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Leading Articles



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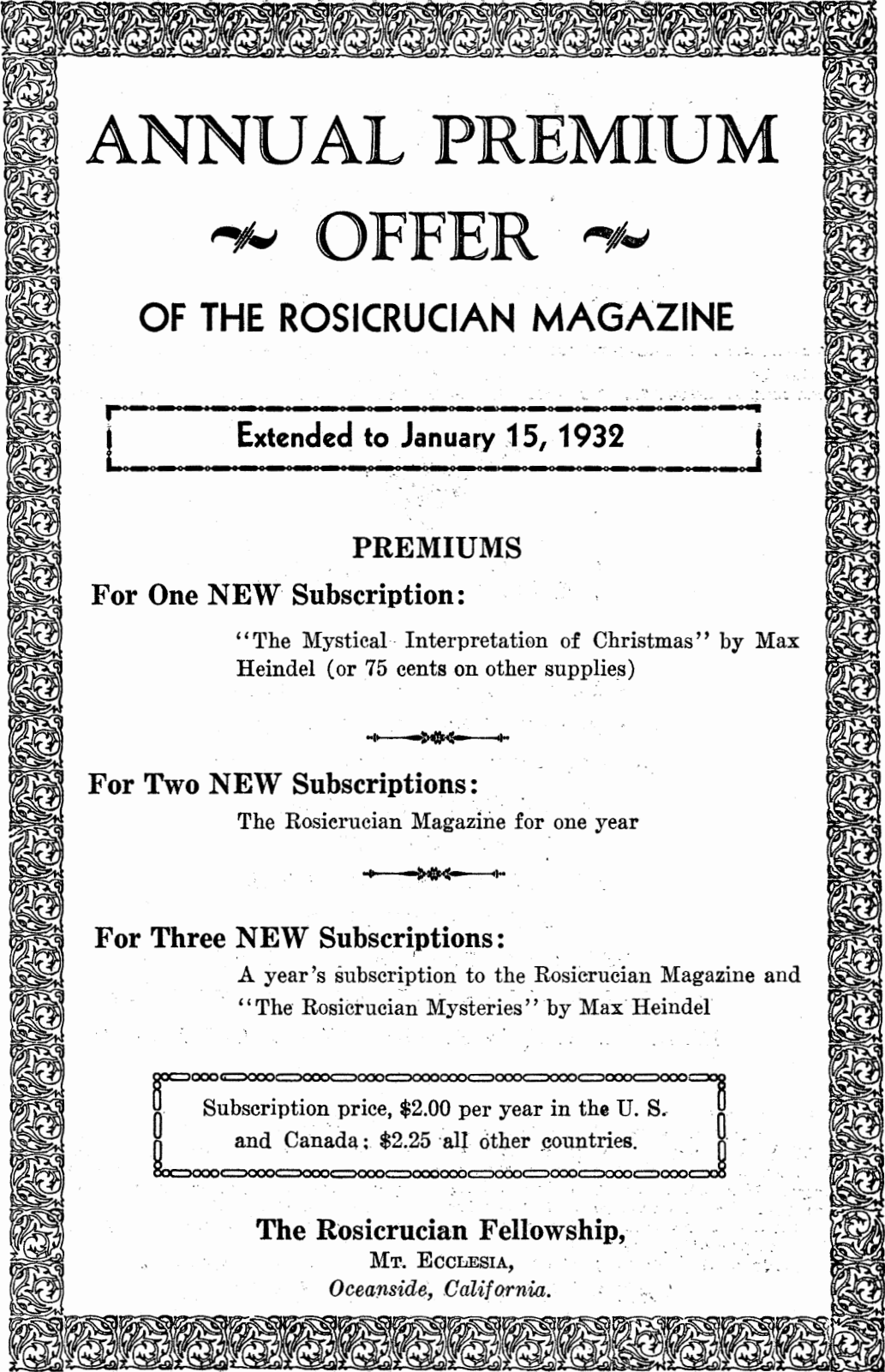
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CURRENT TOPICS

from the ROSIERUEIAN viewpoint

The 72nd Congress and Its Problems

THE 72nd Congress of the United States convened on December 7th. For the first time in twelve years the Democrats have control of the House of Representatives, the Republicans, however, still having a working majority in the Senate. The democratic majority in the House is very small so that important legislation might easily swing the vote either way without respect to party lines. In reality this is a good situation because it means that legislation will be decided more nearly on its merits and less along party lines.

The American Congress is a wonderful school in self-government, not only for the representatives who take part in it but also for the whole American people as well as the people of other countries who are watching the performance from the side lines.

The 72nd Congress has a number of major issues to command its attention, issues upon the solution of which will depend the welfare of millions of people. The United States by virtue of its natural resources, its wealth, and its inventive genius has gradually come into a position of world dominance, and is being looked up to more and more as a center from which emanate vital world policies. Some of the problems with which the present Congress will have to deal are: Adherence to the World Court; the German moratorium, including the matter of war debts; unemployment relief; prohibition; crime and the gangster.

In regard to the United States becoming an adherent to the World Court,

subject to the safeguards which have been embodied in the protocols submitted by President Hoover, there is no doubt of the benefits which would result therefrom. It is silly for the United States to adopt the attitude of the ostrich and stick its head in the sand, refusing to acknowledge the fact that we are indissolubly tied up with the other nations of the world. We cannot safely isolate ourselves and refuse to take our part in

world councils for the solution of world problems. All international agencies, such as the World Court, which tend to do away with international suspicion, hate, and strife should have our most cordial support. War is never going to be done away with through a policy of national isolation. It is the one thing above all things which will eventually produce war. Adherence to the World Court is endorsed by such representative bodies as the American Bar Association, the U. S. Chamber of Commerce, the American Federation of Labor, the American Legion, and the National Grange. Elihu Root, Secretary of State under Roosevelt, recently said: "If we really care about reducing the danger of war, the least we can do is to adhere to the World Court."

Then there is the German moratorium or postponement of Germany's reparation debts for one year. This will doubtless shortly be ratified by Congress. It will, however, involve the question of the cancellation of European war debts to the United States. Perhaps we can make a bargain with Europe which will be mutually advantageous. These war debts were incurred in a war resulting mainly from the suicidal racial hates and jealousies of the various states of Europe.

MAJOR
NATIONAL
ISSUES

THE
WORLD
COURT



Current Topics



Unless these are reduced there is going to be another world war some time. People who will involve themselves and others in war on account of their national animosities should be required to pay the penalties until they get tired of it. From this standpoint there should be no cancellation of war debts. Per-

THE
WAR
DEBTS

haps, however, we can help Europe and ourselves at the same time by putting the following proposition up to the various European nations: If they together with the United States will disarm to the extent of junking three-quarters of their armament and battleships so as largely to eliminate the probability of another world war, then the United States could very well afford to cancel all or the greater part of the war debts. But the cancellation of these debts in order that the European nations may use the money saved thereby to prepare for another world war would be worse than folly. Let our statesmen at least make a start toward working out this problem along these lines.

The problem which stands out most distinctly at the present time in the minds of the greatest number of people is that of the world economic depression and unemployment relief. Winter is coming on, and millions of people, not only in this country but in all the countries of the world, are out of work. Our individualistic economic system has broken down; its machinery has become badly disorganized. A system which was satisfactory in earlier ages before the advent of the super-machine and before the population became so dense is no longer able satisfactorily to meet the conditions. On the one hand we have the possible method of the Government dole for providing relief against starvation and cold. On the other hand we have the possibility of the various

industries of the country being partially or even wholly administered by, or under the supervision of, the Government for the benefit of all the people. Some phase of this latter plan is bound to come sooner or later. The natural resources of this country, the richest country in the world, are amply sufficient if properly handled to provide everybody with a job and with the necessities and comforts of life. Only an inadequate economic, capitalistic system prevents.

This is a very materialistic age in which we are living. The people have been gradually getting away from religious and philosophical conceptions and the control which religion has over the life of the individual. When people become materialistic and atheistic, they cease to obey the cosmic moral laws. This automatically brings want, misery, and strife until the suffering involved forces them to look to a higher source for relief. That is what is happening now.

THE
LESSON
OF THE
TIMES

Out of it we are bound to emerge a chastened, a wiser, and a more religious people. Eventually as this process goes on unemployment will become unknown

through the distribution of the world's goods on a more equitable basis to all the people. War will have become a thing unthinkable, a national crime and national suicide, and so regarded by all. Crime and the gangster will have automatically disappeared through the regeneration of the civic consciousness of the people as a whole. Prohibition will have largely settled itself through the greater self-control which the people themselves will have evolved. Better times are on the way, but there is much travail yet to be endured before the consciousness of the people will be awakened so that they will be willing to make the necessary modification in their ways of living.



Miriam Conway Dreams True



A Tale for Christmas Eve

BY RONA ELIZABETH WORKMAN

IT WAS ten o'clock. The chimes were still vibrating through the softly lighted room as Miriam Conway laid down her book and sat gazing into the glowing heart of the great logs which crackled in the old stone fireplace. Outside the wind blew the snow into deeper drifts of whiteness, and Miriam thought smilingly of the new Christmas sleds which would fulfill their destiny on the morrow.

She leaned back in her deep, soft chair and let her mind linger over the events of the day. It had been a busy day; a day full of happy laughter and of the deep content which comes from loving service. She loved to do her Christmas giving with her own hands, and all day she had been leaving mysterious packages at homes which would otherwise have been empty of Christmas cheer; many a harassed father's somber eyes had lightened at sight of the contents of the little envelope which she so unobtrusively left behind her. Christmas was a time when everyone, and especially children, should be happy, and the thought that though her own child-hungry arms were empty she had been able to bring joy to other women's children gave a warm little glow to her heart this evening.

Yes, it had been a lovely, pleasure-filled day, but in spite of the pleasant memories she was lonely. The house seemed so quiet—and some way strangely empty. She wished she had planned to have some children with her this evening. She had thought of it, but she had been too busy, and there were none in the whole town outside of the orphanage who had not their own home. Next year she would go to the city and find some

who were lonely, and together they would make merry. She wished she had thought of it in time to do so this year; perhaps after all she would not wait until next Christmas to bring some children to her big lonely house. Tomorrow she would have Edwards drive her to the big orphanage on the hill. She liked boys best; perhaps she would bring two boys, but then boys needed a sister—well, she would see tomorrow.

Still smiling softly over her plans she glanced down at the book which had lain forgotten in her lap. A strangely poignant story, du Maurier's "Peter Ibbetsen", and one which she had always loved. How wonderful if she too could "dream true" and lose herself in a time and place where she had not been lonely. Thoughtfully she turned the pages portraying that perfect dream life. Why not try it? Perhaps tonight she too could dream, and in the dreaming forget for awhile the quiet of this lonely house. Half smiling at her plan, she rose and turned out the light so that only the fire's glow brightened the room, then moved to the wide davenport where she lay down, clasping her hands under her head and crossing her slender ankles.

She would dream of long ago. Sometimes strange fleeting glimpses of other lives had come to her, but they had flashed past like landscapes seen from a moving train; now she firmly willed that she should "dream true."

Silence broken only by the soft crackle of the burning logs filled the room. Slowly her eyelids drooped, lifted slowly, then closed again, her lashes making a shadow on her cheeks; her breathing grew softer and slower; strange scenes flitted across her inner vision; she felt

herself becoming less conscious of her body, then the present faded into the past.

* * * * *

The little innkeeper was growing vociferous in his excitement. With many ejaculations of overwhelming sorrow he explained that his inn was full, aye, running over; even the courtyard was crowded with those who could not find lodgment within. It would be impossible to crowd in one more. Silently, a line of worry between his grave brows, the tall man listened, while the woman who sat wearily upon the little mule, which nosed the man's shoulder, sighed softly. Presently she pushed back her veil and leaned forward. "I pray thee," she said gently, "to give us lodging. Night cometh on and we are weary. It will not matter the place, even a pallet of straw in the stable with thy beasts will be welcome."

Her husband turned toward her. "But, Mary"—he began. She lifted a beseeching hand. "It matters not the place, Joseph. Thou knowest the journey hath been long and wearisome, and I think that my hour of delivery is close at hand."

The little innkeeper hesitated, his sharp eyes softening at the look which showed upon the sweet face; then he looked about at the crowded, noisy courtyard filled with men and beasts, all going on to Jerusalem on the morrow but compelled by darkness to remain in the little hostelry tonight. For a moment he pulled his scanty gray beard in thought, then shrugged his shoulders: "Aye, I can give thee a pallet of straw in the grotto with the beasts if thou wilt be content with that. 'Tis not fitting for people of thy standing, but 'tis indeed all I have to offer thee."

Miriam, wife of Eleazar, watched this little scene with gently envious eyes. Yes, she who had servants to wait upon her, who was the mistress of a great house, the wife of one of Judah's most influential men, was envious of a woman

who had no place on which to lie this night but a rough pallet of straw in a stable among the oxen of the field, yet who had been given the lovely promise of motherhood.

Suddenly Miriam leaned forward with a strange, half-formed desire to share her quarters in the inn with this sweet-voiced woman in her hour of need. But the memory of her husband's pride in his exclusive rank and his aversion to the Essenes, of which community she felt sure these two were members, stayed the kindly impulse, but did not lessen her interest. As the two moved slowly through the crowd after the little innkeeper, she touched her serving maid's shoulder. "Hannah," she whispered, as the woman turned her dark face toward her mistress, "go ye and watch where those two are lodged. The woman seemeth young, and her hour of delivery is nigh. Mayhap she may have need of our aid."

The servant made a quick gesture of assent and slipped through the crowd, threading her way between groups of men and women, of camels and tiny donkeys, all weary with their day's travel. Miriam straightened up with a little sigh. Perhaps she could help some other woman bear the gift of God, which she had so often and so vainly begged might be given to her. While she was in Jerusalem she would offer another sacrifice of doves to Jehovah. Perhaps this time He would take pity upon her and lift the curse of barrenness which bore so heavily upon her heart.

It was after she was in the little room in the inn, reserved for her, that Hannah returned. "She is in the little grotto, mistress, where they keep the beasts of burden, but her husband, Joseph, a man of holy countenance and of gentle manner, hath spread the place with sweet-smelling grass, and the woman, Mary, is resting after her journey. I spake with them, and she did tell me they were going to Jerusalem after the counting in this place which has been demanded. She was to rest in a nursing home of the

Essenes until her time, but now her labor is upon her, and she will be unable to travel farther."

Miriam sat for a moment in silence, then said quietly: "Bring me my food now, Hannah, and then will I ask my husband's permission to give this woman what aid we may."

"It will be a godly act, Eleazar," she said softly some time later to his word of disapproval. "The woman seemeth of gentle birth and is young and alone among strangers. Mayhap Jehovah will look upon such an act with favor and remember it as I offer my doves in sacrifice upon His altar when we reach the Temple."

"Go, then," answered her husband, his heavy white brows relaxing from their knitted frown, "but it is not seemly for one of thy rank to act as serving maid, and I cannot understand the strange desire thou hast to attend upon this woman."

Miriam bowed low but did not reply, then turned and followed the waiting Hannah across the courtyard to where a faint light glowed from a dark opening in the low hillside. Stooping to enter the doorway, she found herself in a dimly lighted room, the faint light from a squat bronze lamp, its wick floating in oil, serving only to render the shadows a little less dark. Lying upon a soft pallet of straw, covered with a long dark cloak, was Mary, while beside the door stood Joseph, a shadowy form, his head bent in silent prayer.

Miriam knelt beside the woman. A strange thrill seemed to stir her heart as Mary opened her dark eyes and smiled bravely into her face. "Peace, my sister, and courage," whispered Miriam, "soon thy labor will be over and thy reward in thy arms."

Again the smile trembled about the pure sensitive lips before the soft voice answered, "Aye, t'will be joy so great that no memory of this will linger."

An ox lowed softly from the shadows, and there came a rustle of straw as a beast moved sleepily. Without was

silence, for those in the courtyard slept after their journey. The light from the lamp flickered as the soft night breeze came through the doorway. The hours wore slowly by. The stars, so bright, so seeming near in that eastern sky, swung slowly to mark the midnight hour. Suddenly a light so brilliant as to be almost dazzling in its effect seemed to suffuse the tiny grotto, apparently emanating from the center of the earth, its beams illuminating the place from which came the sound of a babe's first cry. It was the "*mystic midnight sun*," the legendary Star of Bethlehem.

Within the stable was the soft stir and movement of happy women. Again the little cry came softly once or twice, then Miriam appeared in the doorway and touched the shoulder of the waiting man. "Joseph," she said, a note of joy vibrating in her voice, "rejoice and give praise unto Jehovah, for thy wife Mary hath brought forth a man child, and he seemeth strong and well and of fair countenance."

Without a word but with a courteous gesture of appreciation the man entered the low room and knelt by the side of his wife. "As thou knowest, Mary, we shall call his name Jesus, and thou his mother shalt be forever blessed among women for thou hast given him birth."

Mary lifted her eyes and smiled in understanding.

Without, the night deepened toward the dawn. Those who slept stirred restlessly and slept again; only Miriam and Hannah her servant still were wakeful. Some force, strangely sweet and strong, made them linger with the mother and child. Mary slept, her long dark lashes resting on the pale olive of her cheeks, for though a child may be a future Avatar or a thief who dies unrepentant upon a cross, yet some woman must sleep the sleep of weariness which follows after his birth.

Miriam listened to her quiet breathing, then rose and gathered the tiny form of the babe into her arms. Such a tiny little body. What would he be?

Would his path in life be smooth or fraught with sorrow? She strained him against her breast. "Oh, little one, what art thou to be? Shall I ever look upon thy face again or know aught of thy way?" As she whispered these words, a strange flashing vision passed before her eyes, and she saw one whom she knew to be herself, though clad in strange garb and dwelling in stranger surroundings, and this woman was giving gifts in the name of the babe who now lay sleeping in her arms. A strange thought and vision. What could it mean?

