

RAYS FROM THE ROSE CROSS **A Magazine of Mystic Light**

Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California

Printed by the Fellowship Press.

Music and the Journey of the Soul

MUSIC HAS TO THE STUDENT of mysticism or occultism always been more than just a series of beautiful sounds and harmonies. As the rhythm rises and falls and waves of tone swell and sweep on to a soul-thrilling climax, the inner being realizes the truth of the statement made by Max Heindel that "Music comes from the heaven world, where as Spirits we are citizens As a mode of expression for soul and life, music reigns supreme."

AS WE LISTEN to the glorious music of great operas, if we are familiar with the mystic truths hidden within their stories, our comprehension will be quickened and our pleasure greatly increased.

IN THEM WE FIND PORTRAYED the struggle of the Soul of Man: the sorrow and pain felt by the Spirit as it begins to awaken to higher things; the agony of separation as the Higher Self rises above the life of materiality and strives to cast off the chains of sense that bind it to the once loved Lower Self. Through the wonder of sound that is music, we feel with the struggling soul all the sorrow of renunciation and the final joy of triumphant attainment.

MAX HEINDEL, THE OCCULTIST and Mystic with the soul of a Musician, gives us in simple, beautiful phrasing the stories of the masterpieces of music and the mystic truths they contain.

FAUST, PARSIFAL, THE RING OF THE NIEBELUNG, TANNHAUSER, AND LOHENGRIN all tell the story of the soul and its journey "from the clod to God." These are all included in,

"The Mysteries of the Great Operas"

BY MAX HEINDEL

176 Pages.

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THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA

Summer Session of Mt. Ecclesia College

We shall have the usual eight weeks session of Mt. Ecclesia College this summer beginning Monday, July 8th, and ending Friday, August 30th. Day classes will be held five days a week in the following subjects:

Classes

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

Astrology: Setting up and reading charts, the keyword system, astro-diagnosis and healing. The last named subject will be taught by Mrs. Max Heindel.

Anatomy and Physiology: Their correlation with the Rosicrucian Philosophy.

Public Speaking: Practical instruction by a qualified teacher.

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

Training Class for Teachers: This class will prepare teachers for work in local Centers of the Fellowship and to handle Center administrative problems.

A few rooms in cottages may be had at rates varying from \$15 to \$20 per month, and in Rose Cross Lodge at \$30 per month. There is a limited number of screened tents at \$12 per month. Vegetarian meals are served in the cafeteria at reasonable rates.

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

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

The Objects of the School

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

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

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

Schedule of Classes

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

MT. ECCLESIA COLLEGE

The Rosicrucian Fellowship, Oceanside, California

“No One Will Ever Know How Much I Have Suffered”

THAT IS THE WAY IT SEEMS to you now, friend, but do you know that all over the world your brothers and sisters are making the same complaint? Nobody knows how much you have suffered! But neither do you know how much everybody else has suffered. This is a truth which should give us all pause—a good, long pause.

THERE IS ONLY ONE WAY to learn about the sorrows of others, and that is to stop talking about your own long enough to hear the tales of woe that other people have to tell. They all have them. The grief-stricken souls go alone only because they have shut themselves in with their own suffering, not realizing that many other souls, like themselves, are also tragically alone. *They are like flies, caught in the web of their self-made suffering.*

THE WEB OF DESTINY! How we struggle against it! How we cry to the God we cannot see for freedom from this Web which we cannot understand! Yet it is hard for us to realize that the Web is the Web of our own thoughts, emotions, and deeds; *the sum of our past*. We cannot break free from it in one life, but by learning the secrets of its construction we can stop our futile struggles which only entangle us the more, and reflect upon the sensible means of escape. We can cut the threads one by one which bind us, and at last soar into the heaven of happiness, a Free Soul!

All this is easy to talk about, but——

How Can We Attain This Knowledge of the Web of Destiny?

The Rosicrucian Philosophy is a logical, scientific exposition of the occult laws which govern what may be called *psychical evolution*, the evolution of the soul, of the spirit, by which the spark of life, the animating force within us, gradually expands its power until we become not victims of Destiny, but *Masters of Destiny*.

For information concerning the Rosicrucian Philosophy, address,

THE ROSICRUCIAN FELLOWSHIP,

OCEANSIDE, CALIFORNIA

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

Hoover in a New Role

ON April 22nd President Hoover delivered an address before the Associated Press in New York, which has attracted perhaps more attention than any of his campaign speeches. "A spirit moved the Quaker and he became a Crusader. The engineer discoursed like a revivalist," says the *Boston Herald*, as reported in *The Literary Digest*. This speech was devoted to lawlessness in the United States and methods of combating it.

The president began by stating that "the dominant issue before the American people is the enforcement of and the obedience to the laws of the United States, both Federal and State. . . .

AN ERA
OF LAW-
LESSNESS

More than 9000 human beings are lawlessly killed in the United States each year Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain. In many of our great cities murder can apparently be committed with impunity. At least fifty times as many robberies in proportion to population are committed in the United States as in the United Kingdom, and three times as many burglaries. . . . What we are facing today is the possibility that respect for law as law is fading from the sensibilities of our people."

The last sentence of the President's speech was the most dramatic. He said that we must "realize that we are confronted with a national necessity of the first degree; that we are not suffering from an ephemeral crime wave, but from a subsidence of our foundations."

A significant part of the address was that which referred to the 18th Amendment, as follows: "While violations of law have been increased by inclusion of crimes under the 18th Amendment and by the vast sums that are poured into the hands of the criminal classes by the patronage of illicit liquor by otherwise responsible citizens, yet this is only one segment of our problem."

THE 18TH
AMEND-
MENT

Further on he stated that of all the felonies committed last year for which convictions were obtained, less than 8 per cent could be attributed to the 18th Amendment.

Mr. Hoover's program for changing this state of affairs is, first to reorganize and improve our agencies of law enforcement, weeding out incapable and negligent officials wherever they may be found; and second, to reconstruct the legal machinery of the courts so as to do away with a large part of the legal technicalities in which lawyers now indulge and which in the main obstruct justice instead of promoting it.

According to the Rosicrucian Philosophy the United States of America has been designed to be the seed ground for the bringing forth of the seed from which will come the super-race that will run its course in the beginning of the Sixth Epoch, after which all races will have become a thing of the past and universal brotherhood will be an accomplished fact. In view of this sublime destiny of the United States why is it that its people are at present exhibiting such lawless tendencies?

Occultly considered, there are several reasons, among the most important of which is the fact that the United

Current Topics

States at the present time has no Race Spirit. All the nations of the Old World are heavily under the domination of Race Spirits. The object of the new regime in America is to emancipate humanity from the control of such spirits, and bring the people up to

INFLUENCE OF RACE SPIRITS the point where they become free agents, capable of governing themselves without outside compulsion

from the unseen planes. When a community of people have a governor placed over them who has power to compel them to do what he wants them to do, it is easy to hold them in line. If the penalties adopted are severe enough, there will be little lawlessness. Externally that community will appear to be exceedingly law abiding, and that condition will continue as long as the outside pressure is brought to bear.

But what would happen if the governor should suddenly be removed and the people left to their own devices? Then that portion of the population which were naturally predatory in character or possessed of other criminal instincts would immediately give free rein to their tendencies, and there would be an era of lawlessness. This would not prove that such a community was basically more evil than communities still under strict supervision, but merely that it had greater opportunities for wrongdoing.

Something like the above happens when the Race Spirit removes its supervision from a people. The early settlers of America came from England and other countries of Europe, carrying with them the ideals and habits of thought of those countries, which from earliest history had been governed by kings whose power was almost unlimited. Consequently respect for law and awe of authority were ingrained in the consciousness of the people, but they had been partly ingrained by force and only

partly by natural selection. Up to the time of the Revolution the American settlements belonged to the Old World nations, and therefore functioned to a certain extent under the direction of the Race Spirits of the Old World. But with the Revolution this regime was largely overturned. When America declared her independence, she took the decisive step in overthrowing and ending the domination of the European Race Spirits on the Western continent. This was not accomplished instantly, of course, but gradually.

America is now conducting the great experiment of self-government, an experiment which has its ups and downs but which is designed to perfect the individual and carry him to the point in evolution where he will do right without the application of external force. This experiment, however, involves a long process. The people are being allowed to work out their destiny according to their own ideas even though they make a mess of it many times.

This does not mean that President Hoover's warning and his program for improving conditions are unnecessary—quite the contrary. Human evolution goes by cycles, a cycle of conformity to convention being followed by a cycle of license, and vice versa. The pendulum of human experience is ever swinging from one extreme to the other. The President's program for reversing the direction of the pendulum is very timely.

According to some Bible and occult prophecies the years between 1928 and 1936 are to be momentous ones, with an era of comparative righteousness following. During these eight years there will undoubtedly be much uprooting of old ideas and the remodeling of old institutions in preparation for the new regime. The United States is to be congratulated

Current Topics

that it has so capable a man at the head of its government during this important period.

Military Camps and Schools

THE time of year is approaching when the Reserve Officers' training camps will be established all over the country, and great numbers of our young men will be drawn to them for several weeks of intensive military training. Therefore it is timely to consider this subject both from the material and the occult standpoints.

From the material viewpoint such institutions as the Reserve Officers' training camps and military schools for boys are very good. From this standpoint every nation should be able to defend itself and if its citizens have some knowledge of military procedure, they will be much more valuable if called on to defend their country in a crisis.

From the occult angle, however, military training on a large scale is distinctly bad, primarily because of the creative power of thought involved. What we think we become. Whenever we think, we create a thought form. Similar thought forms, made either by ourselves or by others, coalesce and become composite thought forms of great power and potency, able to influence vast numbers of people by mental suggestion, almost to the point of compulsion in many cases. This is what we have when an entire nation thinks in terms of military operations. We had the terrible example of universal military training in Europe which led up to the Great War. In that war universal military training definitely showed what its logical conclusion is, namely universal annihilation—the end of civilization.

Militarism is based on force, force is

based on the vibration of repulsion, and repulsion is the primary element of hate. Therefore, militarism resolved to its lowest terms is hate in operation. On the other hand, attraction or cohesion, the basic element of love, is the great constructive force of the universe. It is the only thing which endures. We are certainly not going to build up this attractive force by venturing into the realm of militarism.

Military schools for boys are scattered all over the country, and are becoming exceedingly popular. Needless to say, military schools teach military tactics, military ideals and military practices, which, stated another way, means that they are teaching militarism. Moreover, they are teaching it to boys at a very impressionable age.

MILITARY SCHOOL EFFECTS This will give a military cast to the thinking of the great majority of the boys who attend these schools.

Since the creative power of thought, as stated before, is the dangerous thing involved in a military regime, it is readily seen that military schools are a dangerous proposition from an occult standpoint even though they may be excellent for discipline and physical development.

The human race, however, is not yet entirely ready for a regime of non-resistance. We still have to have police forces to restrain the predatory members of society. Similarly, we must have national and international police forces to restrain predatory nations. But let us confine our militarism, as a necessary evil, to the standing army, which is comparatively small in numbers. This will minimize the attendant evil in connection with it due to the use of creative thought. There will then be only a few hundred thousand men thinking in terms of military force instead of the millions who would be thinking about it as the result of a regime of citizens' military training.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all the mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Resurgam

BY EDITH CHERRINGTON

When echoing footsteps pause and falter
In the darkened aisle of a temple stair,
While the flame burns low on a pagan
altar,
So low there is doubt if the flame is
there—

When a cold little wind in passing
lingers
To prod at the shadows that hug the
wall,

When support has eluded inquiring
fingers,
When frail feet stumble—and pause—
and fall—

Help will come when a voice beseeching
Asks for aid in the depth of night.
Strong hands grasp the hand that is
reaching,
And lead the lost one into the light.

Post-mortem State of a Drunkard and a Miser

BY MAX HEINDEL

(Reprinted from the "Rays" of November 1917.)

THE following question has been asked by one of our students: "It is stated in the 'Cosmo' that the drunkard in the lower Desire World cannot gratify his desires; but it is also stated that the spirits in the First Heav-

en, which is located in the upper Desire World, can actually mold desire stuff into real environment according to their desires and ideas. Why cannot the drunkard do the same thing in the lower Desire World and create real conditions of vice suitable to his temperament?"

It has been remarked by many stu-

dents of the "Rosicrucian Cosmo-Conception" that it always anticipates and answers the questions which may come up in the reader's mind, and if you will turn to page forty-two, the last paragraph, you may there read: "In the finest and rarest substance of the three higher Regions of the Desire World the force of *Attraction* alone holds sway, but it is also present in some degree in the dense matter of the three lower Regions, where it works against the force of *Repulsion*, which is dominant there. The disintegrating force of Repulsion would soon destroy every form coming into these three lower regions were it not that it is thus counteracted. In the densest or lowest region where it is strongest, it tears and shatters the forms built there in a way dreadful to see, yet it is not a vandalistic force. Nothing in nature is vandalistic. All that appears so is but working toward good. So with this force in its work in the lowest Region of the Desire World. The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

"The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest regions, evil would grow like a weed. There would be anarchy instead of order in the cosmos. This is prevented by the preponderating power of the force of Repulsion in this region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations, whereby one has a disintegrating effect upon the other. Thus, instead of uniting and amalgamating evil with evil, they act with mutual destructiveness and in that way the evil in the world is kept within reasonable bounds. When we understand the working of the twin forces in this respect we are in a position to understand the occult maxim, 'A lie is both murder and suicide in the Desire World.'"

As a matter of fact the drunkards in the Desire World usually do attempt to

manufacture the drink for which they crave, when they have once learned that it is possible to so mold desire stuff that it becomes whatever they want it to be; but they all declare unanimously that the strong drink or the drugs which they manufacture in that manner give no satisfaction. They can reproduce the taste perfectly, but the drink thus manufactured has no power to make them drunk. The nearest they can get to the satisfaction of a real "drunk" is to insinuate their bodies into those of drunkards who are still in the physical world. Therefore they are continually haunting barrooms and endeavoring to get the frequenters of these places to take an excess dose of intoxicants. They also say that they get considerable satisfaction from the fumes carried by the breath of drunkards in the physical body, and the more heavy and pungent the atmosphere is in the barrooms the nearer they come to finding the satisfaction for which they are seeking. If only the poor weaklings who visit such places could see and sense and understand the disgusting tactics of the invisible reprobates hanging about such places, surely it would be an awakening that would probably help those who are not too far gone to retrace their steps to the path of decency and honest living. But, thank God, both for the visible and invisible drunkards, it is impossible for them to create a den of vice in the desire stuff of the Desire World because the force of repulsion there tends to destroy it as fast as they can bring it into existence.

Another student asks: "The 'Cosmo' says that the dead miser in the lower Desire World can see his gold and his heirs squandering it, though he has no sense organs nor a body coarse enough in vibration to be in harmony with the dense physical world. We cannot see the Desire World until we evolve the centers of the desire body; how then can those in the Desire World see us when they have discarded the physical sense organs?"

You understand, of course, that the

Desire World, the Etheric World, and the physical world interpenetrate one another so that the miser is right here among us just the same as he was when he had a physical body to wear. But it is not generally understood that the densest desire stuff of which the lower regions of the Desire World are composed, and the chemical ether which is the lowest of the four ethers, and even the physical gases, are exceedingly closely knit, and form the outside layer of all spirits which have just been released from the physical body. They are therefore living in the lower regions of the Desire World in so close touch with the physical world that it is amazing to the writer that people cannot see them going about among us. They are like the man who has left a room on a bright, sunny day: the sunshine blinds him, but he can see clearly things inside the room when he turns toward it. Thus the miser, and all others who have just left the physical body, see the people in this world much more clearly than they see the things in the Desire World where they are; for as the man who goes out into the sunshine must first accustom himself to seeing things there by adjusting the focus of his eyes, so also the spirits which have just entered the Desire World after death require a little time for this readjustment.

The densest material in their being, which is thrown out toward the periphery of the aura by the centrifugal force of Repulsion, keeps them earthbound for a longer or a shorter time until they have shed it and are able to contact the finer vibrations of the higher regions. For that reason the miser, the drunkard, the sensualist, and similar people whose desires are naturally low and vicious remain in these nether regions, which may well be called hell, for a much longer time than people with high ideals and spiritual aspirations who have endeavored during life to eradicate their vices and subdue their lower nature. The desire bodies of the latter contain comparatively little coarse material and that is soon worn

away leaving them free to soar to higher spheres.

With regard to the question as to how the miser can see physical things when he has no sense organs, we may say that there are no specialized sense organs in the finer vehicles, but just as we feel with the whole surface of our body, so the spirits see and hear not only with the surface but with every single atom of their spiritual body, inside and outside. What they perceive is not really the physical things which we see with our physical eyes. Every chair, table, desk, or other physical object is interpenetrated both by ethers and desire stuff—it is these that spirits perceive, and these to them are as real and tangible as the physical forms are to our senses.

Sorrow's Harvest

BY HAZEL J. FRISTAD

When sorrow makes one grow the sweeter,
Then sorrow is not known in vain.
When sorrow makes one old and bitter,
Then 'tis but loss—a wasted rain.

To smile and grope through cloudy
weather,
To smile when every smile's a try,
Is mixing sun and rain together—
Which makes a rainbow in the sky.

