the physical body, thereby galvanizing it into action. The surplus energy is radiated out from the body in currents of force, which, like an exhaust fan, expel the body poisons and prevent disease germs from entering. In ill health or exhaustion, these vital rays grow weak and droop. They are less vigorous after a meal when much of the vital force is required for digestion. The health aura being less positive at such hours renders the person more liable to cold or contagion than at other times.

As already stated, the vital body is subject to disease and injury. Drugs and opiates affect it seriously. Paralysis is due to a diseased condition of the vital body, whereby it is unable to transmit to the affected physical parts the vitalizing force that enables them to function. The condition is similar to an electric heater, perfect in all particulars, except that the connection with the power plant supplying the heat has been cut off.

Water has an affinity for ether, hence the exhaustion experienced especially by those not robust after excessive bathing. Remembering now that the vital body is the stronger in women, we can realize woman's advantage over man in swimming contests, a fact borne out by experience.

The chief means for creating the health and vigor of the vital body is sleep. An equable temper conserves its energies. Natural foods, especially those rich in vitamins, the sun-kissed fruit, and the leafy vegetables nourish and strengthen it. The less food is prepared by artificial processes, the greater is its vitalizing value.

Sunlight and direct contact with the earth currents reinforce the strength of the vital body. The earth's magnetism enters the body through the soles of the feet. This is largely cut off when wearing silk which acts as an insulator to the

earth forces. In cases of physical weakness, or exhaustion, warm milk direct from the cow is recommended as this is rich in specialized animal ether.

Since this vital body is composed of ethers, and since these ethers, though invisible, belong to the physical world, it follows that it is within the field of academic science to study it by physical means, if these be but sufficiently sensitive. Observe, this does not hold true of the superphysical substances. Such can by their very nature be cognized only by superphysical instruments, and are therefore not within the scope of the investigators of academic physical science. To investigate superphysical phenomena it is necessary to utilize faculties of a corresponding superphysical nature. Such faculties are utilized by the occult scientist, faculties latent in all but developed as yet in only a few.

To return to the ethers. Ethers have weight. Vital bodies have weight. At the moment of death this vital body escapes. This results in a slight diminution in the weight of the physical body as has been demonstrated by careful experiments. One such experiment was conducted by a Dr. Duncan McDougall of Haverhill, Massachusetts. His findings were published in the American Medical Journal. In various test cases, Dr. McDougall found that at the instant of death there was a loss of weight varying from three-eighths to one and one-half ounces. On the basis of his investigations, Dr. McDougall concluded that the personality continued to exist as a space-occupying organism in a super-sensitive substance related to ordinary matter and having the continuation of consciousness for its function; also that this organism was organically connected with the body until death, at which time it detached itself from the body and commenced an existence independent of the latter. "This substance," he concluded, "was neither ordinary physical substance nor the imponderable ether of science which is conceived of as not

capable of existing in separate masses. This fact alone of a space occupying body of measurable weight disappearing at death, if verified, furnishes the substantial basis for persisting personality or a conscious Ego surviving the act of bodily death, and in the element of certainty is worth more than the postulates of all the creeds and all the metaphysical arguments combined."

Two French scientists, namely, Blondel and Charpentier, observed the rays of the vital body and called them N-rays (after Nantes, where the experiments were conducted).

The recent significant experiments of Walter J. Kilner, formerly electrician to St. Thomas Hospital, London, substantiate the basic assertions as to the existence of an aura. It is to be noted that Kilner is not in the least interested in occultism. His investigations follow entirely the lines of academic research. In his experiments he uses a screen containing the coal tar dye, dicyanin, to make the aura visible. But, he informs us that he is frequently able to see it without the help of the screen.

We have stated that the vital body leaves the dense body at death. Kilner verifies this fact in his statement that he has several times examined the dead human body some hours after life has ceased and has never found any trace of an aura.

Photographs have been taken showing the substance of the vital body exuding from the physical body of a materializing medium. Regarding this matter, Kilner states that he is certain that a photographic picture of the size, shape, and condition of the human aura is not only possible but will shortly be made, thus enabling the aura to become a still greater assistance in medical diagnosis.

Kilner, it may be added, is chiefly interested in his study of "the human atmosphere," as he calls it, as an aid in diagnosing disease. This is of the first importance, for, as stated previously, most diseases have their origin in either the vital or the desire body. In ac-

cordance with the facts as given in occult science, Kilner has found the vital body to lessen in size during ill health and he also observed its complete disappearance in certain localities of the body when suffering from certain diseases.

Psychical Research experimenters have also something to contribute to the subject. Refer, for instance, if you will to "The Phenomena of Materialization" by Dr. Gustav Geley of Paris, to mention but one of the many treatises available. Other important contributions along this same line have been made by Prof. Chas. Richet, the physiologist, also of Paris, and Dr. Baron von Schrenk-Notzing of Vienna, all of which are also noteworthy.

The materializing substance, now commonly known as ectoplasm, is of this etheric material and is drawn from the vital body. With regard to this subject a correspondent to the "New York Times" made some pertinent comments that we shall quote in part. Thus: "Assuming that ectoplasm exists what kind of fact is it? A biological fact, mainly. If, as in Geley's experiments and those of Schrenk-Notzing, the cloudy type of matter sometimes takes on the form of a hand, a finger, or perchance a larger section of the body, it can only be because ectoplasm is a manifestation of the creative energy which gradually changes a foetus into a child duly possessed of bones, nerves, and muscles. Clearly, the mother does not consciously perform the miracle of child formation. It is, to her, an unconscious process. And yet the forming agency is there, ceaselessly at work until the appointed time.

"It will be not a little startling if spiritualists in search of ghosts lead us to a remarkable discovery in the constitution and processes of the human body. Ectoplasm, thus revealed, would throw a new and brilliant light on all the problems of biology, from the first signs of life to the finished development of personality. We shall have a better understanding of heredity, of health and dis-

ease, and of the still unexplained mysteries of healing.

“So soon as ectoplasm is a demonstrated fact, the men to investigate it are not the psychologists and magicians, but the anatomists, the neurologists, and the professors of biology.”

Another interesting evidence of the existence of the vital body are the X-ray photographs that have been obtained showing in faint outline the etheric counterpart of a recently amputated limb. This etheric counterpart disintegrates synchronously with the amputated portion. It is present only for a short time after amputation.

Again, where injury is inflicted on the amputated portion, the pain is felt in the etheric counterpart by virtue of the magnetic attraction existing between the two. A case is cited where, in boxing an amputated limb, it was injured by a nail, which injury registered in the etheric counterpart. So acute was the pain that the limb was disinterred, the nail removed, after which the pain ceased.

The ethers of the vital body are as a film on which are recorded all events of earth life. It is the seat of memory. If the atoms composing this film be shattered as is the case in shellshock, a loss of memory follows.

“Many earnest men of science,” writes Rudolph Steiner, “in the first half of the nineteenth century were conscious of some factor acting within the living body other than the lifeless mineral. It was termed ‘vital force.’”

May these few references serve to indicate the corroboration that academic science is now ready to give to occult science in the statement it makes with regard to the nature and function of the vital body.

Let us now pass on to man's third body or principle, namely, the desire body. This body is the vehicle of feeling and emotions. It is a luminous ovoid interpenetrating the dense and vital bodies and extending about twelve to sixteen inches beyond. It is composed of desire substance. It increases in size

with soul development. In an adept the aura extends many yards beyond the physical. It also varies according to development in luminosity, color, and arrangement of colors. In the savage the colors are dull, murky, and arranged in blotches and masses. In an adept the colors are brilliantly scintillating and arranged in concentric circles. The play of color is comparable to the Northern Lights. Emotions of hatred and malice show up in this body as black coils; sensuality as a lurid, sanguinary red; anger appears in red flashes on a black background; love shows crimson; pride and ambition, an orange hue, and so on. It is also interesting to note that depression takes on a leaden gray and arrays itself in parallel bars—prison bars as it were. And they become such to the Ego.

The substance of the desire body is in incessant motion; it is dry and fiery. This body, which is but slightly organized, possesses certain centers of perception, but no organs. They are seven in number. In the majority they are all latent. In the developed they become whirling vortices of force and open up to the possessor sight into the desire world. This is clairvoyance.

As we have stated before, these sense centers may be awakened, positively and negatively. A past negative condition may be revived, or added positive faculties developed. The occultist warns strongly against the former. It means retrogression—not progression. Our direction is forward—forward to a positive development that places these faculties under the control of the will. Always, we would remain complete master of our own house.

We have touched briefly now on each of the bodies making up man's three-fold personality—i.e., the physical, the vital or etheric, and the desire or astral.

Of the fourth vehicle, or mind, we repeat that this is not yet properly speaking, a body—it is in its first stage of development, and therefore yet embryonic. It is a mere sheath. This surrounds the head and upper part of the body. Its

function is to serve as a link between spirit and matter. By its means the Ego can enter into its lower composite body and direct it by means of the faculty of reason.

Is there a Divine design in so complex a constitution? Is there not a Master architect at work? And is the creative process proceeding within our own selves and in this very day? So it appears.

Creation is a continuous process. The finished product is not yet here. Nor does it yet appear what we shall be. For we are Gods in the making.

“What a piece of work is man, how infinite in faculty, in form and moving, how express and admirable, in action how like an angel, in apprehension how

like a god. The paragon of animals; the beauty of the world.”

Are we awake? For truly we are in the dawning, and portentous events await fulfillment as the day moves on to its high noon glory.

If you would like to learn more of that mystery, know well that there is information awaiting your call. There is something to be had from books. There is much that may be learned in schools. But more important than either of these sources, is the primal fount of wisdom deep within your own soul wherein truth abides in fullness. Tap it, trust it, draw from it, share of it. Thus, in our own person, the temple of the Holy Spirit, will the Kingdom manifest, here and now even as above.

I Live in Two Worlds

BY ANN COPPERTHORNE

I LIVE in two worlds—the physical one into which I was born, and the spiritual one into which I have found my way. They are inextricably interwoven, and each influences the other because each is a part of the other. There are no words to tell of some things: they are felt, seen, heard, but not with the physical senses. There are other eyes and other ears—an inward sight and hearing. Perception: the eyes and ears of the spirit—that is the only way I can describe it.

All my life I have been what is spoken of as “sensitive.” As a child I saw and *knew* things, and it was not until I was well into my teens that I realized these experiences were not common to everyone. I rarely spoke of them, however, after I had been severely admonished “not to make up stories” when I told of a White Lady who had come to see me. I saw my White Lady regularly as a child, sometimes in the nursery at night, sometimes in the hallways about the house, once or twice outside in the yard in

broad daylight. Sometimes I knew she was present, in a matter-of-fact way, although I could not see her. She is tall, misty-white with indistinct outline, and she wears a tall, odd headdress. Her eyes are very dark and vibrant. “Vibrant” is the only word that can be used to describe them.

When I was fourteen or fifteen years old my unusual experiences ceased. They had never made much impression upon me, because I had taken them for granted. Their only manifestation during the next four or five years was by strange poems that I would write, either in my sleep or immediately upon waking, while word for word they were still in my mind.

When I was twenty-six it was discovered that I had a well-developed case of tuberculosis. Very little hope was held out for my recovery, although I did not know it then. I was desperate and rebellious, for I was engaged to a man whom I deeply loved, and all my plans were vital, joyous ones, with no place

in them for years of illness and helplessness.

One night, a week after my illness had been discovered, I saw my White Lady again. She stood looking down at me, close to my bed. It flashed through my mind that she was drawing me to her, and oh, I didn't want to go—yet! As I thought this, she turned swiftly and moved away toward the other end of my room. But the old bond had been re-established. We "belonged" in some unknown way, and I called to her desperately, though there were no words spoken. My appeal was urgent: "Oh, please don't go away again! Stay and help me to get well!"

She turned and came back quickly to me, moving across the dim room like a moonbeam, and yet as distinct as a human figure. Instantly there were five other forms of varying heights with her. They came to my bed, stood about it, and leaning over me, laid their hands upon me. A feeling of peace came, of great content, happiness, a consciousness of love; and immediately I slept.

From that time I began the long, uphill climb to health. Against all expectations and probabilities, I improved steadily. Every few nights my White Lady returned, and when I was removed to a sanatorium my bed was patrolled every night by shadowy figures. Round and round they went; I was never alone. Always there was one, or several. I wondered about this. I did not watch them; I was conscious of them as a child is dimly conscious of the presence and care of its mother in the room with it. Why the patrol, why the path round and round my bed? There are those who say that emotions take shape in the spiritual world. Fear, hatred, treachery become monsters, while love, hope, and faith become guardian spirits. However true that may be I do not know, nor wish to say. Certain it is that in that house of illness and frustration, fear and despair were strong. Did these shadowy friends of mine keep them away from me, with their shielding patrol about my bed, night and

day? I know I never had the fear and despair that some of the others did. I was lonely for my family and my beloved, but not afraid.

It was a marvelous feeling, that of being cared for, of perfect security, of reliance upon forces and powers far beyond physical and medical ones. I never questioned getting well. I *was* getting well. I never doubted, for I knew what no one else knew, that friends from the Unknown were helping me, taking care of me, loving me.