Gently she laid the child in his manger bed, then stopped in startled amazement, for raying out from the tiny form was an aura of glowing Light. A soft gasp of surprise near her shoulder told her that Hannah beheld that which she herself was seeing.

As the two women stood silent before that which they could not understand, a subdued murmur of voices sounded from the doorway, and stooping under the low arch came three tall men, clad in sweeping robes of great richness, but bearing upon them the marks of long travel, while in their hands were gifts of gold and precious gems, and boxes of fragrant ointments whose perfume scented the air of the little room. Behind them, abashed by the presence of the three stately ones, stood a little group of roughly clad shepherds, their dark eyes shining with a strange light of joy and wonder.

The child, wakened by the sound of the voices, cried softly, and Miriam lifted him and laid him in his mother's arms, where he nestled against her warm breast. Slowly the three strangers sank to their knees before the mother and child and laid their gifts at their feet.

"Long have we awaited this day's coming," said the tallest of the three, his voice deep with reverence. "For long years have we watched for the sign of thy Son's coming, and when we at last beheld the Light we came to lay our gifts and our adoration at his feet."

Behind them the motley little group of skin-clad shepherds bowed their heads to the ground, while the doorway was crowded with curious faces indistinct in the early light of the dawn. "We too would worship though we bear no gifts," came the voice of a burly shepherd as he lifted his head and tossed back his wild tangled locks. "What this babe may be we know not, but as we watched our herds there came a great surging swell of voices from the starlit skies and a glory filled the night, while from the midst of the shining a Voice rang clear as a trumpet note bidding us seek and do homage to the babe who lay wrapped in swaddling clothes in a manger."

What could be the meaning of these strange things? Miriam waited, watching amid the shadows, her eyes upon the sweet face of the mother and that of the child, who slept in his mother's arms all unheeding the kneeling crowd and the gifts they had laid at his feet.

* * * * *

Slowly Miriam Conway stretched her cramped limbs and sat up. The fire had burned down to a dull glow of embers. Outside a faint light was beginning to touch the snowy fields. Slowly the memory of her "dreaming true" came back to her. She had been Miriam, wife of Eleazar, so long ago in Palestine, childless then as she was childless now.

She rose to her feet and moved to the fireplace above which hung a much loved copy of the Madonna and Child. For a long moment she looked up at the brooding, lovely face of the mother, then she lifted her hand and softly touched the pictured head of the Child. "Hail, Mary, blessed art thou among women," she quoted softly; "but I too have been blessed among women, for once I held thy little Son in my arms."

Nature is the living, visible garment of God.—*Goethe*.

Occult Aspects of the Theatre

BY EUGENE SELNICK

WHEN "The Green Pastures," the current Broadway play based upon a primitive negro conception of the Bible, was first produced, there was much comment upon the fact that an essentially religious theme should provide such a popular theatrical success. On the surface it is not easy to see any association between the theatre and religion, and yet the theatre and the church are very close kin.

The church, indeed, was the mother of the theatre as history proves. After the fall of Rome the old classic theatre known to Rome and Greece passed into oblivion, and during the centuries of ignorance and superstition known as the Dark Ages the theatre did not exist.

It was not until about the tenth century that any organized theatrical performance reappeared. It took place in the church through the desire on the part of the clergy to make the teachings of the Bible more comprehensible to the people. Church services were of course always conducted in Latin, which few of the masses understood, and in order to bring the lessons of the Bible more vividly home to the laity such incidents as the coming of the Wise Men of the East, the resurrection of Lazarus, the conversion of St. Paul, and numerous others were enacted by the clergy, who assumed all the roles. There exist many scripts of these medieval church plays complete with dialogue for various actors, including detailed acting directions for the players.

These early Biblical performances, first given only in the church, were of course extremely popular with the masses. In the beginning the dialogue was entirely in Latin. Gradually, however, native words began to creep into the text. Soon plays were written en-

tirely in the living tongue. In time the plays began to be given on the church grounds instead of in the church itself in order to accommodate the crowds and to provide adequate scenery. At last space was provided in the town square for the staging of the plays, and thus the theatre slowly became an institution independent of the church. Yet for a long time nothing but religious themes were enacted. And so it was the church which recreated the theatre for the Western world.

Now it is an interesting fact that these medieval plays were not confined to any particular country, but the idea seemed to spread rapidly throughout the churches of Europe. If we remember that the church is extremely conservative and is never prone to institute innovations from the accepted services, it seems strange that the church, which had developed an almost absolute control over the intellectual life of the people, should now on such a wide scale decide to use the stage spectacle in spreading its teachings.

What brought about the great innovation in the church services was the growing intellectual independence of thought among people. The mind of man was beginning to awaken from the long sleep of the Dark Ages, and many no longer felt completely satisfied with the guidance of the priesthood. For the church depended upon faith on the part of the masses—faith in the Word of God as theology expounded it. But there was a new ferment in Europe, a growing eagerness to apprehend intellectually the truths of life and of the world around us, to understand with the mind through experience what the heart knew through faith. Up to that time man had been satisfied to accept the Word itself, with-

out question, as it was given him by the clergy. The teachings of the priests were still then sufficient for man, and his faith enabled him to *imagine* the truth of the Bible, to know its incidents as images set up in his heart.

With the expansion of reason, however, imagination began to fade away. For reason, or the concrete mind, deals with experiences gained by the five senses, while imagination is associated with intuition and faith. Since to live by faith alone was no longer sufficient, man demanded to be shown, to see the truth not as an inner picture created by the imagination but as an outer objective physical entity, something that his reason could handle, something apprehended by his *outer* eyes. This the church sought to provide. It sought by means of the stage spectacle to give man an actual picture of the incidents of the Bible and so to force the truth more strongly upon his rebellious reason.

Now the theatre was not the first art that the church had used for spreading its light. It had also used the visual arts of painting and sculpture to appeal to the outer mind. There are certain psychic elements in the theatre, however, which made it a particularly valuable instrument for the church in its drive upon the beginnings of skepticism in Europe.

It is generally known that when a play is effectively presented and the audience is thoroughly moved, it is almost impossible for the individual in the audience to think as an individual while watching the play. One is emotionally and mentally a part of the mass, chained to the average mental outlook of his neighbors. So largely true is this that critics in metropolitan areas where plays are particularly well done find it difficult to rely upon their judgments on first nights, for at such times even the trained critic is apt to be carried away by the enthusiasm of the audience. The practice is therefore to visit the play during the dress rehearsal and to judge it from this preview. Critics find it much

easier to think clearly on such occasions than when under the influence of the emotional thought of an average audience. One can see how, by creating a strong feeling of love and adoration in the mass of the congregation through the staging of some beautiful Biblical story, the clergy could invoke these emotions within the few who were intellectually rebellious.

Of course the theatre thus used is an instrument with two edges. Plays based upon suggestive, immoral themes can be just as effective in capturing the minds of the audience as plays of a lofty nature. For all that is necessary for a play to be effective is, first, that it be well done, that is, well acted, and second, that it be built upon a series of incidents that will call forth strong emotions common to most of its audience. Once an emotion has been strongly invoked in an audience, be it even one of hate or passion, it will be difficult for even a pioneer soul to stand alone and not enter the low emotional mood of the rest.

In this day of advanced thought when we strive to purge society from the crime of capital punishment and realize that even a murderer has a right to life and retrospection of his crime, how many of us can see such a play as, say, Hamlet or Macbeth or King Lear and not feel relieved at the death of the villain. When sitting alone in contemplation of these plays we may well devise other endings more suitable to an evolved outlook upon life, but when under the spell of the theatre we concur in the desire for the death of the evildoers. Our emotions are controlled and subject to the manipulations of the author.

So potent is this force and so nearly absolute is the control of the prevailing mood that some students of the theatre have likened it to hypnotism. In a recent book one author, basing his premise upon hypnotic influence in the theatre, has worked out plans for a new hypnotic type of play. It involves an elaborate system of emotional and men-

tal crises whereby certain thoughts would be instilled into the minds of the audience with the object of producing mental cures on a wholesale basis. Aside from the question whether such possible cures can be good or bad, let us consider whether the process whereby the author commands a state of absolute concentration upon the play is really one of hypnotism.

Now, we are taught that hypnotism is a form of black magic and that it operates in the following manner: the hypnotist directs a thought against the desire body of his victim, and that thought acts as if it were the victim's own, creating desires which tend to make him perform the will of the hypnotist. All this is a conscious process on the part of the black magician, and the victim is not aware of the fact that the thoughts are not his own. Of course in the theatre there is no such conscious misuse of thought power. What actually happens is that we are shown a series of incidents so cunningly contrived and following one another in such a sequence that one's thoughts, resulting from what one sees, are led along a prearranged path. There is a vast difference between this and hypnotism where the thought forms themselves are foreign to the victim and come directly to him from some other mind. The explanation is that mental archetypes are set up by the audience. These archetypes, due to the emotional intensity of the piece and the concentration of the audience, become very powerful. So one's own peculiar outlook and judgment are often overshadowed by the presence of the prevailing archetype. One can see the effect which a coarse, immoral play may have even on individuals of finer sensibilities.

All this is of course a negative aspect—a drawback of the theatre. No advanced individual enjoys the prospect of having to conform to the mode of thought of his more backward brothers, especially when base emotions are fostered.

Negative too must be the effects of

many roles upon the actors, especially since actors are cast over and over again in type parts. The repetition of villainous roles such as Iago in Othello or as Richard III are certainly not conducive to nobility of character in the actor. Repetition of ideas has a powerful effect upon the vital body as we know, and the daily performance of some evil role must leave its mark upon the development of the actor as a human being. One might contend that since the actor's experience is merely make-believe the effect cannot be serious. But make-believe can come very close to reality. Everyone knows that there is a psychic bond established between the actor and the audience during a performance.

Reginald Owen, the well known actor, tells a story of a friend of his who was acting the part of Hamlet. During the scene with his father's ghost Hamlet's back was turned toward the audience, and the actor thought it a good occasion while the ghost was revealing his dreadful secret in a long speech, to relax entirely from the strain of the part, since the audience's attention was fixed upon the ghost. The result was that when Hamlet's turn came to speak again, something had gone out of his voice. His art had lost its compelling virtue, and for the rest of the evening he could not regain the desired hold upon the audience.

The actor must enter into the part as genuinely as possible if he is to be effective. A good actor, taking the role of Richard III for instance, feels not only a conscienceless gloating for power regardless of the death cries of his victims, but he senses also the audience's horror at the evidence of Richard's demoniacal nature, and yet he goes on in spite of this, the feelings gathering strength by the very horror they inspire. And so when he carries out his awful murders, while the deeds are not real, the feelings he must have are very close to being real. This effect upon the actor

is then another unfortunate feature of the theatre, and were one to consider the theatre from these standpoints alone, one would be right in feeling that it has become a retrograding influence and that its present decline is justified in the course of evolution.

But there are other features which well redeem it and which point to a wonderful future still before this great form of art. Let us forget the present misuse of the powers of the theatre, its present exploitation of sensuality, its lack of response to the higher outlook toward life that is slowly permeating the world today. Let us consider the theatre from an ideal viewpoint.

We gain knowledge and wisdom in two ways: either by direct experience or by observation of and meditation on the experience of others. Our desire for experience, even if it be of a vicarious nature, leads us to the theatre. We go not merely to see a make-believe but to see a reality. We attend the theatre because we know that after the first few moments the make-believe will to us become a vivid actuality, a real experience which we have had the good fortune to watch, Godlike, observing the interplay of the forces of life. It is this insistence upon an effect of reality that causes us to appreciate a play of ordinary ideas well presented rather than a play of advanced ideas poorly done.

We are told that in the First Heaven the children who have died at an early age and who are preparing for rebirth are gathered in classes in the higher regions of the Desire World. In these classes they are taught the consequences of good and evil in order to strengthen the force of conscience for the coming life. The classes are in the form of a children's theatre where desire entities are made to act out stories illustrating moral and ethical truths. Here on the physical plane the same methods are available. What a marvelous means the theatre offers for teaching in a concrete, artistic form a new and higher concep-

tion of life, to teach through the drama the lessons of self-mastery, of service and love.

It might be argued that such teachings could be had in a more unified form through occult books and lectures, but not all have sufficient faith and intellectual perception to follow ideas in this abstract form. Again, it must be remembered that it is the incentive of desire which causes us to take action in the affairs of life. Without desire there could be no action, no advancement in our mastery of the world. Desire to live the better life can be more easily aroused in the masses through such an emotional art as the theatre than through printed teachings. Who, be he ever so advanced, would object to joining in a mood of exaltation and joy when a great mass of people is moved by the spectacle of a man conquering evil within and joining his powers with the forces of light and love? To experience such a mood is to know some semblance of what we are told will exist in the far-off Vulcan Period of evolution when perfect brotherhood will prevail, when the experience and joy of one will be the experience and joy of all.

But before the theatre attains to this ideal there must appear a new type of drama. Of course the plays exalting sex, worldly sophistication, etc. do not lead toward this goal. The tragic drama too, once so popular, wherein we are shown how the failings in character bring a great soul to ruin, is fast disappearing from the theatre. Tragedy belongs to a past era of evolution. It belongs to a time when we had to be taught over and over and over again the punishments of sin. It belongs to the Jehovistic reign, when the law proclaimed the punishment of an eye for an eye and a tooth for a tooth. We are entering into a new reign—a reign of love. In it will be stressed not punishment for sins, but rewards for accomplishments. The new drama will be not tragic but joyful in tone. We shall be shown not how weaknesses overcome a man but how a man transmutes

his weaknesses into powers. In the new drama stress will be laid not so much upon how a particular individual has gained mastery of social and financial powers in this world, but we shall be shown how an individual has gained mastery of himself.

I can foresee a new type of play when playwrights will become astrologers too.

They will make charts and work out problems to show how an individual with a certain nativity can transmute his squares and oppositions into trines and sextiles. The Ego itself will be the central character, the good and evil influences within the personality and within the mind will be characters, and the interplay of these will be the drama.

Shall We Return To the Ten Commandments?

BY EDWARD A. WAGNER

MASTER minds, occult researchers tell us, are now quietly at work endeavoring to seek a way out for humanity from the morass of legal technicalities into which we have plunged ourselves. And among them many murmurings are being heard for the junking of our present legal system and a return to Mosaic Law!

The growing wave of crime and lawlessness sweeping the country is lending added force and power to the cry of many now awakened citizens for a reform of our legal system which has permitted such an outrage to grow.

This brings us to the argument being advanced by those who in these times of great discontent, but of little constructive action to overcome the difficulties we have gotten ourselves into, are working for a return to the Ten Commandments with their simplicity and all-embracing moral code, in order that there may thus be provided a way out of this dilemma. They say: *Study the printed reports of the forty-eight state legislatures as they meet each year and proceed to turn out thousands of more complex and conflicting laws in futile endeavors to brace up a tottering system. You will then begin to perceive the gigantic octopus being created by*

man, which confounds and confuses the workings of true justice, law, and order.

Thousands of men and women each year pass the bar examinations of their states and embark upon careers fraught with danger to their moral natures as they are thrown into combat with less ethical opponents. They are forced oftentimes through the necessity of earning a livelihood to succumb to some of the countless temptations which their better natures deplore.

Today millions of dollars in the aggregate are spent in hiring legally trained representatives to plead even the simplest misdemeanor cases. Other millions are lost to taxpayers through the maintenance of our complex and impractical legal system. Many of the best minds in the nation are taken up with the explaining and defining of tricky laws, which with their subtle play upon words permit countless miscarriages of justice. Under the present system oftentimes the unscrupulous lawyer or the one with the greater political "pull" wins rather than the one who is presenting the case of the man who has been wronged. Truth gets lost in the maze of reading laws and by-laws. When there are so many to choose from it is not difficult to find one that suits the

purpose of the shrewd attorney. So intricate has our system of civil law become that the lay mind cannot begin to comprehend all the laws that are supposed to govern one's actions.

If you receive the *Congressional Record*, which gives the proceedings of our national legislative bodies, the House of Representatives and the Senate, a perusal of its pages will confirm the above. You will note great numbers of bills advocating still more laws and restrictions—bills so numerous that the average man cannot comprehend the meaning of one-tenth of them, let alone try to live up to them. Add these to the thousands upon thousands of laws already ground out by these law-making bodies and you have a view of the terrific problem confronting us today.

In the face of these impossible conditions is it any wonder that the average citizen, who through his ignorance of these laws which would take a lifetime or more to absorb if he did nothing else, and through the natural result of ignorantly breaking them, has come to have a supreme contempt and disregard for them?

And with this gradual breaking down of the citizens's regard for the law courts, the officers of the law, and the operations of his legislative representatives has come a wide-spread disregard for the right of franchise. *The failure on the part of a great and increasing number of citizens to vote has placed the governing powers of our country for the most part in the hands of a vicious political minority—a condition which if not soon corrected can lead only to eventual ruin.*

Contrast all of this with the simplicity and practical workability of the old Mosaic Commandments, ten grand and sublime laws covering an entire moral code with a wonderful economy of words, easily understood by every adult mind. They require no bulky system to enforce them, and would do away entirely with our present expensive, complicated,

tricky, and unsatisfactory system with its mass of lawmakers, interpreters and enforcers.

Which then shall we prefer, the bulky, selfishly inspired civil laws, the basis for which was laid in pagan Rome, or the spiritually inspired Commandments based upon Cosmic Law which shall endure forever? If a sufficient number of thinking and enlightened people today were to begin working for a complete reform of our admittedly unsatisfactory legal system, each in his own way but cooperating with the others, it would not be long before we should see the results of that effort. And by adding to the Ten Commandments an eleventh (master number) and greatest of them all, the Christ Commandment "*That we love one another,*" we would be enabled to use for the upliftment and helping of our less fortunate brothers the immense intellectual and financial resources that now go to maintain and add to a burdensome and ineffective legal system. Would this not make our citizens far more law-abiding and give us greater peace and security?