There's nothing shows as much of courage,
Or shows what faith and hope defeat,
As do the hearts that keep their courage
And change the bitter tears to sweet.

The more our thoughts are centered in God, the less we shall care for the so-called pleasures of the table, and by feeding our gross bodies sparingly on selected simple foods we shall obtain an illumination of spirit impossible to one who indulges in an excessive diet of coarse foods which nourish the lower nature.—*Max Heindel.*

Star Dust and Main Street

BY HELEN LOCKWOOD COFFIN

WHENEVER there is a community call for civic service, there is a premium on wings. The more one knows about things spiritual, the more one longs to get away from things political. The urge is practically universal and it is world old. "Oh, that I had wings!" sighed the psalmist, "Wings like a dove! for then would I fly away and be at rest. Lo, then would I wander afar off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." And judging by the returns from most elections, just about half of the eligible voters are actually sojourning in some wilderness fastness until the tumult and shouting are over and peace is restored to the market place.

Even those of us who consider our "duty" and never miss voting, know what this feeling is. There is something alien to us in this whole business of intrigue and electioneering. The purposes and the methods and the sordid and paltry emoluments are distasteful. And the farther we go on our upward climb to the Eternal City the less interest do we take, apparently, in the civic affairs of our own home town. We may condemn ourselves for this attitude and goad ourselves into performing the acts and accepting the privileges which citizenship has thrust upon us, but the feeling is there. It may comfort us somewhat to know that those before us on the trail have felt the same way. And it may put courage in us to "keep the faith" if we consider for a moment how other pilgrims have solved this problem.

The little group of common people who followed Christ Jesus about in Galilee and "heard Him gladly" were perplexed about their civic duties. They were wholly absorbed in what He was

teaching them of the Invisible Kingdom. It was the bread of heaven and they were hungry. They had tried the feasts of Rome and had not been satisfied. With such manna as was now spread before them they did not want to be interrupted and bothered by mundane things like taxes.

"Tell us," they asked the Christ, "Is it lawful to give tribute unto Caesar or not?"

And He said: "Render unto Caesar the things which are Caesar's; and unto God the things that are God's."

The Concord group of philosophers, led by Thoreau and Emerson, was nearer our time. We find the members perplexed in much the same way. The burning public question of their day was slavery or abolition, as ours has been drinking or prohibition. There were the same bitter antagonism and discussions and intolerance on both sides as we are familiar with today. And in Thoreau we have an actual example of one spiritual leader who really did what so many of us have wished we could do. He went off into the wilderness as far as he could and lived alone.

His experiences in the hut at Walden Pond are worth our reading as a record of one who dared to follow his convictions. That it required courage we can understand from the comments made by his neighbors. It would require no unduly vivid imagination to hear ours saying the same things about us if we should follow our inclination and seek shelter in a hut as he did. His conviction that he was right in "running away from the conflict" was honest and deep-seated, as he himself bears witness. And yet he only stayed in his retreat a year. Without any more apology or explanation than he gave when he went away, he

returned to Concord and took up again his duties as a citizen. It is as if he had discovered that the peace that abides is not found in the wilderness places, but within; and that it is not only possible, but imperative, to manifest it in the midst of the crowd.

Thoreau was an aggravating combination of dreamer and practical man to most of his thrifty New England neighbors. He had clever fingers and a bright mind and could "earn his living" in any one of several honest and approved ways. He was an expert pencil maker, a tiller of the soil, a school teacher, an orator, and a flute player. And here he was, wasting a year in the wilderness, "coaxing two blades of grass to grow where one grew before," but only interested in growing just enough for himself to use, trying to "earn his living" by a few weeks work, so that he might have leisure all the rest of the year "to see the Spring come in." And such a living! Simplified down to what he called "essentials": one chair, one table, one fork, one spoon; only one of everything, and that just for himself alone!

And all the time he was talking, in his mystical hidden-meaning way that was so hard to understand, of his "Upper Pasture" and of a "field white with the harvest." When people asked him, "What harvest?" he replied, "A harvest somewhat as intangible and indescribable as the tints of morning and evening It is a bit of star dust caught, a segment of the rainbow I have clutched." Which is what we might expect a man to say who insisted that his main reason for being a hermit was because he "craved leisure to see the Spring come in." His printed record of this year, rich to him in meditation and silence, is filled with just such lovely and irresponsible rainbow glints as this. I should like to quote many of them, as proof of what a dreamer he was and how absolutely "impractical," and then refute it all by explaining that these lovely words are symbols and powerful, as he

proved when he got back into the thick of the fight again. I believe that Thoreau caught the secret of how the spiritually minded can enter the political arena. They must carry their harvest of star dust and rainbows with them to Main Street.

But I am not going to quote any more from this hermit. He has left his own records and you can do your own interpreting. Just now I want to take flight on a different trail and find out what this "star dust" is. All the pilgrims on the Upward Way know something about it and once in a while they have dropped hints. It is one of the silent secrets and it cannot all be told. But once in a while somebody tells a story with star dust in it. Algernon Blackwood did this in his "Prisoner in Fairyland." His characters, "skylarking on the roof of night," found the caves of lost star dust and put it to all conceivable practical purposes, as each was prompted by his loving and understanding heart. The writer's pencil became inspired, the poor became prosperous, the sick, well, the prodigals all returned to the Father's house when they contacted the dust of the stars. The stuff of dreams; intangible, invisible, and yet so strong that it can bear the weight of the world.

There is a wonderful anthology of star stories. Poets and prophets all through the ages have known the trail to the caves of the lost stars and have found their way back to Main Street with their pockets full of the precious star dust. It is a fruitful and lovely quest to follow, this glimmering trail through the myths and legends, the poems and the songs, of the various peoples in all the ages. But I am not going any further along this way just now. I am going back for a moment to Galilee following Christ Jesus about and seeing what He did.

He did not keep His miracles for Sundays or great occasions. He performed them for His fellows, to meet their ordinary needs as well as their great emer-

gencies. It was for a wedding that He changed the water into wine. He brought in a draught of fishes when the fishermen were having a run of bad luck. He directed Peter to find a piece of money in the mouth of a fish "to pay the taxes for me and thee." The best He knew, the finest service at His command, was His contribution to the civic life of His time.

And yet at the same time He was living the most spiritual life that the world has ever known. He gave much of His time, day and night, to meditation and prayer. He knew, and was teaching, a better way than was then in use, for church, for family, for community. But "lest we should offend," as he counseled Peter about the taxes, He conformed to the prevailing system. In other words, He brought down the star dust and rainbow harvest from the "Upper Pasture" and put it to practical use on Main Street.

The Bible records are silent about that period in the life of Jesus from the time when He taught in the Temple at the age of twelve to that when as Christ Jesus He began His ministry at the age of thirty. There are many suppositions, some of them built on solid foundations, of where He was during these years and what He was doing. There are records among the Masters of India, Egypt, China, and other places which hint at the answer. But the actual physical locality matters little. For really, and in very truth, we know that during all those silent years He was visiting His "Upper Pasture," garnering the precious star dust to use in His earth ministry. It was no mere chance that it was a Star that led the Wise Men to the manger in which He was born. It was a sign and a symbol. For Christ Jesus was not only the King of the Jews and the Prince of Heaven, but He was, and is, the Lord of the Starry Hosts. When the time had come for His earthly ministry and manifestation and demonstration, He took His garnered harvest of star dust, of dreams, and high visions, and heavenly

ideals, and walked the lowly streets with the common people.

What He did in and for that little town in Galilee so many years ago, He is doing today in the little towns we know. For star dust and eternal youth are one and the same. They take no stock in time, nor do they recognize any barriers of manner or custom or belief. Christ Jesus is certainly, actually, really, and truly, a citizen in the very town we are living in this very moment. We have a right to visualize Him in action on our own Main Street, this very day and hour—"Lo, I am with you always, even unto the end of the world."

Try now to see Him in this way in the little town you call your own. See Him as though He were confronted by the same problems which confront you, and tempted just as you are. This one thing we know: Christ Jesus would not run away from the fight. He would stay right by and do His best. For a brief interval He would retire to a desert place apart to pray and to listen to what the Father had to say to Him. Then He would return and bring with Him what the silent places had given Him. No matter what apparent failure hedged Him round, He would keep the faith. No matter what ingratitude and unbelief rained down upon Him, or what tempests of antagonism raged about Him, He would keep His steadfast way of service, and like unto Paul would say, "None of these things move me."

It seems as if dreams and star dust and rainbows were such fragile weapons to fight with, against the world and the devil! They seem so foolishly inadequate, as if, when one needed dynamite to blast out an obstruction, one should attach the fuse to a white rose! And yet the unseen forces in the bosom of the earth, in a volcano, for instance, have tremendous disintegrating power over granite rocks. Of all the intangible and invisible powers, Faith is the most dynamic. Read the eleventh chapter of Hebrews and watch the walls of Jericho fall down. Star dust, again!

Let us make all this practical, and consider just what this all means in terms of modern civic life. Being a part of the democracy, we, the people, make our laws and determine who shall enforce them. If there were only one side to all of the problems that come up for popular decision, the task of being a good citizen would be easy. But every important issue always has at least two sides. Both may be wise. But one is wiser. To recognize which this is requires keen judgment. Judgment is a divine faculty, and so a bit of star dust. Dip the problem in this shimmering, lovely dream of yours and you will know and choose wisely.

But "putting the thing across" after you know what you want divinely, is quite as important and practical a phase of good citizenship. This means contacting people, getting them to see the thing as you do and to cooperate with you and with one another to bring the good to pass. "An understanding heart" is the only possible tool that will work

this magic. And this sort of a heart is "star dust." To put the thing through takes courage, unflinching, indomitable daring; the kind that thanks God "for my unconquerable soul." No earthborn bravado in this; but star stuff itself.

And so, as we follow in His steps along this modern way of civic life and responsibility, we shall find all that we need for every phase of the varied service in our garnered harvest of star dust and rainbow. We must stay right by and do our best. We may have our year of retirement at Walden. But when we come back again we must bring our "Upper Pasture" with us. When we vote, when we serve on juries, or committees, or as officers of our fellow citizens, we must not forget that our reasonable service includes all our dreams and visions and far-flung invisible and intangible assets, as well as our physical bodies and mentalities. Then we shall vote, and serve, in the way that is divinely right.

The Employment Problem

BY OPAL BERNATH

WHAT a responsibility it is to have the handling of large sums of money, the control of business, and the overseeing of people at work! Few men or women realize that being at the head of a big business or owner of much money is one of the greatest of tests. In the evolution of the ego such material position or ownership is the lawful consequence of past actions, regardless of whether the individual acquired it in this life or was born to it. In the latter case his preceding life prepared the conditions ready for this entrance. It was not "luck" at all, as usually believed.

The classes in evolution are in charge of their oldest and wisest members. Each problem, each seeming trial, is merely an

opportunity for us *to learn to master it*. Finally overcoming all obstacles, we shall graduate and become teachers of the less evolved. Thus we shall repay the debt we owe our teachers by serving and aiding in the progress of others. By that time we shall have come to know that by serving one, we serve all, since the parts collectively form the whole.

It is wrong, seriously wrong and foolish too, when an employer assumes kingship over his employees. He is entitled to respect provided he is worthy of it; obedience, provided he asks for what is right and reasonable, not just bombastically exercising his authority for the gratification of vanity; loyalty, if he is fair with his employees both as to the conditions under which they work

and the wages they are paid. He cannot expect obedience, respect, and loyalty unless he inspires these qualities in others.

Without an atmosphere of inspiration any business will fail. It prospers in proportion to the amount of such atmosphere present. Customers sense the spirit of a shop, and when the right spirit is lacking, regardless of whether goods sold are nationally advertised products or those of the shop's own manufacturing, they go elsewhere even though they don't know why.

I have known fine girls to steal, and they considered themselves justified because they were underpaid. They could not quit because they had no other means of subsistence. They dared not complain or ask for increase in wages for fear of being discharged, and they could do no better elsewhere for the scale of wages for labor varies but little between business houses. In the event of being discharged they would have no reference, and an unkind remark from the last employer to the next prospective one would veto being hired soon.

Some time it may be that instead of the workers laboring for a meager sum that refuses to stretch over expenses, with no cover at all for a luxury, and by that labor creating luxuries for the few, there will be more equitably distributed dividends; less tyranny, more cooperation; less hate, more love and brotherhood.

On the other hand, the manager or overseer is entitled to more remuneration than the employee on account of his responsibility and his greater knowledge of the work. Otherwise the incentive might not be great enough to induce him to develop his latent ability.

It is agreeable to work for and with a man who understands the trust which being an employer imposes, and who works to fulfill his obligations to the highest degree possible. When an undeveloped soul is given control over an-

other more eveloved for the purpose of tempering the latter's pride and developing in him a sense of brotherhood as well as humility and patience the one who is temporarily under orders should think kindly, constructive, helpful thoughts as well as have the determination to do honest, willing, capable work. He will thus do the man over him a service and also drop another of his own shackles. The soul of the less evolved man, conscious of the cooperation, will draw to the other with instant recognition and affection when in a later life their personalities meet, even though he has not reached a stage where he remembers his past existences.

It must be remembered that nothing that an employer does to you or compels you to do while in his hire is sufficient excuse for you to hate him, steal from him, say untrue words about him, or otherwise sin. It is like mixing poison in a wine that you must both drink, retarding his soul growth and at the same time stopping your own. If your consciousness is filled with love, sweetness, and brotherhood, there is no room for the opposite.

Remember this: *all* are workers, and none should feel either inferior or superior, but both should give and receive aid and instruction when needed, without either condescension or false pride.

When we note the changes in the structure of the human body evidenced by comparison of the Bushmen, Chinese, Hindus, Latins, Celts, and Anglo-Saxons, it is plainly apparent that the flesh of man is even now undergoing a refining process which is eradicating the coarser, grosser substances. In time by evolution this process of spiritualization will render our flesh radiant, and transparent to the Light that shines within—radiant as the face of Moses, the body of Buddha, and the Christ at the Transfiguration.—*Max Heindel*.

After Forty Years

A True Romance

BY MABEL C. TROTT

IT IS not just "my romance" but "ours"—Jim's and mine. The first part of it is really his, so perhaps I had better tell it first. But to begin with, I will give a few words of explanation as to our attitude toward things in general, and spiritual or psychic things in particular; not so much that I want to "air" our views along these lines, but rather that the explanation seems necessary considering the nature of the story.

Though our birthdays and birthplaces were twenty-five years, and many miles, apart and we did not meet in this life till he was an old man and I a middle-aged woman; and though the early life and environment of each of us differed radically in most respects from that of the other, we were both born with and carried up through childhood and into maturity the idea that we had lived before, that this life was only one of a series of many lives. Before we had ever heard the word "reincarnation," this idea was with us.

When a tiny child, still unable to walk or talk, I often found myself vainly striving to "remember" something that had seemingly just slipped away from me. In my dreams I walked among grown-ups, and talked with them—people I did not know in the waking hours that I spent on Father's or Mother's arm, with my baby arms clinging about his or her neck to steady myself. Where did they go in the daytime—these dream folk? And why could I not just remember and say their names? But, come to think of it, I could not say anything! Why not? I wondered. If I made a struggle to speak it sounded queer. I just could *not* say "lemonade," but I could say "apple" and "water"—almost—so I asked for "apple botty" and

every one thought it cute and funny and laughed uproariously as I hung my head in embarrassment and shame, for I knew just what I wanted to say but could not say it. Also I could not make my feet work as I had surely done some time, somewhere! Why must I sit thus on Daddy's arm and cling tightly to his neck? I had not always done so. When was it that I had done otherwise? I could almost remember, but not quite. "Maybe I think this way because those are the things I am going to do some day," I finally reasoned out. Then all at once some trivial incident would again bring the flash of a vision of something that had been but that would slip away before I could grasp it.

The happenings that are the groundwork of this story could not have been the cause of my belief in former lives, for those happenings did not occur till over half of my life had been lived, while the beliefs, so-called, have always been a part of my life itself.

After I had met and talked with Jim I found that though his childhood thoughts and feelings were somewhat different, probably owing to time and environment, they included the same belief as had those of my own youth, or as we called it, knowledge, of a life lived in the past. Just how far the "belief" might have been the cause of the "happenings" I leave the reader to judge for himself. All I will say is that the story I tell is honest and true and really happened as I tell it.

As I said before, Jim's birth occurred twenty-five years earlier than mine. When he was a young man of twenty, (five years prior to my birth) he became weak and ill from overwork and exposure in the lumber woods of Michigan, and slowly developed a case of malignant

typhoid fever. It was about a week before he was finally forced to give up and go to bed under the doctor's care that he had a vision, or visitor, or whatever it was.