For two years I lay in bed. I am a believer in suggestion, and I spent fifteen minutes twice a day with it. I relaxed utterly, breathed deeply and rhythmically, and concentrated lightly upon the thought of health. These periods of "sinking into myself," as I called them, meant strange peace and a deep rest and strength to me. I never failed in them. One day I sank deeper into myself than usual, then seemed to rise up and up; and suddenly I looked down, and *saw myself lying there in bed!* I was somehow not surprised. I felt only an inexpressible sense of escape. I moved about my room, not experimentally, but as though it had happened a hundred times before. Then I slipped back again into my body self. I woke, and my conscious mind was astounded, shaken, at the memory I had brought back with me. I looked at my watch. Less than ten minutes had elapsed since I began my period of "sinking into myself," and it must have taken three or four minutes at the very least to sink deep enough to free the inner I, the spirit I.

What had happened, and how? What tremendous thing was this that I had stumbled onto? My brain could hardly grasp it: it was impossible according to reason, therefore it could not be! But it was *true!* I had escaped from the body, and I could do it again. I felt a great surging joy in the memory of that moment of freedom—freedom such as I had never dreamed of before. What had I discovered? Was this the Fourth Dimension I had slipped into and out of so easily? I felt that I must bow down

and worship, for I had stood on holy ground.

Every day, thrilled by my secret, I tried again, but it was some time before I could liberate myself once more. I tried too hard. But I began to remember what I call "Night Journeys." As soon as I go to sleep I slip out of the body,—leave it, I don't know how,—and I find myself in a sphere not of this physical world. It is a beautiful country, with trees and woodland, and birds, and summer, as here. A curious part of this place is a diffusion of golden light over it all. Even the foliage seems a part of this light. There is no sun as we know it. The glow supplies both light and warmth. In a certain, mysterious way I am restricted there, or perhaps it is that I cannot remember everything. Perhaps fuller memory will come as I develop, a deeper penetration into my surroundings, a more complete understanding of them.

At any rate, I see friends there, whose physical bodies I know to have died. One died at the sanitorium, a lingering, tragic death. I used to do what I could for her, and a bond of love and service was established. She came to me several times after her death, always laughing and happy, and far more beautiful than she had ever been when I knew her here. All is well with little Milly! And Martha, of the quiet smile and mischievous eyes—she, too, died of tuberculosis, and she, too, came to greet me on my arrival one night. I was overjoyed to see her well and happy, and I looked curiously at her right hand. In life her thumb had been mangled in an accident, and it was deformed. But here, in complete life, her hand was perfect.

Not only do I see and greet friends who have left this earth, but those who still live here and who also can slip their earth tethers for a little while and roam abroad. Probably they do not remember their wanderings; I have tried to sound them on the subject, but in vain. I have not told them what I know, that I have met them there in that other

land. Not all persons can slip away from their body selves; but many can, though remembering is very, very rare. Those who do will not talk about it, for while Wisdom and Freedom is understood and accepted in the East, here in the West we know nothing about it, and so, scoff in our youthful ignorance.

My beloved and I are often together in this way. We are separated in the body far more than we wish, but when night comes we sally forth together in a union of soul that is a marvelous experience that cannot be described nor understood by any save those who have experienced it for themselves. We are closer than we ever can be in the body, flooded with a joy and complete oneness that the flesh seems incapable of fully knowing.

The world seems to be ours. I find myself in many places where there is a bond of love or mutual affection to draw me. I have seen a friend who lives in England; I have been in his home; I can describe the rooms, although I have never left America in the body. Often during the day I am with my beloved, at his work. Nearly every night before I go to sleep I have a glimpse of him, through those other eyes. Sometimes I hear him speak. I hold him in my spirit arms, as I long to do in my body ones, and he knows I am there. He comes to me in the same way—I can feel the pressure of his arms exactly as though it is his physical arms that are about me. Sometimes the dear pressure almost hurts, it is so close. Always his arms are there when I go to sleep, and always they are there when I rouse during the night. Feeling that strange and beautiful closeness never fails to open a fresh channel of love, and I know that I am never alone.

We know! There is no uncertainty. I am surer of the truth of these experiences—slight and immature though they are as yet—surer of knowledge obtained in this way than I am of any physical event or certainty. What are my reactions? Well, the strongest reaction is the absolute naturalness of be-

ing a part of the spirit world, the sense of having been a part of it for a long, long while. It is the permanent state. The living in this flesh-and-blood body is the unnatural, temporary existence. It dulls perception, and tempers and blunts all emotion. Beauty is diluted by passage through the senses. Every faculty is a thousand times more alert without the covering of the physical. Beauty is positive pain, a glorious pain, for one is keener to beauty in the spirit. One is a part of it, just as one learns that all life is kin, and from the selfsame source.

There seem to be gradations of colors and of sound that the physical eyes and ears cannot register. The capacity to love is extraordinary. It is like the blood of the body—oh, believe me when I say that love is the spirit, and the light that illumines the dark lantern of the body!

The sense of utter power is another characteristic; a calm power, never questioning its existence and ability. Carrying over into the physical mind this memory of contact with the spiritual world, the unseen world, is a glorious thing that I would not trade for a fortune. One can never be depressed or unhappy for long, having had the experience even once. One can never wrongly value the things of this world again. "For I look not upon the things that are seen, but the things that are unseen; for the things that are seen are transitory, but the things that are unseen are eternal." We are literally living in eternity, now. How can we sully it, and belittle it, and waste it by sordidness, and avarice, and selfishness?

How have these experiences influenced my attitude toward death? First and foremost, it has wiped out forever my human dread of it. This I know: that I have been in what is perhaps the intermediate place between this world and the next. I have been spiritually in the condition and state of a person who has physically died and been buried. I have known joy that in the physical

state is incomprehensible. I have been greeted by and have talked with friends who are, as we say, dead. I have been shown the cramped existence of the body and the physical life, and I have experienced a freedom impossible in the body. How can I fear death after this? Furthermore, how can I hear of a friend's passing, and grieve? How can I help wishing him Godspeed, and a meeting soon again? How can I even participate again in a funeral? Paganism! Barbarism! Our departed ones are gone to happiness greater than ours—why should we grieve? It is they who should grieve for us, left blinded and bound behind. But not for long!

"Not for long . . ." That sense of impermanence of the physical life is another characteristic of the spirit existence. Remembering, it makes one feel that anything can be borne, that courage and sweetness are all that matter. Money, and distinction, and earthly power matter not at all. Service and love are all that count. Our days here are so short that all we do and give must be our best, so that when we look back in the light of new wisdom there shall be no regret.

I know that the greatest power of all is Love. It creates a bond that reaches beyond and into all future lives. Nothing can break it. Love is never wasted. Those whom one loves are never far away, although they are unseen. And Love is the cord of communication between this world and the one just beyond. It is the most *real* thing there is in existence. All else may pass away, but where love once existed it will forever exist.

I am still convalescing. Years, it may be, before I shall be completely restored to perfect health again. Yet out of my agony of mind and weakness of body has come to me this exquisite, precious thing. My small plans were of little consequence. They were swept away that I might be given an infinitesimal taste of Wisdom, such as is vouchsafed to few humans. May I be worthy of it, and use it well!

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT

XI—*The Last Words of David.*

TEXT

1. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2. The Spirit of the Lord spake by me, and his word was in my tongue.

3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

4. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

5. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

6. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7. But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

—II *Samuel* 23:1-7.

INTERPRETATION

In these, the last words of the sweet Psalmist of Israel, we find the perfect consummation of his life. His expression is similar in its import to the summing up of his life which St. Paul gives, when he says, "I have fought the good fight. I have kept the faith. I have finished the course."

In each sentence of his final admonition David has set a standard of spiritual living for man to adhere to. He has stated an occult law and described its effect when demonstrated. "The spirit of the Lord spake to me and His word was in my tongue." One who lifts himself unto this divine communion knows the meaning of the words of Christ Jesus, "My words are spirit and they are life." The power of the con-

served life force working through the larynx, the center of one of the Roses on the Cross, alone makes it possible for the Word to be in our tongue, as David sang.

"He that ruleth over men must be just, ruling in the fear of God." No one should be given the right to control the actions of others until he has mastered himself. "Greater is he that ruleth himself than he that taketh a city." This was the true meaning of a King-Initiate in the days of early humanity. Such a one could only rule through the power of God.

"He shall be as the light of the morning." This means that the neophyte shall "walk in the Light as He is in the Light," for he shall "meet Him face to face" and know Him as He is. In all the glory of his Golden Wedding Garment shall the neophyte be arrayed, and this Garment the poet David so beautifully likens to "clear shining, after rain."

With every man upon the earth, "God hath made an everlasting covenant, ordered in all things." It only remains for man to find and understand this covenant and live according to its laws. "Seek and ye shall find. Knock and it shall be opened unto you." As one of our greatest modern poets has said, "God is Love, yet God is Law."

We only find the Way of Liberation when we make this supreme dedication of life to the things of the Spirit which was David's when he said, "This is all my salvation and all my desire." But we shall never find this eternal Way through a half-hearted dedication. Our life must be offered in its entirety. "Thou shalt have no other gods before me." The "sons of Belial" means wickedness, the propensities of the lower or mortal man. They must be overcome

and their powers transmuted into the golden weaving of that immortal body of the soul, the Golden Wedding Garment. "But the man that shall touch them must be fenced with iron and the staff of a spear": that is, this transmutation can only be effected after a long and arduous labor. There is no such thing as a "short cut" to Initiation. The staff is the raised Spinal Spirit Fire. This is Aaron's Rod that blossomed and which is kept within the

Holy of Holies for every man to find and manifest; it is the ideal of attainment. Only as this is done shall we become true sons of God and children of Light.

"They shall be utterly burned with fire in the same place." The force and the path of degeneration and regeneration are the same. Upon the will power and spiritual development of man himself depend its right use or its abuse. God is an all-consuming Fire.

The Knowledge of God Obtainable Through Love Pure and Undeiled

BY AMBER MARIE TUTTLE

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who humble and nameless,
The straight, hard pathway trod—
Some call it consecration,
And others call it God."

THE VAGUE notions still prevailing among leaders of thought as to what constitutes the greatest good, the highest happiness, are responsible for most of the chaos of our social life and our systems of education. As long as we are not quite certain as to what the goal of humanity really is, we cannot possibly order our lives to the best advantage. Man's chief glory is Reason, the faculty whereby he knows.

As long as material conditions constrain him to spend the greater part of his life in manual labor he cannot of course devote much time to the cultivation of his intellect; but since the advent of scientific devices for labor saving, humanity has been in a better position to care for the intellectual upliftment of the masses. The higher education has

been increasing, art and literature are flourishing, and everyone, no matter how humble he may be, seems to be anxious for knowledge and eager for culture. With the progress of the sciences, however, the problem arose how to apply their discoveries so that they might result in the greatest happiness for the greatest number. This is indeed a mighty problem, worthy of the attention of the best and bravest of men. How can we use the God-given gifts of inventors and their discoveries so that they may not result in multiplying human misery but rather in its reduction and elimination? The answer has not been found so far as practical life is concerned. We still use our best energies and most clever intellects to manufacture implements of war and to organize bodies of men against one another.

Our economical conditions too are in a state of perpetual disorder. Each man is for himself; millions are perishing annually for lack of the very necessities of life, and few of us seem to care. There is plenty of food and an abundance of everything to make life comfortable, but the good will seems to be lacking to

make all these good things serve their proper purpose, namely, the welfare of all. As man masters nature and frees himself from her tyranny, the need for utilizing all her forces to increase the sum total of human happiness dawns upon him. He realizes the vanity of all things which narrow his horizon and the poverty of even the greatest of pleasures if they serve only the petty self. In this age and generation the waves of social sympathy rise very high, and amidst the indifference of the rich and mighty ones many a man says to himself, "I am my brother's keeper, his troubles are mine, and I am responsible for his well-being."

The public institutions we possess, all the social arrangements for the welfare of the poor and helpless ones who have fallen by the wayside, are due to the efforts of those chosen ones who have realized the seriousness of life, and, wishing to make the best of it, are devoting their possessions and their energies to improve the conditions of the oppressed and downtrodden so as to bring a little of the sweetness and light of civilization into the aching hearts of the seemingly disinherited.

But man does not live by bread alone, and his need of spiritual and intellectual sustenance is just as great and as pressing as that of physical nourishment. The strongest desire of man is to know. He wants to know the world in which he lives, the body he calls his own, the soul he believes inspires him, and the God from whom he comes. All these things man wants to know, and the farther time advances toward the end of the cycle, the greater grows his eagerness for that knowledge. After securing the comforts of life and ease and leisure, a man hungers for mental and spiritual food. Of all the defects of the present organization of society, and of the cruelties consequent upon it, none is so fatal to the welfare of man as the denial of knowledge to the inquiring mind and the chance of culture to the aspiring soul. The absence of these opportuni-

ties is the most blighting factor of the competitive system, because it deprives man of his natural and legitimate right to acquire all the knowledge he can about himself and his environment. The greatest privilege of man being his capacity to know, anything that denies to him the exercise of this faculty is an unmitigated evil.

But it is not only knowledge of material things which the mind craves; the desire to know includes things unseen as well. The soul of man yearns for nothing more deeply than for the knowledge of God. The vistas of knowledge are infinite, but not even the highest can satisfy the heart of man. It is only in the knowledge of God that man can find lasting peace. "It is possible to know God," says an occult teacher, but it is not easy to acquire that knowledge. The Rosicrucian Philosophy says, "In order to know God one must be God," or develop the God within, which means that we must transcend our lower selves altogether and reach out to the sublime heights of the Eternal. Unknown to the indifferent and slothful, God reveals Himself to the searching heart, and rewards its persistent labors and earnest seeking by the supreme gift of knowledge of Himself. "To know God is life eternal," says the Apostle; the two are identical. For in ordinary life our perspective is limited to this mundane plane, and we can only know by means of the lower mind, but when our intuition takes the place of reason, and illumination that of speculation, we know, even as we are known.