Knowledge and Wisdom

Knowledge and wisdom, far from being one,
 Have ofttimes no connection. Knowledge dwells
 In heads replete with thoughts of other men;
 Wisdom in minds attentive to their own.
 Knowledge—a rude, unprofitable mass,
 The mere materials with which Wisdom builds—
 Till smoothed, and squared, and fitted to its place
 Does but encumber whom it seems to enrich.
 Knowledge is proud that he has learned so much;
 Wisdom is humble that he knows no more.

—William Cowper.

A Cry from the Unseen

BY RENA VALE

MARCH 24, 1930, burst through my window in a blaze of sunlight, and lacy sprays of wisteria screened the fiery disc that announced the day. However, Morpheus claimed me for a few more minutes, and I drifted on the wings of a dream into the half-world between reality and unreality.

The wings of this dream were the silver wings of a monoplane. Inasmuch as I had been for several months actively engaged in aviation, such a dream was not unusual for me. Ordinary as was the subject of the dream, a peculiar emotion, however, manifested itself within me that carried it beyond the realm of commonplace. I felt that as I slept I was awakening to an extremely important episode of life.

In the pilot's compartment of a blue-upholstered cabin plane I was sitting with my feet on the rudder pedals and a dep wheel in my hand. Beside me was George Maves, a pilot I knew and admired. Several times I had taken the controls when George sat beside me. In the dream George sat in a characteristic pose, like a sleeping hound, his loose-jointed frame sprawled, relaxed, but ready to spring into action in a half second. His eyes, wells of aquamarine in which were reflected the sorrows and beauties of the life of a flyer, were darting from the horizon line to my hands on the controls, to the rudder pedals, to the throttle, to the cloud bank above and the relief map of the earth beneath.

Although the focus of my gaze was ahead—past the spinning propeller off which shot shafts of fractured sunlight—to the point where the green and brown of the earth cut into the misty blue of the sky, I was conscious of George's watchfulness. There was fear and wonder in his eyes; there was knowledge and resignation. In fact, I now realize

that the emotional theme of the nightmare was epitomized in those darting, wondering, saddened eyes.

So vivid was the picture that I could not realize I was dreaming. There was no uncertainty which usually accompanies dreams, no haziness nor incongruity in this picture. Reality was conveyed, even by the sensation of the rudder bars beneath the soles of my shoes and by the feeling of the wooden wheel, grooved for the fingers. The vibration of the motor, the silver paint on the motor mount, the large black letters of the license on the under side of the left wing, the pale blue sky in which cloud wisps floated, the brown of the undulating earth—it was all as real as actual flying.

And, I fancied, George was beaming over my pleasure in driving three hundred horses. Surely this was no dream.

A tail wind sped us, and the smooth air barely rippled over the rolling terrain below. Following George's instructions I held the dep so that the horizon line passed through the exact center of the radial motor. Thus the scene opened—not like a dream assembled from chaos, but like a curtain drawn aside in my own consciousness permitting me to see myself living a sequence.

A few seconds of this flying then the horizon line began creeping up as water creeps up on the sides of a sinking ship. There was no sudden drop of an air pocket but an even sinking of the plane's nose.

To compensate I drew back on the dep slightly. There was no response. The earth line rose higher and higher. Steadily I pulled on the dep, and steadily the nose sank. A short dive with the throttle open would enable me to regain my altitude, I thought.

Down we sped, two hundred feet,

headed for a brown hill. George moved closer to me and spoke in an even tone. "Pull back on the dep now," he instructed.

There was no evidence of anything being wrong—no cause for alarm. I obeyed. The dep wheel came back and back. While it did not seem that the control cables were broken, I got no response.

Down and down we roared, and the harder I pulled on the dep, the faster we traveled. Terror shot through me. I gripped the wheel tighter and hauled with all my might. I'd get a response or jerk it out of the socket!

"Pull back on the dep!" George repeated. Sharp and clear above the roar of the motor his words rang.

I pulled, and pulled, and pulled, but my efforts availed naught. The ground was speeding toward us, two hundred miles an hour! Shrubs and rocks expanded, terrifyingly. Doom shrieked through the struts. And I gripped, and pulled on the dep wheel!

"PULL BACK ON THE DEP," cried George, his voice now husky with fear. Resounding through the cabin above the scream of the motor, stinging my ears, the cry—George's terrified, sobbing, death cry, "PULL BACK ON THE DEP!" pervaded everything, that cry more horrible than the doom which was rushing up to us.

Torture-racked, I awoke. My heart was pounding wildly, and I trembled in cold perspiration. The palms of my hands were cut where my finger nails had bitten into them as I had gripped the imaginary dep wheel.

After I convinced myself that I had dreamed it all, the cry, "Pull back on the dep," rang in my ears. The terror in it—worse than the terror I had felt when I saw death reaching for me—obsessed me. I could not shake it off, that cry of the doomed.

That morning at work I was nervous, depressed, and to three different persons I repeated the account of the dream.

The pale, horror-stricken face of

George Maves danced before me until it seemed that I would succumb to madness.

One-thirty came, and the memory of the nightmare hung like a pall over me. Impending doom weighted me down, and the clock over my desk ticked off minutes that seemed years long.

One-fifty, a wave of blackness, then the spell of the dream dropped away from me as unaccountably as it had come.

At two-ten the telephone rang, and the voice of a friend told me what I felt I already knew. At one-fifty a cabin monoplane had tried for a landing at the Western Air Express field in Alhambra. Unaccountably it had gone out of control, crashed, exploded, and burned. Buried beneath the seven-hundred-pound motor, mangled, cremated, were the bodies of George Maves and Lynn Hayes, his pal. Mrs. Maves' body was found in the twisted, blackened steel that had formed the cabin.

Inspectors investigating the crash were never able to determine which of the two men had been flying the plane at the time of the accident. Often I have wondered if Lynn had not held the dep wheel, and if George had not bent over him crying as they crashed: "Pull back on the dep!"

What Is the Rosicrucian Fellowship?

First, it is a School spreading by means of its classes, books, and lectures a balanced, logical, and scientific teaching concerning the evolution of the Universe and Man.

Second, it is a Christian Movement designed to present from a new viewpoint truths which creeds and dogmas may have obscured.

And its purpose is to reestablish in the hearts and minds of men a faith and confidence in the existence of the One God that they may begin to live dedicated lives of unselfish service to their fellow men.

The Winged Victory

BY FRANCES RAY

THE STATUE known as the Winged Victory of Samothrace, sometimes called Nike or the Goddess of Victory, stands for the glorious and ultimate attainment of a spiritualized humanity. It shows the way of man's redemption. In it is revealed the key which when found will unlock the door that leads to God.

In studying this headless and mutilated figure what is it that has made it one of the treasures of the world in the realm of sculpture? What is it that attracts and holds spellbound those who behold the original, which is carved in Parian marble, and preserved in the Louvre?

Study it for awhile even in its imitations and something happens—you feel life and power surging through you! It stands for the most sacred truths ever revealed to man, though understood by very few. The little rocky and mountainous island of Samothrace in the Aegean Sea was the site of certain Mysteries. The gods adored in these Mysteries were termed *Cabiri*, and were *potent gods* or gods in the making.

The holy order of the *Cabiri* worshiped the symbols of the active and passive powers or principles of universal generation, because proceeding from the manifestation of these two principles came creation, from the atom to the gods. This order did not, as has been stated, worship the physical symbols of the masculine and feminine. It degenerated into this later.

The mysterious and silent order of the *Cabiri* grew from a desire for a perfected humanity. No one was admitted to the fraternity who had not been born of an archetypal man and woman. All that belonged to mere externals they held in contempt—riches, self, and the

ordinary marriage. They held that "the mystery of their goddess could not be imparted by words." The *third* way of human life was their basic principle.

"The Winged Victory" represents the attainment of their highest ideal. It so angered the invading Persians that they severed the head. It originally had the head of Adonis, symbolizing the active generative principle of the will. The body of the woman represents the feminine principle, also matter, which must be redeemed by divine love, and the essence of which becomes the soul. When the soul reaches a certain stage, the Initiate is born as symbolized by the wings. Initiates are the ones who attain to the heights of power, lifted on "the wings of the eagle," through regeneration and the transmutation of the life force. Only those illumined ones can lift themselves to the Father's throne by the power of *His life*.

The origin of matter in the dawn of man's beginning "was a passing breath of the Creator, then a floating germ, then as a wind-swept bird migrating from life to life; yet after immeasurable lapses and millions of years it has become a daughter of God, and no longer recognizes any other home than heaven."

In this statue is mystically veiled the perfected or androgynous man (*andro*—masculine, plus *gyne*—feminine), uniting the characteristics of both sexes. We are taught in the Bible that we are made in the image and likeness of God, but surely not as to the human form, so what is it that makes us like God? The Elohim were double-sexed creative gods. They said: "Let us make man in our own image"; the Bible also says that God "created them male and female." Thus the perfected human being having

within itself the blended and sublimated powers of both the male and female principles is the vision ever held aloft in the Mystery Schools to the aspirant—under different symbols but always with the same fundamentals.

Dating from the Middle Ages the same holy mystery of the Way of the Redemption of man and his ultimate attainment is shown in the holy Order of the Rose Cross, which takes the rose and the cross as symbols of the Path that leads to Liberation.

The same truths of eternal life are

ever revealed to the neophyte, whether through the sacred Rosicrucian emblem or the symbols of the other great religions. They all point the way *which each must find within himself*. We can partake of the knowledge of others, but wisdom and understanding are the essence which each one must extract from life. This extracted essence adds splendor to the soul, which becomes "the goddess of victory," the victory of life over death, spirit over matter, the goddess who mounts upon wings of divine love to the Father's throne.

An Occult View of Plants

BY BROTHER T.

IT IS SAID in the Bible: They have eyes and see not, ears and hear not. How true this is as regards man's observation of plant life. The average person, if he is interested in plants and flowers at all, perhaps admires their color or perfume, but how few can see the imprint man has left on the plants by his care, cultivation, and hybridizing.

Take the rose, queen of flowers, and study the foliage. The wild rose has seven leaflets composing a leaf. The evolved, man-bred, hybridized rose has five leaflets to the leaf. The occult scientist sees in the seven leaflets the expression of the seven creative principles, while the five-leaved foliage is the expression of man's five senses with which he has worked on and evolved our modern garden rose.

Many of our most valued vegetables have been evolved by man from actually poisonous plants to wholesome, nutritious vegetables. Take our potato: though the tubers are edible, the seeds are still poisonous. The tomato in its wild state is unfit to eat. Both tomato and

potato belong botanically to the Solanum family. The deadly nightshade is botanically a Solanum. The ancestor of our celery is a poisonous swamp plant. The universally used cabbage has for an ancestor the wild skunk cabbage, and anyone who has smelled a skunk cabbage will never forget the odor.

So pathetically little is known by our physical scientists about the nervous system of plants, especially those cultivated by man. The occult scientist knows that when plants whose habitat is in dry soil are put into cold, wet soil, they will "catch cold" and usually die with symptoms similar to those of pneumonia in the human system; but they respond very nicely to an application of aspirin!

The cultivated delicate plants are very sensitive to the mental attitude of people surrounding them. The trained occultist can see by a glance at the flowers surrounding a home what the mental attitude and moral caliber are of the people living there. A close examination of flowers with a magnifying glass will reveal wonders to the occult student.

Mythology and the Bible

BY CORINNE S. DUNKLEE

TRUTH, like a golden thread, binds together all the religions that have been given to the world, welding them into a composite whole through which shines the eternal White Light of the Cosmic Christ.

Every religion has had an inner and an outer teaching. As St. Paul expressed it, milk for the babes and meat for the strong men. The myths or legends of the various countries have contained great religious truths that have been given to the people of those countries. Those who were ready to receive the deeper meanings concealed therein were taken into the inner sanctuary for further and more advanced instruction. Those who were content with the literal interpretations remained in the outer court and formed the vast majority of exoteric worshippers.

I. CREATION.

According to the mythology of the Greeks, before the creation of the earth matter was in a formless state, personified as the deity Chaos. Chaos had a daughter called Nyx (Night). She was the mother of every divinity whose origin was shrouded in the darkness of uncertainty. She was also the mother of Light and of Day, who dethroned their parent and ruled in her stead. Their offspring was Eros or Cupid, who aided them in the creation of Gaea (Earth). It was the power of Eros (Love) that pierced the breast of Gaea with an arrow of life. Before this the surface of the earth was barren and desertlike. After this infusion of Love the earth was aroused from its deathlike trance, and both plant and animal life flourished.

In the above we find a statement of the same truth with which the Bible begins, which reads as follows: "In the begin-

ning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there



JUPITER

was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

In the beginning Saturn, or Kronos (Time), became the ruler of the earth. Time must always be associated with the limitation of form. In the Rosicrucian School the Saturn Period is the first great Creative Day.

A great race of giants called Titans, also Cyclops, peopled the earth in the Hyperborean Epoch of the Earth Period. Man was then large of stature. He was plantlike in growth, the desire body not yet being developed. Cyclops means the one-eyed, referring to the pineal gland, which was then man's organ of sight

and not a dormant organ as at the present time.

Mythical Saturn was supposed to swallow each of his children as they were born. When Jupiter, the sixth child, was born, Saturn swallowed a stone by mistake, and the young god Jupiter was taken to heaven, or Mt. Olympus, where he was reared on nectar, ambrosia, and honey. There is much occult information to be found here. Jupiter represents the life and spiritual evolution of the man of the Jupiter Period. Saturn, or Time, will have no power over this "sixth child." Nectar, ambrosia, and honey represent the power of eternal life or Initiation, which will be the universal attainment of the Jupiter Period. Mythologically Jupiter eventually overcomes Saturn and rules the world in peace. Upon Mt. Olympus he dwelt surrounded by the other gods and goddesses. They lived in golden homes with ivory walls. From their celestial abode they guided the destinies of man, often disguising themselves as earth beings and mingling among men.

The most prominent of the gods were Jupiter, Neptune, Pluto, and Apollo, representing respectively the elements of Air, Water, Earth, and Fire, out of which all things were formed. Neptune ruled the sea. Around his palace waved lawns of seaweed and trees of coral, while the soft green waves were the breezes which fanned his brow. His scepter was a trident, with which he raised and stilled the storms.

Pluto's kingdom was the Land of Shades, a level, cloudy country underground. Across the meadows of this dreary land wandered the River of Sighs and the River of Forgetfulness. This was for a time the abiding place of every spirit that had been encased in mortality. Homer describes Pluto as,

"The gloomy god who never spares,
Who feels no mercy and answers no
prayers."

Jupiter, the King of Olympus, repre-

sented the power of Air. He watched over all the world. His hand wielded the lightnings and guided the stars. He regulated the entire course of nature. He was the last of the Olympian rulers, the best known of any of the gods, and many of his stories of love and adventure are immortalized in the constellations.

Apollo typifies Fire. His sun palace, which was built in the east in a "Land beyond the Sunrise," was crusted thick with gold and embedded with large and wonderful jewels. His chariot was also made of gold, and it shone with so great a radiance that it blinded the eyes of any but the gods. Every morning Apollo placed the sun in his chariot and drove to the eastern gates of his domain where Aurora, goddess of the Dawn, flung down the bars for her Sun God. He then penned up his stars, gathered his Hours about him, and to the heavenly strains of their rhythm he drove all through the day along the pathway of the heavens, flinging down upon the earth the brilliant light of the sun.

These myths were the Greeks' symbolical explanations of the many phenomena of nature. In this lovely poetical fashion they explained the origin of the world, of man, and of all the manifestations of nature which they saw about them. But beneath this fascinating imagery are concealed the same occult truths as are found in our Christian Bible. It has been wisely said that the myths are not to be *literally believed*, but are to be *understood*.

(Further studies in mythology and the Bible will follow in succeeding issues.)

"Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all."

Lead, Kindly Light

BY FREDERICK WILLIAM PETTIT



Lead, kindly Light, amid the encircling
gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path: but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will; remember not past
years!

So long Thy Power hath blest me, sure it
still
Will lead me on
O'er moor and fen, o'er crag and torrent,
till
The night is gone,
And, with the morn, those angel faces smile
Which I have loved long since, and lost
awhile.

—Cardinal Newman.



IN A referendum held two or three years ago by a leading church magazine on the most popular hymn the first position was given to "Lead, Kindly Light," the second to "Abide With Me," and the third to "Nearer My God to Thee," in the ratio of seven-five-four.

Reading within the words of the first of these three great church hymns, it will be found that Cardinal Newman, who wrote it, had moments of great spiritual exaltation and that this poem was born out of one of them.

The hymn portrays a mystical depth with the first line:

*"Lead, kindly Light, amid the encircling
gloom
. . . . the night is dark;" . . .*

All investigators into realms beyond the physical, and they include the Church fathers and a long line of saints down the historic page as well as philosophic giants and poets who have stirred the world at times from its mundane lethargy; all these have testified that our light as compared with that which shines beyond our ken is in reality—darkness. It is that "Light of Lights" which the Master emphasized when referring to the darkness of the human vision. Which is logical, for if there be a belief in a superphysical state and the description given of it by St. Paul and others, the Light there as compared with our feeble concept of brightness is as the sun to the candle ray.

For the night of the soul, when in incarnation here below, is dark and we are truly "far from home" in its murky atmosphere, however beautiful Nature's pictorials may appear to our senses whether in sweep of mountain range or "The light of setting suns."

And then how well the author portrays the waywardness of the human will in its captivity to the allurements of the terrestrial:

*"I was not ever thus, nor prayed that
Thou
Should'st lead me on . . .
Pride ruled my will . . ."*

Pride, that stubborn pride that makes us loath to stoop to conquer because of our feeble faith in the uplifting power of the Divine Will, without which we are but children playing on the sands of Time. Well indeed may we ask the Self to "remember not past years."

But the third verse is unquestionably the one that has brought immense solace to thousands in their bereavements of loved ones who have passed on. For

while Newman seemed to realize that the journey onward and upward would carry him "o'er moor and fen and crag and torrent till the night was gone" . . . he was aware that it was not all smooth moving. That the crags would have to be scaled; the torrents forded; the moors in their treachery of distance, traversed; the fens full of unstable ground trodden with careful step; the whole calling for a tenacity of purpose if the goal be reached.