He was lying awake and restless in his attic bedroom, and the moon shone brightly through the window laying a carpet of light across the floor at the head of the stairs. Suddenly a slender, girlish figure dressed in a filmy, light material, walked lightly up the last steps, through the path of moonlight, and to the side of the bed. The blue eyes smiled down at him and the tumbled auburn hair was pushed back from the high forehead. She laid her hand upon his fevered brow and seemed to gently smooth back his hair. He looked longingly and gladly up into her face. He was so glad to see her! He knew her—why of course he did! Rotten that he could not just speak her name though! He felt and looked puzzled. Must be dreaming! Pinched himself beneath the bed clothes to be sure he was awake. Then how strange that she was alone in his room. She never came into his room when she came to see his sisters! Why, come to think of it, she never came to see his sisters! Where had he seen her? Where had she come from? When had she come? He had not seen her during the evening—but he knew her name—of course he did! He would ask her all about it. But as he started to speak, somehow he just could not say her name—her name he knew so well, and—why, yes, of course—and loved so well. After all he didn't seem to care to speak and ask her name. Felt ashamed to, in fact. Fancy a fellow forgetting the name of one he knew and cared for as he knew and cared for her! Still, it was very puzzling. He continued gazing intently at her. She smiled as she continued stroking the hot forehead and then finally she spoke.

"Poor boy!" she said, "You are going to be very ill, but you will not die, for in forty years I am coming to you." Then with a final smile and stroke of the gentle hand across his head she turned and

walked through the silvery moonlight to the stairway, and after she had descended three or four steps she raised her hand in a little waving salute, nodded, smiled, and then went on. He could hear the light footfalls on the stairs and a gentle closing of the door—and the clock struck twelve. He felt too rotten tired to get up to see about it; and what was the use? He knew her, of course, so finally he dropped into a troubled slumber. But he did *not* know her in the flesh—in life.

The next night the same thing happened, and again the third night. Jim puzzled over it during the day but said nothing about it to anyone. In another three days he was under the doctor's care and tumbled about in a raving delirium for weeks on the border between life and death. Then he began slowly to mend and to live the forty years while pondering the vision. "In forty years, in forty years," she had said. Something was to happen in forty years.

He told no one of the vision and alone tried to figure out the message that he was certain it was meant to convey to him. At last he decided it meant he was to die at the age of forty and was a warning that his earthly affairs should be kept in order and in readiness for a sudden departure. This he tried to do. While always keeping his business affairs in perfect order, he said no word to anyone of the reason why until after his fortieth birthday. Then he sometimes told the story as an interesting incident that had apparently had no particular effect on his life. He had decided, in fact, that it was an hallucination of a brain already fired by the on-coming typhoid fever.

When I was thirty-four years old and was living in Everett, Washington, on beautiful Puget Sound, I went to spend a night with a dear friend who had just moved into a new house she and her husband had purchased. As we were getting ready for bed she laughingly said to me, after the manner of our girlhood super-

stitutions, "Be sure and remember what you dream tonight, for what you dream the first night you sleep in a house comes true, you know!" My friend still wonders at what she calls the uncanniness of it when I retell the dream I had that night and its sequel.

I dreamed that I stood outside the door of my own home and watched the clouds scudding across the sky, driven by a brisk wind, which was blowing full in my upturned face as I watched them like so many grotesquely shaped vessels drifting toward me down a stormy sea. At last one of them detached itself from those nearest it, and becoming in form like a graceful ship with hull of dark grey cloud and sails of whiter substance shining against the blue, it floated down, and down, directly toward me. I watched it, fascinated, till it came so near that I could see the only person on board plainly in view at the helm. He was one I had never seen in this life, yet I knew that I knew him, had always known him, that I longed to see him, to go with him, to be with him always.

Lower and lower came the cloud ship. As it drifted nearer, its motion almost ceased, and "he" came to the rail and looked full into my eyes and smiled and held out his arms to me. I held out my hands. Seizing them he lifted me up from the earth onto the deck of the fairy boat of cloud, and held me close and kissed my lips and called me "Jean," and I called him "Noel." The veil that hides and blurs the memories of the past had slipped away and picture after picture of a life together flashed across my mental vision.

"Oh yes," I caught myself saying to myself, "I remember now! I remember now, but it does not matter really so long as I am here with him, my heart's true love, again. I will ponder over it all presently when I have the time. I am dreaming now, I know, but perhaps I can retain the memory of these pictures when I awaken, think them over, and remember fully." Thus my thoughts ran on as

I clung tightly to him whom I loved best in all the universe, for I wanted to miss no atom of the joy of being with him again—of being with Noel. And he called me "Jean." Those must have been our names in another life, for it seemed right for him to call me so and I was sure that his name was Noel.

We sailed, and sailed, up into the quiet sunshine above the wind and the sullen storm clouds. Puget Sound and the beauty of her rimming mountains lay far beneath us, then disappeared in a misty veil of azure. We held each other close and talked of a long forgotten past together—the joy of meeting and remembering, and of the great soul joy of being with each other again. I thought it was heaven and that it would last forever, but at last our ship began to sail low and I beheld again the place whence he had picked me up.

"Oh, no! dear heart!" I exclaimed, "I do not wish to go back! I want to remain with you forever, now that I have found you again."

"Nay, beloved! Not just yet," he said. "Be patient. In a short time I will take you again—for a little while—then some day, when we have earned the right—forever!" He lifted me gently out and lowered me to the earth. Before he loosed his hold of my hands he kissed me.

I dreamed a dream within a dream. In it I thought the same dream came again and again in a series for three nights, but it did not, really. It all occurred as I slept that first night in my friend's house; and I thought as I was going over the dream for the last time that Noel did not take me back and lift me from the boat of cloud again, but that we sailed on and on until at last we ran into a blur of dreams and I really awakened to find myself in bed beside my friend in her new home. I lay for a long time thinking over the strange dream. As I pondered it in my actually waking hours, I found that I could not recall at all the memories of the past that

came to me so clearly as I talked with Noel. Since then some faint glimpses of that past have come to me at long intervals, but not so very much that is definite and tangible, though the outcome of that dream has given a faith to believe that those glimpses are of a past as real and true as any past event of this life.

In a few short months after my unusual dream, for the first time in this life I met Jim. He was the "Noel" of the cloud boat, though I did not fully recognize him till one day when he told me the story of the fair-haired girl in the vision back in Michigan years before. As he told it, I remembered! I, myself, could see the moonlight-flooded attic as he talked, could see myself tiptoeing softly up the stairs; could see myself walk on the moonbeam carpet, stop beside his bed, and lay my cool astral hand upon his head and softly smooth his hair. I could see myself gaze into the fever-lighted eyes and knew that that same fever was the fire that for the time being had burned the material curtain of life so thin that I could meet him there face to face and tell him that in forty years I would come to him again. Then in a flash many of the half remembered things became clear, and I could see myself willing and eager to press through the narrow gate of material birth that I might come to him once more even if only for a few brief years. I placed my trembling hand to my throat to stay the eagerness in my voice as I cried, "Oh, that was I! That was I!"

"Aye—that was you!" he said, "and it was just forty years ago!"

And I said before, Jim's birth was twenty-five years earlier than mine, and we did not meet in this incarnation until he was an old man and I was a middle-aged woman, life having been filled with hard work, sorrow, and trouble for both of us. But in this earth life even just a taste of bliss is recompense for many woes and is a promise, as it were, of something better farther on in the divine plan of things.

We were married soon after that and had lived twelve short years together when it came his time to return once more to the Great Beyond. When he sat in his chair dying, he murmured as I gently stroked his brow, "It is the same hand—yes, it is the same gentle hand—and she came in forty years—and please God—she will—come—still—again—some time —;" and he slipped away into that misty land whence sailed the lovely boat of cloud—to wait for me.

Come Share the Road with Me

Come, share the road with Me, My own,
Through good and evil weather;
Two better speed than one alone,
So let us go together.

Come, share the road with Me, My own,
You know I'll never fail you,
And doubts and fears of the unknown
Shall never more assail you.

Come, share the road with Me, My own,
I'll share your joys and sorrows,
And hand in hand we'll seek the Throne.
And God's great glad tomorrows.

Come, share the road with Me, My own,
And when the black clouds gather,
I'll share thy load with thee, My son,
And we'll press on together.

And as we go we'll share also
With all who travel on it,
For all who share the road with Me
Must share with all upon it.

So make we all one company,
Love's golden cord our tether,
And, come what may, we'll climb the way
Together—aye, together!

—John Oxenham.
In the War Cry.

Happiness must be a pleasure of the mind and we may trust it only when it comes from the pursuit or capture of truth.—*Aristotle.*

Our Emotions

BY MATILDA FANCHER

WHAT a tremendous power for good or ill are our emotions! They can lift us to the very gates of heaven or plunge us down into the depths of hell. It is this wonderfully compelling force of emotion that drives man to action. It is the incentive to action that brings growth, progress, evolution.

Can we imagine life without emotion? What a flat, tiresome monotony it would be. We should be jellyfish without backbone; indifferent automatons basking in God's sunshine, without care or interest. If it had not been for our desire bodies, whence spring desire, emotion, and feeling, we should never have reached our present stage of evolution. It was long ago, in the Moon Period, that we received the germ of a desire body.

We are told in the "*Cosmo-Conception*" that the Desire World, which surrounds and permeates the etheric and dense worlds and from which we gather material for our individual desire bodies, is a world of ever-changing light and color. It is constantly in motion, moving back and forth like the waves of the ocean, or the misty clouds that race across the sky, changing their color from the reflection of the sun's rays. It is no wonder we are creatures of emotion, tossed hither and thither on the high waters of an emotional sea, until we learn to steady our craft with the sails of reason, bringing it safe to port with its rich treasure.

Our desire body may be likened to a porous rock or sponge lying on the seashore where the waves of the ocean (the Desire World) ever and anon dash against it, filling all the pores with water which moves in and out like air in the case of respiration of the lungs.

The Desire World is divided into seven regions as are all the worlds with which we are concerned in our evolution. The

three lower regions, containing much of the force of Repulsion, were the scene of our first steps through the land of desire. We still have some of their material clinging to us, much as we would like to think otherwise. Let us not despise the rocks that have served as stepping-stones to something higher. It is the law that we cannot get to the top without starting at the bottom. How fast we go in our spiritual ascent depends upon how responsive we are to the influences from the regions of the Desire World ruled by the force of Attraction, where soul life, soul light, and soul power are found. Between the region of Repulsion (passion and low desire, impressionability and wishes) and the region of Attraction is the fourth region, that of feeling—a neutral territory where interest and indifference hold sway.

It is our interest or indifference toward things or persons that determines the part they will play in our lives. Our interest in things causes us to do something, to act. If we are indifferent, they have no effect on us; there is no growth, no experience in relation to them. To illustrate: We may see a child crying in the street. It is dirty and ill-kept; it does not look attractive to us, but we become interested. We wonder why the child cries and we want to help it; so we stop and speak kindly; take it by the hand and try to find its mother. Or, we may be indifferent, merely look and pass on, forgetting the crying child instantly. Then again, we may look and wonder, perhaps wish in a mild way to help; but we are "dressed up," the child is dirty, and so we go on, too selfish to help; yet we cannot forget the little one's distress. We have created an interest which has stirred our emotions, but we get away as quickly as possible to rid ourselves of the attending unpleasantness. In the

first instance, there would be soul growth; in the second, a lost opportunity; in the third, a strengthening of selfishness. So we go through life taking an interest in or feeling indifferent toward the things that come our way.

In the region of Repulsion in the Desire World there is a constant battle being waged. If it were not so, evil would flourish like a weed and overrun the world. Repulsion is like selfishness; it crowds out the other fellow, thinking only of self, wanting more room; pushing away and destroying until it destroys itself. When we indulge in the lower desires, we are contributing to this battle. We sometimes see two people who seem very much in love with each other when they first marry; but as time goes on they lose interest and even become repulsive to each other. They are unhappy and their marriage ends in divorce. Had they known it, there was too much of the material from the lower regions of the Desire World, where repulsion exists, mixed with their love. When lust shows its ugly head, love cannot stay.

Another couple are interested in the things of the higher regions, the realm of Attraction, where true love, philanthropy, art, and altruism are found. Their mutual interest in these things draws them together. It is the soul qualities of each other which they love. Their love grows because it is held together by the bond of attraction. They are joyous and happy; their love is like an ever blooming rose.

The more we think, desire, and work for the things of the higher regions, such as sculpture, painting, music, philanthropy, love, and the more unselfish service we render, the greater will our soul life become, the more soul light we shall obtain, and the more soul power we shall develop.

From the higher regions of the Desire World the artist gathers his beautiful color combinations and schemes for his work, for the Desire World is the world

of color. However, by the time the artist has produced these colors in concrete form they have lost much of their beauty.

We color our own aura with our desires and emotions. The lower emotions produce dull murky colors, while the higher emotions create delicate, yet clear, radiant colors.

In thinking of the Desire World we may imagine that it is far away; but this is not wholly true, for it is also closer than hands and feet, which means it surrounds and penetrates the innermost part of our being. The desires of others are constantly mingling with our own and influencing us according to their nature. Like attracts like.

At night when we lay ourselves down to sleep, we slip away into the land of desire, leaving our dense body lying on the bed. In our desire body we function in the Desire World, trying to find expression for our pent-up emotions, suppressed desires or longings of the soul. But unless we have learned to separate the two higher ethers from the two lower, we can bring back no memory of our experiences. In the Desire World where the substance is so plastic, and because of its constant motion and changeability, we become easily lost and the prey of illusion. Purified desires during our waking consciousness are our safeguard during sleep.

The Western Wisdom School does not teach us to kill out desire, as the Eastern School does. We are taught to transmute our desires; to cultivate the higher emotions and the lower will waste away like an unused muscle. We must have an outlet for our emotions or they will cause complexes, neuroses, and other disorders of various kinds. Our emotions may find an outlet in such things as writing, either prose or poetry; in painting; through music or unselfish service; also through physical activity. The retrospection at the close of the day, as taught in the "*Cosmo-Conception*" serves as an outlet for the unexpressed or untrans-

mutated emotional energy generated during the day.

It is often said that women are emotional creatures and therefore unreliable for certain positions. It is true that women are emotional, but God pity a world without women's emotions! Woman is created with a positive vital body and a negative physical body. The positive vital body produces a high internal pressure which makes the woman less able than the man to withstand and control emotion. She has, however, a more intense emotional nature, which makes it possible for her to mother the world and to be capable of great sacrifice. If it were not for the menses and her occasional indulgence in tears she would not be able to stand the emotional strain to which she is subjected. Woman's sweet and tender love has lifted humanity to its present standard of living, and her powers will increase as she learns to cultivate, control, and guide her emotions.

We are a mixture of all kinds of feeling and emotions: love, hate, fear, anger, lust, happiness, and joy. One very common and destructive emotion is anger. It is so common that little do we realize what a menace to society and also to our own higher emotions it is. Anger is like a raging fire that devastates and destroys everything within its reach. Occultists will tell us that anger vibration is dull red in color and that it sends out fiery bolts or arrows toward the object of its passion. Hatred is in close touch with anger and may urge on an outburst of temper. Because anger seems so forceful, some may think it is an evidence of strength. They think they are forceful and positive because they are given to explosive fits of anger. They are proud of themselves. Figuratively speaking, they stick out their chests, pound themselves vigorously, and say in effect: "What a strong man am I!" The fact is, they are nothing of the sort. They are merely lacking in self-control because they allow their emotions to run away with them and dump them in the ditch

like an automobile that has got away from the control of the driver. The force that went into the fit of temper could have been turned to a better purpose, carrying the man a long way on his journey to perfection. We need emotion—but controlled emotion. Take the temper out of steel and it becomes soft and pliable, no good as steel any more. So it is with man; without his emotions he is listless and does nothing.

The desire body was added to man's vehicles in order that he might desire experience, which in turn carries him forward on the path of evolution and brings him soul growth. He may suffer for many of his actions, but the time comes when he learns to act wisely. Man is developing a threefold soul through the work which he, the ego, does in his threefold body. The emotional soul is the spiritualized product, or essence, of the work done on and in the desire body by the human spirit.

Emotion buoys one up. It is like a strong wind in the sails of a ship. It makes life interesting and also makes the individual interesting, especially if he has his emotions under control so that he can direct them and put force into the things he wishes to do. When we scatter our emotions to the four winds, we haven't the force to "put across" the things that are required of us.

Many terrible things have been done under emotional stress. All kinds of crime, quarrels, estrangement, separation, and untold agony and unhappiness have come about through misguided emotions. Is it any wonder the occult student is required to cultivate an even temper and gain control of his emotions? He is taught to pour his emotional force into unselfish service for humanity, thus creating good so that evil dies for lack of food.

There is the emotion of fear, which literally freezes up the desire currents until there is no action. We begin at an early age to know fear—fear of the dark, fear of our elders, fear of the unknown, fear

of what people will say, fear of disease, fear of this and that, until we become a bundle of fears, good for nothing—the prey of our emotions. We can become so cynical and pessimistic in our fear that no one cares for us; no one can give us sympathy and love, for we have created a barrier, a shell of steel grey, invisible to most people, but as hard to penetrate as a stone wall. The fear-crystallized desire body separates us from our fellow men and makes us miserable until we cry out in our loneliness, not knowing that we have produced the condition ourselves.

Thank God, love casteth out fear! Love, that beautiful thing which warms a cold world and turns it into a paradise! What is it that makes spring bring forth a garden of beauty and splendor, that sends the sun's rays to bring this about? Love is the answer—Christ love, universal love, the all-inclusive love of God. To this high, powerful, creative emotion we are trying to lift ourselves. The love emotion is constructive. It always builds up and is the highest emotion which we are capable of expressing at the present time.