Here is a heavenly promise to man: "Those who seek me shall find me, if they seek me with all their heart and all their soul." The trend of modern life is toward the spiritual side of things. Science and philosophy are both engaged in paving the way to a more intimate acquaintance with things spiritual. Man as a unit, and as a member of the collective body of the human race, seeks for God in everything he does, but he does not always seek him rightly, which is

the reason for his partial success; but the tendency of human endeavor is growing more and more toward the spiritual. In all departments of life men begin to realize the need for a readjustment of value and for the subordination of the material side of life to the ideal one.

This leads to numerous improvements in the methods of labor and to social reconstruction. The love of God being the crown of the inner life is thus expressed in practical life in the service of man. That passion which formerly made for acquisition is now, under the influence of growing knowledge, transmuted into the passion for doing good. Ambition having fulfilled its purpose in former cycles, when infant humanity needed it as a spur to exertion and action, is now stepping into the background and her place is being taken by man's desire to serve and to be useful. "God's own synonym is use," says a wise proverb, and as we were made in the image and likeness of God it behooves us to be of use; only thus do we grow Godlike. The knowledge of God is best acquired through the practical expression of the Divine attributes in actual life. It is the loving service we render wherever it is called for which endows us with these attributes. Love, pure and undefiled, expressed in practical everyday life is God's own activity performed by His deputies in human form on earth.

There are two paths of union with God, according to the mystics of old: the path of knowledge and the path of love. *Those who unite themselves to God by knowledge will sooner or later see the need of love to strengthen the bond of union*; while those whose lives are full of devotion must supplement their endeavors by searching and seeking after the deeper mysteries of Godhood revealed by knowledge. The ancient sages, the great masters of the "Inner Wisdom," taught that the knowledge of God, when obtained, makes of mortal man an immortal. The pure love which helped in the acquisition of that knowledge

while the disciple was treading the Path, provides him with his glorious garments when he arrives at his destination. These garments are woven of good deeds done, and of noble causes helped during the earthly life; on the heavenly planes their memory becomes the germinating seed for deeds of mercy to be done in future lives.

The path of beauty and joy and the path of peace and bliss converge to the same point. From all sides do the wanderers arrive; but the object of their pilgrimage is the same. It is the Temple of Wisdom whence light streameth out in all directions. Man has to battle through the iron age with all the horrors incidental to it before he attains unto his spiritual consciousness. While the battle lasts, every effort counts, and every single step taken by the individual pioneers brings mankind nearer to the portals of the sanctuary in which all mysteries will be solved and all tears will be dried. There man will learn to understand the secret of his voyage through the cycles of time, and the purpose of his sojourn on earth. Until that time arrives all our work is only preparatory. To utilize the fleeting moments, to obey the Spirit's guidance, to detach ourselves from all that drags us down and to join forces with all that lifts us upward, that is our task for the present. The knowledge of God is obtainable and will be ours, but the only way we can attain unto it is by *constant practice of charity in thought, word, and deed, and by the expression of love pure and undefiled.*

Before the soul can stand in the presence of the Master—Elder Brother—it must have been washed in the blood of the heart. The blood of the heart is, as we know, the life essence, the home of the Ego, and for the soul to have been washed therein means that life and all that belongs to it of joy and sorrow have been relegated to a secondary place and that the foremost consideration of that soul is now the will of its Lord who has been revealed to it in the process of surrender. It is during this process of

bathing in the life essence that the soul discovers Someone, whom alone it would like to serve. During the years of our indiscretion, while we are driven hither and thither by our various likes and dislikes, we serve many masters, who often prove veritable tyrants, but when we have had enough of them we find that there is a Teacher of a different stamp whom we contact not by our passions and desires, but rather by their mastery and subdual.

Now, before the soul has made this discovery, it is of no use for it to aspire to enter the true Teacher's presence. In fact it may harm it to venture thus far. We often find among seekers after truth, persons who have overstrained themselves in one way or another and made themselves physical and mental wrecks in their efforts to find and live the higher life. The reason for this is their disregard of the advice given to occultists by all the great and good ones in respect to the dangers of the razor-edged path. II Peter 1:10 says: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall"; or in other words, it admonishes us to see to it that the ladder does not give way while we ascend its rungs. The rungs of the ladder on which we climb upward are our *weaknesses* and *bodily failings*. To overcome these is our first task before we enter the outer court of the Temple. To enter into the Holy of Holies with the old desires clinging to us spells disaster.

No truly great Teacher will accept a pupil who does not seek by renunciation and by devotion to prove himself worthy of the wisdom which he is striving to attain. In the "Rosierucian Cosmo-Conception" we are told that no one is to be taught the higher truths who does not try to practice renunciation of all that is of the earth earthy, and great stress is laid upon *self-control*. The great Teachers have at all times been ascetics first and disciples afterward.

To stand in the presence of the Teachers implies that one is a channel for their sublime teachings, but how can one who has not been purified serve as a channel? You would not think of drinking water that runs through an unclean pipe, for fear of its having been contaminated. No more can one benefit by a spiritual channel which is not thoroughly clean, for fear of the impurities that may have found their way into it during the process of transmission. The blood of the heart symbolizes the passions of the earthly man and in their control and final transmutation lies the secret of regeneration. The Path of Discipleship is strewn with many wrecks on account of the failure to heed the warnings of our ancient Teachers who have told us of the many pitfalls on the way. The Master Hilarion, who inspired "The Light on the Path," and who occupies a high rank in the great Hierarchies, had probably unique opportunities to study the ways and means that best secure and shorten the passage to the other shore. From his exalted position he could observe those who succeeded and those who failed, and he also saw the reason why. In this gem of occult literature he gives us the benefit of his experiences. Max Heindel did the same in his letters to Probationers, and if we value the higher life we should not neglect such expert advice.

That which troubles us most in treading the Path is our habit of compromise. We are not whole-hearted, and we generally do things by halves, the result being that whenever we enter upon the higher stages of advancement we find many things to be undone and many habits to be broken.

In those high altitudes the least discord creates wrong vibrations which baffle the young soul just emerging from the Egyptian darkness and not only bar its way to further progress but often throw it back into the abyss of repeated rebirths in matter. This is not a figurative mode of illustration, but a statement of actual fact.

(Concluded next month)

Worth-While News

Competition or Cooperation?

WASHINGTON, Aug. 31. (AP)—An employment stabilization program now in operation in California a prominent feature of which is work assurance to wage earners, today had drawn official endorsement of President Hoover's unemployment relief organization.

Fred C. Croxton, assistant director of the President's relief organization lauded the "soundness and practicability, from the standpoint of business management" of the California plan, which was sponsored by the State Chamber of Commerce stabilization committee.

Croxton said active support of the plan by 450 California business firms was evidence of its worth.

"Give all wage earners now on the payroll every reasonable assurance of the safety of their jobs, in order to relieve their fear of being added to the unemployed and to revive their normal purchasing activities."

SAN JOSE, Aug. 31 (PCNS.)—A six hour day for building trades on the Pacific Coast was favored by local workers, Bert Ward, labor official stated today.

He declared that building trades men are in sympathy with the recommendation for a six hour day made by the American Federation of Labor.—*San Francisco Call-Bulletin.*

These two items are interesting as showing some of the conclusions so far reached by those who are endeavoring to find a way out of the present economic difficulties. At present the problem seems to have been approached with the idea that our old standards are right and must be maintained. The goose that lays the golden egg must not be killed! Labor must be permitted to labor in order that the products of its labor (the golden egg) may go, largely, to enrich those who permit the labor. But it must not labor too long, or golden eggs will become common and comparatively valueless. It is all very confusing and perplexing—a shifting and dodging and evading of the real issues—a trying to patch up a competitive system that has served humanity's needs and is now outworn. However, we see dawning a dim

comprehension of the reality of the fundamental unity of each with all, and perhaps with greater pressure and if the situation becomes more urgent, we shall build up an economic system founded on common sense, intelligent cooperation, and the needs of the twentieth century.

Bishop Believes in Stellar Messages

LONDON, Sept. 29 (AP).—Dr. E. W. Barnes, bishop of Birmingham, told the British Association for the Advancement of Science today he believes there are other worlds than ours inhabited by beings superior to man who even now probably are sending messages to the earth.

"I have no doubt," said the bishop, who is one of the leading theologians of England, "that there are many other inhabited worlds and that on some of them exist beings immeasurably beyond our mental level. It would be rash to deny that they can use radiation so penetrating as to convey messages to the earth. Probably such messages are coming now."—*San Francisco Call-Bulletin.*

Probably they are, say we, and it is upon that premise that we base our belief in astrology. For what is astrology but a study of the influence of the radiations from the planets and the great belt of the zodiac upon our earth as a whole and its inhabitants as individuals? The horoscope registers the symbols of the message sent, and the astrologer interprets them in language that all can understand.

Perhaps the bishop of Birmingham was thinking of messages sent in a manner similar to our wireless, or radio. We do not know about that, but feel sure of the other point, namely, that spiritual influences from the great creative Hierarchies known through the signs of the zodiac are coming continuously to us. These creative Hierarchies have worked with man through the long course of his development, and he still responds to their influence. It is not such a long

cry from an opinion such as Dr. Barnes has voiced before the British Association for the Advancement of Science to at least a tolerance of astrology, and a short step further to an actual acceptance of the reality of the spiritual influence and interdependence of the different parts of our solar system one upon the other.

Why New York Likes Noise

NEW YORK, Sept. 4.—Americans like noise with their meals. It doesn't have to be a musical sort of noise, either. Just the clashing of trays and the rattle of dishes is enough, it was shown recently in a test conducted in a large cafeteria.

The place had a big patronage, but it was very noisy, so the management decided to install a sound-proof ceiling and floor, says the American Architect. At once the patronage began to decline. Fewer and fewer diners came until at last, in desperation, the proprietors had the sound-proofing removed. Immediately custom increased.

The test convinced those in charge of the cafeteria that the patrons prefer noise with their food.—*Los Angeles Evening Herald.*

Rattle! crash! bang! and the louder the better! Beat the drum; let the saxophone do its worst, and don't spare the cymbals! That is the cry of the old martial spirit, or the desire nature in man. The desire nature clamors for sensation. It thrills to noise and confusion. Why? They stimulate it, and help it to maintain the ascendancy it has won in the kingdom of man's being. Man possesses a threefold body, linked by a mind to the threefold spirit. The spirit *should* direct the lower vehicles, but in the masses of humanity the desire body reigns supreme. When the mind is still and quiet, the true self, the Ego or Spirit, can make its impress on the lower self or personality, and the desire body loses its hold. The desire body does not want to relinquish its rule, therefore unregenerate man dislikes quietude. It makes him feel uncomfortable, for then he comes face to face with something in himself hitherto unrecognized.

Maurice Maeterlinck, in his charming

essay on "Silence," has given an explanation of why two people, and especially two strangers, are often uncomfortable when silence falls between them, the explanation being that in silence real self speaks to real self, and this is sometimes disconcerting. Similarly, in the silence the real self of a man speaks to his personality, and very often it troubles him. So he says, "rattle the dishes, and bang the trays, and spare me the embarrassment of hearing that voice that speaks in stillness." Not every one likes noise, however, and the recent movement for eliminating unnecessary noises from our cities is a hopeful sign that man is becoming more regenerate.

Shall the Machine Rule Man?

NEW YORK, Sept. 4.—"In this machine age," says Dr. C. E. Skinner, assistant director of engineering of the Westinghouse Electric and Manufacturing Co., "we have advanced the efficiency of our machines far beyond our ability to manage and direct our advances of orderly government, reduction of crime, even our ethics and our religion. Why, nations we look upon as heathen are appalled at our crime record and at the efficiency of our machines for waging war."—*Los Angeles Evening Herald.*

In other words, Dr. Skinner, humanity's head has developed to the neglect of its heart, and the world must slow down in order to catch up. It must slow down on merely mechanical inventions and proceed to catch up in altruism by putting the machines to work for the good of all. Some writers have prophesied that eventually men will become simply the slaves of machines, with a small minority lordling it over the race. It seems that civilization will not be permitted to end in such a catastrophe. It has come near enough to it, as it is. However, a definite urge is being felt, the urge toward compassion and altruism. If this is fostered, a religious revival may come which will save the world from the awful results that attend an overdeveloped intellect and an underdeveloped heart.

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.

Color Symbolism

Question:

I am very much interested in the meaning of color. Will you please give me some idea as to what the various colors symbolize in relation to man and his emotions?

Answer:

The three aspects of God, the Father, Son, and Holy Spirit, are symbolized by the following colors: The Father, blue; the Son, yellow; and the Holy Spirit, red. In addition to this the following meaning is generally accepted as belonging to the colors mentioned: Lavender, high spirituality. Violet, devotion mixed with affection. Lilac, love for humanity. Blue, mixed with the faintest touch of lavender, devotion to a noble ideal. Blue, pure, pure religious feeling. Blue, mixed with dark reddish brown, selfish religious feeling. Blue, mixed with medium gray, religious feeling tinged with fear. Pure yellow, highest spiritual illumination of the intellect. Orange, strong intellect, pride, ambition. Orange, mixed with brick red, low type of intellect. Scarlet, pride. Rose, unselfish affection. Old rose, mixed with reddish brown, selfish affection. Carmine, pure affection. Light green, pure, clear, sympathy. Green, medium, adaptability. Green, medium, mixed with reddish brown and flecked with murky red, jealousy. Green and light gray, deceit. Livid pale gray, fear. Dark gray, mixed with brownish red, depression. Greenish reddish brown, selfishness. Reddish brown, avarice, greed. Bright brick red, mottled with medium brown, sensuality. Black,

hatred. White represents pure spirit and its presence always indicates the presence and activity of the Reality in the nature of man.