And then—great thought—the heavenly rest—the faces "that I have loved long since, and lost awhile," . . . coming again within the orbit of higher vision and above all within the range of a touch softer, kinder and more enduring than we can imagine. And for those to whom Reincarnation is acceptable, the still greater solace of having them, it may be, "closer than hands and feet" in the renewed activities in the world of men.

The verdict of the people on this hymn would seem to indicate that although unable to give expression to it many yet intuitively sense the spiritual poignancy of the words. Hardly one of the three short verses but would seem tipped with a shaft of golden light that cometh from the heights unimaginable.

It is further strikingly remarkable how in the beautiful music of the poem, the composer caught the spirit of Newman. It is permissible to think that he was far less influenced by whatever reward came out of it than by the joy of giving the best that was in him that the words might echo down the aisles of countless shrines when sung by thousands to whom the words are as familiar as the Lord's Prayer.

Great music like that which interprets "Lead Kindly Light" would seem to come like Sullivan's "Lost Chord." It may be heard once—in time perhaps, not always, to enable the harmony to be transmitted to the five ruled parallel lines of a score; and from that to be

poured forth from some organ to the tablets of all those human hearts tuned to receive the message that will help them to draw upward to the realms of beauty and of love.

EGOISM AND SELF-PITY

"Our present age is suffering from two contradictory forces, egoism and self-pity," said Bramacharee Nerode in his sermon yesterday at Mt. Washington Center. "Both rich and poor, learned and ignorant are victims of these psychological diseases," said the speaker. "Egoism, which is born of power, and self-pity resulting from failures in life, are unnatural parasites of the natural man whom God has shaped in the image of His own divine beauty. The royal road to happiness is to surrender life and will to the unseen and universal will of Christ."

And Yet Fools Say

He captured light and caged it in a glass,
Then harnessed it forever to a wire;
He gave men robots with no backs to
tire
In bearing burdens for the toiling mass.

He freed the tongue in wood and wax
and brass,
Imbued dull images with motion's fire,
Transmuted metal into human choir—
These man-made miracles he brought to
pass.

Bulbs banish night along the Great
White Way,
Thin threads of copper throb with
might unseen;
On silver curtains shadow-actors play
That walk and talk from magic-
mouthed machine,
While continents converse through skies
o'erhead—

And yet fools say that Edison is dead!
—George S. Holmes.
—In N. Y. World-Telegram.

MAX HEINDEL'S PAGE

Raising the Dead

(O)NE OF our readers writes us as follows: "In 'Questions and Answers' you state that Christ did not raise the dead. In St. John, chapter the eleventh, verse 11, Christ said: 'Our friend Lazarus sleepeth'; and then in the 14th verse Jesus said unto them plainly, 'Lazarus is dead.' It seems as if the Christ must have been mistaken in the first place according to this. Which is right? I got into an argument that the dead were not raised. Again, in St. Matthew, 10:8, the Apostles were told to raise the dead."

Most of the trouble and misinterpretation of what the Gospels really mean comes from the great misunderstanding of most people who believe that they are intended to relate the life story of an individual named Jesus Christ. It is perfectly true that they have been patterned after the life of Jesus, and it speaks for His greatness that His life should be taken as a pattern by the recorders of four different Schools of Initiation. But what these men really wanted to write was the formula of Initiation, and the four Gospels therefore embody, hidden beneath an outer coating of blinds and nonessentials, the formulae of Initiation of four different Mystery Schools.

The instance mentioned, the raising of Lazarus or the widow's son of Naim, does not involve calling a departed spirit back to its discarded vehicle. That is not done; "when once the silver cord is loosed the spirit returns to God and the

body to the dust whence it was taken." But when a candidate comes to a point where he is to be raised up to a higher level and a greater power than he possessed before, then he must first die to things that are past and behind him; the path becomes narrower and narrower with every step, and he cannot enter into the straight gate which leads to a higher realm in nature until he has shed the body that correlated him to the next lower realm. Therefore in that sense it is said of him at the moment when he is ready for the transition that he is dead. If you will read our book on "Freemasonry and Catholicism," you will find that Lazarus had previously been Hiram Abiff, the Master Mason and chief builder of Solomon's Temple; that Jesus had been previously embodied as the personality called Solomon; and that the Christ Spirit dwelling in Jesus at the time of the recorded raising of Lazarus was the great Initiator who raised him up and made him a Hierophant of the Lesser Mysteries, now known as Christian Rosenkreuz, the head of the Western Wisdom School and co-worker with Jesus to unite humanity and bring them to the Kingdom of Christ.

In a similar manner and upon a smaller scale the Apostles were given power to raise the dead. To the babes they gave only *milk*, but to those who were strong they gave the *meat* of the doctrine, and instructed them in the Mysteries until they had reached a certain point where by living the life they died and were raised up to a more abun-

dant life in a larger sphere of usefulness. But as already said, these deaths did not involve what we usually call the death of the body.

Removing the Spleen

A STUDENT writes us: "There has been brought to my notice a case where a woman had been operated upon and the spleen removed. According to the Rosicrucian teachings the spleen is the entrance gate of the solar force which vitalizes the body, and in the etheric counterpart of that organ the solar energy is transmuted to a vital fluid of a pale rose color, which thence spreads all over the nervous system. We also learn that the direct rays from the sun give spiritual illumination, while those received from the planets produce intelligence, morality, and soul growth. In a case like that above mentioned will the etheric counterpart of the spleen continue to perform its work after the dense organ has been removed, or will it disintegrate as does the etheric counterpart of an arm or a leg that has been amputated; if so, what is the effect upon the person so operated upon?"

You are right in your statement of the Rosicrucian teaching except where you say that the solar energy is transmuted in the spleen to a pale, rose-colored fluid. The spleen is the gate of the solar forces, but the transmutation you speak about takes place in the solar plexus, where the prismatic seed atom of the vital body is located.

With respect to what takes place after the spleen has been removed, it will help us to recall that the physical body accommodates itself so far as possible to altered conditions. If a wound in a certain part of the body makes it impossible for the blood to flow in the normal channels, it finds another set of veins by which it may make its circuit. But an organ never atrophies so long as it can serve any useful purpose. It is similar

with the vital body composed of the ethers. When an arm or a limb has been amputated, the etheric counterpart of that member is no longer required in the economy of the body, therefore it gradually wastes away. But in the case of an organ like the spleen where the etheric counterpart has an important function as gateway for the solar energy, naturally no such disintegration will take place.

It should also be remembered that wherever disease manifests in the physical vehicle the corresponding part of the vital body has first become thin, attenuated, and diseased; and it was its failure to supply the necessary vital energy that caused the manifestation of physical symptoms of ill health. Conversely, when health returns the vital body is the first to pick up, and this convalescence is then manifested in the dense body. Therefore if the physical spleen was diseased, it is a foregone conclusion that the etheric counterpart is also in subnormal health, and the wisdom of removing the organ is doubtful. However, if it is done, the body will seek to accommodate itself to the new condition, and the etheric counterpart of the spleen will continue to function as before.

(Above two articles are from the "Rays" of May, 1918.)

A Plea for the Church

We are all Christs in the making, the love nature is unfolding in us all, and why should we not identify ourselves with one or another of the Christian churches which cherish the Christ ideal? Some of the best workers in the Fellowship are members, yes, and ministers, of churches. Many are hungry for what we feed upon. We cannot share it with them by standing aloof, and we do ourselves harm by neglecting to take advantage of the great opportunity to aid in elevating the church.

—Max Heindel.

Worth-While News

An Error in Human Judgment

"CHESTER, Ill., Sept. 28.—Freed by the death-bed confession of another, Jesse Lucas left Menard prison today after serving 23 years for a murder he always insisted he did not commit.

"A death-bed confession by George R. Pond, a farmer who lived near Decker, Ind., that he killed Clyde Showalter, a young stock buyer 26 years ago, gave Lucas his freedom.

"After examining affidavits attesting to the credibility of Pond's confession, the Illinois Board of Pardons and Paroles paroled Lucas to Mayor Wright. Mayor Wright said Lucas 'can make my home his home,' and promised him a job in his lumber yard at Mount Carmel.

'What officials now have decided was a miscarriage of justice almost caused Lucas' widowed mother to end her days in prison. Mrs. Lucas, who died three years ago, was indicted with her son and both were found guilty of the murder of Showalter, whose body was found floating in the Patoka river 26 years ago. A new trial, however, was obtained for Mrs. Lucas and she was freed.'

A terrible injustice has been done to Jesse Lucas. Twenty-three years is a large slice out of a lifetime. Yes, human justice here miscarried badly, as it frequently does. Looking at Jesse Lucas' life as a detached experience, unrelated to anything that went before, much sympathy and pity are in order on account of his undeserved sufferings. Fortunately there is another way of looking at it and a very reasonable explanation for the seeming wrong. There is a divine justice that never miscarries. It manifests through the Laws of Rebirth and Consequence, under which each one gets what he has earned. An investigation of the Memory of Nature would show in what manner this man earned 23 years' imprisonment. Such an investigation would always uncover the cause of any seemingly undeserved misfortune. The

laws of the universe are just and finely balanced; whatever a man sows that, some time or other, he must reap. However, human laws must not hide behind the divine law. It is necessary that every effort be made to administer justice to all accused of breaking the statutes, for man is held accountable for his conduct on the earth, and he must do his level best to administer his laws upon the model of divine, immutable equity and justice.

English to Be World Language

"English must eventually become the universal language.

"That is the belief expressed recently by E. Dennison Ross, director of the School of Oriental Studies.

"News would be disseminated throughout the world by means of a daily Universal Gazette which would be printed in the universal script as well as the language of each country."

The need for a universal language has been clearly recognized by the modern world, and different attempts have been made to provide one that can be learned by everyone and used all over the world as a means of communication. Thus Esperanto, Ido, and other so-called universal languages have been devised. But they have not been generally adopted in spite of the efforts of their supporters and promoters. One reason for this is that they are synthetic languages and consequently dead tongues. Speech is a living, creative thing. The various existing tongues are the product of Jehovah, hence are *spiritually living languages*, constructed in accordance with cosmic principles.

The larynx was at one time in the history of man's evolution a part of the

creative organ, and the spoken word still has creative power. As man learns to control the passions this power will grow. Therefore no dead language will serve man as a method of communication with his fellows. He must have one that has grown out of his needs, that is living, and that will serve as a vehicle for the creative impulse. English meets these requirements. There is a growing tendency to accept it as the means of international communications and to recognize it as the language of the future. This is reasonable seeing that to all appearance it will be the language of the new race, now being cradled on the continent of North America.

The Happy Poor Man

NEW YORK, Sept. 28. (UP).—Bernarr McFadden, publisher and physical culture advocate, announced tonight that he has given away all his capital—more than \$5,000,000—because he believes that money makes for unhappiness and that he will find more “enthraling happiness” in life by living off his salary.

McFadden made the announcement in a radio address, and elaborated his theory of wealth in an interview with the United Press.

He attacked wealth as a menace, likely to convert its possessors into “flabby mollicoddles,” and warned that we are living in a revolutionary period, when men of wealth “should put their houses in order.”

“You can’t find a single happy family in the wealthy class,” he declared.—*The Miami Herald*.

Here is one man who does not wait for a catastrophe to rob him of his riches before he learns the limiting effect of a vast material fortune and the nature of true wealth.

In a land peopled with those who profess to be followers of the One who said, “How hardly shall they that have riches enter into the kingdom of God,” we find the great majority still pinning their faith to those same material things whose very possession tends to surround them with a barrier that keeps from them true happiness. No wonder that suddenly and apparently without adequate reason there arises a condition such as is pre-

valent in America today, when the opportunities for heaping up riches formerly so abundant are in a most baffling manner withdrawn. If more people shared the views and followed the example of McFadden in being content with sufficient for the daily needs, there would be a happier and more enlightened social order; but generally speaking it needs the pressure of misfortune to bring them to this way of thinking.

Good News for Animals

ST. LOUIS, Nov. 27. (AP).—An intensely practical wonderland which the “eye” of the X-ray has revealed in the past year will be described by about 200 experts at a five-day meeting of the Radiological Society of North America, beginning here Monday.

In this wonderland are numerous new views of man’s internal economy, including pictures which catch disease near its start and guide medical men toward measures of prevention. Among the things which radiologists say can be seen are sources of coughs and of gas poisoning and beginnings of human life long before birth.

A report will be made on the largest X-ray in practical use, the recently installed 900,000 volt tube at Memorial Hospital in New York City.—*San Francisco Call-Bulletin*.

In the past few years the use of the X-ray apparatus has increased very greatly as scientists experiment with it and become more familiar with its powers and possibilities. Only a few weeks ago the newspapers reported the completion at the California Institute of Technology of an X-ray device called the stereofluoroscope which makes it possible for X-ray examinations to disclose internal organs of the body in *three dimensions* instead of two only as formerly. Now we hear that the beginning of disease can be detected by the X-ray. One very welcome result of the increased use and growing efficiency of X-ray instruments will be to release the animal kingdom from much torture and suffering in the vivisectors’ laboratories. There is *no excuse* for vivisection when the workings of the human body can be studied in detail and at first hand by means of the X-ray.



Illegitimacy

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

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

**No questions are
unanswerable.
Whatever curiosity the
order of things has
awakened in our minds,
the order of things can
satisfy.**

—Ralph Waldo Emerson.

COMPOSITION OF THE HUMAN BODY

Ques. Please give me a definite idea as to what the chemical constituents of the body are.

Ans. About two-thirds of the physical body is water. The average body weighing, say, one hundred and fifty pounds is composed of about ten gallons of water, twenty-four pounds of carbon, seven pounds of lime, two pounds of phosphorus, a little less than two ounces of salt, one-fourth ounce of iron, one-fifth ounce of sugar, and traces of potassium, calcium, magnesium, fluorine, lithium, manganese, copper, lead, chlorine, silicon, sodium, sulphur, and iodine. There are also nearly five pounds of nitrogen and some thirteen pounds each of hydrogen and oxygen in addition to the oxygen which is contained in the water. It has been estimated that the market value of the elements composing the human body is about ninety-eight cents.

THE CHRIST WITHIN

Ques. Please explain what is meant by "the Christ within."

Ans. Each individual has within himself three inherent powers designated as the Divine Spirit, Life Spirit, and the Human Spirit. The Divine Spirit manifests as the positive, Father principle of being. The Life Spirit within each in-

dividual is the higher aspect of the Christ within, its lower aspect being the soul body. We speak of the Christ within being born when the power of the Life Spirit becomes awakened and begins to manifest in a positive manner, and the two higher ethers of the vital body have been developed into a differentiated vehicle constituting the soul body. The Holy Spirit principle is the spiritual motive power within.

SUPERPHYSICAL ENTITIES

Ques. What is meant by "superphysical entities?"

Ans. Superphysical entities, generally speaking, include all beings existing on the invisible planes of nature, of which we are normally unaware. Among these are the nature spirits, the angels, denizens of the Desire World, and various spirits from other life waves, such as the Lucifers, the messengers from other planets, et cetera.

SPIRITUALISTIC SEANCES

Ques. What is the opinion of the Fellowship in relation to spiritualistic seances?

Ans. All forms of mediumship are dangerous because they are negative and not under the control of the medium. Any contact with the superphysical world should be brought about under the control of the will by positive methods of development. When an individual allows outside entities to take possession of him he is turning over his vehicles to them to use as they see fit, and if he carries the process far enough they may get complete control of him and use his various bodies for their own purposes, *both here and hereafter*. The entities on the other side also draw out and use up the vitality of the medium and frequently leave him in a devitalized condition. The same thing happens in a spiritualistic circle when people sit for development. Entities from the other side frequently get control of the people

who attend spiritualistic seances. Spiritualism has demonstrated the reality of the life beyond the grave, but nevertheless it is a very dangerous form of development, and it is far better to have nothing to do with seances. Spiritual development should not be dependent upon outside entities, about whose reliability and intentions we know nothing and who may use one for their own purposes to his great detriment.

DIVERSIFICATION IN PHILOSOPHY

Ques. Is there not danger in becoming narrow-minded if one studies only one esoteric doctrine?

Ans. Each individual has to settle this for himself and study the doctrine or doctrines which appeal to him. There are arguments on both sides. If one concentrates his entire thought and attention on one philosophy he is likely to go a long way in that philosophy. On the other hand if he consults the ideas of other philosophers he is likely to get a more rounded out conception of philosophy in general, but he may not have as deep an understanding of any one.

THE SWAN AS A SYMBOL

Ques.—What is the symbolic meaning of the swan mentioned so often in occult literature?

Ans. In earlier ages it was dangerous for occult philosophers to reveal their knowledge to the general public; hence it became necessary for them when giving out truths to those ready to receive advanced teaching to veil their instruction in symbols, and one of the symbols quite frequently used was the swan. The swan is the occult symbol of the Initiate. In the opera "Lohengrin," Elsa's brother, who is an Initiate, is symbolized by a swan.

NOTE:—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.

ASTROLOGY

Research Work in Astrology

BY R. A. UTLEY

NOTE: *The following article is the product of research by Mr. Utley. It represents new hypotheses that he has evolved, which diverge somewhat from the orthodox rules. His conclusions are not final and are to be made the subject of further observation and check by our students.*—EDITOR.

MY FIRST attempts at character interpretation from horoscopes, using "The Message of the Stars" as a guide, were discouraging. The many contradictions rendered the net result almost nil in the same horoscope. One aspect would denote honesty, another dishonesty; one aspect would proclaim courage, another its lack. So I gave up casting horoscopes and concentrated upon a study of the intrinsic natures of the planets and signs.