Most of us can still learn something about love. Love wakes us up and makes us conscious of our surroundings. It lifts us to a high state of consciousness and makes us unselfish. Love always wishes to give and serve. Haven't we all seen sacrifices made under the influence of love? A lover will risk his life to get a flower for his lady love. Mother love is constantly leading the mother to sacrifice herself for her children. Greater love hath no man than this that he lay down his life for his friend.

Plain people often become beautiful under the spell of love. Love conduces to true soul life. We need to meditate on what Paul tells us about love: love is kind, love vaun-teth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, rejoices not in evil but in the truth; believeth all things, hopeth

all things, and endureth all things. Love never faileth. Again he tells us: "Though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing." Do we see how important it is to cultivate the love emotion? When we radiate love we are joyous, happy, and healthy. Love is the creator of all good.

The desire body, whence our emotions spring, checks the growth of the vital body and thus of the physical body. Therefore if it were not for our desires and emotions we would be giants as of old. The fairy tales we read about giants are founded upon facts. Before man received his desire body, he grew to great height. Children grow rapidly between the ages of seven and fourteen because the vital body is born at the age of seven and does not receive the check of the desire body until about the age of fourteen. At that age the desire body takes charge, and this is why youth is so hot-headed and unreasonable. The mind is born at the age of twenty-one to serve as a brake on the emotions.

The plant kingdom has only the dense and vital bodies. Plants express life, but they have no emotion nor desire; therefore they stay in one place and grow, taking no interest in the activities about them. Animal and man, however, have desire bodies, so for them life is more complicated. Man, being one step ahead of the animal in evolution, has a mind and the faculty of reason to control his emotions. In his present stage of evolution, man's mental body is still in the mineral stage of development and lends him comparatively little aid in the control of his desires. Still, the small check of reason can be put to work and will grow stronger according to the amount of practice it gets. Mind is like everything else: the more practice it gets the more efficient it becomes.

Purgatory is located in the lower regions of the Desire World. How much time we spend there after death depends upon our desires expressed during earth life. If we have low or even ordinary earthy desires that have become habits, we cannot leave the lower regions until we have purged ourselves of them. We cannot rise high in the air if we are loaded down with heavy material. This is a scientific fact. No more can we rise to heights of spiritual attainment, while still in this material world, if we fill our thoughts with gross material. The thing for us to do then, is to purify our thoughts and weed out gross desires here

and now; thus saving ourselves much time and suffering hereafter, for feeling and desire are intensified when we lose our physical body. What self-control we gain now is carried over into our next earth life in the emotional soul.

In astrology the watery signs of the zodiac are called the emotional signs. We can determine our emotional status by the houses they occupy in our horoscopes and by the placement of the planets therein. Knowledge is power. Therefore, it behooves us to gain as much of it as possible in order that we may begin intelligently to direct our emotional activities.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20. Fifteen cubits upward did the waters prevail; and the mountains were covered.

21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils was the breath of life, of all that was in the dry land died.

23. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the

heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24. And the waters prevailed upon the earth an hundred and fifty days.

—*Genesis 7:17-24.*

INTERPRETATION

Students of comparative religions will note that there is to be found a great similarity in all the stories that form the great religious books of the world. The reason for this is that in the evolution of all life there are spirals within spirals and so we find in these similar stories the development of ages long past and also the way of development for man at the present time. Practically every religious history has both a Flood and an Exodus story and describes the beginning of a new race to be formed along higher and more spiritual lines. As students of the occult we know that we are not studying these old-time stories as mere myths of ancient fancy nor are we considering only historical occurrences of the past. In the light of an esoteric study of the sacred scriptures we find them filled with beautiful and eternal

truths just as vital for our understanding and progress now as they were at the time they were first given to early humanity, many thousands of years ago.

Max Heindel tells us that the preparation for the Aryan or Christian religion was begun about 13,000 B. C., when the sun passed the last time by precession through the zodiacal sign Libra, the Balance. Different phases of the germinal religious impregnation of the people then living were carried on during the precessional travel of the sun through Virgo and Leo, and culminated when it was in Cancer about 8,000 B. C., when the last of Atlantis was destroyed by water, substantially as related by the Egyptian priests to Plato.

Before the destruction of Atlantis many of the Initiate-Priests and their chosen people migrated to various parts of the world carrying with them the esoteric teachings of the Atlantean Mystery schools. It was some of these Atlantean Initiates who established the Egyptian schools of Initiation.

The student of spiritual astrology reads in the passage of the sun through the sphere of Cancer, Gemini, and Taurus, the story of the rise, the fall, and the destruction of Atlantis. In the passing of the sun through Aries, Pisces, and Aquarius, he reads the story of the evolution of the racial development and spiritual ideals of the Fifth Root Race man. Each cyclic religion strikes a certain dominant note for its particular Great Sidereal Year, which "year" is of approximately 26,000 years duration. Different phases of development of races and countries are shown in the passage of the sun by precession through the different signs during that great year.

The Great Sidereal Year of Aries, has as its principal keynote the evolution of the Christian or Western Wisdom Religion, which is only in its infancy as yet. As the sun passes by precession through the different signs, ever grander phases of the Christian or Christ religion will be revealed. The Piscean ideal has been

the development of the churches. The Aquarian realization will be Initiation. The body will then be the holy temple of the spirit with the awakened Christ consciousness functioning within. The Capricorn-Cancer dispensation will reach a still higher development. One who understands these sublime truths can never say that the Christian religion has failed. Its spiral path leads us to undivined heights beyond man's highest dreams of heaven.

Recapitulations take place both within epochs and races and there are spirals within spirals in the stories contained in the books of Genesis and Exodus. In both the Flood and the Exodus stories we find different phases of the same occurrence. At the time of the Flood the mists which enveloped Atlantis condensed into rain and flooded the earth, leaving the clear atmosphere of the New or Rainbow Age. Noah and the Ark represent the type of man of that age who received the new covenant. The forty years wandering in the Wilderness signifies a time of preparation. Moses spent forty days upon the Mount. Christ Jesus was forty days in the wilderness; and forty days elapsed after His resurrection before the Ascension. The church also has a forty-day Lenten period in preparation for the feast of Easter.

The stories of the evolution of man in Atlantis and Egypt are interwoven for the reason that both these stories contain the truths of spiritual evolution for all humanity. It is this similarity that causes confusion when the student endeavors to place these incidents historically. Atlantis and Egypt are both referred to as the "land of darkness"; meaning that from each land man has come forth into the light of a new day or has made a forward step in the evolution of religion. The Pharaoh of Exodus symbolizes the kings of black magic in Atlantis who oppressed the people and finally caused the destruction of that continent thousands of years before the time of the historical Moses, who lived

and led his people out of Egypt only about 1300 B. C.

Man's physical body is symbolized by Egypt, or the land of darkness. The word "Moses" means "rescued from the waters," and "the water" signifies the lower nature. Moses led the twelve tribes to the Promised Land, that is, the new religion of the Lamb. Regenerate man, or Moses, the ego, by means of the mind leads his twelve spiritualized faculties to find the Promised Land of a new Christ consciousness—the heaven that is within you, as Christ Jesus stated.

As long as the serpent (spinal spirit fire) crawled upon the ground (the organs of generation), the people had all manner of diseases. When Moses taught them to lift the brazen serpent (the spinal fire) upon the cross (of their own bodies) in the wilderness (the darkness of the lower nature), then they were healed. Those who did this entered into the Promised Land (just as they do today).

The spiritual ideal for man today is found in the sign Aquarius which represents *Equilibrium*—polarity—the body of the Initiate. In Leo, the opposite pole of Aquarius, *is the love power centered—no longer in the organs of generation but in the heart*. Jacob Boehme, an Initiate, gives this picture of the Tree of Life within the body of man: "*Its roots extend no further down into the body than the heart; while its branches encircle the larynx and head*"; thus portraying the exact development of the Aquarian pioneer.

Again, as in Atlantis and Egypt, the worthy shall be separated from the unworthy, the pioneers from the stragglers, and the pioneers shall be led by another Great Teacher to find the Promised Land.

It is thus, through the evolution of religion, that humanity is climbing the great cosmic ladder of attainment through evolved self-consciousness toward a union or blending with the consciousness of God.

He Whom a Dream Hath Possessed

He whom a dream hath possessed know-
eth no more of doubting,
For mist and the blowing of winds and
the mouthing of words he scorns;
Not the sinuous speech of schools he
hears, but a knightly shouting,
And never comes darkness down, yet he
greeteth a million morns.

He whom a dream hath possessed know-
eth no more of roaming;
All roads and the flowing of waves and
the speediest flight he knows,
But wherever his feet are set, his soul is
forever homing,
And going, he comes, and coming he
heareth a call and goes.

He whom a dream hath possessed know-
eth no more of sorrow,
At death and the dropping of leaves and
the fading of suns he smiles,
For a dream remembers no past and
scorns the desire of a morrow,
And a dream in a sea of doom sets surely
the ultimate isles.

He whom a dream hath possessed treads
the impalpable marches,
From the dust of the day's long road he
leaps to a laughing star,
And the ruin of worlds that fall he views
from eternal arches,
And rides God's battle field in a flashing
and golden car.

—Shaemas O'Sheel.

The Little Book of Modern Verse.

Whilst I stand in simple relations to my fellow-man I have no displeasure in meeting him. . . . But as soon as there is any departure from simplicity . . . there is hate in him and fear in me.—
Emerson.

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

The Sixth Sense

We always used to suppose that there are five senses—five and no more, writes Dr. Rufus M. Jones in *"The New Quest."* This belief is as old as the hills, older in fact than some hills. Every now and then someone mysteriously alludes to a possible "sixth sense." Well, this sixth sense is much more real and much more commonplace than any unusual psychic powers.

We all have a sixth sense which we use every hour and every minute of our waking life, probably also of our sleeping life. Without it we should be unable to walk, to move about, or to get on in our world at all.

This sixth sense, which has been in operation ever since there have been men at all, is called the *kinaesthetic sense*. It has to do with the position and movement of the limbs and joints. It is by this sense that we know where the different parts of the body are at any given time. We locate by it the crook of our knee, the bend of our elbow, the turn of our eyeball in its socket. It is by this sense that we know the weight of what we are lifting, the resistance of what we are pushing.

Every one of our senses has a special organ by means of which the world makes itself known to us. The end-organs of sight are infinitesimal rods and cones in the retina. For hearing, it is the fibers of Corti in the inner ear. For the end-organ of taste, there are numerous papillae on the tongue and in other parts of the mouth cavity. The end-organs for this sixth sense are located in the muscles, in the tendons and in the linings of the joints. There are multitudinous tiny spindles imbedded in the muscles which report the contraction and the pull of the muscles. There are also little spindles in the tendons which enable us to register the strain and tension when we lift or when we move.—*Public Opinion*.

Here is a man who thinks he has discovered a sixth physical sense. When a metaphysical student speaks of the sixth sense, he means an occult sense, something above the physical. He means the power of clairvoyance or clairaudience through which one communicates with the invisible realms of nature. Dr. Jones mentioned above has obtained some very

interesting information in regard to the so-called physical sixth sense. This goes to show the wonders of the human body and to prove that it is the product of design, not of mere chemical action and reaction as many of the atheists and agnostics in their delusions imagine. That which bears the evidence of design must have had a designer. Hence there must be higher Beings behind the scenes who did the designing even though all of us cannot see them.

Can the Dead Be Revived?

Professor Theodore Andreiev, of Moscow, has made an astonishing declaration on the principle of the revival of the dead. He has already demonstrated that it only requires surgeons to work out the technique to achieve practical results. Provided the heart and the lungs—the essential organs—are structurally intact, it should be possible to revive the dead.

Several years ago a corpse was placed on an operating table. Professor Andreiev injected into a finger lokke solution and adrenalin in the presence of a group of assistants. The dead man's heart began to heave violently with gurgling sounds from the throat, causing the frightened assistants to decamp. The heart beat for twenty minutes. The experiment was repeated, but owing to public prejudice against the use of human bodies dead dogs were used, from which blood was extracted or they were killed by injections of poison.

One dog that was poisoned revived, and was again poisoned several months later. It revived, and continued to live normally.

The science of electro-cardiography recently proved that life lingers after clinical death or the cessation of breathing. A remarkable series of electro-cardiographic charts show that the heart is alive for sometimes 60 minutes after death is pronounced. This interval would provide the doctors an opportunity to effect revival.—*The Age*.

The laboratory experiments recorded above indicate that under certain conditions the dead may be revived, at least temporarily, providing decomposition or dissolution has not set in. From the occult standpoint a body is completely dead when the silver cord is ruptured; then there is no possibility of resuscita-

tion of any kind. When the heart stops beating, however, a body is not entirely dead. The rupture of the connection between the dense seed atom and the heart is the thing which causes the heart to stop beating. This rupture does not break the silver cord, however. The latter occurs ordinarily about three and one-half days later. During that period it is quite conceivable that experiments such as noted in the above clipping might be performed; the etheric connection between the ego and the body through the medium of the silver cord would be sufficient to make possible the results described. Life, however, cannot be permanently restored after the connection between the seed atom and the heart is ruptured because that connection cannot be re-established by anything that man can do.

Occult Power of the Indians

When the Apaches went to war, nine-tenths of their prowess was due to the power of thought. Thus Deesh-O-Hay, the Apache scout, explains it to me.

"Suppose," said Deesh-O-Hay, "we go to war. We begin by cutting down our food one-third; then we cut down that third one-half. Just so we cut down the water we drink. All the time we deprive our bodies we concentrate upon certain spiritual thoughts.

"As we take the war trail we hold certain thoughts as we walk. Without actually seeing, we know that the enemy is lurking over this ridge. We get this from our thoughts. At the top of the ridge are trees. We cut off branches and one skilled scout takes this brush slowly to the top of the ridge. Through the branches he sees the enemy, or perhaps only feels their presence.

"Some one trained in spiritual truths tells us to circle the hill and fire upon the enemy while he exposes himself and draws the fire. At the proper time he shows himself and the enemy fires. As they do so he holds the thought with prayer that their aim will be bad. Meanwhile he shelters himself with every resource of woodcraft.

"The Divine will help you; but only that. You must also help yourself. Through prayer you can confuse the thought and the aim of your enemy; nevertheless he is shooting bullets. The Divine will not turn these bullets for you; it is for you to avoid them yourself."

Deesh-O-Hay says that when the White Mountain Apaches took the war trail against Geronimo as army scouts they con-

centrated their thoughts upon sickness for Geronimo. They said to him, through their thoughts, "You are not feeling well this morning; you will pause to rest."

Thus they held him for four days, sick and grouchy and unwilling to make his usual marches, until they caught up with him.

The warriors were never allowed to eat much. Any women that were captured were never molested. The reason for this was that it was considered desirable that men on the war trail—if they were to remain keyed up to the proper thought conditions—had to maintain as pure a life as possible—both in thought and conduct.

Having heard Deesh-O-Hay, I understand now the Indian version of why the Apaches could always lick ten times their own number in soldiers; and never were defeated except by other Apaches. The secret is that they relied upon psychic forces not known to the dumb white races.—*Los Angeles Times*.

The above extract from a column of the *Los Angeles Times* edited by Harry Carr shows that the Indians possessed considerable occult power. The Apaches, who were particularly feared by the white settlers, being especially bloodthirsty and very dangerous, apparently had a greater control of the occult forces than many of the other Indian tribes. Of course, their use of these forces was in the nature of black magic. This is true in the case of most primitive peoples. The Hawaiian Islands, also the West Indies, are saturated with elementary black magic. Primitive peoples have not involved as far away from the invisible planes as civilized people. They are negative, however, in their contact with the invisible forces, and they are likely to use them destructively. Black magic consists in using spiritual forces for the injury of others, either physical injury, mental injury, or exploitation of any kind. The Indians through their medicine men and their use of occult power are able to injure their opponents and cripple them, thus enabling them in many cases to win in battle. However, primitive black magicians of this sort are not as responsible for their acts as are the more advanced members of the race when they take up the study of magic and use it for selfish purposes.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

BY KITTIE S. COWEN

The Ego Is Never Insane

Question:

What really happens to an ego when a person becomes insane? I have a friend in England who has been overtaken by this terrible affliction. She turned on the gas, but her husband saved her life and she is now in the asylum. Would it have been better if she had not been brought back?

Answer:

Insanity is always caused by a break in the chain of vehicles which connects the ego with its physical body. These vehicles are the vital body, desire body, and mind. The break may occur between the brain centers of the physical body and the vital body; between the vital body and the desire body; between the desire body and the mind, or between the mind and the ego. The ego itself is never insane. It is its inability to control its vehicles that makes it appear so.

When the break occurs between the physical body and the vital body or between the vital body and the desire body, we have what is commonly termed an idiot. When the break occurs between the desire body and the mind we have the raving maniac, for the reason that the dominant, belligerent desire body, having been released from the influence of the restraining mind controlled and directed by the ego, is at liberty to indulge its animalistic propensities without limit.

When the break occurs between the mind and the ego, the mind allies its cunning with the desire body's incentive to action, quietly invents some diabolical scheme, then waits for an opportune moment to launch it forth, the result of which is some horrible catastrophe.

The fact that your friend was "brought back" is sufficient proof that that was the best thing which could happen and that her spirit had certain lessons which it was necessary for it to learn through being tied to vehicles that were not only beyond its control but which acted in an irrational manner.