The trained clairvoyant is able to distinguish two other colors, one at each end of the spectrum, namely, ultra-violet and infra-red. Ultra-violet signifies the spiritual powers manifested in the direction of the highest and most worthy aims and ends. Infra-red denotes psychic powers employed in unworthy ways and for base ends—as for instance, that which the occultist knows as “black magic.”

Is Killing Ever Justifiable?

Question:

Are we justified in killing creatures like mosquitoes, bugs, flies, and such, like bacteria which are so very poisonous as well as dangerous to the health of the human race?

Answer:

This is a question which is continually being asked and although we have answered it once or twice before in the magazine, for the benefit of those who did not see the magazines in which the answer was printed, we are again answering the question.

The Rosicrucian Teaching has always conformed to the teaching of the Bible: “Thou shalt not kill”; but we have never felt that this injunction was intended to include pests, vermin, disease bacilli, and all other micro-organisms which take such a terrible toll of human life. The bacilli of infectious diseases are particularly the embodiments of fear and hate and therefore they can be effectually vanquished by applying the opposite forces of courage and love.

Beasts of prey and poisonous reptiles should never be permitted to roam where they would endanger human life, and it is perfectly right to exterminate them should the occasion really demand it. What we do insist upon, however, is that it is wrong to kill for profit, for sport, for food, or for the gratification of vanity, the animal skins being used for personal adornment, et cetera.

Initiates, Lay Brothers, Adepts, and Elder Brothers

Question:

According to the Rosicrucian terminology just what is meant by the terms, Initiate, Lay Brother, Adept, and Elder Brother?

Answer:

Belonging to the Rosicrucian Order there are two mystery schools: The school teaching the nine Lesser Mysteries and the school teaching the four Greater Mysteries. When a person has taken one Initiation in the Lesser Mystery school he becomes an Initiate or Lay Brother. He remains an Initiate or Lay Brother until he has taken all of the nine Initiations belonging to this school. When he has done this he is eligible for Initiation in the school of the Greater Mysteries. The first Initiation in this school makes him an Adept. When he has completed all the Initiations in the Greater Mysteries he becomes an Elder Brother.

Our Moon An "Eighth Sphere"

Question:

Why is the Moon called "the eighth sphere?" Does the evolution of its inhabitants differ in any particular way from that of those on the other planets?

Answer:

The Moon was originally a part of the earth, but a considerable number of the earth's inhabitants became so crystallized in evil that they lost out entirely in our evolutionary scheme, and were thrown off from the earth with the Moon. The Moon is therefore not a planet for evolution but a planet for devolution and dis-

integration. That is why it is called an "eighth sphere" which in occult parlance means a globe on which the inhabitants are retrograding.

Value of Saline Solution

Question:

What takes place when a saline solution is injected directly into the blood?

Answer:

First, it restores volume to the blood and maintains proper tension in the vessels thus assisting heart action. Second, it secures the tissues from loss of water and injuries due to disturbances of osmotic pressure. Third, it insures the distribution of normal red cells, and fourth, it dilutes the poisons which are not eliminated during the process of disease, as in toxemia.

Common salt is one of the most important salts found in the blood in solution. Saline solution must contain a sufficient amount of salt to produce osmotic pressure approximate to that of the blood. If pure water were introduced into the blood stream the difference in osmotic pressure would cause the red cells to burst and the patient would die.

A normal saline solution contains salt in the proportion found in the blood. Salinity of plasma is essential for the preservation of red corpuscles, the salinity being the same for the cells, therefore no diffusion streams or osmosis can occur and the cells are safe.

Removing Our Defects in the Desire World

Question:

I understand the desire body after death takes the same shape as the dense body. Is it then an exact replica? If so, is any abnormal form or growth such as a tumor or cancer reproduced, and does the body appear clothed or unclothed?

Answer:

After death the two higher ethers, the light and reflecting, form a matrix or

mold into which the desire body fits itself. As this matrix is an exact counterpart in form of the etheric matrix in which the dense body was molded, the desire body looks exactly the same as the dense body did except that it is made of desire stuff. If the individual who has passed out in death had any defects, either external or internal, for a time through the power of thought it is possible for him to build these defects into the desire body; but desire stuff being of a different vibration than dense substance is not diseased by the malformation and the deformities themselves will not exist any longer than the individual holds them there by the power of thought. The moment he wishes to remove them he can do so by thinking them away. In the Desire World, one is clothed in desire stuff and this substance is so amenable to the dictates of the will of the Ego that he can wear one particular style of dress one moment and change it completely the next.

The Fate of the Negative Thought Form
Question:

Do thoughts of a negative character leave the body of the one who creates them?

Answer:

Thought forms which are of a negative character and not definitely personal and which are not aimed at any particular individual float around in the atmosphere surrounding their creator, all the time radiating the particular vibration which created them. If such a thought form does not come in contact with the aura of another person its radiation slowly exhausts its store of energy and gradually the form disintegrates.

"Trailing": the Ego

Question:

Inasmuch as the Ego comes to rebirth ordinarily only once every thousand years, how is it that occult scientists can

trace the Ego's path after it has passed out of the dense body at death until it appears on earth again in the new body?
Answer:

An occultist of an advanced type is able to function consciously not only in the Desire World, but in the World of Thought through which the Ego passes after death and on its way to Rebirth. He could thus follow the course of a departed person all the way from death to a new birth provided he lived that long, which some of the Adepts do. Ordinarily, however, the occultist in investigating the fact of rebirth takes the case of a child who dies previous to the age of fourteen, before the desire body or mind is born; in such case the Ego comes back to rebirth within a period of twenty years. Thus it is an easy matter for the occultist to observe such an Ego through this entire period and also observe where and when it is reborn.

Shall We Cremate?

Question:

Will you please tell me the Rosicrucian belief in regard to cremation? It is the practice in our family to cremate the body after death and consequently I have worried some, as to whether this process might pain a newly released Ego. Does it destroy any of the higher vehicles?

Answer:

The Rosicrucian belief is that after death the body should be left as undisturbed as possible until after the expiration of three and one-half days. Then the body should be cremated. Cremation should not take place previous to three and one-half days for the reason that there is still some slight connection between the etheric and physical bodies for approximately that length of time. This being true the Ego would feel to some extent the pain caused by cremation. Cremation does not destroy the desire body, but it does have a disintegrating effect on the chemical and life ethers of the vital body.

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.

Sidelights on Mars

BY W. A. LANGAN

MARS IS regarded as a planet of mystery by the occult student and the man in the street. Mars has for ages been regarded as the War God, and is used to symbolize destruction of life and property. In bygone times he was by most people blamed for every destructive act: gales, floods, earthquakes, wars, and the like were believed to be handed out to us by Mars.

Mars is red in appearance and some astronomers attribute the color to the surrounding atmosphere. The sun viewed from the earth takes on a red appearance when seen through a dust-impregnated atmosphere such as we often experience during a dry summer, and these astronomers judge the color of Mars according to appearances here. But the red of Mars is permanent and probably is due more to iron than dust.

The orbital revolution of Mars required 687 days, that of our earth 365 days. The hourly motion of Mars in its orbit is 53,000 miles, that of our earth 65,000 miles. Mars rotates on its axis in 24 hours and 37 minutes; the earth takes 24 hours.

The nearer a planet is to the sun the greater is its speed in its orbit. This is necessary to balance the gravitational pull which increases as one approaches the sun. The speed of Mars is about 15 miles per second; the earth travels 18 miles per second. The centrifugal force generated by a racing planet must be sufficient to balance the centripetal force of the sun. If the pull of the sun

were the greater, the planet would be drawn into the sun and dissolved in its terrific heat which is estimated to be 6000° Fahrenheit at the surface. If the centrifugal force were the greater, the planet would race off into interstellar space out of all control of the parent sun.

Owing to its proximity to the earth, Mars has been the subject of much study and speculation. Some astronomers believe that Mars was thrown off from the Sun before the Earth, that it cooled earlier, and therefore the inhabitants, if any should be senior to us in evolution. Max Heindel contends that the life on Mars is of a very backward nature.

The eccentricity of the orbit of Mars is so large that its distance from the Sun varies by more than 26,000,000 miles. The orbit of the earth is nearly circular and is 92,700,000 miles from the Sun. The orbit of the earth is well inside that of Mars, and on account of the elliptical course of the latter there are times when Mars is comparatively close to us. In 1924 he was only 35 million miles distant. At times of close approach much study of this planet is made by astronomers. The largest telescopes magnify to such an extent that the surface of Mars appears to be 1500 times as large as to the unaided eye.

I will here give some figures which are valuable as comparisons. The Sun's diameter is 865,000 miles; its volume is 8½ million times that of Mars and 1¼ times that of our earth. The diameter

of Mars is 4250 miles, that of the earth 7,918 miles. The diameter of our Moon is 2,160 miles. Mars has about one-sixth the volume of the earth and seven times that of our Moon. The Earth has 49 times as much volume as the Moon.

In 1877 the naval observatory at Washington reported the discovery of two satellites circling round Mars. Professor Hall discovered these and named them Phobos, which means fear, and Deimos which means terror. So Prof. Hall must have been suspicious of Mars. Phobos is probably only about seven miles in diameter. It is 5800 miles distant from Mars and races round its parent planet in 7 hours and 39 minutes; it rises (apparently) in the west and sets in the east. Deimos is probably about 10 miles in diameter. It is 15,000 miles distant from Mars, and takes 30 hours and 18 minutes to circle the parent planet. Our Moon is 240,000 miles from the earth and takes 27.3 days to circle round it.

Phobos, the inner Moon of Mars, must be an extraordinary place on which to reside, seeing that it rushes round the planet three times a day. It startles the imagination. From Phobos the surface of Mars must appear as a gigantic moving picture. But why this terrific hurry? A Chinese proverb says that only the evil hurry.

In general the great speed of the planets is necessary to keep them in their orbits against the gravitation of the Sun. This gravitation symbolizes the love of the parent sun for its offspring the planets, ever holding and guiding them along their courses.

The Moons of any planet have been thrown off that planet. There are people who are backward in evolution, and when their crystallizing influence becomes so great as to retard the evolution of the whole, the portion of the planet on which they reside is thrown off and becomes a satellite of the parent planet. Then they reincarnate on the satellite and carry on their evolu-

tion provided it is not an "Eighth Sphere." If these stragglers regain the evolutionary status intended for them, they reincarnate on the parent planet; but if they continue down the retrograde path, their vehicles eventually disintegrate, and the Moon is then passed out into interstellar space where it gradually dissolves back into primordial cosmic substance to be used again in some future evolution. Our Moon is a dying body. All life is vibrating; progress manifests in a higher vibration of the substance of our vehicles. The stragglers have to be got rid of because their slow vibrations retard the evolution of the planet and all the people thereon.

Owing to the small size of Mars the gravitational pull is much less than that of the earth. A man here is $2\frac{1}{2}$ times the weight he would be on Mars. Five pounds weight here would be only two pounds on Mars. Six pounds weight here would be only one pound on our Moon. A man who could lift 100 pounds here would with the same exertion lift 600 pounds on the Moon.

What appeared to be canals were discovered on Mars in 1877-79 by the Italian astronomer Schiaparelli. The controversy is still on as to whether these canals are water, clouds, vegetation or something else. Speculation is still rife. Some canals are 50 miles in width and 3000 miles long and vary in appearance in different seasons. Astronomers generally agree that ice exists at the poles and that there is an atmosphere and a varying temperature. So on this basis they assert that life is a possibility there.

Max Heindel asserts that the so-called canals are electrical currents similar to the aurora borealis. Evidently Mars, like the earth, is a magnet, and when rotating acts like the armature of a dynamo and generates electricity. Any electricity generated beyond the capacity of the planet emanates from the poles in what is known electrically as brush discharges. These discharges turn back

over the body of the planet, the north discharge turning south and the south discharge north.

At an early period in the evolution of Mars it circled more closely round the Sun than at present and had a strong influence on the iron in the Sun, which still contained the earth. Later when the earth was thrown off from the Sun, the orbit of Mars was changed, and its influence on the iron in the earth decreased. This made possible the development of warm red blood. There would be no heat in the blood without iron, and iron is a Mars metal. As the blood developed, we became upright in stature and the Ego became able to enter and dwell in the body. Thus each one became a separate individual governed from within and not from without as before.

The inhabitants of our earth are undergoing an involution or a dip into matter and an evolution or extraction from matter with all the experience gained. We were under the influence of Mars during the first half or involutory stage of the Earth Period. Mars controlled us through his influence on the iron in our blood and kept man chained to physical and material life until he gained the experience marked out for him. Mars gave infant humanity the physical energy necessary for evolution. Mars is the home of the Lucifer spirits, who are stragglers of the angelic life wave. In order to advance their own evolution they used the vibration of Mars to gain access to our auras, and are using us to some extent. They have developed passion in humanity. Still we have greatly benefited by their intrusion, as they brought about the conscious separation of the sexes thereby making it possible for us to develop a conscious mind, which is so necessary for the expression of individuality. But we must overcome the passional influence of Mars and contact the vibrations of Venus, Mercury, and Uranus. Only by so doing can we hope to develop the next vehicle, the etheric soul body. The advanced are already controlling the

Mars influence and are contacting the vibrations of Mercury.