Here again serious difficulties were met. For obvious reasons Max Heindel used simple, ordinary language, readily comprehensible by all; but so meagre is the average vocabulary that most of its words are habitually overworked. A person who performs a task carelessly may be called lazy despite the energy he puts into it. On the other hand, if he sits down to any job normally done standing up he will be accused of laziness no matter how conscientiously and painstakingly he does it. Judgment based on long study rises superior to such apparent inconsistencies as a large measure of martial energy and an equal measure of solar laziness in the same horoscope. But my chief purpose was

to eliminate individual judgment, as being the source of all error, in so far as might be possible, and to devise a mechanical system which could be applied with clocklike precision, turning the subtle "art of synthesis" into a logical mathematical process. Therefore I resigned myself to some years of patient drudgery along the following lines:

Some months were spent listing alphabetically the eight-hundred-odd terms used in "The Message," and noting opposite each the aspects to which it was applied. For example:

Honesty ♂ ♀, ☉ ♃, ☉ ♁, ♂ ♀, ♂ ♃, ♃ ♀, ☉ ♃, ☉ ♁, ♃ ♀, ♃ ♁, ♃ ♁, ♃ ♁, ♃ ♁, ♃ ♁, ♃ ♁, ♃ ♁, ♃ ♁.

A much longer time was spent analyzing and comparing and classifying the terms. In this case analysis showed Jupiter mentioned six times, Saturn or Capricorn six times, and the Sun or Leo six times. Obviously these were the sources of three types of honesty, the remaining planets and signs being incidental.

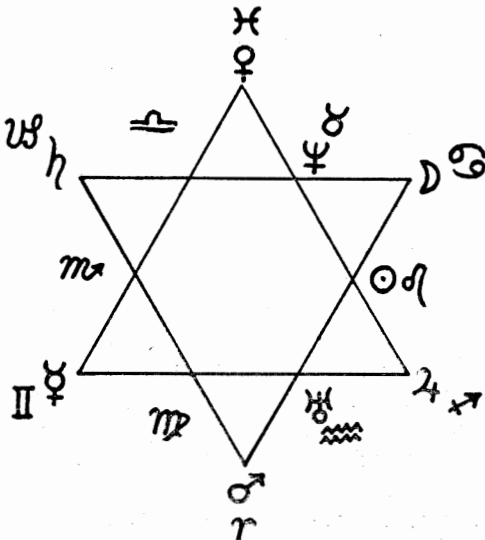
As this thorough analysis proceeded, certain highly significant facts became more and more evident, pointing to very definite groupings of planets and signs. Mars shared its qualities with Uranus more frequently than with any other planet, Uranus with Mars and Jupiter almost equally, Jupiter with Uranus and the Sun almost equally, Neptune with Venus and the Moon almost equally. Thus an initial grouping was simple.

♂, ♀, ♃, ☉—♁, ♃, ♀—♃—♁.

With regard to the signs the analysis

showed that practically every term applied to Capricorn was also applied to Saturn, and that an equal similarity, amounting almost to identity, was true of Mercury and Gemini, Mars and Aries, Uranus and Aquarius, Jupiter and Sagittarius, the Sun and Leo, the Moon and Cancer. This much was in agreement with the doctrine of planetary dignities. Of the remaining signs Taurus, being the dignity of Venus and the exaltation of the Moon, fell naturally into a position between them. Libra being also a dignity of Venus as well as an exaltation of Saturn fell into a similar position. Pisces was found to have more in common with Venus, who is exalted therein, than with either Neptune or Jupiter, and Scorpio to have more in common with Saturn and Mercury than with either Mars or Uranus.

The similarity of the symbol ♄ to a combination of ♄ ♀ was suggestive and whether or not it was so evolved, the suggestion bore fruit after years of study, in the philosophical explanation of the above grouping which was briefly outlined in an article entitled "The Master Key," published in this magazine in the issues of March, April, and May of 1927. The complete diagram of planetary and sign relationships may be drawn in the following fashion:



It is hoped that the reader will find here abundant corroboration of the key-grouping, but the present purpose is independent of it, being to analyze and define the simple natures of the planets and signs apart from their aspects, positions, and reflections. Particularly is the reader asked to remember that when, for instance, Libra is here mentioned, the meaning is Libra stripped of the Arian influence, which is never absent in practice but whose effect it is not difficult to separate out.

To avoid needless repetition the subject has been divided into these categories:

- Independent: Physiological Functions.
 - Physique, Carriage, and Movements.
 - Habits, Methods, and Pursuits.
 - Crisis Reactions.
 - Emotional Disposition.
 - Sensibilities.
 - Mentality.
 - Expression.
 - Information.
- Relative:
 - Competition vs. Harmony.
 - Justice vs. Kindness.
 - Authority vs. Service.
 - Pride vs. Humility.
 - Affections.
 - Property.

Under each category the pairs of complementary opposites are compared individually.

1. Mercury-Gemini vs. Moon-Cancer.
2. Virgo vs. Neptune-Taurus.
3. Mars-Aries vs. Venus-Pisces.
4. Uranus-Aquarius vs. Libra.
5. Jupiter-Sagittarius vs. Saturn-Capricorn.
6. The Sun-Leo vs. Scorpio.

The reader is earnestly requested to compare for himself each set of complementary opposites with the corresponding set of intermediates: 1 with 4, 2 with 5, and 3 with 6. He will discover that the human mind has a strong instinct to

associate extremes with corresponding "means," and that, for this reason:

Venus appears to share some qualities with Scorpio, others with the Sun.

Saturn appears to share some qualities with Virgo, others with Neptune.

Neptune appears to share some qualities with Saturn, others with Jupiter, and so on around the circle.

Along with statements in which the writer has full confidence, based on long study and research, are included purely tentative suggestions. Further research by others will discover the errors in the former, and may confirm some of the latter.

Literary considerations will consistently be sacrificed to the object of terse presentation of significant ideas, and the narrative or expository method will be discarded in favor of a simple tabulation wherever such procedure seems warranted.

Physiological Functions.

1. Cancer is said to rule the stomach, Gemini the lungs, Taurus the lymphatic system, Virgo the bowels. The stomach is a receiving organ, a receptacle for food. The bowels are selective organs, acting like a cream-separator, separating what is useful to the body from what is not. Neither stomach nor intestinal tract is truly an internal organ, since food can pass completely through both without entering the blood stream. It is the lymphatic system which assimilates the food selected by the bowels and transfers it to the blood. The assimilated matter yields up its vital content, and the carbon dioxide waste is transferred from the blood to the lungs, whose mission it is to expel it.

The opposite and complementary relationship of Cancer and Gemini should be plain, and equally so the opposite and complementary nature of Taurus and Virgo. Mercury has ever been known as "the wheel," symbol of rotation and hence of non-receptivity. This alone should strongly suggest that Mercury is identical in nature with Gemini but only similar in nature to Virgo. Note that

when the stomach is full, breathing is more difficult, and that continuous motion, as on a ship or in spinning until dizzy, renders it more difficult for the stomach to retain its contents. The forces of Gemini (Mercurial motion) and Cancer (Lunar rest) are mutually antagonistic.

2. Note that Virgo makes dietitians who choose food intelligently, as the bowels do automatically.

3. Mars is responsible for burns, scalds, wounds, and cellular degeneration. Analogy suggests that Venus is responsible for the knitting of wounds and the regeneration of tissue.

4. The malefic influence of Saturn and the benefic influence of Jupiter in the matter of health have been exaggerated. Jupiter does not supply vitality, but only permits the free flow of whatever vitality is supplied by the Sun. Saturn does not destroy vitality, but only obstructs its flow. Benefic in permitting the influx of vitality, Jupiter is malefic in permitting its efflux. Malefic in obstructing the influx of vitality, Saturn is benefic in preventing the waste of what is already possessed.

Jupiter externalizes vitality readily, and presents a great *show* of health, but brings susceptibility to infection; whereas Saturn resists infection, and retains a *hidden* supply of vitality against time of need. Nor is it correct to ascribe to Mars the stamina and endurance brought out by Mars trine Saturn. Mars, the oxidizer, transforms vitality into energy, and so consumes it. In conferring the power of sustained effort it is mortgaging Saturn's reserve. This is corroborated by the latest scientific discoveries as to the chemical processes in the body due to muscular activity.

Physique, Carriage, and Movements.

1. Max Heindel ascribes both agility and clumsiness to Mercury and fidgetiness to the Moon. This would indicate that the effect of a "bad" aspect is to counteract the natural characteristics of a planet, in which case an afflicted Mars should produce laziness, an

afflicted Venus, violence. The writer has not found any evidence of Mercury producing clumsiness, nor of the Moon producing fidgetiness, nor of bad aspects to any planet producing any quality incompatible with the qualities produced by good aspects to the same planet. All aspects to Mercury increase activity. The good aspects tend to render this activity productive of good, in the form of mental or physical agility, the bad aspects to render it unproductive, in the form of fidgetiness. Similarly lunar inertia becomes either repose or clumsiness. But a "bad" aspect in one horoscope may produce excellent effects, a "good" aspect in another naught but failings, though *in general* the orthodox teachings are borne out. Since however there is no absolute rule, it will be best to lump the qualities together, good, bad, and indifferent.

2. Virgo gives brisk, snappy movements, an impatient jerkiness, one remove from martial violence. Bovine Taurus gives leisurely movements, an inclination to dawdling, one remove from Venusian languidness.

3. It is suggested that Aries should give a muscularly "chunky," rather coarse appearance, but withal a sort of rugged grandeur; Pisces fine delicate features, an air of daintiness, but rounded curves lending a suggestion of sensuousness; Aries the most masculine, Pisces the most feminine type.

4. Aquarius gives a stately build, an appearance of distinction, even the "majestic mien" of romance, but is also responsible for deformity and grotesque features, undesirable forms of distinctive appearance. Its quality of movement is best expressed by the word "abandon," a cross between the vigor of Mars and the suppleness of Jupiter. Libra gives symmetry and proportion, regular features, a neat, trim figure, but in general an air of commonplaceness or lack of distinction. Poise expresses its general quality.

5. Jupiter gives suppleness or freedom of movement and thus naturally a

loose-jointed figure. Saturn gives a well knit frame with rather stiff movements.

6. Leo gives that famous "elastic step" of fiction, and the litheness and grace associated with cats. Scorpio, the surgeon's sign, gives the quality known as "wiriness," a firm grasp, and that muscular control which degenerates into a tenseness often seen in muscle-bound athletes who have *practiced* too hard. (Compare "Habits" etc.)

Habits, Methods, and Pursuits.

1. Mercury gives industry, the need for constant activity, for something to occupy both hand and mind. It is the most businesslike planet, and enforced idleness makes its restless, fidgety and discontented. It does not mind discomfort. What it seeks is experience. The Moon makes loafers. It is indolent, idle, shiftless. Like the Sun, it prefers play to work, but only that variety of play—pastime—whose essence lies in "killing time." What it seeks is comfort.

2. Virgo gives purpose, intention, definite aim, and in that sense initiative. It acts with diligence, dispatch, alacrity, promptitude. It grasps opportunities. Its motto is, "Do it now." It is fond of the "fast life," and does not mind haste and bustle. What it seeks is modernity—being up-to-date. Procrastination is not a characteristic of Jupiter, but of Taurus-Neptune. You cannot hustle a cow. Neptune is aimless, vague of purpose, dilatory, content to drift along, to muddle through. Its motto is, "Wait and see." What it seeks is leisure.

3. Enterprise, effort, exertion—these are expressions of the energy of Mars. Mars seeks achievement, and is strongly conscious of the utility of his efforts. He does not mind hardship, or difficulty, nor dirty, roughened hands. He is a "roughneck." He is given to rowdiness and likes turmoil and uproar. His constructiveness is never free from his naturally destructive instinct, as when a carpenter saws boards or a plumber cuts pipe. Note that in the tailoring trade

men make the best cutters, women the seamstresses who sew things together.

Venus is lazy, not indolent. The loafer will actually put himself to more trouble to escape a task than its performance would have cost him. The slothfully lazy person simply takes the easiest way. Venus is strongly conscious of the futility of effort. Her motto is, "What's the use?" With this she gives an instinct for preservation which shows itself in habits of mending, repairing, and keeping things long after they have outlived their usefulness. She seeks tranquility and the avoidance of trouble.

4. What Uranus seeks is improvement, and his methods are innovation, alteration and reconstruction. He frankly likes disturbing and upsetting things and does not mind the resultant chaos, confusion, and inconvenience. He is a creature of erratic actions and untidy habits. Libra's aim is convenience. She loves to arrange things in a neat and orderly fashion, and hates to see settled things disturbed. Her motto is, "Leave well enough alone."

5. The 3rd house is said to incline to short journeys, the ninth to long. The earnest student should not accept such dogmas, even though experience proves them true without inquiring *why* such is the case. Mercury, seeking experience, gads about to get it, seldom going far afield because even a busy life-time cannot exhaust the possibilities for experience in one's own community or country. Jupiter seeks growth in every form, but particularly in the guise of novelty, variety, and an increased range. To him far fields are greenest. He loves to rove the whole world over, and no matter where he may be he thirsts to be somewhere else.

Jupiter does things in a haphazard fashion, using "hit or miss" methods. He has a valuable capacity for improvising on the spur of the moment, and is always ready to "try anything once." His chief failings are instability, impermanency, and a tendency to over-

reach himself—to take in too much territory.

Saturn's habits are too well known to need much comment, but there are two terms used to describe them which are misleading. His persistence is mere continuity, devoid of any determination to achieve, and his forethought and foresight go no further than the end of his own nose, for he is short-sighted figuratively and sometimes literally. (That is, he causes myopia). He cannot plan very far ahead, but likes to *follow* a plan, to work according to schedule. He is a creature of habit and routine and does not mind monotony. A grubby sort of person, he resists transplantation, and cannot travel far from home without suffering the pangs of nostalgia.

6. The Sun is the great pleasure-seeker, the world's playboy, but his playing is not a matter of passing time as is the Moon's. In relaxation, recreation, diversion he seeks *relief* from pain and fatigue. He is happy-go-lucky, careless, inefficient, wasteful, a slacker and a shirker of unpleasant duties. He does things in a sketchy way, always the dilettante.

(To be continued)

Why We Teach Astrology

We teach Astrology that through this study of the orderly, moving heavenly bodies man may be impressed with the will, wisdom, and activity of the Divine Intelligence directing the affairs of men.

Furthermore we teach it that through his studies of the "Mystic Clock of Destiny" he may come to know his own place in the vast scheme of things, and begin consciously to evolve his latent possibilities—for to the true student of stellar lore a horoscope reveals the possibilities of each and every life.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.—Genesis, 1:14.

The Children of Capricorn, 1931-32



A Character Delineation

CHILDREN BORN DECEMBER 23, 1931, TO
JANUARY 20, 1932, INCLUSIVE

POSITIONS OF THE PLANETS

Sun in Capricorn.

*Venus in Capricorn, Aquarius, and
Pisces.*

Mercury in Sagittarius and Capricorn.

Saturn in Capricorn.

Jupiter in Leo.

Mars in Capricorn and Aquarius.

Uranus in Aries.

Neptune in Virgo.

Capricorn is one of the signs of power in the zodiac. It is when the Sun passes from Sagittarius into Capricorn that the world feels the tremendous spiritual forces of the Christ piercing to the heart of the earth. This cosmic event is timed by the winter solstice, the longest night of the year, and its meaning is dramatically portrayed in the Christmas festival.

Saturn is the ruling influence in children born under Capricorn. When they respond to the positive side of this sign, they become powers in the world, either spiritually or materially. Duty is their watchword, and they have a strong and dynamic will which enables them to sacrifice the flesh without a pang when called

upon to do so. Thus they often rise to great heights, but unless they learn the lesson of humbleness and meekness there is always danger of failure through *too much personal ambition*. WILL is the great virtue of the Capricornian and PRIDE his fault.

Capricorn natives are very practical. When they turn their ambitious minds to material pursuits they generally succeed quite admirably in accumulating money and property due to business sagacity and an "infinite capacity for taking pains." They are steady and reliable, hard workers, conscientious; their chief fault being a tendency to drive their subordinates as hard as they drive themselves. Their temperament inclines to law and order and the observance of the proprieties.

Due to the configuration of the Sun, Saturn, and Mars in Capricorn during practically the whole solar month the above traits will be particularly noticeable in this year's Capricorn children. Mars is conjunct the Sun December 29-January 20, inclusive; Mars conjunct Saturn January 1-20; and Saturn conjunct Sun January 7-20. These conjunctions in Capricorn will make the children of this solar month even more

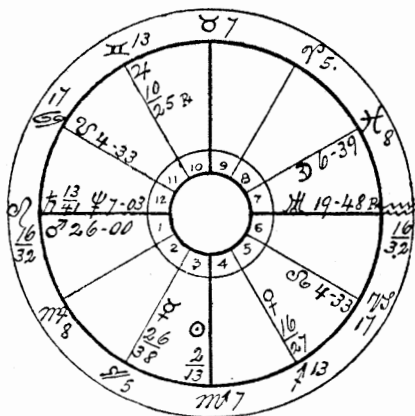
(Continued on page 38)

Astrological Readings for Subscribers' Children

PAUL ARTHUR H.

Born Oct. 25, 1917, 12 O'clock Midnight.

Lat. 41 N., Long. 74 W.



Paul has the fixed, powerful sign of Leo rising, with Saturn, Neptune, and Mars on or near the Ascendant. This is a strong combination and gives a great deal of force to the personality. With the fiery, energetic Mars on the Ascendant there should be much initiative displayed by this young man as he comes to maturity. He will have the capacity for decisive action and carrying projects through, particularly as Mars is sextile to the vital Sun in the energetic, martial sign of Scorpio.

This chart contains several elements that indicate a strong character. Among the aspects which denote this is the Sun trine the Moon and sextile Mars; Mercury trine Uranus and sextile Mars; Venus trine Saturn and Jupiter sextile Saturn.

The lower personality and the emotions, however, signified by the Moon, are not so well provided for, since the Moon has the square of Jupiter and Venus, the latter aspect, however, having a wide orb and therefore being correspondingly weak. The square between Jupiter and the Moon tends to make the native too optimistic, too desirous of success at any

cost. It does not deny success, however, but this is likely to be hedged in by conditions that eventually may make it burdensome and perhaps cost more than it is worth.