Miracles, Ancient and Modern

Question:

If our horoscopes show certain tendencies and an approaching crisis, how do the Invisible Helpers bring about the miracles of healing that are sometimes recorded in the "Rays" under the title of "Patients' Letters"?

Answer:

It is impossible for an individual to be permanently healed of a disease until the necessary past destiny which precipitated the disease has been liquidated. After this has been accomplished the healing is possible. For example, it often happens in a person's life that a certain amount of ripe destiny has reached a point where it must be paid on a sick bed where the debtor will have time to think over the kind of life he has been living, et cetera. Such an illness cannot be entirely overcome until the required amount of destiny has been

worked out through the learning of the lesson imposed by the illness; for it was the lack of the very knowledge contained in this particular lesson that led the person in earlier years to commit the indiscretion which brought on sickness later in life. Sickness is not only corrective in nature but it is also educational. When we learn to comply with the laws of nature, sickness, which is *dis-ease*, will be a thing of the past and our bodies will last until from long use they gradually crystallize beyond efficiency.

The planetary inharmonies mapped out in the horoscope mark the time when our debts of destiny fall due. As soon as these inharmonious vibrations cease to impinge on the dense body the patient is ready to be healed; but sometimes the consciousness becomes so centered in the illness that after the inharmony is past the patient does not take advantage of the improved conditions nor make the necessary effort to assist the vital body in eliminating the diseased ethers and building in healthy ones. In such cases the Invisible Helpers perform this work for the patient who immediately responds and then we have the so-called miracles which are recorded in our patients' letters.

The ancient miracles recorded in the Bible were brought about only in the case of those individuals whose ripe destiny had been largely settled and who thereby were in a position to be healed on short notice. However, the miracles were real because had the agency not been available to bring them about the persons might have continued in a state of ill health for a considerable time.

It is interesting to know that the person who is the recipient of the benefits resulting from a healing miracle thereby incurs a debt of destiny which he will have to liquidate at some future time; but he will be permitted to pay it in loving service to humanity instead of suffering through another illness.

Controlling the Unseen

Question:

In one of your "preliminary lessons" you speak of controlling the desire and vital bodies. How can a person control something which he cannot see?

Answer:

It is not necessary to see the desire and vital bodies in order to control them. The desire body furnishes the incentive to all action and is the seat of the emotions. When one endeavors to direct his actions and control his emotions he is working directly with his desire body.

The vital body is the avenue through which the solar force enters the dense body. The mind and desire body are constantly destroying the dense body, and the work of the vital body is to restore harmony to the dense body and build up its tissues. Constructive thinking, directed action, and emotional control remove much of the strain from the dense body. When this is done the vital body does not have to labor under such a great strain in order to supply the dense body with the necessary vitality. When we control our thoughts, actions, and emotions, we regulate the action of the vital body in regard to the amount of solar force which it absorbs and the repair work it is necessary for it to perform.

The Wisdom in the Cosmic Plan

Question:

If every act good or bad brings a corresponding event into our present or future lives why is there need for punishment for bad actions or reward for good ones after death? It would seem to be reward and purgatorial cleansing twice over.

Answer:

The result of purgatorial experience is the feeling of conscience. When the spirit returns to earth life after having passed through the higher worlds and an opportunity presents itself to repeat the mistake committed in a former life, the voice of conscience will warn it

clearly and unquestionably. In time these repeated purgatorial experiences will have developed the conscience to such an extent that the spirit will unerringly pursue the right course and thereby free itself from the adverse effects of the Law of Consequence.

The result of the First Heaven experience is virtue, which acts as an incentive to keep the ego striving to move forward on the path of spiritual development.

The results obtained by the purgatory and First Heaven experiences are not rewards or punishments; they are spiritual attainments. Since like attracts like it is a natural law that the sum of our past good deeds stored in our being will attract good to us in future lives, and likewise the evil tendencies within us will tend to attract evil, until finally through the cosmic process involved in the evolutionary plan, good will entirely overcome evil.

In the light of the foregoing you will readily see that the *experiences* pertaining to the invisible worlds result in spiritual attainments, while the *acts* committed in the physical world determine the natural tendencies which the spirit will possess when it returns to its next earth life.

Mortality of the Physical Body

Question:

Why do you people not teach more definitely and boldly the possibility and privilege of overcoming death as the world knows it? I have read your magazine very little, but have already discovered that you believe this. Why not give the teaching plainly to this needy world?

Answer:

It all depends on what you mean by "overcoming death," as to whether or not we teach it. The Rosierucian viewpoint on this subject is that the spirit is immortal and therefore cannot die, but the physical body is subject to death and disintegration. However, it is not necessary for the body to lose its ef-

ficiency as quickly as it does at the present time. The desire body and the mind, the kind of food we eat, and our habits are all prime factors in rendering the physical body inefficient and eventually useless. The desire body is constantly driving the physical body into overexertion. The mind through wrong thinking, is continually breaking down physical tissue, our food is not properly balanced, and our habits are such that we are repeatedly overtaxing our physical strength. The Elder Brothers have perfect control over their various vehicles, and yet, regardless of the care given to each, they find that in time the physical body crystallizes to such a degree that it is no longer useful and they, therefore, build new ones which they enter when they are ready to step out of the old. The discarded physical vehicles then disintegrate in the same manner that other dense vehicles do after an ordinary death. When such a body is discovered the natural conclusion is that the individual to whom it belonged has passed out in death; when the truth of the matter is that the ego, occupying a new body, is living in some other country active and busy with humanitarian affairs.

The Three-dimensional Spiral

Question:

Please tell me why you call the spiral the three-dimensional path. What do you mean by the three-dimensional universe?

Answer:

A line has one dimension in space, which is length. A surface has two dimensions, length and breadth. A spiral has three dimensions because each successive turn is on a higher plane than the preceding one, which brings into being the third dimension, that of thickness.

The three-dimensional universe includes all space and matter of which we are cognizant. It is so called because it exemplifies to our consciousness the three dimensions mentioned, namely, length, breadth, and thickness.

The Astral Ray

Astronomy for Astrologers

BY SCORPIO

(The following article was awarded *First Prize* in our recent Competition. Ed.)

I

ELEMENTARY CONCEPTIONS

WHILE there are many great astronomers who have come to astrology by way of astronomy, the rank and file of readers of this magazine are more likely to come to astronomy by way of astrology. There can be no doubt that a knowledge of the rudiments of astronomy is greatly desirable if not essential for the successful study of astrology. There are some who go so far as to say that the more a student knows about astronomy the better astrologer he will be. Be that as it may, it certainly would be a fatal mistake if we astrologers should reciprocate the antagonism shown us by the present-day astronomers. We are dependent on them in almost the same way as an employer is dependent upon his employees, though this simile may be somewhat distasteful to our friends, the astronomers. We see in astronomy a means to an end rather than an end in itself, a branch only, though the most important one, of the great tree of astrology.

Just as the last few centuries have brought about in industry a division of labor with its consequent extraordinary growth of productivity, so in science, religion, and, last but not least, in astrology, the tendency has been toward narrow, exclusive specialization in study and labor, and toward comprehensive, inclusive cooperation in constructive research work and in the practical application of

findings. The results have been most gratifying, and nothing is farther from us than a recommendation of the old methods in preference to the new. As a matter of fact specialization has gone so far that we would not be able to return to the old methods even if we should find it desirable. For who—among modern astrologers—is a good enough technician, astronomer, physicist, mathematician, photographer, anatomist, physician, psychologist, etc., all in one, to dispense with the invaluable aid which he derives from the findings of the specialist? Specialization in study has come to stay; it is one of the factors which make for power and progress. But specialization must not become one-sidedness; it must not conduce to dull dependency. It must not be negative in the sense of “not knowing anything but—,” but positive in the sense of knowing a great deal of all things while endeavoring to become a pathfinder, a pioneer, in one.

Just as the general manager of a modern factory, in order to attain to highest efficiency, should possess at least a general idea of the various stages necessary in the manufacture of his product, so the astrologer should have a general idea of the many and various stages which lead up to the acquisition of the facts and figures with which he works. He should have, above all, a working knowledge of astronomy.

Aside from practical reasons there is a sentimental reason which to many of us has an even stronger appeal: there is a peculiar fascination in being on familiar terms with the starry heavens. The

study of astronomy may be compared to making the personal acquaintance of people whom, heretofore, we have known by correspondence only. A perfect thrill usually accompanies the first simple naked-eye observations. Just to see beautiful Venus in close proximity to the sickle of the moon (and to know why she can never be seen near a full moon) gives new meaning and significance to such terms as "conjunction" and "opposition."

We propose, therefore, for the benefit of students of astrology, to present some of the fundamentals of astronomy in such a way that even a child may thereby acquire a general idea of the physical structure of the universe. Needless to say that—almost involuntarily—special emphasis will be laid on such astronomical data as have a particular bearing on astrology, also on facts and phenomena which have been ascertained by occult studies though as yet not recognized by material scientists.

To begin with, we have to overcome a certain shyness from which we are apt to suffer when confronted with such terms as millions of miles, or with light years, equal to about 6,000,000,000,000 miles each. We are inclined to take the attitude of a little boy who studied arithmetic. When asked to add three apples to the two he had in his hand, he answered that he could do it with marbles but not with apples. So we have to learn to do it with millions or billions of miles, or with light years, instead of apples. We have to realize that for mathematical comparison, for a right conception of proportions, and for relativity in time and space it makes no difference whatsoever whether we take as a unit a yardstick or a light year. Not that in this way we can ever hope to understand stellar space and distance; no human being can comprehend the Infinite, and when confronted with such terms as millions and billions of miles, or years, although he dimly feels that there is a touching point between the Infinite and the finite, yet he draws back in awe,

afraid of the logical conclusion that *nothing is finite*.

It is an interesting fact that we can more readily comprehend things which are physically smaller than ourselves. In order to comprehend our solar system, we use the same technique as the mathematician. We take an apple instead of a bushel of apples. We reduce the universe to a convenient, visualizable size. In other words, we build a universe in miniature.

A SOLAR SYSTEM IN A NUTSHELL

We do this by reducing the *actual* distances and dimensions, as given in attached tabular computation, to *imaginary*, visualizable figures, taking good care to stay within the exact proportions of one yard (36 inches) to every million miles. We place this miniature solar system along a familiar street from west to east. We then obtain the following picture:

Right in front of our doorsteps is placed the *Sun*, a large ball of fire, nearly one yard (31 inches to be exact) in diameter; 36 yards away eastward, *Mercury*, about half as large as a small pea; at a distance of 67 yards from the sun in the same direction, *Venus*, as big as a pea; at 93 yards distance our little *Earth*, slightly larger than a pea; at 142 yards, *Mars*, only a little over half the diameter of our earth, the size of a buckshot. Now for a distance of 260 yards we find at irregular intervals about 1000 particles of dust varying from microscopic size to the size of quite visible grains of sand. These are *asteroids* or *planetoids*. At 483 yards from the sun we come upon the giant among the planets of our solar system, *Jupiter*, the size of a large apple; at 886 yards is *Saturn*, the size of an orange; at 1783 yards (about one mile), is *Uranus*, the size of a plum; and finally at 2794 yards a little more than a mile and a half away from the sun, is *Neptune*, slightly larger than Uranus, i.e., a little larger than a

plum. This completes what we generally call our solar system, except for such minor features as satellites, comets, meteors, and meteorites. Of these the satellites in general are of intense interest to the mystic, while one satellite in particular, our moon, is of paramount importance to the astrologer.

We now stretch our magic powers of phantasy and imagine that houses and streets, everything but the above mentioned heavenly bodies, have disappeared; also that the planets revolve around the sun, and the satellites around their respective planets, all in the same direction but at different speeds, with the consequence that they do not stay on that neat, straight line on which we originally placed them, but very soon are distributed around their respective orbits, each always *in its own plane*.

It is necessary to clearly understand

that the planets are always to be found within a 16-degree belt of the sky called the zodiac, composed of the twelve well known "signs." Eight degrees of the zodiac lie on each side of the Ecliptic. Neither planets, nor the sun, nor the moon may ever be seen near the Great Dipper nor within any of the numerous constellations of the sky except those included within the zodiac. This is because the different planes of the orbits of the different planets always fall within the sixteen degrees of the zodiac. Imagine that our solar system were put into a box. It stands to reason that such a box would be round, with the sun in its center and with a radius equal to the distance between the sun and Neptune; but, though round in circumference, it need not be spherical; on the contrary it could be quite flat: the kind of box we would use in which to pack a large, flat straw hat,

DISTANCE, SIZE AND MOVEMENTS OF SUN AND PLANETS

Name and symbol	Mean distance from Sun in Million Miles	Mean Diameter in Miles	Rotation (Length of "days")	Length of years	Number of Satellites (Moons)
Sun ☉		865,000	26 days		
Mercury ☿	36 *	3,009	?	88 days	0
Venus ♀	67	7,575	23½ hours	224½ days	0
Earth	93	7,900	24 hours	365¼ days	1
Mars ♂	142	4,216	24½ hours	687 days	2
Asteroids	260 **				
Jupiter ♃	483	86,700	10 hours	12 years	9
Saturn ♄	886	72,500	10 hours	29½ years	9
Uranus ♅	1783	30,900	10 hours	84 years	4
Neptune ♆	2794	33,000	8 hours	165 years	1

* 36,000,000 miles is the *mean* distance. Because of the "eccentricity" of Mercury's orbit, the actual distance from the sun varies between 29,000,000 (perihelion) and 43,000,000 miles (aphelion).

** There are more than 800 asteroids or planetoids, varying in size from 50 yards to nearly 500 miles in diameter.

its depth just about equal to the diameter of the sun. To contain our miniature system, such a box would measure only about 31 inches in depth and would have a diameter of more than three miles and a circumference of over ten miles.

To complete this grotesque picture, let us imagine 1700 millions of human beings, smaller than the very smallest bacteria known to science, inhabiting one third of that pea which represents our earth. And let us add that outside of our solar system the nearest star or the nearest neighboring stellar system—always staying within the proportion of one yard to a million miles—would be over 14,000 miles away.

II

A JOURNEY TO THE MOON

Today we shall go on a journey! We have been acquainted with our solar system only in a very general and superficial way; we know only the rough contours of its physical structure, and before we try to explore any other "systems"—and there are millions—we will look more closely into our own. So we will go on a journey; we will go on a flight! An inner urge is upon us, a longing for the Unknown, a craving for the Great Beyond.

There is a quest that calls me

In nights when I am alone,
The need to ride where the ways divide
The Known from the Unknown.

I mount what thought is near me
And soon I reach the place,
The tenuous rim where the Seen grows
dim

And the Sightless hides its face.

(From "*The Mystic*" by C. Y. Rice.)

We readily realize that in an adventure which will take us beyond the boundaries of Mother Earth our physical body may prove to be entirely inadequate. We will therefore leave it in care of the vital body and will take as our vehicle the mind, and—to enable us to register emotional reactions—the desire body. We

will travel on the wings of thought, wings which at last have grown strong by nursing and nurturing with bits of knowledge garnered and gathered through countless incarnations. We shall be equipped with the magic mirror of imagination enabling us to clearly see the things we know. Thus we speed into stellar space.

Lo, and behold! already we are beyond the atmospheric region of the earth and our first reaction is one of loneliness and loss. Never until this dreadful moment did we realize how utterly our life depended on a combination, so-called, of oxygen and nitrogen; how every organ of our physical body needed it, how well it protected us against the scorching rays of the sun and against the icy death grip of universal ether, and how it absorbed, assimilated, and gently distributed solar vibrations, surrounding us with a veritable sea of light.

We do well to remind ourselves that we need have no fear, for our physical body is fast asleep, feeling cozy and comfortable though separated by thousands of miles from our wings of thought. We shudder to think how this body of ours would be destroyed were it not for the air protecting it, how these fierce rays of sunlight would pierce it like ten thousand needles and how, simultaneously, the icy cold of universal ether would extinguish the spark of life. And, oh, what an artist was our atmosphere! It painted the sky a beautiful blue, it gave a scintillating life to the light of a million stars, it performed the miracles of sunset, of gold-rimmed clouds, rainbow, and aurora borealis. But we are beyond all this; there is no sky, there is only the black abyss of space in every direction, studded with myriads of stars. We discover that it takes matter, physical substance, in order for the light to "perform"; the darkness of space is not lit up by the rays of the sun until such rays find a resting place on matter denser than the ether of interstellar space. Now we know why the night sky on earth was comparatively dark until lit up by our

moon; the rays of the sun remained quite ineffective in empty space until they came to rest on that ball of dense matter. Light as perceived with our physical eye within the atmosphere of the earth is *reflected light* except when we look directly at the sun or fixed stars.

Our next discovery is that we have been freed from the fetters of gravitation, and, in consequence, are all confused in our directions; conceptions of above and below have disappeared. We have come to a point where on one side we see a beautifully illuminated ball, much larger than the moon, and we know it to be our own much beloved earth. It is on the side opposite the moon, which has grown ever so much larger since we began traveling in its direction. As we travel farther and farther away from the earth and nearer and nearer to the moon, something very peculiar, almost weird, happens to us. We have come within reach of the moon's force of gravitation and in this way have regained our sense of above and below, but it operates in the opposite direction from that which it did on earth; high above us, in a still black sky, hangs a great pale disc of light, our earth, and immediately *below* us a labyrinth of lava, a maze of monstrous mountain formations, the moon. We have now traversed 240,000 miles and have arrived at our first stop-over. We are descending on that side of the moon which is turned away from the sun and toward the clear, full earth, which is reflecting the light of the sun, lighting up our present lunar surroundings in a dim, ghostly way. We remember that this is the time of the month when our dear ones at home see the moon in the form of a crescent in the western sky, its dark portion faintly lit up by what the astronomers call "earthshine," i. e., sunlight reflected by the earth toward the moon and then reflected by the moon back to the earth.