Astrologically Mars is partly a malefic and is Spirit under the domination of matter. He stands for animal life, desire, generation, instinctual consciousness—all very necessary in their place. He rules the personality of man, his physical desires and passions. When badly placed in the horoscope of a weak-willed person, in signs and houses in opposition, conjunction or square to other personality planets like the Moon or Venus or to planets like Saturn and Uranus, he is dangerous. With good aspects and when well placed in signs and houses he gives great physical and mental energy. It is of great importance to have a good physical body for the Ego to work with until such time as man can consciously function in the etheric body under Mercury. I would like to point out that the malefic planets like Mars are teachers—but very hard ones.

In conclusion I would draw your attention to the transcendent intellects of the astronomer and mathematician. They have discovered, measured, and weighed the planets, measured their orbits, taken the temperature of the sun, and predicted eclipses and the reappearance of comets. Because Uranus was perturbed in his orbit a mathematician named Leverrier calculated that another planet existed outside the orbit of Uranus, and he arrived at the position of this body so accurately that the astronomer Galle of Berlin discovered Neptune within one-half hour after he began looking for it in accordance with the figures from Leverrier—and yet Neptune is 2,800 million miles from the earth. This calculation is one of the most brilliant achievements of man. Truly man is reaching up to God. It was Michael Angelo who said that mathematics is the skeleton of God's plan of creation. And we can only stand with bared heads when we endeavor to contemplate the prodigious intellect of the Divine Architect who designed the universe and set the stars wheeling in their courses,

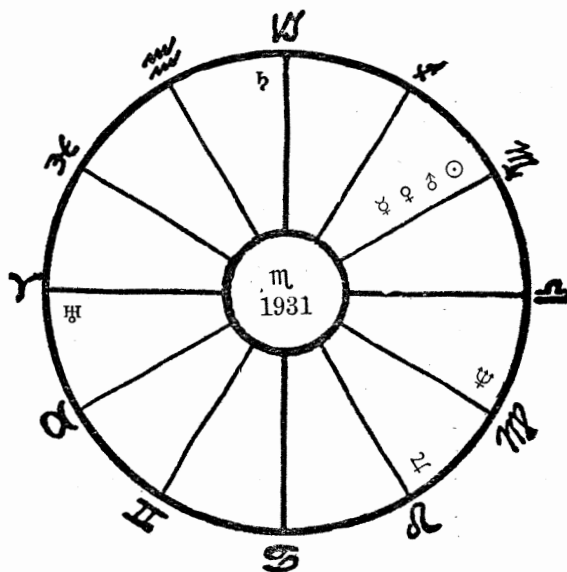
The Children of Scorpio, 1931



A Character Delineation of the Children Born between October 24th and November 22nd, inclusive, 1931.

There are few signs in the zodiac which give a greater power than Scorpio. Ruled by Mars, it is a sign of dynamic force, a spiritual intensity, which, unlike the emotional intensity of Cancer, is concentrated, not scattered. Because of this Martian intensity, the dynamic urge to DO things, the Scorpio individual is often blunt, sometimes sharp-tongued, and occasionally overbearing and egotistic. Yet the presence of the Sun in this sign tends to exalt the spiritual phase of Scorpio for when this divine intensity is thrown into the battle for spiritual Light it produces the *practical* Lover of Humanity. The love for humanity of the regenerate Scorpio is not the wax-lily sort of love; it is an all-consuming Fire which blazes in the heart until the very flesh is cleansed of its dross. It is a Love which never stops short of action. It is a Love which gives the Wisdom of the Serpent, the strength of the Eagle, and the Eagle love of the high places of the soul.

Although in the less-evolved Scorpio individual there is a tendency toward sensuality, the driving power of the sign enables him to overcome this part of his nature even more easily than some of the other less positive signs. Once overcome, the force formerly wasted in sense-gratification becomes the Open-Sesame to the mysteries of the occult worlds. This is the reason for



Scorpio being the sign of spiritual regeneration and occult investigation.

Children born from October 24-31 this year will have not only the Sun, but also Mercury, Venus, and Mars all in the sign of Scorpio, so that the foregoing statements will be particularly applicable to their case. We suggest a thorough education in devotion, for psycho-analysts have demonstrated that religious feeling is the best

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.

method of transmuting the forces which might otherwise express in an undesirable way. They should be encouraged to take part in much outdoor activity.

Venus enters Sagittarius November 8th and Mercury also enters Sagittarius November 10th, which may give children born the last part of the month a religious and philosophical temperament.

Aspects affecting children born between October 24th-November 8th are: Venus sextile Neptune, October 24-25, which will give ability to express the intensity of emotion through music; Mercury sextile Neptune, October 24-30, which will give a keen, spiritual perception, so that by the cleansing and spiritualizing of the thoughts, the individual may render great service in his environment, and attain spiritual powers (if he makes the effort, of course); Sun conjunct Mercury, October 24th to November 1st, which will give a very quick, keen, alert mind, actively interested in the work of the world, and able to reason out the problems of the finer forces of nature; Venus sextile Saturn, October 24th-November 3rd, which again is an excellent sign of the purification of the emotions, and the ability to love intensely and purely, with faithfulness; Mercury sextile Saturn, October 29th-November 6th, giving a careful, thoughtful type of mind, well adapted for research work, either occultly or academically scientific; and the Sun sextile Neptune, October 24th-November 8th, which will give Scorpio children born during that time an unusual opportunity for the development of spiritual powers, in view of the great intensity of power in this sign.

During this time, there are so-called malefic aspects: the square of Venus and Jupiter, which is in force from October 25th-November 4th, and Mercury square Jupiter from October 31st-November 8th; children born during that time should be taught the love of the simple pleasures of life, not

by preaching, but by making the simple pleasures really pleasureable, as can be done by thoughtful parents very easily.

Overlapping into the former period we find the Sun square Jupiter, November 5-22, and the statement made in our previous paragraph applies also to all children born during this time; namely, that they should be taught to appreciate the simple pleasures. Mars conjunction Venus, November 7-22, gives to children born during that time an especially intense emotional nature, and their parents should give them particular care physically, so that when the desire body is born at puberty these boys and girls may not be handicapped with desires that are beyond their control. Further danger is shown during the periods between November 1-18, when Mars is square Neptune, Venus square Neptune, November 8-18, also Mercury square Neptune November 11-19, all of which show a tendency toward dangerous psychic practices. However, the sextile of Sun and Saturn, November 3-20, will give a strength of character which will be a protection against delusion.

The following short-period aspects will modify the aspects above noted, for children born under their influence, between the dates given: Mercury conjunct Mars, November 12-22, giving a sharp analytical, argumentative cast of mind; Mars trine Uranus, November 13-22 mechanical ingenuity and inventiveness; Venus trine Uranus November, 15-22, musical talent, and an idealistic perception of the personal love; Mercury trine Uranus, November 17-22, originality of thought; Mercury trine Jupiter, November 21-22 creative imagination, tolerance; Venus and Mars trine Jupiter, November 20-22 a love of the good things of life, and ability to procure them, and also a depth and loyalty of affection.

A square of Uranus and Saturn, and a trine of Uranus and Jupiter are in orb most of the month, giving philanthropic ideals but obstacles in carrying them out.

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.

BETTY K.

Born December 11, 1916, between 2:00 and 3:00 A. M.

Lat. 40 N., Long. 75 W.

Cusps of the Houses:

10th house, Cancer 25, 11th house, Leo 28; 12th house, Virgo 27; Ascendant, Libra 21-29; 2nd house, Scorpio 19; 3rd House, Sagittarius 21.

Positions of the Planets:

Venus 16-23 Scorpio; Sun 18-57 Sagittarius; Mercury 28-28 Sagittarius; Mars 7-19 Capricorn; Uranus 16-40 Aquarius; Jupiter 25-35 Aries, retrograde; Moon 8-46 Cancer; Saturn 29-29 Cancer, retrograde; Neptune 4-34 Leo, retrograde.

The Sun, representing the individuality, in this horoscope is placed in the inspirational sign of Sagittarius and is well-aspected by a trine of Jupiter and a sextile of Uranus, the former giving vision, broad-mindedness, a sense of right proportion, and some executive ability; the latter giving inspiration and desire for investigation along new and original lines. These qualities will be more or less predominant in the native.

The Moon, representing to a considerable extent the personality, is situated in the home-loving, retiring, emotional sign of Cancer in the 9th house. The 9th house, however, corresponds to the 9th sign, Sagittarius, which contains the Sun; therefore, the aspirational, devotional, and philosophical qualities will be in evidence in the native. The 9th house being that of long journeys, the Moon here will give a desire for travel

to distant places. Obstructions and difficulties may develop in connection with such journeys, however, due to the opposition of Mars, but the trine of Venus to the Moon will introduce a pleasant social element and tend to bring them through to a successful conclusion. The opposition of Mars to the Moon also introduces an element of temper which will have a tendency to run amuck at times, but which should be carefully controlled.

The artistic sign of Libra is rising, with its ruler, Venus, in Scorpio in the last degrees of the first house. This will give a pleasing personality, particularly as Venus is trine to the Moon, but there will be an erratic element in it due to the square between Venus and Uranus, giving a desire for the unconventional in society and social relations which, however, need not be gratified beyond due limits, for it can be kept within bounds if due care is exercised.

Jupiter in Aries in the 7th house, the house of partnerships and the public, trine to the Sun and Mercury, indicates that marriage would probably be successful and will materially promote the interests of the native. The square of Saturn to Jupiter, however, introduces an element of obstruction due to fearfulness and a certain degree of selfishness which tends to make the native consider herself ahead of others. If this quality is restrained and dominated, the square of Saturn will not produce the obstacles which will otherwise appear.

Mercury in the 3rd house in conjunction with the Sun, also Mars exalted in

Capricorn in the 3rd house, will give an active mind and a liking for mental pursuits such as speaking and writing. Reporting might be a vocation that would be agreeable to the native. Mars in Capricorn gives some mathematical ability. Mercury trine Jupiter gives breadth of vision and also brings educational advantages.

This horoscope has a very fair balance between the two classes of aspects, the squares and trines, the former introducing enough difficulties of temperament and environment to produce an inner urge toward accomplishment, and the latter giving the ability and resources to actually bring this into effect. It is the type of horoscope that provides many opportunities for advancement in evolution.

NORMAN L. R.

Born May 13, 1928, 6:30 P. M.

Lat. 43 N., Long. 88 W.

Cusps of the Houses:

10th house, Leo 29; 11th house, Libra 1; 12th house, Libra 26; Ascendant, Scorpio 17-05; 2nd house, Sagittarius 17; 3rd house, Capricorn 22.

Positions of the Planets:

Saturn 17-29 Sagittarius, retrograde; Moon 7-19 Pisces; Mars 27-49 Pisces; Uranus 6-03 Aries; Jupiter 25-31 Aries; Venus 9-51 Taurus; Sun 22-58 Taurus; Mercury 5-10 Gemini; Neptune 26-24 Leo.

Fixed signs on the angles in the horoscope of this child denote that his greatest success will lie along a professional line of a fixed nature and this is further indicated by the position of the Sun in the fixed sign of Taurus. The energy and endeavor of those governed by the fixed signs are usually best spent when directed along one certain line; in fact it is found that such a child will intuitively follow a certain fixed path throughout life with all his activities linked in a greater or lesser degree to the performance of one particular work or activity.

By the sign Leo upon the Midheaven

or 10th house of Norman's horoscope we perceive that he will be much inclined toward the positions and honors offered in the professions covered by this fixed, fiery sign, namely, the theatre, speculation, or the teaching and training of children. His ability to succeed along these lines is well indicated by the position of the benevolent Jupiter and the intuitive and original Uranus posited in the fifth house, also ruled by Leo. Uranus in this position indicates that he will possess a keen interest in the things ruled by this house. He will also be impelled toward pioneering along this line as shown by the position of the pioneering sign Aries on the cusp of the 5th house. Jupiter in the same sign, Aries, should endow Norman with a splendid personality which will aid him in winning the battle of life. Furthermore the mystical and divine planet Neptune is shown elevated in the sign of Leo, in the house of the higher mind, whilst Jupiter plows a trine to it from the fiery sign of Aries. This trine will be of considerable value to Norman in his inner life helping him to rise above any limitations of the spiritual Self.

The soft, pleasant and harmonious Venus in the 6th house, that of health and employment, denotes that unless he abuses his body, Norman can enjoy good health throughout life. The Venusian demands moderation, and any excess will tend to cause disharmony and nullify the influence of this benefic. Furthermore its position in this house will help Norman to gain through employees and will help to make his relations with employees harmonious and pleasant. Its position in Taurus the sign ruling the throat should give the boy a fine voice which might also prove an aid in earning his livelihood.

With his Sun, the planet which signifies the individuality, in the Venusian sign of Taurus this boy will be of a harmonious nature, although with the sign of Scorpio on the Ascendant he will constantly be thrown into conditions of a martial or discordant nature which may cause him some unhappiness. The

planets Mars and the Moon in the 4th house and posited in Pisces seem to indicate that this child will not be inclined to a very permanent or settled home life but may rather care to wander somewhat or else he may be prevented from enjoying a quiet home life.

The Sun and Mercury in the 7th house would indicate an interest both mental and spiritual in the public and partnerships in general, particularly those of an artistic or financial nature as Taurus rules the cusp of this house. The parents of this boy should help him to develop individuality as the Moon in Pisces tends to give the native a worrisome and despondent outlook on life, at times fostering a lack of self-confidence which may act as a detriment in the life.

VOCATIONAL

GEORGE W.

Born January 17, 1914, 8:30 A. M.