The Sun is in Scorpio, an occult, martial sign, trine the Moon. This is a good aspect, indicating balance and harmony between the individuality signified by the Sun, and the personality signified by the Moon. The symbol of Scorpio is twofold, the stinging Scorpion and the soaring Eagle, signifying that Scorpio has two natures. Since the Sun here is well aspected the Eagle nature is more likely to be in the ascendancy. Scorpio, however, confers a martial instinct and therefore makes an aggressive individuality. The Sun here will give executive and constructive ability and make the native a good worker. Scorpio natives are ever strongly opposed to all forms of oppression, therefore they can be relied upon to fight the battles of those who may be imposed upon by others. The Scorpio nature must be watched, however, because it will always provide a substratum of impulses which are likely to get beyond control occasionally. Scorpio usually gives some temper, but in this case the Sun trine the Moon, the latter indicating the emotions, should keep it well in hand.

The mind is well fortified in this chart due to Mercury and the Sun both being in the 3rd house and Mercury trine Uranus and sextile Mars. The 3rd house is the house of the lower mind and Mercury here gives mental activity, also the ability for writing and speaking to some extent. The trine of Uranus gives an inspirational and an intuitional quality to the mind and enables the native to bring through original ideas from the archetypal regions. The sextile of Mars to Mercury gives quick thinking ability.

The 7th house, that of partnership, marriage, and the public, has conflicting elements. First, it contains the erratic,

unconventional Uranus in Aquarius, in opposition to Saturn and Mars, and it also has some influence from the Moon, although the Moon is approaching the cusp of the 8th house. The Uranian influence is likely to make the native too impulsive, too unconventional, and he is likely to lose public favor as a result. The partnerships which he forms will also have this erratic element, and therefore he would avoid some friction by conducting his various enterprises by himself, so far as he can conveniently, rather than forming combinations with others with whom he is likely to have many differences of opinion. To offset this influence Saturn is rising in Leo, which gives an element of caution to the character, also diplomacy, tactfulness, and perseverance; but since Saturn and Uranus are in opposition to each other, these two sets of qualities will forever be see-sawing backward and forward. First one will gain the ascendancy and then the other, but Saturn on the Ascendant supported by the sextile of Jupiter should win out and prevent the disasters which Uranus might otherwise precipitate.

The ruler of the Midheaven, which governs the profession, standing in the community, etc., is Venus. Venus is placed in the fiery sign of Sagittarius in the 5th house trine Saturn but in opposition to Jupiter. The trine between Saturn and Venus gives a stable, reliable nature. People with this aspect are dependable and command the respect and confidence of those with whom they deal. The opposition of Jupiter, however, makes the native too fond of luxury and too determined to have it. Again, Saturn should be the dominant element in the combination. Venus in the 5th house should give some ability as a teacher, also possibly as an entertainer.

Jupiter placed in the literary sign of Gemini near the cusp of the 11th house, indicates gain through literary matters or occupation, also through literary friends. In general friends among men will be more satisfactory to the native

than women friends on account of the square between Jupiter and the Moon and the opposition of Jupiter to Venus. The sextile between Saturn and Jupiter will give considerable earning power, and the sextile between Jupiter and Neptune will give a capacity for understanding the occult.

The 6th house, here ruled by Saturn, indicates employer and employees and the relations of the native with them. Since Saturn is rising in the dominant sign of Leo, trine Venus and sextile Jupiter, it is likely that Paul at some time will work his way into the position of employer of others, and in such a position he should be successful, commanding the loyalty, respect, and reliable service of those working under his direction.

This horoscope has a somewhat larger percentage of favorable aspects than is found in the average chart, which means that the native has worked hard in preceding lives for self-control in the performance of his evolutionary duties, and now he comes back reaping the benefit through a goodly measure of the various faculties and capacities. He should be thankful for these things and endeavor to add to them, not only through the gaining of additional self-mastery but also through service to others.

Vocational

VIRGINIA C.

Born March 4, 1915, 11:45 A. M.

Lat. 34 N., Long. 118 W.

Virginia has the literary sign of Gemini rising, with Saturn on the Ascendant trine to the Moon, Mercury, and Mars. These are three excellent aspects giving stability of character and the ability to rise in the world by patient sustained effort and reliable, conscientious work. Gemini rising gives literary likings and tendencies, but does not necessarily impel the native to become a writer. If Virginia should take up writing, the stable, serious nature of Saturn would direct her writing along

utilitarian lines rather than inspirational or poetical lines. Gemini gives speaking ability as well as literary ability.

Gemini is of a roving disposition and likes to travel. It gives clerical ability and also to some extent scientific ability,



particularly in this case as Saturn is rising. Being a mental sign, ruled by Mercury, a mental occupation would best suit the native, and due to the versatile nature of Gemini some occupation which involved contact with a good many personalities, possibly with the public, and which permitted of more or less travel would be most congenial and therefore one in which the native would be most likely to succeed. Salesmanship would come within the scope of this chart, and the good aspect of Saturn to Mercury and the Moon would enable Virginia to interest the public in the line which she might take up.

The 6th house, which governs employers and employees and the occupation, is ruled by Mars, located in the humanitarian, progressive, scientific sign of Aquarius, in the 9th house in conjunction with Mercury and trine to Saturn. Some branch of science should therefore interest the native, and into this she would put a great deal of energy and concentration. She will undoubtedly have some mathematical ability, and mathematics is used in all branches of science. Whether the physical sciences of physics, chemistry, astronomy, and the like would exercise the dominating

interest for her, or whether the humanitarian sciences ruled by Aquarius, such as economics, social service, political affairs and the like, it is difficult to say. Perhaps the latter on account of the versatile and roving nature of Gemini rising. In any case here is an attractive field spread out before her, in any department of which she will have some capacity for success and for which she will have some liking, and the selection is therefore best left to her.

The Sun is strongly placed in the Mid-heaven in Pisces in conjunction with the benefic, expansive, and constructive Jupiter. This indicates the ability for success with men and in occupations which bring the native into contact with them in a professional way. Pisces is a sign which has to do with institutions and institutional work, also it often gives some dramatic and entertaining ability. Since the Sun is the most elevated of all the planets and since the nature of Pisces agrees with that of the rising sign of Gemini, both being of a flexible, moving nature, it is possible that the Sun in this position would confer opportunities which would be more attractive to the native than the scientific occupations.

Let us not forget, however, the Moon placed in the artistic sign of Libra in the 5th house, which rules teaching, entertainment, theatres, publishing, etc. The Moon is strongly aspected by the trines of Mercury, Mars, and Saturn. The Moon represents the public, also partnerships and the instinctual mind. Placed in Libra there should be some artistic tendencies and some capacity for art. Therefore the teaching of art as an occupation might hold some promise for the native, as might also some form of entertaining.

It is not usual that a horoscope is presented for our consideration which has so many vocational possibilities. Surely this young lady should not lack for an outlet for her energies, and the rewards which should come to her for the proper application of those energies in the line selected should be considerable.

THE CHILDREN OF CAPRICORN

(Continued from page 34)

aggressive than the average Capricornian. The conjunction of Saturn and the Sun will tend to give the children born January 7-20 a melancholy disposition and that "misunderstood" feeling.

Children born December 23-January 7 have Mars square Uranus, and as the conjunction of Mars and Saturn is in force January 1-20, it will be seen that the whole solar month is covered by a powerful influence of Mars in Capricorn of a nature which may give a very decided tendency toward selfishness. With the strong will possessed by these children, parents will find it somewhat difficult to overcome this selfishness. Danger is especially shown at adolescence due to the square of Mars and Uranus in the charts of children born December 23-January 7. Parents must be prepared to exercise great patience and forbearance with these children.

An active mind is shown by Mercury in Sagittarius until January 15th, and good reasoning powers from Mercury in Capricorn from the 15th to the 20th, the Sagittarian mind being philosophical, the Capricornian scientific. Children born during the time Mercury is in Sagittarius will respond to religious and occult teachings, especially those born December 23-January 11th, when Jupiter is trine Mercury, and more especially still those born December 27-January 5, when Mercury is trine Uranus, giving spiritual intuition.

Children born December 30-January 14 may have a very high-strung nervous system due to the Sun square Uranus, and parents should give them special attention in the matter of building a normal, healthy, well balanced body.

That an appeal to the mystical nature stands an excellent chance of succeeding in developing the powers of this sign along constructive lines is shown in the aspects to Uranus and Neptune, the

Mystery planets, even despite the squares of Uranus to the Sun and Mars. For we have the strong influence of Mercury in Sagittarius trine Uranus December 27-January 5; Mars trine Neptune December 23-28; Sun trine Neptune December 23-January 6. These are all good aspects showing the awakening of the spiritual nature. We also find Venus sextile Uranus January 2-12, and Uranus is trine Jupiter December 30-January 20. These are all unusually good aspects to the Mystery planets, showing that the great Capricornian power inherent in children born during this solar month may be turned to good advantage in the pursuit of spiritual things, and through this the lower nature may be overcome.

A Chance to Get an Astrological Reading For Your Child

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. The names are drawn by lot each month, those not being drawn losing their opportunity. Character delineations are made for children up to the age of 15; vocational delineations for young men and women between the ages of 15 and 25. Application for reading should be sent in when subscription is made or renewed.

These readings are designed not only to give valuable information to parents of the children in question, but also to serve as examples in the art of delineation for our astrological students.

Data required are name, sex, birthplace, and year, month, and day of birth; also hour and minute as nearly as possible. If Daylight Saving Time was in effect, you should state this.

Under no circumstances do we set up or read horoscopes for money, and we give no astrological readings other than those appearing in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

“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 December)

Cosmo-Conception, pages 387-388

- Q. What would abolish war?
- A. The wholesale murder of war and like atrocities are potent illustrations of what Love would abolish.
- Q. What contradiction is noted regarding the words of Jesus Christ?
- A. There is apparently a flat contradiction between the words, “I came not to send peace, but a sword,” and the words of the celestial song which heralded the birth of Jesus, “On earth peace, good will toward men.” This contradiction, however, is apparent only. There is as great a contradiction between a woman’s words and her actions when she says, “I am going to clean house and tidy up,” and proceeds to take up carpets and pile chairs one upon another, producing general confusion in a previously orderly house. One observing only this aspect of the matter would be justified in saying, “She is making matters worse instead of better.” But when the purpose of her work is understood, the expediency of the temporary disorder is realized, and in the end her house will be the better for the passing disturbance.
- Q. What must we bear in mind regarding time?
- A. That the time which has elapsed since the coming of Christ Jesus is but little more than a moment in comparison with the duration of even one Day of Manifestation.

- Q. What did Whitman learn regarding time?
- A. To “know the amplitude of time,” and look beyond the past and present cruelties and jealousies of the warring sects to the shining age of Universal Brotherhood, which will mark the next great step of man’s progress on his long and wondrous journey from the clod to God, from protoplasm to conscious unity with the Father.

THE STAR OF BETHLEHEM

- Q. In what has the unifying influence of the Christ been symbolized?
- A. In the beautiful legend of the worship of the magi, or “wise men of the East.”

(To be continued)

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Children's Department



The Veld Fairies

BY LAURIE SAUNDERS

(Continued from December)

“YOU MUST know what the stars say as they lean down toward the world at night and what the first song of the birds at dawn means. All these things we will teach you since the gods have so ordered. Tell us, now, where shall we start?”

Hleka looked up at the vast azure of the sky seen through the waving treetops, looked down to where the veld stretched league upon league of endless immensity at the foot of the kopje. Then her gaze wandered to the little people by her side and she smiled and said: “Oh, fairies, so much I have to learn, so little have I learned since I was born, let me begin with the sky under whose tender arms I was born and into whose soft embrace I shall go when I die.”

“You have chosen well,” said the fairy chief, “for the sky is the great mother who broods over the earth with a love which is fathomless in its intensity. But first you must be changed to fairy size, and then we can take you where we will.”

So Hleka was suddenly changed from a tall, slim girl to the size of a lithesome fairy, with laughing eyes and teeth like tiny pearls. Then suddenly she found herself standing in a waving forest of tall, thin trees which swayed and danced in measure to a little breeze blowing

softly from the south. Soon she discovered the forest was made only of grasses, which in some parts of the veld grow shoulder high and to a fairy seem like a real forest. Three clear, silvery whistles the fairy chief gave, and out of the blue came a bird whose yellow breast was in vivid contrast to his black wings and eager little tail. “This is my messenger,” said the fairy chief. “He carries me wherever I would go besides being very useful in taking messages to fairies in different parts of the veld. We can both ride on his back and fly to where you will best hear the song of the sky.”

So Hleka climbed up, hanging on to the bird's legs until she reached the soft feathers on his back. Then she cuddled into the downy neck, which arched so proudly to carry the graceful little head.

“Hang on tight,” said her guide and she did so as the bird sailed up into the sky, flying steadily and evenly with amazing swiftness through the sun-scented air.

At first Hleka was frightened; she thought she might fall off and go hurtling down through the dim spaces below them. But a reassuring touch on her arm made her feel it was absurd to be afraid with such a gallant little companion, so she gave herself up to the delights of the ride and forgot that she was fairy size flying through the air on the back of a bird whose wings were so untiring in their answer to the will of their owner. Somehow within her had awakened a vivid appreciation of the joy

of life, a thrilling delight in the deep blue of the sky that hung above them, of the golden sun that kissed the treetops to a shimmering green, of the scent of the warm air through which they fled, of the warm soft down her hands were clutching, and she knew that the door was opening into the garden of enchantment about which the fairy had spoken.

Gently the bird alighted on a big gray rock, and the fairy chief and Hleka climbed down and found themselves standing on a high plateau which overlooked a scene of wonder. Below, far below, lay the veld shimmering in the heat of the morning sun. Here and there high, quaintly shaped rocks were piled on top of one another, some of them looking as though giant hands had dropped them there in play so careless were their positions, so lightly were they balanced on smaller ones. Great splashes of vivid colors on their rugged surfaces stood out in contrast to the gray of the background as though a magic artist had wiped his gay brushes on those old bare rocks. There were lichens, green and red, orange and yellow, shading into one another in glorious confusion. Baboons laughed and chattered as they swung from tree to tree or jumped on to the rocks for a sun bath, thereby disturbing small bright lizards who were lying asleep in the crevices. Above, a sky of deep blue caressed them with its wonderful light.

Suddenly Hleka found herself listening to a song she had never heard before, a song that seemed to come from nowhere and yet was everywhere. She heard it in the soft sighing of the wind in the treetops, in the gay chattering of the baboons, in the drone of the wild bees that lingered round the flowers, in the sun-laden, sweet-scented atmosphere—she heard for the first time the song of the sky!

I am the sky, magical sky,
The sky, the sky of your dreams.

Blue is my mantle, stars my dress,
The moon my torch that gleams.

Lie on your back, your eyes half shut,
Sometimes you see me go by,
A big white cloud sails out for a race
With the wind that chides on high.

This was not all the song of the sky, there was much more of it, beautiful and mysterious, that could not be put into words. If you listen you will hear it. It tells you of all the wild, lonely places of the veld that the sky broods over, of the sun-scorched desert, the distant kopjes, the isolated kraals, the little murmuring streams, and the mighty rivers. It tells you all the secrets the sky has held since the beginning of the world. It catches up all the beauty of life and pours it on you in blessing if only you will listen, and you are thus made clean and beautiful in mind and body, filled with the glory of the sky.

Hleka stood and listened to this wonderful song all that day and night. The southern cross hanging low on the horizon saw her standing there, still and silent, amazed at a beauty she had never realized before.

As Hleka was thus standing, wrapped in dreams, suddenly a quaint sound brought her back from her flight through time on the wings of the sky. The sound came again. This time she was fully awake, and looking down from her high position she saw a large, black and red bird perched on the edge of a crevice in the rock, swaying his little body backward and forward while from his throat came the soft notes she had heard through her dreams. They were like the swift rush of water down a narrow chasm, she decided, a gurgling, tumbling, liquid note full of the joy of life and an infinite tenderness.

"What are you saying?" called Hleka, and at her voice he looked up with a bright, beady eye, his head cocked in her direction.

(To be continued)

HEALTH

Should I Do the Things "Everybody" Does?

BY DR. H. P. NICHOLLS

(Author of "Avenues to Happiness",
"Twelve Powers of Man Scroll", etc.)

OCCULT students generally are desirous of more abundant life, spiritually, mentally, physically. Those who have elected to live the "higher life," the life dedicated to advancement in every way, as well as those who have only just begun to study advanced thought, will do well to pause and take the time necessary in order that they may examine themselves to see whether any phase of their mode of living, any of their habits—those things they do because "everybody" does them—are holding them back in small or great measure from the abundant life they are seeking to manifest and enjoy.

Today perhaps as never before occult students are encouraged to inquire into every phase of life's activities, even those things which "everybody" does, and also to examine carefully those things which "everybody" believes. They desire to attain to complete development, to spiritual, mental, and physical perfection; to a union of spirit, soul, and body in harmonious accord. They know that in order continuously to advance toward their goal, everything must be rigorously shunned that is detrimental to their on-going, because all phases of being are interwoven and entwined.

When we have attained to the degree of enlightenment where we find it good

to inquire into everything "everybody" does, we should ask ourselves, "Will this habit or this mode of life help me in the development of my life? Will it tend to help me in my on-going? Will it make me enjoy life more abundantly? Will it help me to assist others on the Path? The usual way, the wrong way, is to ask: "Will it do me any harm? 'Everybody' does it. Why should not I?" The usual way is to add, "I can stop when I wish."

We will now examine a world-wide habit, and we will see after our examination whether we can as occult students indulge in it or excuse it. The habit under review is that of smoking. Tobacco was first brought to Europe from Mexico by a Spaniard, Fernandes, in the year 1558. Nicotine, the poison product of tobacco, gains its name from a Frenchman, Jean Nicot. Sir Walter Raleigh is supposed to have introduced smoking into England in the reign of Queen Elizabeth, and we read that the smoking habit increased rapidly in the seventeenth century in Europe generally. However, one of the English kings of that period, James the First, issued a proclamation against smoking in which he called tobacco "a weed of sin," and thus came very near to the denunciation of smoking now being voiced by enlightened teachers, scientists, and doctors the world over.