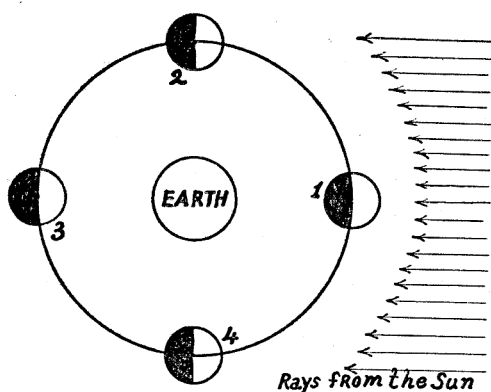
According to our moon map we have alighted in a place called "Mare Nubium," meaning a sea of clouds, but there is neither sea nor the faintest trace of

clouds. We know, of course, that this is just one of the many misnomers which originated at a time when scientists misinterpreted the great plains of the moon and called them seas. There is no water on our satellite, no air, no vegetation, no life in the commonly accepted meaning of the word. A dreary, desolate scenery meets our eye, an indescribable disorder: a chaos of craters, the mountain rings surrounding them rising abruptly to tremendous heights, rivaling our highest mountain peaks on earth; great plains filled with large and small boulders, gravel, and sand encircled by high and grotesquely shaped mountains, one side being glaringly lit up by the sun, the other side pitch dark—no gentle shadows, no shadings of light as produced by our atmosphere on earth. Fifteen days direct sunlight, producing a heat of more than 300° F, are followed by fifteen days of night and direct contact with cosmic cold producing a temperature of 300° F below zero.

The moon is our *silent* satellite, because what we call sound is vibration of our all-enveloping air, and—we say it with a shudder—on the moon there is no air. Great rocks may tumble into the moon's pitch-dark depths, great meteors may strike it—as indeed they have done and have cracked its surface like a pane of glass—but not a sound ever interrupts the grave-like stillness. We realize with something like a shock that the moon is a grave, having served for ages as a "*last chance*" station for *regressing egos*. It is now in the death grip of destruction, in a rapid process of disintegration, dissolution—death! And with a still greater shock we realize that death, in the occult sense of the word, is not something which may happen in the fraction of a minute—such so-called death being nothing but a change from one state of consciousness to another—but rather a dreadfully slow process of regression lasting many lifetimes.

Inhabitants of the earth see only that part of the moon which happens to be illuminated by the sun. As all three

bodies constantly change their relative positions, the moon goes through the various "phases." (See sketch.)



In position No. 1 the moon is in conjunction with the sun, i.e., between earth and sun, turning its unilluminated part toward the earth and it is therefore invisible. This is "New Moon." Position 2 illustrates "First Quarter"; in position 3 the moon is opposite the sun, therefore showing a fully illuminated disc to the earth, the "Full Moon"; and position 4 is "Last Quarter." It stands to reason that a full moon can never be seen, as one poet has it, "hanging low in the west in a beautiful evening sky." Being in opposition to the sun, it rises in the east when the sun sets in the west. Neither was Coleridge thinking in terms astronomical when he wrote of "the horned moon, with one bright star within the nether tip." The moon would have to be transparent to show a star within any part of its disc, while we know that it is decidedly opaque.

The moon is only 240,000 miles away from the earth, while the distance to our nearest planet, Venus, is 26 million miles when she is nearest to us. The moon's size, though insignificant in comparison with that of many other heavenly bodies, is nevertheless so great that to the inhabitants of Venus the "earth-moon" appears as a double star. Proportionately, i. e., compared with its parent planet, the moon is the largest satellite in the solar system. The moon's attraction, be-

cause of the moon's nearness, is so strong that it is clearly felt, even physically, in helping to produce the tides and great tidal waves. How much more significant, though subtler, must be the influence on the various forms of life, above all on the human mind and emotions! Is it any wonder that in astrology the moon is given a place of importance second only to that of the sun?

Of course, it might be argued, the light of the moon is nothing but reflected sunlight, but a little reasoning will convince us that reflected sunlight means sunlight which has changed its rate of vibration. Colors are nothing but reflected sunlight, yet we know how greatly they differ, not only in their appearance to the eye, but also in their effect on plant, animal, and man. Thus the light reflected toward our earth by the moon carries its typical moon vibrations. These vibrations differ according to the *angle* at which they strike us, also according to the various angles formed between the moon's rays and those from other heavenly bodies. One of the consequences of the moon's fast revolution in its orbit around the earth is the frequent forming of conjunctions, the moon passing within little more than a month's time every other planet in the solar system, mixing its rays with those of the planet it conjoins, thereby affecting life on earth in a multitude of ways.

What the moon does by proximity, the sun does by size, its mass or bulk being *one and a quarter million times as great as that of the earth*. Whenever, therefore, sun and moon join forces in a conjunction, which we call a new moon, or in an opposition, which we call a full moon, the effect is tremendous. Either one of these "lunations" may under favorable circumstances produce a tide resulting in catastrophic inundations of unprotected coast regions. In view of such obvious effects in the physical realm, it is hard to understand how anyone can deny or dispute the influence which heavenly

(Continued on page 305)

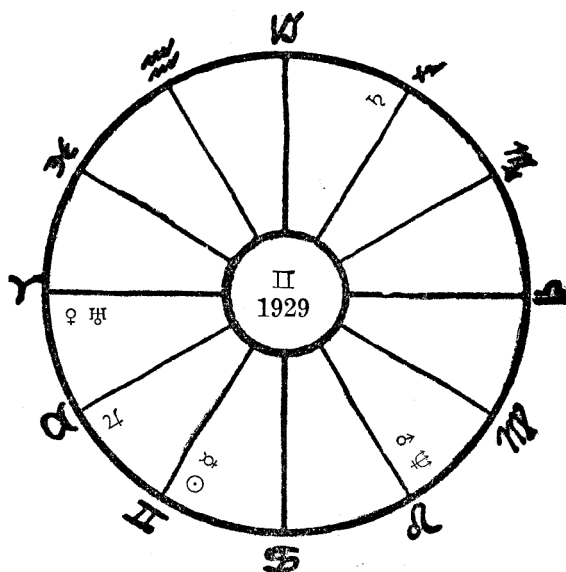
The Children of Gemini, 1929



A Character Delineation of the Children Born between May 22nd and June 21st, 1929, inclusive.

The children of Gemini are dual in nature, this sign being symbolized by the twins. Gemini children at one time are confident and ambitious to do great things, talking a great deal of their ambitions and often having very fine and practical ideas, but let just one discouraging thought or word come their way and at once they are floundering, disheartened and fearful of their ability to do the things they had aspired to do. They are very quick mentally, and are usually interested in mercurial pursuits. They make good journalists, reporters, and office workers. They are as a rule very dexterous and clever with the hands, for Gemini is the sign ruling the hands.

The children who are born this year during the time when the sun is passing through this sign will be very bright. The mind will incline toward the unusual and the artistic, and along poetical and mystical lines, for we find Mercury at home in its own sign of Gemini, although retrograde a large part of the month; also it is sextile to its higher octave, Neptune, and to Uranus and the lady Venus. This will give artistic ability and skill in such things as free-hand drawing and needle work. The girls will be very clever with the hands and also in writing. These children will have the gift of presenting to their readers beautiful flowery language. They will have a large vocabulary, and will be



able to arrange their words in combinations that are very pleasing.

With Mercury in Gemini, opposition Saturn, there may be a tendency to nervous tension if too great a strain is put upon the mind, which might then become dull and result in a nervous breakdown. These children should exercise very freely and sleep in the open air or in sleeping porches.

NOTE:—We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to give *Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth as nearly as known. If these data are not given, the reading cannot be made.

NOTICE: *When the time of birth given is DAYLIGHT SAVING TIME, applicants for readings should be very careful to so state it, otherwise the delineation will be in error.*

MARY ELLEN W.

Born March 28, 1928, 7:58 A. M.

Lat. 46 N., Long. 119 W.

Cusps of the Houses:

10th house, Aquarius 4; 11th house, Pisces 0; 12th house, Aries 9, Taurus intercepted; Ascendant, Gemini 1-6; 2nd house, Gemini 25; 3rd house, Cancer 14.

Positions of the Planets:

Moon 9-51 Cancer; Neptune 26-48 Leo, retrograde; Saturn 19-08 Sagittarius; Mars 22-23 Aquarius; Mercury 10-48 Pisces; Venus 12-56 Pisces; Uranus 3-37 Aries; Sun 7-44 Aries; Jupiter 14-21 Aries.

In this horoscope we have the mercurial and common sign of Gemini on the Ascendant, and the life ruler, Mercury, is trine to the moon. This will give Mary a very bright mentality for the moon is strong in its own sign of Cancer. Mercury is in conjunction with the suave and lovely lady Venus, and Venus is trine to the moon from the watery sign of Pisces to Cancer. This will give the girl a very kind and lovely nature with an ability to express herself in a pleasing manner. With Mercury and Venus in the 11th house, the house of friends, she

will attract many friends, and they will include many from the musical and theatrical classes.

While Mary will be lovely and most entertaining among her friends and among strangers, yet there are aspects which will cause her to be difficult to manage in the home. With Neptune retrograde in the fixed and impulsive sign of Leo in the fourth house, the house of the home and the mother, and Neptune being opposed by the dominant and fiery sign of Mars in the tenth house, which indicates the father, the parents will be very apt to disagree regarding the care of their child, and the latter will be likely to resent any interference from them. Children with afflictions of this kind can receive better training away from home part of the time, especially when we find the ruler of the fifth house, Mercury, so well aspected by the moon and Venus. This child will respond to the rule of the teacher while resentful of the guidance of the parents.

Mary should be educated for the profession of illustrating or of journalism. She should be able to express herself in poetry and also story writing in a very attractive manner. The sun is exalted in Aries and in conjunction with Uranus and Jupiter, Uranus being the ruler of of the tenth house, and Mars is in Aqua-

rius in the tenth house, sextile to Saturn and Jupiter. This is very favorable for a public career, and some time, very likely through the achievements of her pen or her voice, Mary may become known as a speaker or a writer.

Venus conjunction Mercury and square Saturn from the common sign of Pisces to Sagittarius will give a tendency to sluggish circulation and may result in colds and coughs. Mary should be taught to exercise in the open air as much as possible and not to keep late hours or put too heavy a strain upon the system.

RUBEN BENEDICT L.

Born May 31, 1920, 8:40 A. M.

Lat. 41 N., Long. 82 W.

Cusps of the Houses:

10th house, Aries 13; 11th house, Taurus 20; 12th house, Gemini 27; Ascendant Cancer 28-43; 2nd house, Leo 19; 3rd house, Virgo 13.

Positions of the Planets:

Neptune 9-13 Leo; Jupiter 12-45 Leo; Saturn 5-20 Virgo; Mars 21-15 Libra, retrograde; Moon 27-10 Scorpio; Uranus 5-38 Pisces; Venus 0-42 Gemini; Sun 9-46 Gemini; Mercury 16-31 Gemini.

This horoscope has cardinal signs on all four angles. Cardinal sign people naturally are born leaders; they do not like to follow. When the sign of Cancer is ascending, which is ruled by the plastic moon, they are more reserved and retiring. This Ascendant together with the sun in the common sign of Gemini and conjunction the suave and peace-loving Venus will give in the present case a temperament which is very loving and modest. Here we have a boy who will do much in the way of bringing harmony into his environment. Mercury, the planet of reason, is in its own sign of Gemini, sextile to Jupiter and Neptune, which together with the mystical sign of Cancer rising will incline the mind toward the study of religion and mysticism. With Jupiter as the ruler of the

9th house either law or religion should be attractive as a profession. With Mars in Libra trine to Mercury in Gemini architectural drawing and the building trades would be other lines of endeavor for which the native will be apt to feel an attraction.

The mother, who is represented by Mars in Libra in the fourth house, will be a good companion for him. She should hold his confidence; also watch carefully that he does not develop the habit of deception or do things which he would not want her to know about. There is a tendency to untruthfulness due to Uranus in Pisces in the eighth house, square to the sun and Venus and in opposition to Saturn. Uranus is also in the secretive sign of Pisces, and both Saturn and Uranus are square to the moon. These planets, Uranus, Saturn, the moon, the sun, and Venus, all afflicting one another, should be watched very carefully, and the boy should at all times be encouraged to tell the truth and to be open and frank in all his actions.

These same planets may cause him to suffer in health if he becomes careless in his habits. They might induce intestinal or catarrhal trouble, and he should therefore be taught to be regular in his habits. By so doing he will avoid much trouble in later years.

VOCATIONAL

LAYENI O.

Born June 7, 1911, between 8 and 9 P. M.

Lat. 4 E., Long. 6 N.

Cusps of the Houses:

10th house, Libra 24; 11th house, Scorpio 24; 12th house, Sagittarius 21; Ascendant, Capricorn 18-15; 2nd house, Aquarius 19; 3rd house, Pisces 21.

Positions of the Planets:

Uranus 28-54 Capricorn, retrograde; Mars 3-35 Aries; Saturn 14-23 Taurus; Mercury 22-40 Taurus; Sun 15-56 Gemini; Neptune 19-58 Cancer; Venus 28-

59 Cancer; Moon 1-26 Scorpio; Jupiter 5-37 Scorpio, retrograde.

The horoscope which we have drawn for our vocational reading this month is a very puzzling one, one for which it is difficult to give a satisfactory reading. Capricorn on the Ascendant, a Saturnian sign, usually indicates a person who is conservative and well balanced but somewhat slow and overcautious in going forward into new ventures. But the planets may change this slow and cautious Capricorn nature. We find in this horoscope the impulsive Uranus, near the Ascendant, square to the moon and Jupiter, and in opposition to Venus. This gives a nature which is very restless, and indicates a person dangerously fond of pleasures, one who could be tempted by the fair sex to spend his last dollar in order to give them a good time. With Mars in Aries trine Venus and sextile Uranus the native will be fond of dancing and music.

Mercury and Mars are the best aspected and seemingly the strongest planets in the horoscope. Mercury is the ruler of the 6th house, which governs employment, and in the fourth house, which rules the home. It is sextile to Neptune and Venus, these planets being well placed in an angle, the seventh house, and in the sign of Cancer. Cancer represents the home. Mercury is in conjunction with the life ruler, Saturn, and trine to Uranus and the Ascendant. Therefore we may look to the good influence of Mercury to direct Layeni to the vocation of a builder of homes or a vocation in which he may deal in accessories used for beautifying the home. Mars in Aries sextile to Uranus shows a love of mechanics and electrical work.

ASTRONOMY FOR ASTROLOGERS

(Continued from page 301)

bodies exert on the much more sensitive human vehicles, e.g., the vital body, desire body, and mind. Scientists of the modern school theoretically recognize the unity of life, but only a very few are as

yet willing to go all the way in acknowledging and accepting the far-reaching consequences of such unity in cosmic interrelationship. Nothing can happen to any particle of the universe without in some measure affecting every other particle and thus affecting us. We are part and parcel of a great organism in which we live and move and have our being, in which planets are influenced by atoms and atoms by planets.

"There is part of the sun in an apple,
There is part of the moon in a rose,
There is part of the flaming Pleiades
In everything that grows."

The scientist speaks of the unity of life; the mystic prefers to call it *God*.

(EDITOR'S NOTE:—At a later date a series of short articles by "Scorpio," describing the other planets in a manner similar to that employed above, will be published in this Department.)

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student. At the end of the course the student becomes a member of the Rosicrucian Fellowship, receiving thereafter a monthly lesson and letter direct from Mrs. Max Heindel.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced student. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in the commercializing of astrology may apply for these courses. The expense of conducting them is met by freewill offerings.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS

(Continued from May)

- Q. With what vehicles do the Angels work?
- A. The Angels work in the vital bodies of man, animal, and plant. Their densest bodies are composed of ether, as was Globe D in the Moon Period when they were human.
- Q. What similarity is there between Jehovah, the Archangels, and the Group Spirit?
- A. Jehovah and the Archangels hold a similar relation to races that the Group Spirit does to animals. When individual members of a race have evolved a certain amount of self-control and government, they are emancipated from the influence of the Race Spirit and kindred beings.
- Q. What is the point of vantage of the Group Spirit?
- A. The vantage point of the Group Spirit, as of the ego in the dense body, is in the blood.
- Q. Where in the Bible is it shown that this knowledge concerning the blood was possessed?
- A. The Masoretic text shows that this knowledge was possessed by the writer of Leviticus in the fourteenth verse of the seventeenth chapter where the Jews are prohibited from eating blood because "... the soul of all flesh is in the blood ..."; and in the eleventh verse of the same chapter we find these words: "for the soul of the flesh is in the blood ... the blood itself mediates for the soul," which shows that this applies to both man and beast, for

the word here used in the Hebrew is *neshamah* and means "soul"—not "life," as it is rendered in the King James version.