Lat. 40 N., Long. 82 W.

Cusps of the Houses:

10th house, Scorpio 29; 11th house, Sagittarius 20; 12th house, Capricorn 12; Ascendant, Aquarius 8-21; 2nd house, Pisces 26, Aries intercepted; 3rd house, Taurus 3.

Positions of the Planets:

Uranus 6-57 Aquarius; Saturn 11-48 Gemini, retrograde; Mars 10-13 Cancer, retrograde; Neptune 26-51 Cancer, retrograde; Moon 7-29 Libra; Mercury 21-36 Capricorn; Venus 20-33 Capricorn; Sun 26-37 Capricorn; Jupiter 29-01 Capricorn.

This horoscope has the progressive, inventive, humanitarian sign of Aquarius rising, with its ruler, Uranus, practically on the Ascendant. This means that the inventive, original qualities of mind will be well to the fore in the temperament and disposition. The Moon, representing the instinctual mind, is placed in the artistic sign of Libra, which should give a liking for art and music, particularly as it has the trine of Jupiter, Uranus, and Saturn. The Moon also represents the public, and the trine of Saturn gives the ability to gain the favor of the public by con-

scientious, careful work. The Moon, moreover, is the ruler of the 6th house, that of employers and employees. Therefore, it is likely that the native would be able to take up some branch of either art or music as a profession. Music might be preferred on account of the fact that Neptune is in the 6th house.

Although the instinctual mind runs along the lines indicated in the above paragraph, still we find the most outstanding combination in the 12th house, that of ripe destiny, this combination consisting of a fourfold conjunction of the Sun, Mercury, Venus, and Jupiter. This is a very strong combination in itself, and since it is placed in the ambitious sign of Capricorn in the house of fate, it is quite likely that the forces here involved will be the determining ones in the life of the native and overrule his natural liking for art and music to such an extent that they become an avocation instead of a vocation. The 12th house is the house of institutions of all kinds where people are taken care of who have lost the ability to take care of themselves. When the 12th house contains planets like Saturn, Mars, or Uranus, it frequently means that the native is obliged to pay up his debts of destiny in that incarnation through sickness or confinement; but when the 12th house has the benefics like Jupiter, Venus, and the Moon therein, it means that the native is given the opportunity of paying his debts of destiny in a profitable and pleasant manner by service to others, particularly those who may be sick or unfortunate. Combinations of this sort frequently produce the physician, and if this profession should appeal to George, he would undoubtedly succeed in it. Also he could succeed through institutional work, in which he would probably rise to a position of authority and trust. Capricorn, however, being an earthy, ambitious sign tends to make the native too ambitious for his own advancement, and this quality would have to be watched, otherwise he might frustrate to some extent the

(Continued on page 606)

"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 October)

Cosmo-Conception, pages 385-386

Q. What reforms are coming into effect relative to incorrigibles and criminals?

A. Corrective methods and mercy are becoming more and more prominent in the administration of the laws, as is shown by the favorable reception which has been accorded that very modern institution, the Juvenile Court. Further manifestation of this same tendency may be noted in the increasing frequency with which convicted prisoners are released on probation under suspended sentence; also in the greater humanity with which prisoners of war are treated of late years.

Q. Of what are these changes the vanguard?

A. These are the vanguard of the sentiment of Universal Brotherhood, which is slowly but surely making its influence felt.

Q. What is the world in general very unwilling to consider?

A. It is unwilling to consider anything that is, as it thinks, too unselfish. There must be "something in it." Nothing is regarded as an entirely natural line of conduct if it offers no opportunity for "getting the best of" competitors. Commercial undertakings are planned and conducted on that principle, and before the minds of those who are enslaved by the desire to accumulate useless wealth the idea of Universal Brotherhood conjures up frightful visions of the abolition of capitalism and its inevitable concomitant, the exploitation of others, with the wreck of "business interests" implied thereby. The word

"enslaved" exactly describes this condition.

Q. What is stated in the Bible regarding this condition?

A. According to the Bible, man was to have dominion over the world, but in the vast majority of cases the reverse is true—it is the world which has dominion over man. Every man who has property interests will, in his saner moments, admit that they are a never-failing source of worry to him; that he is constantly scheming to hold his possessions, or at least to keep from being deprived of them by "sharp practice." He is the slave of what, with unconscionable irony, he calls "my possessions," when in reality they possess him. Well did the Sage of Concord say, "Things are in the saddle and ride mankind."

Q. What is the cause of this state of affairs?

A. This state of affairs is the result of Race religions, with their system of law; therefore do they look for "One who is to come." The Christian religion alone is not looking for One who is to come, but for One who is to come again.

(To be continued)

Mysteries of the Great Operas

BY MAX HEINDEL

Faust, Parsifal, The Ring of the Niebelung, Tannhauser, Lohengrin, all come before you in their beauty and reveal a depth of meaning that thrills and fascinates.

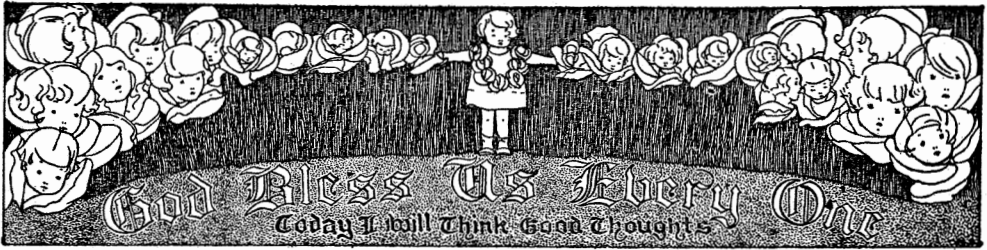
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THE ROSICRUCIAN FELLOWSHIP,

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 Whispering Spruce Tree

BY FLORENCE BARR

AS YOU have walked under the beautiful spruce trees, breathing deeply of their health giving fragrance, have you ever heard them whispering together? Perhaps if you had been care-free, with the heart of a child, you might have heard what they were whispering about—even as Rosalie and Dick did. Then too you might have had a wee little friend like Elf-kin. Elf-kin never laughed at the children's ignorance of Nature's secrets. No, he helped them to know more of life and its mysteries.

In the shade of their favorite tree, Rosalie and Dick and their little friends Ruth and Robert were having a picnic lunch. This beautiful spruce tree, so tall and straight, was very impressive surrounded by younger spruce trees, which seemed to look up to it.

You may not know that trees have secret ambitions—just as girls and boys have. They long to be great, to be noted for something special. In the

Friendly Grove each tree family had its own mission in life, and the wind in the trees sang of the Great Plan of the One, whose love provides for the needs of all.

The children, of course, knew that houses, furniture, and many other useful things were made from trees. The boys knew that the straight sturdy trees made just the very best masts for ships, and fine telephone poles. They had a happy time thinking of all the things that trees could be used for and it really made a good guessing game. But none of them guessed the secret of their favorite tree, and perhaps you do not know either. "Listen in" quietly now with the children and you then will know.

Half in and half out of the favorite tree—calm and graceful—stood the beautiful Tree Spirit. Her gauzy draperies, shimmering like silver, shed a soft radiance around her. Her eyes shone like two bright stars, radiating a warm glow and light over everything in the grove. As she glided out of the tree she smiled at the children. Then in a motherly way, as though wishing to draw them closer to her, she whispered softly to the trees around her. Of course, trees do not talk as we talk, they have their own way of whispering, and we have really to *feel* what they say. That is why we must always have a kind heart and gentle eyes for Nature's secrets can be seen by gentle eyes and only in the silence can her voice be heard.

"Dear trees," whispered the beautiful Tree Spirit, "our happiness is made by our friends, the long golden sunbeams which filter through the green

rooey bower and warm the friendly grove into life and beauty. Reaching toward the sky our topmost branches unfold silently in the presence of the One who has made all things bright and beautiful. For back of all things beautiful in Nature is the bright radiance of the Presence.

"The time has now come for some of you to go out into the wide world to serve and thus fulfill your mission in life, doing your part to make the Great Plan come true. The wood of your beautiful bodies and branches will be useful to your big brothers. You will not lie idle, oh no, for some of you will be changed into great white sheets of paper on which strange things will be written. You will not understand what it is all about, but your big brothers will and it is all in the Great Plan.

"Do you see the little girl in the pretty silk dress sitting in the shade of our friendly grove? How happy she is! She is so pleased with her pink silk dress, which makes her so like a pretty pink rose. Maybe she does not know that her dainty dress was once a beautiful tree like one of us. But we know it. In the long ago silk was always the distinguishing mark of royalty, but today, beautiful fabrics of rayon make it possible for everyone to be clothed in 'what appears to be silk.' Some of you dear trees may make your big sisters very happy indeed by being changed into soft rayon of gay colors.

"Is it not wonderful that each one of you, without thought of self, has a part to play in the Great Plan, and that none is overlooked?"

The beautiful Tree Spirit then seemed to draw the other trees still closer to her as she whispered again the legend they loved to hear—of the little bird with the broken wing, who sought shelter when she could not fly. Some of the trees in the forest were selfish and did not heed her cry, but a friendly spruce tree offered shelter and protection against wind and storm. Because of this unselfish love for the helpless little bird

the spruce trees are ever green, though the other trees in the grove are stripped of their leaves by the harsh winds. But winter and summer—all through the year—the friendly spruce trees whisper to those who pass beneath their boughs of the love of the One who protects and cares for all.

Probably if Elf-kin had not been with the little picnic party they would not have heard so clearly. But as it was, they were charmed to learn the secret of their favorite tree and the Friendly Grove will be dearer to them now that they share the secret.

Rosalie likes better than ever her pretty pink rayon dress, which appears to be like silk. Indeed she feels almost like a little princess.

The boys now are trying to find out what they have that is made of rayon, which appears to be silk. They have just about decided that their gay neckties may be rayon—perhaps they are right. There is an old saying you know, "things are not always what they seem."

Perhaps you too—boys and girls everywhere—will be wondering more and more about rayon and trees and Nature and her many, many secrets. Mother Nature will, if you wish, share her secrets with you and teach you how beautiful is life.

A Tree at Dusk

With secrets in their eyes, the blue-winged Hours
Rush through the meadow
Dropping shadow.

Yawning among red flowers,
The Moon Child with her golden hoop
And a pink star drifting after,
Leans to me where I droop.

I hear her delicate, soft laughter,
And through my hair her tiny fingers
creep.

I shall sleep.

—Winifred Welles.

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 Rosicrucian System of Healing

BY JOSEPH WILDAR

(Concluded)

ANOTHER method of utilizing the creative power of thought to eliminate disease is to approach the matter from the standpoint of Spirit and to know that in reality disease is an illusion of time and space. In the spiritual worlds there is neither time nor space. These elements are found only in the physical world. Spirit has from four to seven dimensions; all of these except the lowest three are independent of time and space. Disease of the physical body is a manifestation in the three-dimensional matter of the physical body, and therefore is a product of time and space, hence spiritually it has no existence. If one can grasp this thought and hold it in mind, he will be creating thought forms which will proceed to dissolve the old mental crystallization that produced the illusion of disease. Christian Science specializes particularly in this method of using the creative power of thought. It denies the existence of disease, saying that it is "an error of mortal mind," and from the standpoint of Spirit it is. Therefore the Christian Scientists are very successful in their particular method of healing, although there is an element of falsity in their theory because they ignore the three lower dimensions of Spirit in which disease actually manifests

itself. This makes that phase of their method illogical although it does accomplish the dissolving of the mental crystallization which perpetuates disease.

Magnetic healing is a method by which the healer lays his hands upon the patient. The process here is twofold. First, the healer draws off the diseased ethers or miasma of the patient's etheric body through his hands. The healer if properly informed shakes these ethers over a fire or puts his hands into running water which draws the ethers out. If he neglects to do this, he is apt to retain the diseased ether in his own body and thereby take on the disease of the patient. The second step in the process is for the healer to make himself a channel for cosmic vital forces drawn down by mental and spiritual power and directed into the body of the patient, which then proceed to build him up. Magnetic healers to be successful must be good conductors of vital force, and this requires special development. There are comparatively few who can become good magnetic healers.

The question arises, Why is it that spiritual and mental healing fail in some cases? The answer is that disease is a product of ripe destiny, or karma. In every life we set forces into operation constantly—spiritual forces, mental forces, emotional forces, and physical

forces—and in the case of most people some of these are used destructively. Healing can not be accomplished unless a sufficient percentage of these destructive forces have been precipitated and have spent themselves. These forces of course are the factors which produce disease in the first place. Therefore, when one's karma has not been sufficiently precipitated, healing is necessarily delayed for a time. In such cases either spiritual, magnetic, mental, or physical healing will fail to some extent for the time being to get results. The person must still pay the penalty of some of his misdeeds of previous years or lives before the healing forces can fully operate according to cosmic law.

We should never assume, however, that any case comes within this category. We should always do our utmost for the patient. That is the reason why healing agencies, such as the healing department of the Rosierucian Fellowship, must be maintained, for when a person has earned the right to be healed, the process will be much accelerated if there is a healing agency available. Without this the slower processes of nature would have to be relied upon, and in most cases healing would be delayed considerably longer than would otherwise be necessary. Nature will do the healing in the end, but man can greatly accelerate the process when he knows how to do it.