Tobacco like all narcotic indulgences first fascinates, then stimulates, and

finally causes deterioration. The use of tobacco may stimulate the mind for a period, but it fails to recharge the vital forces. Smoking nauseates the beginner, and that in itself should be warning enough; it reduces the tyro to a pitiable state. But Nature, ever ready to assist, calls out the vital reserves, and we appear to be restored to normal. This is not actually so for the equilibrium which seems to be so quickly restored is in reality very much disturbed. Nicotine is a poison, it is the soul of the tobacco, and when taken into the human system at once insidiously attacks the most fundamental and vital agencies of our organic life, the brain, the heart, and the solar plexus, striking also at the emotions and the will.

The nicotine taken into the body by those who continuously smoke would prostrate a person in a speedy manner were it not for a protective power which goes under the name of immunity. Immunity is really a leveling of the vital forces, a lowering of the power of the vital engine until it functions in a lower sphere or responds to a lower gear. It is a kind of all-round degeneracy. We are then no longer normal, but are on the way to becoming dead to the finer aspirations and the glorious spiritual influences which are around us and which would lead us upward on the Path. We can apply this principle of immunity or general lowering of tone to our spiritual, mental, and moral natures as well as to the physical.

This lowering of natural tone is especially deplorable when it affects the naturally refined and sensitive nature of woman. When a woman becomes immune to the outward effects of tobacco there occurs the weakening of all the finer feminine traits. The natural serenity, poise, and unconscious grace that are spontaneous in every normal healthy woman tend to disappear as the woman who smokes assumes the defiant attitude consequent on such a habit. Women may say, "Well, men do it; why

can't I?" When a woman smokes she is issuing a challenge to her own nature, that ethical, spiritual, intuitive feminine nature upon which mankind has depended in the past and still depends for its upliftment. Man has always looked up to and been guided by woman's deeper spiritual qualities. When she enters the long forbidden territory of indulgence in smoking, she is erecting a barrier between herself and her own innate and beautiful spiritual womanhood, and she suffers to rage within her a continuous conflict, a conflict between her lower desires and her spiritual aspirations.

Woman by reason of her finer nature suffers from the reactions of degeneracy much more than men. Women are more sensitive, their constitutions are much more refined than those of men. Man, more rugged and better equipped, suffers less from degenerating influences, and thus more quickly is restored to seeming normality.

It is the "eternal feminine" which lifts man Godward. No standard of behavior in which man and woman behave and act alike will do. Woman has her place in the world, man has his. They are equal, but their work is intrinsically different. Woman is not masculine. In aping the masculine she destroys her femininity, her charm. This must not be destroyed by thoughtless indulgence in man's vice—smoking. When woman succumbs to evil, she goes quickly to the depths, her grip on life's realities relaxes all too soon. At a conference of doctors lately the smoking of child-bearing women was greatly deplored. It was there stated that nicotine was inimical to the life of child-bearing women and the unborn child. It reduces vitality and causes loss of appetite. No prospective mother would willingly harm her unborn child, yet it is often done through her ignorance of the facts concerning smoking. For a woman to indulge in smoking also usually leads to the stilling of the Inner Voice. If our women would con-

tinue to advance spiritually, morally, mentally, and maintain their high standard as the educators of the race, the uplifters of mankind, let them shun tobacco as they would the plague.

The authorities of Antioch College have made a careful study of the effects of tobacco smoking upon scholarship. Of twenty-three men dismissed from the college for low scholarship twenty were smokers. It was found that heavy smokers had lower grades than light smokers. Smokers who inhaled had lower grades than those who did not.

If the breath of a smoker be passed through a moistened handkerchief, nicotine stains will be found on the fabric. The breath is poisoned, and the poison is carried to the lungs and from there to the brain and to all the delicate cells of the body. Every cell is contaminated, and even the finer etheric particles of the soul structure are doubtless attacked by this insidious poison.

One of the largest and most far-reaching societies in the world, the Theosophical Society, whose branches cover the civilized world, is strong and has been strong since its inception against the tobacco habit. One of the enlightened leaders of this Society says: "The evil effects of tobacco smoking are obvious. It permeates the person physically with exceedingly impure particles. It deadens many of the higher vibrations, and loads the astral body with foul and poisonous particles. It has a singularly deteriorating influence on the human body structure on all planes. It creates slaves. Because it is indulged in by many persons who are known to be good and sensible, that does not make it good or sensible. The system may become accustomed to tobacco as it does to drink or drugs, but as the system becomes accustomed to these evils, spiritual, mental, and moral degeneracy gradually follows with pitiable results."

The chief objection to smoking is not the negative physical effect it produces; it is the moral dégradation which besets

the addict. To be a true man or a true woman one must have dominion over self, over mind, body and affairs. Any habit which makes of its adherents slaves either to appetite or passion strikes at the very foundation of spiritual life in all its aspects, undermines character, and sets at naught all the traits of true living. Christ as well as every great world Teacher in every age has taught mankind to seek freedom from bondage of any sort. Smoking dethrones Truth and sets Error upon the throne. Grosser vices such as alcoholism and sex dissipation bring swift and sure downfall, but the evil effects of tobacco are just as sure if less outwardly severe.

The Unity School of Christianity, a world-wide organization, as well as all New Thought Centers warn their followers against this evil, and have done much to bring before the public by means of their publications the folly of indulgence in smoking. Countless thousands of men have greatly benefited spiritually, mentally, and morally by taking to heart the lessons given to them through the various Truth organizations, and have attested to receiving a veritable new lease of life after giving up smoking.

A brief study of the stupendous ramifications and operations of the tobacco industry will convince you that the tobacco combines throughout the world are not only the most active and virile but are the richest also. The reason is not far to seek, for tobacco is bought in bales at a very low figure, manufactured into convenient form, packed in handy packages, and sold at a huge profit. At every turn we are confronted by the advertisements of tobacco, our highways are ablaze with the highly colored posters of the tobacco manufacturers. In shops, on trolley cars, in our newspapers, magazines, and periodicals, and over the radio, tobacco products for smoking are continually presented to us. The pictures of girl athletes and men brimming over with vitality smoking cigarettes are calculated to disarm those who preach against smoking. Insidious propaganda

is thrust daily, nay every moment upon the general public. The great tobacco combines continually keep their products before the eyes of the people.

Have you ever asked yourself this question: "Who pays for all this lavish advertising, these radio programs, this continuous propaganda?" If you are a smoker you are helping to pay for all this intensive boosting of tobacco. There is as far as I am aware only one state in the whole of America which has legislated against tobacco advertising in public places. This has been done in the state of Utah. There tobacco is not thrust before every eye from public places.

As occult students, as practitioners of the Higher Life, whither can we turn for a standard by which to measure those things which "everybody does?" We have such a standard in the life of Jesus Christ. If you are in doubt apply the Christ standard, then see how entirely and quickly false values are uncovered and the truth revealed. Picture for a moment any of the great and noble world leaders, men or women, smoking! Do you not rebel at such a visualization? Though churches as a body do not condemn smoking, that is no reason why smoking should be indulged in, condoned, or excused.

If we are in any doubt about this subject or the things that "everybody does," there is a way to find out for ourselves. If we meditate upon these things, ask guidance from the Christ consciousness within, and seek the answer in the silence, we shall receive it. Jesus the Master said: "Ye shall know the Truth, and the Truth shall make you free." Then knowing our freedom and rejoicing in it, let us spread the knowledge of the Truth, and thus help to set free our brothers and sisters who are in bondage.

In contemplation of created things,
By steps we may ascend to God.

—John Milton.

Food Made Toxic by Cooking

Dr. Paul Rouchakoff, one of the investigators of the famous Pasteur Institute in Paris, has surprised his colleagues, aroused the cooks everywhere, and intrigued the general public by a theory based on a series of blood tests carried out by him during research work at Nice. He has found that after cooked foods have been eaten there is an immediate increase in white corpuscles in the blood stream, whereas no such increase is observed after the consumption of raw food. He therefore claims that the cooking of the food "causes the development of certain poisons, which necessitate an increase in the number of white corpuscles required to eliminate them." In this way a great drain is put upon the body's reserve of strength and resistance, that reserve being wasted in fighting the toxins thus voluntarily absorbed. In other words modern man does not merely deprive his diet of "certain health properties that only uncooked food contains," but "actually shortens his span of life by poisoning himself." And Dr. Rouchakoff does not hesitate to assert that "man ought to have an average life span of 140 to 160 years if only he could be persuaded to cease making his food toxic by cooking it."—*Toronto Telegram*.

Rosicrucian Principles

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

Their Motto is: *A Sane Mind, A Soft Heart, A Sound Body.*



Vegetarian Menus



—BREAKFAST—

Halved Oranges
Wheat Cereal with Raisins
French Rolls—Butter
Hot Chocolate

—DINNER—

Tomato Bouillon
Eggs Baked in Rolls
Molded Spinach
Grapefruit-Mint Salad
Lemon Cake

—SUPPER—

Cottage Cheese with Jam
Carrot-Peanut Salad
Rye Crisps
Hot Gingerbread

« New Recipes »

Eggs Baked in Rolls.

Cut a slice from the top of each roll and scoop out crumbs. Brush inside with melted butter and dip each roll for a moment into milk. Break an egg into each roll, sprinkle with salt, and pour over the egg two tablespoons cream sauce to which chopped parsley has been added. Bake about ten minutes in a moderate oven or until eggs are just set. Serve immediately.

Lemon Cake.

Cream well one-third cup shortening with one cup sugar. Add well beaten yolks of four eggs and one teaspoon lemon extract or grated rind of one lemon. Two cups sifted flour, three teaspoons baking powder, and a half teaspoon salt, sifted together three times. Add this to first mixture alternately with two-thirds cup of milk. Bake in two layers and fill with the following:

Lemon Filling.

Mix one-half cup sugar with one heaping teaspoon cornstarch and a speck of salt. Add juice and grated rind of one lemon, one slightly beaten egg, and a half-teaspoon butter. Then add gradually one cup boiling water. Cook over low fire until thick. Cool and put between cake layers. Sift a light layer of

powdered sugar over top of cake; or frost if desired.

Carrot-Peanut Salad.

Blend one cup grated raw carrots, one-half cup ground salted peanuts, and one-half teaspoon onion salt with just enough of the following dressing to moisten: one-half cup sour cream, salt to taste, and one-half teaspoon sugar. Serve the salad on very finely shredded white cabbage that has been crisped in ice water.

Grapefruit-Mint Salad.

Remove skin and tissue from two large grapefruits and break into pieces. Add one tablespoon minced fresh mint and, if desired, one tablespoon minced pimiento. Serve on lettuce with French dressing, using lemon juice in place of vinegar and adding a little sugar or honey.

Molded Spinach.

Wash four bunches spinach thoroughly and cook in the water that adheres to the leaves. Drain and chop fine. Add onion salt, two tablespoons melted butter, and one tablespoon lemon juice. Pack in a well greased mold and reheat by setting mold in very hot water for at least twenty minutes. Unmold and serve at once.

Healing

HEALING DATES

January 7th

January 14th

January 21st

January 28th



The Rosierucian Healing Temple

HEALING DATES

February 3rd

February 10th

February 18th

February 24th

Faith, God's Greatest Healer

ASK ANY physician the part that faith plays in the healings he is able to effect and you will receive the surprise of your life, for among that profession most actively combating the spread of faith healing today we find there already exists, literally speaking, the greatest number of faith healers in the world.

Were doctors, nurses, and physicians to reveal the number of harmless "sugar" pills dispensed yearly to "chronic" invalids, the total would surprise even the most credulous. And it is a known fact to every medical man that unless his patient is imbued with an abiding faith in him, involving as it does a strong suggestion to the subconscious mind, all his drugs and skill will avail him comparatively little in the way of effecting a complete cure.

If faith then plays such an important part in healing merely from the practical and material point of view, how much greater a part must it play when all of mankind begin to have faith not only in their physicians, but also in those beings whom we call our Invisible Helpers and who work so unceasingly to promote man's health. What miraculous healing will then be accomplished as we begin to use this all-important adjunct to healing not only on the material but on the mental and spiritual planes as well.

Then an enlightened and reverent medical fraternity, turning with understanding and supplication to a divine source for aid in their works of mercy, will be enabled to give unquestionable evidence of the limitless power of faith as God's greatest healer.

NOTICE TO OUR READERS: Healing meetings are held at Mt. Ecclesia 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 the Invisible Helpers for assistance.

Meditation for the Solar Month of Capricorn

DECEMBER 23RD TO JANUARY 20TH, INCLUSIVE.

In order to start the new year correctly, let us take for the month the keywords, *Thoughtfulness, Faithfulness, and Persistence in Right Doing*, so that we may build up from within the ability to respond to the keynotes in Nature with which these keywords are in harmony. This will be another step toward living in accordance with Nature's Laws.

(HEALING CONTINUED ON PAGE 53)



The Parents' Forum

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

Father's New Year Resolutions.

I will endeavor throughout the coming year to take part in the training of my children; especially will I try to be a companion to my growing boy. Because I want him to be a success I will encourage him, and will discuss my hopes and plans for him in a friendly fashion. When he fails in any task, I shall not magnify the failure into a disaster. Rather will I encourage him by telling him that I too failed many times when a boy, but by persistence and perseverance I finally mastered my difficulties. I shall try to understand him, help him with his lessons, his conduct, and his play, and above all else teach him reverence for his Creator, and love of home. I will impress upon him the need of following the Golden Rule in his associations with his playmates.

Books about Toddlers.

Question: Could you suggest any source from which I can obtain material that deals with the two-year-old?

Answer: I can recommend the following books: "Training the Toddler," by Elizabeth Cleveland; Lippincott Co., \$2.00. "From Infancy to Childhood," by R. M. Smith; Little, Brown & Co., \$1.25. "The Health of the Runabout Child," by W. P. Lucas; MacMillan Co., \$1.75.

Boys and House Work.

Many mothers face the problem of house work for their sons, especially if they do their own house work and daughter complains of too many home duties. Every mother should teach her

son the simple rudiments of house work if for no other reason than to give her male offspring a sense of mastery over his environment. Every human being regardless of sex ought to be able to make simple repairs on his own garments, cook a well balanced meal, and make a smooth bed. When the cadet leaves West Point for his new commission in the army one of the first things that often happens to him is a course in planning meals for his men.

Tonsils.

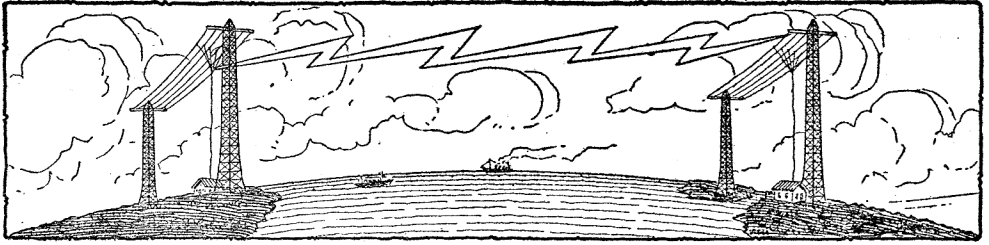
Now doctors are finding after examining 2000 children that the ones with tonsils out have more tonsillitis, colds, scarlet fever, diphtheria, and rheumatism than those with tonsils intact. When will we learn that tonsillitis or any other symptom of a poisoned blood stream is nature's way of asking for a thorough house cleaning. For the growing child with a tendency to enlarged or swollen tonsils it is only necessary to change to a diet of wholesome fruit, vegetables, and plenty of fresh milk, accompanied by much sleep in a well ventilated room, outdoor exercise, and sun baths.

A School Weekly.

The Civic Education Service of Washington D. C. announces the publication of "The American Observer," a weekly periodical designed to present the latest developments in economics and politics for schoolroom use. Parents interested in the children's progress can also read this to advantage.

Sunshine.

Don't forget "Old Doctor Sun" during the long winter days. Remember, he is the great healer and builder of man. Only a few animals can live in the dark—man is not one of them. This being true, is there any good reason why school hours, especially for children of kindergarten age, should not be rearranged to give the growing little ones full benefit of the sun in the middle of the day through the winter? Many colds, also epidemics, could be avoided by such a program. Why not lay this before your local school board?



Local Center News



FROM THE LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP

Chicago, Illinois.

Miss Mayble Bennett, secretary of this Fellowship Center, in sending us their monthly *Bulletin* writes as follows: "We are now advertising in the newspaper every week, giving the title of our lecture on Sunday. As an experiment we are inserting at the bottom of the ads, 'Lecturers furnished upon request.' In order to stimulate the sale of books, we are making 25 cents discount on all of our cloth-bound books sold during the month of December. Our classes are doing very well. We congratulate you on the fine Rosicrucian Magazine for December. It shows many improvements."

Speakers for the month of December are: Miss Amber Tuttle, Mr. Howard Burke, Miss Minnie Troyer, Miss Elizabeth Malcolm. Classes in the Rosicrucian Philosophy and astrology are conducted by Miss Antonia Lakay, Miss Elizabeth Malcolm, Miss Mayble Bennett, and Miss Amber Tuttle. Probationers' classes in anatomy and Bible Study are conducted by Dr. Edward Griffin and Mr. Howard Burke.

Cleveland, Ohio.

From the always interesting Cleveland *Mercury* we note that Mrs. Ida Brown, teacher of the intermediate Philosophy class, "being an artist illustrates her lectures as she goes along. Ever since Mrs. Brown was attracted to the Rosicrucian Fellowship teaching she was and is taking an active and leading part in its work. May more follow her example, to be so persistent, faithful, and loyal." Speakers during the month of November

were Miss A. Forsblom, Mr. S. Christian, Mrs. S. Shelton, Mrs. E. Offord, Mr. Wm. Kelly.