- Q. What is the medium through which the ego works in the body?
- A. The ego works directly through the blood. The Race Spirit guides the races by working in the blood, as the Group Spirit guides the animals of its species through the blood. So also does the ego control its own vehicles, but with a difference.
- Q. What is this difference?
- A. The ego operates by means of the heat of the blood, while the Race Spirit works by means of the air, as it is drawn into the lungs. That is why it is said that Jehovah, or His messengers, "breathed into man's nostrils," thereby securing admission for the Race Spirit, community spirits, etc.
- Q. What did the different Race Spirits do?
- A. They guided the people under their charge to various climates and different parts of the earth suited to the needs of their evolution.

(To be continued)

Wanted at Mt. Ecclesia

A French secretary to take charge of our correspondence courses in the Rosicrucian Philosophy and general French correspondence.

A man or woman who understands the baking of bread and pastries. In replying state experience.

Students of the Fellowship preferred for both positions. For particulars address,

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



Friendly Robin

BY FLORENCE BARR

IN THE garden so many interesting things were happening that each day brought a happy surprise.

The pretty daffodils, like golden bells in the sunshine, seemed to tinkle softly as Rosalie and Dick passed by. The gay butterflies, little children of the air, flitted from flower to flower; while the bees buzzed merrily as they courted the bright flowers.

Oh, it was good to be alive, the children agreed, as they passed through the rustic gate that led to the orchard. What a beautiful sight greeted them! The apple tree was a mass of fragrant blossoms—beautiful blossoms with soft white silky petals tipped with pink, and hearts sprinkled with gold dust.

"Dick," whispered Rosalie, "I'm sure that if trees could talk that lovely apple tree would say, 'I am beautiful because I am happy.'"

"Well, I suppose it does talk tree language," replied Dick, "but we don't understand it."

"Oh, Dick, look," cried Rosalie, "the robins are back in the apple tree. There's Mrs. Robin, so Mr. Robin must be near by."

Just then, right at their very feet, twittered Mr. Robin, as if to attract their attention. When they said, "Pretty robin, pretty robin, we're glad you are

back," he sang for them and it seemed as though his little throat were almost bursting with happiness.

As if in praise of the robin's sweet song the apple tree rustled its fragrant blossoms. Her sturdy, low branches made the nicest nesting places and her leafy boughs sheltered many feathered families.

The children looked up and there saddled onto the lowest branch of the apple tree was the robin's nest. Like a bowl it was—the outside covered with mud, sticks and leaves all stuck together. But the inside was lined with soft grass and moss so that Mrs. Robin would be comfortable.

Mr. Robin now hopped about searching for a nice fat worm for Mrs. Robin's breakfast.

The golden sunshine flooded the friendly apple tree and the tree was happy. The blushing buds opened their hearts of gold to the sunshine.

"There goes Mrs. Robin," whispered Dick. "You wait here, Rosalie, while I see if there are any eggs in the nest." Then, a moment later, "Yes, there are—four of the dearest little greenish blue eggs!"

Mrs. Robin came flying back to the nest scolding and making a great fuss. Quickly she counted her precious eggs and then called sharply to Mr. Robin. How could she know that Dick would not harm her eggs? She had been through so many tragic experiences that she could take no chances.

"Cheer up, cheer up," said Mr. Robin. "It's all right, no harm done. I've been watching that little boy and he is a friend of all outdoor children. He only wanted to see our precious eggs."

The scolding and shrill cries of Mrs. Robin brought Elk-kin down out of the branches higher up where he had been working on the dainty clusters of buds.

Dick was sorry that Mrs. Robin was so distressed and was more than glad to see Elf-kin. He was their friend and would make things right with the robins.

"Well, well, you children have created a disturbance in the robin family. What's it all about?"

"Oh, Elf-kin, I meant no harm," said Dick, "I just wanted to see if there were any eggs in the nest."

"So I thought," said Elf-kin. "I must introduce you to the robin family and then you will be good friends."

Elf-kin spoke to the robins and they understood everything he said. All outdoor children and nature spirits understand one another. It is very sweet the tie of love that binds them together.

When Mrs. Robin was quite sure that Dick had looked in the nest only because of love for her and in the hope that soon baby robins might be hopping about on the velvety lawn, she chirped her prettiest.

Rosalie told the robins how eagerly Dick and she had watched for them, hoping they would nest again in the friendly apple tree. Rosalie had such a motherly nature and always welcomed her feathered friends!

Mr. Robin then got quite chatty with Elf-kin and confided in him that the reason Mrs. Robin was so excited was that a mischievous boy had once stolen her precious eggs and she never knew just what a thoughtless boy would do. This made her ever watchful.

Then Rosalie, Dick, Elf-kin, and Mr. Robin had a nice visit together. Mr. Robin said that he and his wife really loved boys and girls, and always sang

their prettiest for the children who loved them.

"We like to think that when children sing, some of our joy lives in their songs," chirped Mr. Robin. "Sometimes when we know that the children like to have us about we get venturesome and build our nests very near to their homes. We like to hop about on the nice green lawns and even on the doorsteps."

Mr. Robin then chirped a different chirp, and Elf-kin listened attentively.

"Yes," replied Elf-kin, "I am sure the children would like to hear the legend of the robin of long ago."

"Long, long ago," said Mr. Robin, "when the baby Jesus was here upon earth he fed the robins that hopped about his mother's doorstep. There was one robin that never forgot his loving kindness. The years rolled by and when the dear Lord was on the cross this robin tried to help him and a drop of blood splashed the robin's breast. That is why all robins now have red breasts. The dear Lord blessed the robin and called him 'Bird of God.' So to this day we robins try always to do our duty. We help the beautiful trees by keeping away the bugs and beetles and worms that might harm them. We never long for greatness, but are content to do our small part in helping Mother Nature."

Mrs. Robin was getting hungry so she chirped sweetly to Mr. Robin and he excused himself. He told Elf-kin he would be a friendly robin and call each morning to the children, "Wake up, wake up."

Rosalie and Dick, happy now that the robins were friendly, called good-bye to them and then went back to the old-fashioned garden with its many waiting flower children.

Mr. Robin flew swiftly to Mrs. Robin. Their hearts bubbling over with joy, they sang a song of praise to God—for He is their God as well as our God, you know.

The apple tree rustled her exquisite blossoms and some of the delicate petals floated away on the soft breeze.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Homeopathy and the Rosicrucian Philosophy

BY CHESTER A. VINCENT

LOOKING back along the path of centuries the progress of science and scientific thought can be followed from the slow moving steps of antiquity to the breathless speed of present-day advancement. That remarkable progress is being made may be seen in all the sciences: in astronomy, which gives us not only the size, density, and distance to the stars of the universe, but the very substance of which they are composed; in electricity and the radio, which latter has exceeded man's wildest dreams of a decade ago; in physics and discoveries concerning the nature of matter; in chemistry and all its applications; in biology, biochemistry, bacteriology, anthropology and in practically every line that can be called to mind.

If a curve should be drawn such as the mathematician or statistician makes, showing the progress of scientific advancement through the ages, it would show a slow, steady increase until about the middle of the nineteenth century, when it would begin to break abruptly upwards, and at the present time it would show such a steep angle that its future behavior would be the basis of much speculation. And here the thoughtful, analytical person will reason that as pro-

gress ever points forward, if scientific thought continues to increase then more scientific discoveries are about to be made of such stupendous importance that the present discoveries and knowledge will be eclipsed.

If it should be stated that one of the most important scientific contributions of modern times was given to the world early in the twentieth century by Max Heindel in his "*Cosmo-Conception*," which expounds the Rosicrucian Philosophy, there would be many scoffers who would dissent. But to him who is prepared to follow in the footsteps of Max Heindel by hard work, service, and devotion, this teaching becomes a science as well as a philosophy.

What is "science" and what are "scientific facts"? From Webster's unabridged dictionary: "Scientific facts are truths of nature which once discovered admit of repeated verification"; and "Science is knowledge gained by exact observation and correct thinking." From the Volume Library of the Educators' Association: "Science is human experience, tested and set in order." Paracelsus truly says, "That which may be regarded as the apex of all science in one century may be rejected as foolish in the

next, and what now is regarded as superstition will perhaps in the future be held up as the greatest achievement of wisdom."

A scientist must be a trained observer and must have the instruments necessary to make his observations. Where would the bacteriologist be without his microscope, the astronomer without his telescope, or the physicist without his electroscope and spectroscope? Yet these instruments are only aids to the five senses of man. A sixth sense must be developed and the observer carefully trained in the use of it in order to make observations of any value in occult science; and as more and more people become developed and trained, the facts observed by Max Heindel will "admit of repeated verification."

Physical scientists each day are making discoveries which cannot immediately, if ever, be verified by the layman. But there is a way to verify the facts of the Rosicrucian Philosophy and that is by comparing and correlating them with the known and proved facts of science. This was one of Max Heindel's favorite methods of procedure in the elucidation of this scientific teaching. In every case it can be shown how beautifully and accurately it harmonizes with the known scientific facts.

There is one science, not mentioned above, which though having made great strides has hardly kept pace with the other sciences, and that is medical science, including the art of healing. It is now in the throes of a great transition period. The sick are making the rounds of allopaths, naturopaths, osteopaths, chiropractors, dietitians, faith-healers, etc., and medical procedure seems to be in doubt, except in the use of strong drugs, but of which the death knell has already been sounded. There is probably more than one correct way to heal the sick, which basically is aiding nature to balance and harmonize the delicate mechanism of the human body. One branch of medical science has much in com-

mon with the Rosicrucian Philosophy and that is homeopathy. Homeopathy, as the name implies, is the art of healing the man, the *vital*, dynamic, inner man.

Christ instructed His disciples to preach the gospel and heal the sick. Knowing that the aim of the true Christian now as of old is to relieve suffering wherever possible, then any authentic or logical information that may be of use in this work should be eagerly received by all Christians, and especially by Rosicrucian students.

On April 10, 1755 at Meissen in Saxony, Germany, was born a man who was destined to wield a mighty influence upon the future health of humanity and leave a *principle* in medicine that has revolutionized medical science. Samuel Christian Friedrich Hahnemann is a name that will go down in history as that of a man who was one of the outstanding benefactors of the human race. The name "Christian" indicates a God-loving parentage, and in his case was no misnomer. He studied medicine in the regular colleges at Leipsic, Vienna, and Erlangen, taking his M. D. degree at the last named city in 1779. He practiced medicine for a score of years or more and translated into German a number of medical works. At that time there was no fundamental principle in medicine. The pathological effect of drugs on the organs and functions of the body were known and tabulated, such as that digitalis stimulates the heart, strychnine paralyzes the stomach, cocaine deadens the feeling, etc. And so, if a certain organ or function of the body became dilatory or excessive in its action, the drug was administered that would give the opposite effect on that organ or function, and the Latin expression *contraria contrariis curantur* was used to designate this form of medical treatment.

But it soon became evident that very few drugs induced action on any one particular organ or function alone, but simultaneously affected many organs in different ways. Thus if a drug is given

to stimulate an organ which at the same time also depresses the heart, and then digitalis is given to stimulate the heart action, a condition arises similar to that described by an old stage driver who was watching a circus performer riding two horses bareback, without lines or whip, with one foot on the back of each. He said, "No good: no chance to lick and hold back." To "lick and hold back" has a harrowing effect on either a horse or a human being as is well known. Headache tablets containing aspirin and advertised not to depress the heart must have some drug added as a whip to counteract the depressing effect of the aspirin.

As time went on in the course of his practice, Hahnemann became more and more struck with the unsatisfactory nature and results of the science of medicine. He noticed that a patient taking a drug for a certain action required larger and larger doses in order to get the same effect. He reasoned that the patient was becoming more and more immune to the drug and that if the treatment were continued the victim would surely become a drug addict. The person who must take a daily cathartic or headache tablet is as much a drug addict in his own way as a cocaine "fiend." It has been said by a famous physician that "if all the drugs were at the bottom of the sea it would be so much the better for mankind and so much the worse for the fishes."

It was tragic happenings in his own home that gave to Hahnemann the impetus and desire to free all mankind from the slavery of drugs. The sickness and death of his own children, evidently due to the strong drugs given them, but which was all he knew to do, made him think that divine Providence surely had not made these little ones to be destroyed by medicine, but that there must be a gentle, natural law of healing. And here is another view of the beneficial workings of divine Providence, that these children of Hahnemann's were sacrificed

to give him just the stimulus to discover a law of medicine that has saved *millions* of children and others throughout the world. Imagine a father doing everything possible known to medical science for his little ones, but thwarted at last, with doubt of his science and love of his children creating a turmoil in his mind.

It was in the stress of these circumstances that the determination was born to find some other way to restore health. He wrote: "Well, since there must be a certain means of cure as surely as there is a God, the wisest and best of beings, I will quit the barren field of autological illustrations; I will no longer listen to arbitrary opinions, with whatever art they may be reduced to system. I will no longer bow to the authority of celebrated names. But I will seek close around me, where must be this means of which no one has dreamed because it is too simple, and does not appear learned enough because it is not encircled with crowns for the masters in the art of building hypotheses and scholastic abstractions."

During his translation of Cullen's "Materia Medica" he had noticed the contradictory properties ascribed to Peruvian bark (quinine) and so he resolved to make an experiment. He took a small dose of Peruvian bark at regular intervals for a few days, but then stopped his experiment to allow a slight attack of chills and fever to wear off. A little later he started taking the doses again, but in a few days was compelled to discontinue his experiment on account of a similar attack. Then for the third time he started taking the Peruvian bark and again developed chills and fever. Now he began to see the light. He continued his experiments on other drugs with similar results, and quickly found that for every drug there is a corresponding group of symptoms, which he proved on himself and also on groups of medical students.

(To be concluded next month)

Vegetarian Menus

—BREAKFAST—

Blackberries
 Rolled Oats and Cream or
 Baked Omelet Souffle
 Popovers
 Cereal Coffee or Milk

—DINNER—

Tomato Bouillon
 Escalloped Lima Beans
 Fresh Asparagus with
 Drawn Butter
 Java Cream

—SUPPER—

Fruit Salad
 Nut Bread with
 Pimiento Cheese Spread
 Hot Chocolate

Recipes

Baked Omelet Souffle (for three)

Four eggs, three tablespoons hot water, one-half teaspoon salt, one-half teaspoon paprika, one-half teaspoon cornstarch, one tablespoon oil. Heat the oil in a quart-size baking dish and rub the sides of the dish with it. Separate the eggs, beat the whites stiff and the yolks until creamy. Add the cornstarch, water, and seasoning, fold in the whites, transfer to the heated baking dish, and bake twelve to fifteen minutes in a hot oven.

Escalloped Lima Beans

Two cups cooked dried lima beans, one tablespoon butter, one-half teaspoon salt, one-half teaspoon paprika, one tablespoon minced parsley, fine bread crumbs, one cup milk. Put the beans in a buttered baking dish, add seasoning, pour the milk over the mixture, sprinkle the top with fine bread crumbs, and dot with bits of butter. Bake about twenty minutes in a moderate oven until crumbs are brown. If desired, one-half cup grated cheese may be sprinkled over the beans before adding bread crumbs.

Java Cream (for four)

Two tablespoons of Minute Tapioca, one-eighth teaspoon salt, two cups milk scalded, one egg yolk lightly beaten, one-fourth cup sugar, three-fourths cup shredded cocoanut, one egg white stiffly beaten, one-half teaspoon vanilla. Cook tapioca with the milk and salt in double boiler fifteen minutes or until tapioca is clear, stirring frequently. Combine egg yolk and sugar. Pour small amount of tapioca mixture over egg and sugar, return to double boiler, and cook until thickened. Remove from fire and add

cocoanut. Cool, fold in egg white, and add vanilla. Serve cold.

THE SONS OF CAIN AND THE SONS OF SETH

"Cain then slew Abel, but did not thereby exterminate the docile creatures of Jehovah, for we are told Adam knew Eve again and she bore Seth. Seth had the same characteristics as Abel and transmitted them to his descendants, who to this day continue to trust in the Lord for everything, and *who live by faith and not by works*. By arduous and energetic application to the world's work the Sons of Cain have acquired worldly wisdom and temporal power. They have been captains of industry and masters of *statecraft*, while the Sons of Seth, looking to the Lord for guidance, have become the avenue for divine and spiritual wisdom; they constitute the *priestcraft*. The animosity of Cain and Abel has been perpetuated from generation to generation among their respective descendants. Nor could it be otherwise, because one class as temporal rulers aims to lift humanity to physical well-being through conquest of the material world, while the priestcraft in their role as spiritual guides urge their followers to forsake the wicked world, the vale of tears, and look to God for comfort."

THE ABOVE IS TAKEN FROM ONE OF MAX
 HEINDEL'S MOST READABLE
 OCCULT BOOKS,

Freemasonry and Catholicism

98 Pages. Cloth Bound. \$1.00 Postpaid.

The Rosicrucian Fellowship,
 Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

NOTE:—This three year old child had been in a pitiable condition from birth. He could neither walk nor talk, had no use of his arms or hands, suffered paroxysms of pain for hours daily and moaned almost continually.—EDITOR.

Edmonton, Alta., Canada.

March 25, 1929.

Rosicrucian Fellowship, Healing Dept.