Another phase of the matter, and one which should be carefully avoided, is the use of too much will power in the elimination of disease. If a person has not earned the right to be healed but if he or various healers concentrate their will power to compel healing, they may succeed in forcing the disease from the physical body into the higher vehicles where the ultimate effect will be very much worse. That is, the patient in such cases may exchange physical disease for mental disease, and of the two the latter is the more disastrous. In healing concentration those taking part should make thought forms of health

and perfection and harmony, but they should not accompany them by a mental demand that these thought forms shall banish any particular disease. They should leave their mental creations to work out their healing effects themselves unaccompanied by mental demand, and they will then accomplish exactly the right result.

Physical agencies for healing can always work to advantage with spiritual agencies. The spiritual and mental forces will dissolve mental crystallization and allow the Ego to produce healing, but since the disease exists in the three-dimensional physical body, physical agencies can be utilized simultaneously to advantage. This is where the various forms of manipulative treatment, hygienic measures, nursing, and in a few cases medicine, have their function.

In those cases where healing is delayed, there is still another factor which enters in to mitigate the condition, and that is the mental anguish of the patient who is suffering from disease or even suffering from the fear of his disease being incurable. As previously stated in this article, the object of evolution is to raise the vibration of the mind and the other vehicles toward the rate of vibration of Spirit when through laziness and various forms of self-indulgence one has lowered his vibration to the point where disease results. The anguish which follows the latter automatically raises the mental vibrations of the patient and forces them up when he himself has refused to do this voluntarily. Spirit utilizes the painful accessories and circumstances of disease to achieve its ends, to achieve the objects of evolution. Everything is utilized by nature. There are no useless by-products.

Finally, there is the matter of the permanency of healing. Healing will not be permanent unless it is accompanied by reformation of the character and the style of living which created the

disease. Spirit is not interested in healing the physical body or the personality in order that the patient may return immediately to the old life of self-indulgence which produced the disease in the first place. Therefore reformation of one's life and the remodeling of it in accordance with cosmic law is necessary for permanent health. And here is where occult philosophy beomes a most vital and important factor, because it tells us about the hidden occult laws of nature, what they are, and shows us that we must cease to violate them and how we must cooperate with them if we are to have the great boon of perfect health.

VOCATIONAL HOROSCOPE

(Continued from page 600)

opportunities which he has in this incarnation for paying up a large amount of his debts of destiny.

The 10th house has Scorpio on its cusp. Scorpio is the sign of the surgeon, the chemist, the detective, the soldier. In this case, however, the ruler of Scorpio, Mars, is square to the Moon, which would introduce an obstacle to success along these lines. It would probably be best not to attempt to combine surgery with medicine in case he should decide to become a physician, because with the element of force introduced by Mars square the Moon, combined with the ambitious nature of Capricorn ruling the 12th house, he might be tempted to go in for operations more to promote his own interests than those of the patient, which would certainly result in downfall sooner or later. There are plenty of profitable vocational possibilities in this horoscope which the native would do better to follow than that of surgery.

Our lives are in His hand, who saith,
 "A whole I planned.
 Youth shows but half; trust God;
 See, see all, nor be afraid."

Robert Browning.

The Web of Destiny in French

Thanks to the generosity of a faithful member of the Fellowship in Paris, which has made the publication possible, we are now able to announce the appearance of another of Max Heindel's books in French. This is "La Trame de la Destinée," translated from "The Web of Destiny" by the French Secretary at Headquarters, and published by Paul Leymarie, 42 rue Saint-Jacques, Paris. Other French translation of Max Heindel's writings are being prepared and we hope will be ready soon.

"La Trame de la Destinée" is paper covered and sells in France at 15 francs. It may be obtained either from the Rosicrucian Fellowship Center at 218 Bd. St. Germain, Paris VII, through any bookseller, or at 75 cents postpaid from

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

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.

Vegetarian Menu

—BREAKFAST—

*Grapefruit Halves with
Grape Juice
Bran Flakes, Top-milk
Eggs Larkspur*

—DINNER—

*Rice Juanita
English String Beans
Watercress-Pear Salad
Lemon Sponge Pudding*

—SUPPER—

*Tomato Juice
Wholewheat Raisin
Sandwich
Salad Plate*

Recipes

Eggs Larkspur

Toast rounds of bran or whole wheat bread. Keep hot. Cut firm tomatoes in three-fourths inch slices. Season, dip in flour, and saute in butter or oil until brown but not broken. Make sauce in pan in which tomatoes were cooked by adding one-half cup thin cream, seasoned and slightly thickened with flour. Place a slice of tomato on each toast round and a poached egg on the tomato. Pour sauce over all. Serve very hot.

Lemon Sponge Pudding

Cream one tablespoon butter with scant three-fourths cup sugar. Add two teaspoons flour. Separate the whites and yolks of two eggs. Beat yolks and mix with butter and sugar, add grated rind of one-half lemon and juice of the whole. Add one cup milk. Lastly stir in beaten whites of eggs. Set pan in water and bake in very moderate oven until pudding is set and golden brown.

Salad Plate

On a large glass plate arrange small crisp lettuce leaves, one-fourth of a tomato, one-fourth of a peeled avocado, two strips of unpeeled cucumber (unpeeled cucumbers are more easily digested) and a portion of celery heart. In the center of plate, place a sherbet glass containing cottage cheese over which a tablespoon of cream has been poured.

Rice Juanita

One cup dried mushrooms, one large green pepper, one large onion, one small can tomatoes, one can tomato sauce, salt, one small can pimientos, one pound rice. Saute chopped pepper and onion in oil. Add cooked mushrooms with juice, (To cook dried mushrooms, soak broken pieces

in lukewarm water one hour; simmer in water to cover until tender; adding salt when half cooked), tomatoes, tomato sauce, pimientos, and salt. Simmer slowly for ten minutes. Add uncooked rice. Simmer until rice is tender, adding a little water if necessary.

Teachings of an Initiate

BY MAX HEINDEL

Read these
Interesting Chapters:

Religion and Healing

Sign of the Master

Astrology

Death of the Soul

Secret of Success

—o*o—

*Written by an Initiate of
The Rosicrucian Order.*

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The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF SCORPIO

Oct. 24th to Nov. 22nd, Inclusive.

This month the hidden forces of Nature are focused upon us intensely to awaken to greater activity the life, the Divine Spark of God, which is hidden in us. In this Life there is all the Power of God. The constant admonition of Scorpio is to DO—to act in love that the dross of the nature may be transmuted into the gold of Spirit Power. Keywords: *Courage, Energy, Resourcefulness, and Regeneration.*

PATIENTS' LETTERS

Havana, Cuba, Sept. 5, 1931.

The Rosicrucian Fellowship,
Oceanside, California.

Dear Fellowship:

Thanks to God and your kind efforts and teachings, I am very thankful to be able to say that I am perfectly well again. After two years of suffering, I am cured. I can hardly realize it myself; but my gratitude is very great for all you have done for me. I recall today the diagnosis of the doctor only two years ago—I was unable even to move on my bed, paralyzed and with heart disease, and now I am well. After so much pain and anguish I cannot tell you how happy I am, for had it not been for you all, I could not have endured, much less overcome, such severe tests of destiny.

Lovingly, yours for service,

—B. B.

Toledo, Ohio, June 2, 1931.

Dear Friends:

Everything lifts for me, every pang of pain, all trials and tests come to a sudden end with typical Uranian abruptness. Truly when the lesson is learned the load is lifted.

I am healed and stronger than ever I was before; all pain has left my back. All of my dreams come true and this is one of them. After five years' travel through Cimmerian darkness, at last I am in the sunshine. What an Elysium! How I thank our Heavenly Father for such a bestowal of love upon me. And may I become a greater instrument to serve unceasingly in Christ's vineyard. A sea of Christ fire has wrapped me about in holy glory.

Out of my soul being I send to you all, and to all who stand in need, the dynamic power of the Love force that now invests me.

Please be assured of my deep abiding love.

With God's blessings,

Lovingly in fellowship,

—J. J.

People Who Are Seeking Health

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

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

HEALING DATES

October 4—10—17—24—31

November 7—13—20—28

December 4—10—17—25—31

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.

Freemasonry

—AND—

Catholicism

BY MAX HEINDEL

WHY THEY CONFLICT!

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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 Be Thankful For.

Peace.

A more understanding and sympathetic relationship between parents and children.

A growing knowledge of the child's nature and needs.

Better schools and more libraries.

An increasing number of well-supervised public playgrounds.

Better protection against communicable diseases.

A decreasing infant mortality rate.

Several thousand more children adopted into good homes during 1930 than ever before.—

Yes, the world is awakening to its responsibility where the little ones are concerned.

Good Air, Healthful Sleep.

Good air in the children's sleeping rooms is as important as the amount of sleep necessary for health. By good air is meant not only air that is free from impurities, but air that contains some moisture and motion. Many so-called catarrhal conditions of the nose and throat are caused by dry warm air inhaled while sleeping. Always turn off the heat at night; close doors, but open windows. See that there are plenty of light, warm covers.

Shadow Pictures.

Let the children amuse the grown-ups with shadow pictures after the Thanksgiving dinner. Fasten a sheet across a wall or doorway and secure it firmly, so there will be no wrinkles. Place a strong light on the floor or on a low table several feet behind the curtain, and have the rest of the room in darkness. The

acting takes place between the light and the curtain, the size of the shadows being regulated by the distance the players stand from the curtain. Shadows suggested: "The Landing of the Pilgrims"; "Puritans on Way to Church"; "Courtship of Miles Standish"; "Indians Bringing Gifts", et cetera.

Bran in Disguise.

A mother sends in this suggestion for the constipated child: Besides the usual fruit juices and plenty of raw fruits and vegetables, try grinding prunes, raisins, figs, and bran together. Put the mixture through the chopper at least twice, then mix it with honey, roll it in chopped cocoanut and feed it to the children between meals.

Rule with Love.

Question: You say, do not inflict punishment; rule the child with love. But if a child does not fear its parent, on what type of control, can the parent rely?

Answer: Substitute *knowledge* for *prejudice*. Increased knowledge of child psychology has made for finer parent-child relationship. Break down old-fashioned harmful traditional attitudes which have no value.

A Garden in a Dish.

Here is a good suggestion sent us by a mother of a little sick-a-bed. A little bit of real nature may be reproduced in the house with the aid of a dish, some small plants, and plenty of ingenuity. The materials, elaborate or simple, consist of a dish; small stones and pebbles, grass seed; moss; earth, (or beach sand for a seascape), dwarf trees or small flowering plants, small figures, bridges, and animals, either made from clay or purchased at the five & ten-cent store. Be sure to have holes in the bottom of the dish for drainage. And if a tiny river is added, make the bottom of cement mixed to the consistency of mud-pies.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Apeldoorn, The Netherlands.

We have the pleasure of a letter from Mrs. D. W. Schaftenaar Van Vloten, of this Study Group, who gives us the following insight into the work of the Center at Apeldoorn: "Our Center is progressing quietly. A harmonious nucleus is being formed in our room upstairs. Our place of meeting is becoming a magnet for the serious working members. We have added to our Board Miss A. Winkel and Mr. H. de Vries. Monday the 18th of September, we had our first Board meeting, where we determined the program for this winter. Two new classes will be given: Monday night, 7:30 P. M., Astrology; Leader Mr. G. Goudkuil; Wednesday, Philosophy, Leader, myself with the assistance of one member of the Board. Miss Winkel will lead work for the children with the assistance of Mr. de Vries. This is in preparation. We will also have a library. At our service we sing the same songs which are sung in the Center Haarlem, and we have also formed a singing class on Thursday in order to have in time a quartet of voices. The healing service is creating a very good atmosphere in the Center room."

Calgary, Alta., Canada.

Miss M. Hutchins, secretary, writes us that the Calgary Fellowship Center is now concluding the series of lessons in the "Cosmo" which are given on Wednesday nights, and will be starting afresh shortly. This is an opportunity for students who want to take the complete course at the Center to join the class. Classes at this Center include those in Junior and Senior Astrology, and the "Rosicrucian Cosmo-Conception." Speakers during the month of October are Mr. Bond, Mrs. Fearman, Mrs. Cunningham, and Miss M. Hutch-

ins. The teachers of the classes are Dr. Plummer, Miss Alice Yerex and Mr. Bond.

Chicago, Illinois.

The editorials of the Chicago Center *Bulletin* are almost invariably thought-provoking, and the discussion in the September issue was especially so. Occasionally, as space permits, we reprint short articles from the various Center *Bulletins*, and we recommend that our Center members watch the magazine for such fillers, for they are often very helpful and illuminating.

The speakers at this Center during September were: Howard Burke, Amber Marie Tuttle (an article from her pen appears in this issue), Minnie Troyer, and Antonia Lakay.

The teachers at this Center are Miss Lakay, Miss Tuttle, Miss Elizabeth Malcolm, and Miss Mayble Bennett.

Dortmund, Germany.

The Dortmund and Duesseldorf Centers seem to be developing into the "Twin Cities" Centers of Germany. On September 20th, the Dortmund Center members visited the Duesseldorf Center, and the Duesseldorf Center plans a return visit in November at the service held for the dedication of the Emblem, as the Dortmund Center is then celebrating its first birthday. Those interested in visiting the Center may address Robert Weigt, Dortmund, Hoher Wall 28.

Duesseldorf, Germany.

A special meeting was held at the home of Fr. Schaefer on August 19th, and it was decided to have a party on September 20th, at which the members of the Dortmund Center were among the guests. There are meetings at this Center two evenings a week, an Astrology class being held on Tuesday evenings, and a healing meeting on Thursdays,

followed by a class in the Rosicrucian Philosophy.

Haarlem, Holland.