Haarlem, Holland.

The following item, taken from the Dutch magazine, *Het Rozekruis*, will interest our Center workers. We wish our Haarlem workers success. "A committee has formed itself to establish a fund to supply the cost of intensive publicity in Holland of the teachings of the Rosicrucians as they have come through Max Heindel and the Rosicrucian Fellowship. This permanent committee will appoint various secretaries to devote their time to this work. The committee already has appointed Mr. J. Leene of Haarlem as its first General Secretary. All friends of this beautiful work are invited to support the committee in order that we may carry forward the teachings of Max Heindel in Holland and its colonies." Signed, "The Committee: Mr C. Olf, Mr. G. Deegens, and Mr. J. H. Snoeks."

Indianapolis, Indiana.

The secretary of this Study Group, Miss Frieda G. Nolting, writes us as follows: "We wish to thank our kind friends for their encouragement which has made possible a Fellowship Study Center in Indianapolis. Our Philosophy class, which meets every Wednesday evening, has been studying the different World Periods. This Center is fortunate in having for its leader Mr. Louis Chavez, who has made splendid illustrations of 'Cosmo' subjects. We are pleased to assure you that our little group is

permeated with the true Rosicrucian spirit; and we are confident that we have an impetus toward the establishment of a real 'spiritual magnet' in this city."

Headquarters also is indebted to Mr. Chavez for the new astrological drawings at the head of the "Children of the Month" series, the first of which appears on page 34.

Los Angeles, California.

Speakers at this Fellowship Center for the month of December are Mr. Rex I. McCreery, Mrs. Corinne Dunklee, Mr. William Arbert (of San Diego), and Miss Anita Olin (of Headquarters).

Miami, Florida.

Now that definite action is being taken on the Sanatorium, the Centers are taking keen interest, as evidenced in this letter from Mrs. S. O. Caro, a faithful teacher in the Miami Study Group: "Received your letter last evening asking for my blessing on the building and maintaining of the Sanatorium. Yes, indeed! I gladly give it . . . I am so delighted to think that at last one of our long-dreamed of dreams is about to take material form; as you all know, I am much interested in the healing work and hope that some day I may be able to really help in that department. I think this would be an awfully nice idea, and if you think well of it let it appear in the 'Rays': that the different Centers as their means permit furnish a room or bed—perhaps have it named for the Center endowing it; then let other Centers start a fund dedicated to that room or bed. What do you think of the idea?"

Mr. A. M. Ziegler of this Center writes us: "New Headquarters in Miami, Florida. Larger, better, more centrally located (Room 323, Senate Bldg., 137 N. E. 2nd Avenue). Philosophy classes in charge of Mrs. S. O. Caro; Astrology classes in charge of A. M. Ziegler. Much activity and interest is being shown in both Philosophy and Astrology among Miami people, and we are on the map to stay."

New York City, 311 Center.

Mr. Theodore Heline's cheery letters always bring his own friendly spirit to the workers at Headquarters: "Happy greetings," he writes. "It was such a joy to find the many attractive features embodied in the December issue of the 'Rays.' Many favorable comments. It's lighter and brighter and without any sacrifice in the values."

Three special lectures are being given at this Center by Dr. E. J. Hogan and Anne Green Hogan. Other speakers are Mr. Theodore Heline, Mr. A. P. H. Trivelli of Rochester, New York, and Mr. J. Anthony Vogelmann, whose series of lectures on the Great Pyramid is evoking much interest.

San Diego, California.

Mr. Edward A. Wagner, of Cleveland, Ohio, Rosicrucian Fellowship lecturer and now a member of the editorial staff at Mt. Ecclesia, began a series of lectures in the Center rooms at 1133 7th Street, San Diego, on the evening of December 3rd, these lectures to continue each Thursday. His first subject was "Freemasonry and Catholicism."

Mr. Wm. Arbert of this Center spoke at Mt. Ecclesia on November 22nd.

San Francisco, California.

A very touching and very beautiful memorial article appears in the December *Bulletin* of this Center, dedicated to the memory of Winola Algeo, one of the workers there. We quote one of the paragraphs: "The one thing most difficult for our departed friend to leave was her station in the Center. Not until the last days of this life's sun were fading and her capacity for service exhausted did she give up her post."

Utica, New York.

Mr. Fred O. Schwender of the Utica Study Group is one of the many to write us on the "re-creation of the Rosicrucian Magazine": "If a word of appreciation means encouragement to you (it does), I want to comment on the new life

which made itself manifest in the last issue of the 'Rays.' Every local student whom I contacted the first part of this week spoke of it. There is little doubt in my mind but what the magazine will soon be accepted if not eagerly sought after by folks other than those now associated with the Fellowship."

Mr. Schwender has done outstanding work in publicizing the Fellowship throughout central New York State.

Still another message of congratulation on the Magazine reaches us from Miss Eugenia Hare, secretary, writing for the Center as a body. Thank you, Utica!

Vancouver, B. C., Canada.

Mrs. J. H. Shrewsbury, secretary of the Vancouver Fellowship Center, writes as follows: "We have arranged for a social gathering each month, for the purpose of bringing old and new students together and thus forming a greater bond of Fellowship, which tends toward greater interest in the work. Games are played—refreshments served—and all have an opportunity to contribute something toward the work and upkeep of the Center."

Rosicrucian Field Lecturers

Again the pleasure of quoting a letter about Miss Annella Smith. The following is from Mr. L. P. Lambert: "Miss Annella Smith, field lecturer, recently opened a course of lectures at the Metaphysical Club in Boston, long famous for the only open platform in that city. This club was started in 1895 with such people as members as Ralph Waldo Emerson, John Greenleaf Whittier, Julia Ward Howe, Louise Chandler Moulton, Josiah Quimby, Henry Wood, Horatio Dressler, Dr. Winkley, and others. Miss Smith has spoken five nights a week and one afternoon to audiences which filled the hall, and at times seats had to be placed in the office and hall to accommodate the people. Intellectual Boston knows how to appreciate a speaker with a real message."

**FELLOWSHIP CENTERS
OF THE ROSICRUCIAN FELLOWSHIP.**

* * * * *

- Amsterdam-West Holland.*—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.
- Burlington, Vt.*—91 North Union St.
- Calgary, Alta., Can.*—232 Examiner Bldg.
- Chicago, Ill.*—Rm. 1622 Capitol Bldg, 159 N. State St.
- Colombo, Ceylon.*—40 Baillie Street
- Columbus, Ohio.*—253 N. Hague Ave.
- Long Beach, Calif.*—548 American Ave., Brock Bldg., Room 218.
- Los Angeles, Calif.*—219 Beaux Arts Bldg., 1709 West 8th St.
- Mexico, D. F., Mexico.*—San Ildefonso 44, Altos 1.
- New York City, N. Y.*—Manhattan Center, 1823 Broadway.
- Oakland, Calif.*—Stewart Bldg., 532 16th St.
- Rochester, N. Y.*—202 Burke Bldg., Cor. Main and St. Paul Sts.
- St. Paul, Minn.*—318 Midland Trust Bldg.
- San Diego, Calif.*—Rm. 9, 1039 7th St.
- Schenectady, N. Y.*—1004 Stanley St.
- Seattle, Wash.*—Max Heindel Center, 222-3 People's Bank Bldg.
- Seattle, Wash.*—515 Madison St.
- Vancouver, B. C.*—Room 12 Williams Bldg. Cor. Granville & Hastings Sts., opposite Post Office.

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STUDY CENTERS

OF THE ROSICRUCIAN FELLOWSHIP.

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- Asuncion, Paraguay, S. A.*—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.
- Baltimore, Md.*—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
- Barcelona, Spain.*—Commercial 3, 20, 3a.
- Brooklyn, N. Y.*—330 Halsey St.
- Cincinnati, Ohio.*—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.
- Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room No. 812.
- Denver, Colo.*—3425 Grove St.
- Duesseldorf, Ger.*—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.
- Eugene, Ore.*—664 Charnelton St.
- Guadalajara, Jal., Mexico.*—Care Julian S. Hernandez, Calle 12, Sector Reforma No. 130.
- Haarlem, Holland.*—Kleverlaan 90.
- Havana, Cuba.*—San Francisco. No. 219, Vibora
- Liverpool, Eng.*—25, Mount Pleasant. Care Mrs. Proctor. Phone Heswall 304.

London, England.—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.
Milwaukee, Wis.—Room 404, Manhattan Bldg., 617 North Second St.
Pasadena, Calif.—113 E. Union St., Union Bldg.
Portland, Ore.—Mrs L. S. Warren, 541 E. 17th St., North.
Royal Oak, Mich.—920 Mohawk St.
Sacramento, Calif.—1618 7th St.
Syracuse, N. Y.—Syracuse Public Library, Montgomery St.
Toronto, Canada.—24 Concord Ave. Care Mary Tamblin.
Wiesbaden, Germany.—Frau Friederike Russ, Parkstr. 13.

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STUDY GROUPS

OF THE ROSICRUCIAN FELLOWSHIP.

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Akron, O.—Burt G. Smith, 409 Metropolitan Bldg.
Amsterdam, Holland—Anna Vondelstraat 1.
Apeldoorn, Holland.—H. Scholte, Nieuwstraat 27.
Apeldoorn, Holland.—D. W. Schaftenaar-Van Vloten, Herderweg 12.
Atlanta, Ga.—216 Zahner Bldg., 1000 Peachtree St.
Battle Creek, Mich.—71 College St.
Brandon, Man., Canada.—14 Imperial Apts.
Brookline, Mass.—Anna C. Hoyt, 17 Park Vale.
Butte, Mont.—Y. M. C. A. Third Floor.
Danzig-Oliva, Ger.—Roseng. 11, Frau Lucie van Salewski.
Darmstadt, Ger.—Magdalenenstr. 8, Herrn Joh. Streuber.
Detroit, Mich.—4813 N. Phillip St.
Dortmund, Ger.—Care Robert Weigt, Hoher Wall 28.
Dresden, A. 29, Ger.—Ockerwitzerstr. 65 b. Herrn K. Kopp.
Erie, Pa.—School Board Rm. Public Library.
Everett, Wash.—519-520 Commerce Bldg.
Freiburg, i. Bri., Ger.—Sautierstr. 42b. Frau Mueller.
Frankfurt, a. M. Ger.—Schadowstr. 11. Frau Elisabeth Nau.
Gruna bei Goerlitz, Ger.—Rosenkreuzer Gemeinschaft, Herr Gerhard Gorges.
Hamburg, Ger.—Stiftstr. 15 part. Rosenkreuzer Gemeinschaft.
Hamilton, Ohio.—Lane Public Librarian.
Hanau-Kesselstadt, Ger.—Castellstr. 15, Herr Heinrich Heuser.
Havelock Town, Ceylon.—“Iona,” Layard’s Road. Care Mr. R. Hugh Pereira.
Hollywood, Calif.—5928 Hollywood Blvd.
Houston, Tex.—417 Sampson St. Phone Capitol 6713.

Fellowship Day, January 6th

January 6th is the day set aside for the Fellowship students to send their spiritual greetings to the great soul whom we knew as Max Heindel, and who passed into the wider life on this day thirteen years ago. We know that thoughts are things; that space does not exist in the spiritual worlds; and that our thoughts of love and gratitude will fly unerringly to the generous heart which has not forgotten its care for us.

We would like to suggest that all the Centers throughout the world, wherever it is at all possible, hold a special service with a good fellowship program on January 6th. This has become one of the recognized anniversaries and features of the Fellowship. It is an opportunity for all the members of the various Centers to get together and demonstrate to one another the fellowship which our Philosophy teaches, with mutual benefit both to the Centers and the individuals who compose them. We would also like to request reports from the secretaries of the various Centers in regard to their Fellowship Day activities, showing what has been accomplished along this line.

Study at Home

Those unable to attend the Center classes and lectures of the Fellowship will find our Home Study Courses in *Rosicrucian Philosophy*

and
Astrology

a distinct aid in pursuing their studies.

The following courses are available:

Philosophy . . . Preliminary (12 lessons)

Astrology Junior (26 lessons)

Senior (12 lessons)

As we teach astrology from the spiritual viewpoint, only those not engaged in commercializing this spiritual knowledge are eligible for the astrology courses. All courses are free, but our costs of printing and mailing are met by free-will offerings.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Healing

(Continued from page 47)

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.

IN WITNESS THEREOF

Yorktown, Texas., June 8, 1931.

Healing Department,
The Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

My side is very much better.

Thank you again and again for your help.

Your sincere friend,
—Mrs. H. R. A.

Grand Island, Neb., June 8, 1931.

Rosicrucian Headquarters,
Mt. Ecclesia,
Oceanside, Calif.

Dear Friends:

I am getting along nicely, and your wonderful treatments surely are a God-send to me. I do not feel so nervous and upset as I did. My head feels clearer, too, and I am sleeping better.

May God's richest Blessings be yours,

Sincerely,
—Mrs. M. B. B.

Surrey, England.

My Dear Friends:

Since writing you last, my little son has made rapid but steady progress, and is now almost completely recovered. In fact, we are hoping that he will be able to return to school next week. It will possibly interest you to hear that the ear-specialist who was so sure that there was a mastoid abscess, but who advised a 24-hour respite before operating, has written privately to our own doctor and described the case as "peculiar" and "unusual." I need hardly say that I have no doubt that the unexpected arresting and allaying of the acute symptoms is due almost entirely to my dear Invisible Helper friends.

With kindest regards,
Very sincerely yours,

—D. G. K.

STUDY GROUPS (Continued)

Jamaica, B. W. I.—Anthony Lodge, Con-
nolley Ave. S. E. Andrew.

Jamaica, L. I., N. Y.—9712 148th St.

Leipzig, N. 21, Ger.—Wilhelminenstr. 33,
Frl. Hertha Fach.

Letchworth, Herts., Eng.—8 The Meads.

Loewenberg, i. Schl. Ger.—Greiffenberger-
str. 13, Herrn Hermann Klose.

Los Angeles, Calif.—112 and 120 Coulter
Bldg., 213 South Broadway.

Ludwigshafen a. Rh., Ger.—Hohenzollern-
str. 65. Herrn Heinrich Sprenger.

Madgeburg, Ger.—Diesdorferstr. 66, Herrn
M. Mueller.

Mannheim, Ger.—Staetische Hochschule
fuer Musik.

Mexico City, Mex.—Karl Sonn. Lopez 26.
Restaurant Vegetariano.

Miami, Fla.—406 N. E. 2nd Ave.

Newark, N. J.—9 Whittier Place.

New York City.—House Three Eleven, 311
West 80th St.

New York City.—Harlem Center, 321 W.
138th St.

Offenbach, a. M., Ger.—Humboldstr. 68,
Herrn Gottlieb.

Oldham, England.—4 Fletcher St.

Omaha, Neb.—307 Patterson Blk.

Paris, (VII), France.—Mme. Penicaut, 218
Bd Sy Germain.

Philadelphia, Pa.—Arthur R. Eglit, 1204
Gimbel Bldg., 35 So. 9th St.

Rheydt, Rhld., Ger.—Herr Theodor Wilhelm
Teich, Wilhelm Straterstr. 43.

Salt Lake City, Utah.—Address Frank Bow-
man, 337 Westminster Ave.

San Francisco, Calif.—1725 Washington St.

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Open Doors Await You.

All students registered with the Rosicrucian Fellowship at Oceanside, California, are eligible to membership in these Local Centers. The invisible bond of fellowship that exists between those who pursue occult studies is never felt so much or so strongly until as strangers in the course of their travels they first enter the portals of one of these Centers in some part of the world to find themselves welcomed with open arms.

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Holy Week at Mt. Ecclesia

A program covering the entire Holy Week, from Christmas Eve to New Year's Eve, has been arranged at Mt. Ecclesia. On Christmas Eve there will be a musical program, including an organ recital by Mr. Harold Forshaw. This will be followed by the Holy Night Service in the chapel, at which Mrs. Corinne Dunklee will speak, while Mr. Wm. Arbert will conduct the Probationers' Service in the Temple at midnight. Judge Carl A. Davis will give the Christmas Day address at 11 A. M. During Holy Week and culminating on New Year's Eve there will be several meetings and musical programs, details of which will be announced later, at some of which it is expected that talks will be given by Mr. Andrew Lohr, Mrs. Corinne Dunklee and others. Violin music will be furnished on Christmas Eve and throughout the week by Mr. Kornelius Bering. All the friends, students, and members of the Fellowship are cordially invited to attend any or all of these services. Accommodations can be provided in Rose Cross Lodge for friends who may wish to spend all or part of the week with us. Reservations should be made in advance.

Problem Department Has Birthday

Established a year ago for the purpose of assisting those in trouble in solving the various problems which confront them from time to time, the Problem Department through its secretary has been able to help many through the whirlpools of life during the past twelve months. A flood of calls for assistance has come to us since the inception of the department.

All bona-fide requests for advice are looked into and answered by the secretary in accordance with the Rosicrucian principles. Astrology is also used in

analyzing people's troubles, but under no circumstances is astrological information furnished direct to the applicant.

We are glad to announce that this service is still available to our readers and friends, and all legitimate cases will receive the attention of the Problem Secretary. When applying for advice give the date and place of birth—hour and minute if possible. Address,

Problem Department,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Prizes for Astrological Articles

We offer the following prizes for astrological articles submitted on or before February 15th, which are found to be available for use in *The Rosicrucian Magazine*. The prize for each accepted article may be any one of the following:

One copy Rosicrucian Cosmo-Conception.

One copy Simplified Scientific Astrology.

One year's subscription to *The Rosicrucian Magazine*.

Articles submitted must have a minimum of 2500 words and should be, if possible, typewritten and in double space. Articles may be on some technical phase of astrology, either natal or the effects of transits and directions, or they may be devoted to personal experiences with astrological influence.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Rose Cross Sanatorium

Latest news about the Sanatorium, after the Board of Trustees on December 19th acts on revised bids received from contractors, will appear in the January issue of *The Mt. Ecclesia Herald*.

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

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