In the program of activities from September 15 to October 15, sent us by this Study Center, we note an unusually interesting series of subjects, among them, "Solomon's Temple"; "The Priests of Baal"; Ibsen's "Brand." We are also interested to observe the item of a children's meeting, held on Saturday afternoons from 3:00 to 4:00 P. M. Every Saturday night the Center library is open from 8:00 to 10:00 P. M., at which time there is also given the opportunity for discussion and the use of the reading room.

Los Angeles, California.

"How enticing the fall season is for study! Cool, crisp evenings; some cosy nook; a book such as the *Cosmo-Conception*, and the whole universe to contemplate and study about!"

Thus the Beaux Arts Center *Bulletin* inveigles laggard souls into the delights of meditation. It adds: "Your Center in the Beaux Arts Building offers you the privilege of its rooms for reading and studying. It invites you to attend the afternoon and evening classes both in Astrology and the Rosicrucian Philosophy. It offers you a quiet, beautiful, congenial environment in which you may meet kindred souls for the purpose of study."

The classes and teachers are as follows:

Cosmo-Conception, advanced class, Wednesday afternoon, 2:00 P. M., Mrs. Frances Ray; Wednesday evening, beginners class, 7:30 P. M., Mr. Harry N. Rogers.

Astrology: Tuesday afternoon, 2:00 P. M., Mrs. Agnes Kirston. This is a "real beginner's class"; personal instruction in the rudiments of setting up charts and the reading of same. Friday evening, 7:15 P. M., Mr. Rex I. McCreery, elementary astrology; 8:00 P. M. advanced astrology, Dr. Gerald Bryan.

Tuesday evening lecture classes: The philosophy of the Rosicrucians in terms

of the Bible and the "Cosmo-Conception," given by two of the Center's foremost lecturers, Mrs. Corinne Dunklee and Mrs. Arline Cramer. Not a dull moment, but the entire evening full of vital things that grip the mind and heart.

Under the title, "Meet the New Board," we read the following: "At a most harmonious meeting that vibrated with the spirit of Fellowship, the members of the Los Angeles Center met on September 14th and elected a new Executive Board. Four of the old members were reelected, and three new members. A vote of thanks for services well rendered was given the retiring officers, Mrs. Ryan, Mr. Baroney, and Mr. Hoheisal. The two latter had served their allotted time as allowed by our By-Laws, and it was with regret that we learned Mrs. Ryan could not accept reelection on account of going away. We have two new and energetic members who are to do service on the Board for the first time: Miss Catherine Nason and Mr. Harry Rogers. Mr. Leon Chambers, the other new Board member, was President of the Los Angeles Center in 1927. We accept him back into the Board fold with much anticipation of the valuable experience he will bring."

Newark, N. J.

Mr. Joseph Duts writes us that "we are quite busy this month in our Center as we are making arrangements for the lectures which will be given here by Miss Smith. We expect to have a big audience due to advertisements through the local papers and placing cards in store windows. We also sent out about 500 programs to our friends."

Paris, France.

Our good friend and former French secretary at Mt. Ecclesia, Mrs. Laura Smart, will again soon be a visitor in Paris, where she expects to arrive October 20th, after a summer spent traveling on the continent and in England. She will spend the winter in Paris, and will be present at the Center rooms once each week, where she will be a valuable asset

to the Center work. She will also be glad to receive visitors at her apartments. Her temporary address is American Express, 11 Rue Scribe.

Mrs. Smart was a much-loved worker at Mt. Ecclesia, and we understand that her French correspondents also felt the radiations of fellowship and good will which are so much a part of her personality.

The blessings of Mt. Ecclesia and her friends here attend Mrs. Smart, and to all our friends in France we send the Rosicrucian greeting: May the Roses bloom upon your Cross!

The Center is to be reorganized. Formerly there were no classes at the Center, although meetings were held twice a month. Beginning with the new season, however, classes in the Philosophy and Astrology are to be held. Lectures also are to be given on the Rosicrucian Philosophy.

San Diego, California.

A subject of unusual interest was discussed by Mr. Wm. Arbert, president of this Fellowship Center, in a talk given there Sunday evening, October 4th. Information not generally known among occult students was given on "The Story of An Exploded Planet." Dr. LaJune Foster is also one of the speakers of the month, taking as her subject, "The Mental Aspect of Disease."

Santa Monica, California.

The activities of this Study Center are carried on with a consecration of spirit characteristic of the Center's founder, Mrs. Mary Elizabeth Shaw. At 11 A. M. on Sundays, the regular Rosicrucian Devotional Service is held. On the third Thursday evening of each month there is a class in Current Events, which is proving popular and very helpful. Mrs. Shaw expects to have a pleasant addition to the Center equipment shortly, at least by Thanksgiving time, in the form of a new curtain for the stereopticon lantern, the lantern itself

being also a newcomer in the Center work. So friends of this Center may look forward to a special Thanksgiving celebration. On Monday nights an Astrology class is held with Miss Geraldine James as instructor, and for the half-hour preceding the lesson, Mrs. Murphy gives personal instruction to beginners who want help in the mechanics of setting up the chart.

Two visiting speakers for the month of September were Miss Harriet Wendell and Mrs. Corinne S. Dunklee, both of the Los Angeles Fellowship Center.

Somerset, England.

And now to announce the formation of another English Study Center! Mrs. Catherine Suddes writes us that "a study group has been formed at the Olive Branch, the Boulevard, Weston, S. Mare, Somerset, England, for the purpose of propagating the principles of the Rosicrucian Philosophy. A free lecture (open to the public) of about forty to sixty minutes duration is given at 8:00 P. M. on Friday evenings, followed by free discussion. It is hoped by this means that greater numbers may be brought in touch with the Rosicrucian Ideals, as set forth in the *Cosmo-Conception*. Much interest is being shown."

Utica, New York.

Miss L. Eugenia Hare, secretary of this Fellowship Center, writes the following: "Utica Group is settled in its new home, a large front upper room for classes and library, a smaller one used as a chapel, and we also have the use of a large hall out of which these rooms open—it is large enough for a lecture. The house is a spacious old residence which is for sale, and until such time as it is sold we have these lovely rooms at a very moderate rent. The beginner's classes have been started; then there is an intermediate class and the advanced class; the latter is studying anatomy, astro-diagnosis, and public speaking. There is a Sunday evening service. Each week day the reading room is open from

11 to 5 with one of the members in charge. The healing service will be read at noon. Arrangements are being made to broadcast a radio talk once a week. We are also to be listed in the Church Directory in the hotels."

Vancouver, B. C., Canada.

The report from the Vancouver Fellowship Center comes to us from the secretary, H. Jas. Edwards, covering the months from April to September. Classes are held in beginners' Philosophy, beginners' astrology, once each week; advanced philosophy twice a week; and in addition, one class weekly in Bible study and one in public speaking. We want to urge our Centers once more to inaugurate a class in Bible study if they have not already done so, for we feel that since the Bible contains the religious teaching for the Western World it is the one great integrating factor among all Christians, the pathway over which Rosicrucian students may go to find the truest means of service to the world in which we live.

Rosicrucian Field Lecturers

Miss Annella Smith, after a short vacation, is once more resuming her lecturing for the Rosicrucian Fellowship. She began with the 311 Center, New York City, and other New York Centers. And naturally letters are again coming to Headquarters telling of her fine work; for example: "On October 4th Miss Smith presented two lectures in New York City. I have been present at all her *scientific presentations of old truths*. I am appealing to all my friends to organize public meetings for Miss Smith, so that she may have an opportunity to present some of the mysteries of life to our needy brothers. Dear Miss Smith, may the Roses *richly* bloom upon your Cross." So writes a friend from New York, who is eager to express his appreciation of Miss Smith and her work, and asks us to

"kindly use this in the 'Rays.'"

And Mr. Theodore Heline of the 311 Center writes: "Thank you again for Miss Smith. She has given us two more moving messages today (October 4th), truly beautiful, illuminating and inspirational. In the morning her subject was *The Cosmic Rays and the Business Depression*. I wish the millions could hear it. It would advance more righteousness, justice, and truth. In the afternoon she gave a lantern lecture on *Faust*. We had standing room only, and none left at that. Miss Smith now goes afield. We are glad for the cities that are to hear her."

On October 13, 15, and 16, Miss Smith spoke at Newark, New Jersey; her next stop will be Montclair if it can be arranged, then Trenton. Notices of her itinerary will be printed each month in this department of the Rosicrucian Magazine, so that all who are interested may keep in touch with her work, and whenever possible, make arrangements to hear her lectures.

Local Rosicrucian Speakers

Mr. Wm. Arbert, president of the San Diego Fellowship Center, speaks at Mt. Ecclesia the fourth Sunday of each month, his last talk here being given on September 27th, on the subject of Easter Island and the relics of antiquity found there, interpreted in the light of occult knowledge. We are fortunate in having Mr. Arbert as one of our regular speakers, for he is a man of profound insight and understanding.

Miss Anita Olin, of Headquarters, spoke at the San Diego Center on Sunday, September 20th; subject, "The Modern Holy Grail."

Mr. Edward Wagner, of Headquarters, spoke at San Diego September 27th; subject, "Astrology and Religion."

Mr. Reginald Oakley, also of Headquarters, spoke on "Divine Healing," on October 11th, at the San Diego Center.

ON THE WAY

Ancient and Modern Initiation

BY MAX HEINDEL

We are glad to report progress on the manufacture of this new book, as indicated in the following extract from a letter received from the artist who made the illustrations, Mr. Louis Chavez of Indianapolis, and who is supervising the construction of the covers:

“It may relieve you to know that by the time you receive this letter (October 13) Conkey will be starting to make the covers. I think the book covers should be on the way to Oceanside by the 24th of this month.”

There has been considerable delay in connection with getting a cover design that was satisfactory to all concerned. Finally we reverted to a very simple arrangement, consisting only of the lettering of the title, including Max Heindel’s name, together with the Rosicrucian emblem below, the whole inclosed by border lines in gold. This makes an attractive though simple design. If the covers are shipped from Chicago on the

24th, as Mr. Chavez has indicated, we shall certainly have some of the books put into covers and ready for mailing by November 1st. That means that all orders up to date will be filled at that time.

This is really a wonderful book from the standpoint of the Rosicrucian Christian mystic, unlocking the door to esoteric Christianity and showing the basic occult principles upon which exoteric Christianity is based. This volume will be hailed by the student of mysticism as the most important addition to Christian Mystic literature of the present decade. It will also be a welcome addition to the libraries of many ministers and church organizations throughout the world, sounding as it does a new note of inspiration and encouragement to all those who are seeking to walk the way of the Christ.

Illustrated with attractive half-tone cuts of the various phases of the mystic and occult path.

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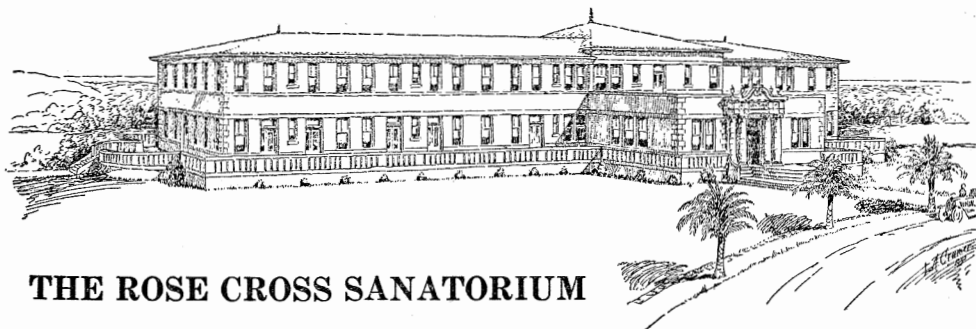
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THE ROSE CROSS SANATORIUM

Here we have the architect's elevation of the new Rose Cross Sanatorium to be erected at Mt. Ecclesia, which has been the subject of so much thought, study, and discussion during the past three years. The elevation is for the completed building, consisting of two stories. It is expected, however, to build only the first story at the present time, with provision for the addition of the second story at a later date when finances and the demand for the services of this institution justify it.

We feel that the architect, Mr. Lester A. Cramer of Los Angeles, has given us a very attractive lay-out. The building will be situated on Carey Road, which is on the opposite side from the above elevation. The elevation shown faces on the serpentine drive running from Mission Avenue to the Temple, this drive being bordered by a row of palm trees, three of which are shown in the cut.

As stated last month, the plan of the building is that of a cross with the head of it to the north. The intersection of the two limbs of the cross in the second story will be arranged in the form of a circle corresponding to the healing rose in the center of the rose cross, and this circular portion will be used in connection with special healing work to be developed later.

As shown in the cut, the building is surrounded by a terrace and promenade which will be available for those patients who are able to be up and about. The first floor is designed to provide for twenty-two beds in addition to the administrative and treatment rooms, which occupy the central portion of the building. Eventually there will be a dining room and kitchen located in a separate building, probably to the north of the present one. However, there will be a diet kitchen in the main building for the preparation of food for the patients. It is expected that the building will be of fire-proof construction, consisting of tile walls and stucco with reinforced concrete floors, roof, and columns.

The most up-to-date physio-therapy equipment will be installed, including provision for hydro-therapy, electro-therapy, light-therapy, massage, manipulation, and a variety of other modes of treatment.

The architect has stated that he hopes to have the working plans ready so that they can be sent out for bids by November 1, and a contract let as soon after that as the various incidentals can be arranged. Taking bids, however, and arranging the long list of details in connection with the letting of the contract always take some time, but this will be pushed forward as rapidly as possible, and we hope that actual work on the institution will begin in the comparatively near future.

THE ROSICRUCIAN FELLOWSHIP,
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