Dear Friends:

I have waited, watching results on the little crippled lad of whom I wrote you, and I am delighted to report wonderful improvement.

The rose—oh, that was the dearest, kindest thing, that you should think to send that rose to us. I am not ashamed to tell you that I cried when I unfolded it from its wrappings. It reminded me of our dear Center and the wonderful hour of prayer there. I took it to two dear Rosicrucian members here, to show them, and they loved it as I did. Then I showed it to Mr. K.—and he was so touched by the sweet sentiment of it. With that extra load of love attached to it I took it to the little lad and his mother. As I explained to her that the love of the dear wee kiddies in the Sunday School had been loved into the rose—told her that dear Mrs. Heindel had asked for prayers in the Temple for the unfortunate boy—I cried again and so did she, the mother. With reverent hands and grateful hearts we placed the sweet, fragrant rose under the wee boy's pillow.

And now listen. He had, even since I first saw him, incessantly moaned and whined. The second evening after the rose came to him I watched him from 2 P. M. until after 10 P. M., and I remarked—without realizing the reason—that he had been so quiet and good, not crying or moaning even one time. After I went home I remembered the probable reason, so the next evening I stayed and watched him for three hours. Again no moaning or crying. Instead, laughing and cooing every few minutes.

The convulsions have stopped. The little head holds erect; the hands and arms support him as he makes some progress in creeping. His mother and little cousin are just wild with delight. The doctor has not yet been told of our letter to you dear ones. But he is just jubilant over results which he believes he has secured alone. Some day I shall tell him and I know he will be grateful.

I have taught the mother "concentration," and have insisted that she write you each week. She returns to the ranch next week after having stayed here in town, on my advice, since December 1st, to keep the boy under Dr. C.'s care.

I thank you over and over.

Sincerely yours,

—A. McK.

People Who Are Seeking Health

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

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

HEALING DATES

May 6—12—19—26

June 2—8—15—22—30

July 6—12—19—27

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

Evolution

Evolution is a subject that is engaging the attention of millions of people. What is the truth about it? Have we descended from the apes? The Rosicrucians say no, but they also say that evolution is a reality. "Evolution from the Rosicrucian Standpoint" by Mrs. Max Heindel goes into this matter thoroughly. Darwin's theory is compared with the occult theory. Those in doubt on the subject would do well to read this pamphlet. Price 15 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*



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

BY ELOIS JENSSEN

The kind of tools they make for boys
Are nothing in the world but toys.
But the kind of tools they make for men
Of course they cut you now and then.

*"Old Atlantic Monthly."
Tools*

The above was used in an article by Charlotte Garrison, kindergarten instructor of the New York Teacher's College, in the *Mother's Journal*, (Nov. 1928), in a plea for decent tools for boys and girls in their manual training work, especially at home. This is a question so often discussed at mothers' group meetings that we should like to add our plea to that of the youngsters for suitable tools. Real work can only be done with *real* tools. If Father instructs the boys how to handle the saw and hammer there is little danger of cuts or smashed thumbs, and the pride of showing the finished bird house, doll house, or rustic seats made with Father's tools surely will repay the small financial outlay involved. The confidence that comes from work well done, if it is built into the character in childhood, will have a far-reaching influence in the life work later on.

For That Child Who Won't Drink Milk

At a recent meeting of a mothers' club the above problem was the main topic of discussion. Many and varied were the milk substitutes offered, and for the benefit of any reader who may be confronted with this same problem we will pass on some of the suggested helps. The child specialists say that one quart of milk per day is necessary to supply calcium for the repair of bones and

teeth; at least three cupfuls are needed for growing children, two cupfuls for the adult whose growth is complete. Baked custards, puddings, creamed soups, cereals cooked in milk, all may help to provide milk for the older members of the family. The following milk foundation drinks may prove helpful for the child:

Chocolate with egg; sweeten all drinks with honey or maple sugar; also beat all egg drinks until frothy.

Eggnog: Eggnog is made by mixing two-thirds glass of milk, two teaspoons honey, yolk of one egg. The white is beaten separately and put on top of drink with a shake of nutmeg.

Fruit Milk Shake: This is made by adding about two tablespoons fruit juice to a glass of milk; beat with egg beater. A dab of whipped cream and a shake of nutmeg or cinnamon may be added. Milk, honey, and vanilla mixed with an egg beater make a pleasing drink.

Junket Milk Shake: Any flavor of junket, to which add one cup of lukewarm milk; let stand a half hour in a warm place, then cool. When cold add a cup of cold milk. Beat until smooth and frothy.

Buttermilk Shake: one glass buttermilk, two tablespoons lemon juice, a bit of sweetening. Beat until smooth. This is excellent for a weak stomach.

Children's Gardens

How blessed are those youngsters who can have a plot of ground for a garden "all their own," or share one with Dad and Mother! Hours of happy out-door companionship between parents and children are one of the greatest harvests that a home garden can yield. Let your youngsters have a plot of their own, for there they will learn important lessons in faith and perseverance.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Anaheim, California.

Mr. John Wierz writes us that he gave a talk at the Anaheim Study Center in April. The compliment he paid the members of this Center is too good to keep, to wit: "One thing about the Anaheim students is, *they know how to be kind.*" This is a real compliment, plus an ideal never to be lost sight of.

Boston, Massachusetts.

Miss Anna C. Hoyt, secretary, writes us that this Center will close for the summer from May 1st to October 1st. Anyone wishing to get in touch with the Center during this time can do so through the secretary, whose address is 5 Davis Avenue, Brookline. Miss Hoyt writes us that if the man from the West who asked the Center for the address of an astrologer will write again, the secretary will be glad to give him the desired information. No reply has been made because the man's letter has been lost.

Brooklyn, New York.

We note from a bulletin sent us recently by the Union Center that the Brooklyn Fellowship Center has daily healing ministrations. We are interested in the announcement that the members once a month have a social in order to promote *better fellowship with one another*. One of the best ways to promote universal brotherhood is by *playing together* as well as *working together*. This Center also has a Sunday afternoon round table discussion for the Center leaders. Mr. Theodore Heline of the Union Center is generally present. The programs of the Brooklyn Center seem very worth while indeed.

The speakers at this Center for May were as follows: Mrs. Josephine Brown, Miss Selma Isaacs, Miss Pearl W. Pignol, and Mrs. Esther Budde.

Chicago, Illinois, Loop Center.

The *Fellowship Bulletin* published by this Fellowship Center announces the following as the speakers for the month of April: Mr. M. B. Sonnenschein, Mr. A. J. Howie, and Mr. S. G. Johnson. Miss M. Bennett conducts the classes in the preliminary Philosophy course.

Columbus, Ohio.

From information sent us by the New York Union Center we learn that Mr. A. P. H. Trivelli of Rochester, N. Y. gave four addresses in Columbus between April 30th and May 3rd. He took as his subjects, "The Development of Consciousness," "Good and Evil," "The Resurrection," and "The Holy Grail."

New York City, Harlem Center.

The following are the speakers at this Center for May: Mrs. John N. Patterson, Miss P. W. Pignol, Mrs. C. I. Parchment, Mr. Arnold C. Wedderburn, and Mr. Kenneth S. MacPherson. On May 13th a special lecture was given by Dr. D. A. Coombs on Biochemistry.

Detroit, Michigan.

A letter from the Detroit Fellowship Center informs us that much interest has been aroused in the Rosicrucian teachings through four lectures given recently by Mr. Sherlock Vickers, president of the Center. His subject at a joint meeting of the local branches of the Eastern Star, Unity, and the New Thought societies was "Fellowship." "Cosmic Law and Karma" was his subject at the Yogoda Society; "Economic Law" at the Progressive Citizens' League; and "Spiritual Principles of Success" at a meeting of the High-Y. After each lecture many questions were asked.

Miss Madeline Stephenson and Mrs.

Dorrance gave the Sunday evening lectures at the Center during Mr. Vickers' absence.

Fort Worth, Texas.

Mr. Andrew T. Parkhill of the Fort Worth Study Center, which was organized by Dr. Franziska Lash on her lecture tour in the South, writes us that the classes are going along very nicely and that everyone is interested in the work. They now have an attendance of from nine to twelve students in their Philosophy class.

Long Beach, California.

Mr. John Wierz is working with the Long Beach Study Center. He lectures here every Sunday, and conducts a "Cosmo" class and also an advanced astrology class.

Los Angeles, California.

From the *Bulletin* issued by the L. A. Fellowship Center we note that the following are the Sunday evening lecturers for May: Mr. Joseph E. Burge, Mrs. Mary Elizabeth Shaw, Mrs. Cora B. Miller, and Mr. Andrew C. Lohr.

Mexico City, Mexico.

Senor Alberto Baz y Dresch, president of this Fellowship Center, writes us that the interest in the work there has increased rapidly due to certain innovations mentioned in the May issue of the "Rays," i.e., a password system by which the meetings are devoted to discussions of the password, thus stimulating active intellectual participation and also giving practice in public speaking. This plan has worked so well that the Center has decided to institute another discussion class to be held on Mondays, which will be open to the public. The Center has arranged to move to new quarters where a larger lecture hall can be had for Senor Nava's Sunday lectures. A smaller room in the new location has been procured for the Probationers' meetings, and thus the general classes will not be interfered with by these meetings. The new rooms are located at San Ildefonso, No. 44.

Minneapolis, Minnesota.

The Minneapolis Study Center reports in the "*Twin City Rays*," the monthly bulletin published jointly by the St. Paul and Minneapolis Centers, that the speakers for May were as follows: Mr. E. A. Carlson, Mr. H. B. Olson, Mrs. Marie Schmidt, and Mr. Wm. B. Anderson. Mr. Olson, the president, writes us that a Sunday School has been started in this Center. Mrs. Eleonore Carlson is the superintendent.

New York City, Union Center.

This Center has sent us a supplementary bulletin giving their activities for May and also those of the Rochester, New York Harlem, and Brooklyn Centers. From this we learn that the Sunday evening speakers at the Union Center for May were Dr. Edmund J. Hogan, Mrs. May Walker Mayday, Mr. Sidney R. Miller, Mrs. Cora Parchment, Mr. Hugo A. Weiss, and Mrs. Maud Weber.

An interesting innovation which will doubtless prove popular and valuable to the members of this Center is an excursion group organized for the purpose of nature study with special emphasis on medical botany. Recreational exercises will also be included. Nature study, first-hand, is most valuable in the development of the occult student. The Union Center exhibits Epigenesis in instituting this innovation.

Oakland, California.

From the Oakland Fellowship Center comes the interesting announcement of a birthday rally, celebrated by a series of lectures given from April 8th to 12th at the Center rooms. The lecturers were Mrs. Mabel Kellogg, Mrs. Amy McCarthy, Mrs. E. Deckelman, Mr. S. R. Parchment, and Dr. E. L. Hodges. The Center celebrated Easter with special musical features and an address by Mrs. Mabel Kellogg.

Pasadena, California.

Mr. John Wierz writes us that the following were the speakers at this Study Center for the month of April: Mrs. Dudley, Mr. Rex McCreery, Mr. Robert

Campbell, and Mr. Joseph Burge, the three last named being from the Los Angeles Center. Mr. Andrew Lohr spoke at this Center on May 5th. Mr. Wierz conducts the training class for teachers.

Rochester, New York.

Mrs. Johanna M. Kall, secretary of the Rochester Fellowship Center, writes us that this Center has just passed through a beautiful Easter season. On Easter morning the children of the Sunday School, as well as the adults who wished to attend, came together for a devotional service which was most inspiring. Mr. Raymond Kall gave the Easter address after the Sunday School lesson. The children, all between the ages of ten and fourteen except one little four-year-old, sang Handel's "Largo" most beautifully. In the evening Mrs. E. Ven Vertloh gave the Easter message, and Mrs. Wm. Clark sang, "They Have Taken Away My Lord." The attendance was good beyond expectations at both services.

San Diego, California.

Mrs. Margaret Warburton, secretary of this Fellowship Center, writes us that Mr. Robert Hammond, of Anaheim, has recently lectured there on the Rosicrucian Philosophy and astrology, the lectures being illustrated with stereopticon slides. Mrs. Warburton tells us that they were much appreciated, the Center having had afternoon and evening meetings for four days, with noon healing.

San Francisco, California.

Mr. S. R. Parchment of the San Francisco Center has just concluded a series of special lectures there. Philosophy and astrology classes have been started on Tuesday and Wednesday afternoons, conducted by students—Mrs. Ortmeier and Mrs. McComb. Mr. Parchment journeyed to Oakland on April 11th and delivered a lecture at the Oakland Center. He took as his subject, "Opening the Gates of the Gods."

St. Paul, Minnesota.

Miss Minnie G. Nelson, secretary of the St. Paul Fellowship Center, writes

as follows: "We are pleased to report an attendance of sixty-two at the second annual banquet of the 'Twin Cities' Centers held April 18th at the Angus Hotel. At seven o'clock a vegetarian banquet was served. The program consisted of excellent recitations, vocal numbers, piano selections, and short talks by several of the members. Mr. H. B. Olson acted as toastmaster. All those who attended this event found it well worth their while and spent an enjoyable evening." The Sunday evening speakers in May were Miss M. G. Nelson, Mr. Hans Hallen, Mr. H. B. Olson, and Mr. D. J. Kunkleman.

LET US HAVE YOUR NEWS

We want the local Centers to send us any news about themselves which they think would be of interest to others. It will be printed in this department as space permits. It should be *in our hands* not later than the *first day of each month* to insure publication in the succeeding issue. It should be written on a separate sheet of paper inscribed at the top, "FOR THE EDITORIAL DEPARTMENT."

The addresses of local Centers may be found on the inside front cover of this magazine.

Rosicrucian Field Lecturers

Mr. Ortwin Schaumburg, judging by the enthusiastic reports we have received, has made a very fine impression upon Rosicrucian students in England. He has spared no effort to make his tour a success. During the short time that he was in England he gave more than twenty-five lectures, all of which were well received. He is now lecturing at Duesseldorf, Germany. From there he will proceed on a lecture tour of an indefinite length through Germany.

Dr. Franziska Lash's work in the South is progressing very satisfactorily. Mr. Alfred Johnson organized a number

of Centers throughout this region, and Dr. Lash is now lecturing in those Centers, thus consolidating the work. She has recently given a series of lectures at New Orleans, having previously visited Atlanta. On her return to Headquarters she will lecture at San Antonio.

Miss Annella Smith continues to do excellent work. We receive many letters from the cities where she lectures praising her work very highly. She has recently been in Erie, Pa., where she gave a series of six lectures at the local Center. She is also continuing her work with the Cleveland Center. After giving a series of lectures at Youngstown, Ohio, she will leave for Detroit before returning to Headquarters.

Mr. Alfred Johnson has recently completed an extended and successful lecture tour through the South. He is at present lecturing in Milwaukee, Wis. This is his last stop before returning home to St. Paul, Minn.

We are much gratified that our dream of years to have a corps of lecturers in the field has come true during the past year. This is one of the most important phases of the Fellowship work. Thousands are ready for the Rosierucian Philosophy, and it is imperative to have messengers to carry it to them. We should have many more lecturers in the field than we have so far been able financially to send out.

Mrs. Max Heindel at Long Beach

Friends of the Fellowship in the district around Long Beach, Calif., will be interested to know that Mrs. Max Heindel of Headquarters will give a public lecture on May 28th, 8 P. M., in the Long Beach Auditorium. Her subject will be, "How the Rosierucians Heal the Sick," illustrated with lantern slides. Rosierucian students and all others interested are cordially invited to attend.

Treading the "Path"

What avails the toil, the eloquence and the magnetism of leaders if their audiences do not follow in their small opportunities the precepts of right living? When it comes to living the life, when it comes to putting into actual practice that in which they feel so well read, it very frequently seems that their real interest lies in having someone else tread what they glibly assert is the *Path to God*.

Their preacher or leader must be perfection while they look on admiringly. When their so-called ideal displays some of the faults and failings of ordinary humanity, they wax eloquent in criticism. They have yet to learn in their hearts that he who does not endeavor to practice charity for the shortcomings of all will make little progress on "the path." They have yet to learn that the demons of envy and jealousy come cloaked in hypocritical purity. They do not realize that the evolution of good from ignorance, of light from darkness, is forever a personal problem, never to be vicariously attained.

—*Edith Fuller, in
San Francisco Center Bulletin.*

Care of the Dead

Frequently we receive letters from our friends and students asking us for the addresses of undertaking companies who will give the proper care to the bodies of those who have passed out. During the three and one-half days following death the body should not be disturbed in any way. It will therefore be much appreciated if our students who know of such undertaking companies will send us the names and addresses so that we can pass them on to others who ask us for such information.

Commit a crime, and the earth is made of glass. There is no such thing as concealment.—*Emerson.*

Echoes From Mt. Ecclesia

Chats with the Editor

THE following letter is so interesting and the proposition is so unique that Mrs. Heindel regrets she is too busy to accept this kind friend's invitation. We can imagine how interesting it would be to join the party and be one of the lucky members of such a caravan as described below. It is to be composed entirely of students interested in mystical teachings. They will visit the ancient mystical temples of the East, the Holy Land, and other historical places. While seemingly out of the world in some far-off land they will yet be in touch with the world through that great Aquarian device, the radio. While it will be impossible for the writer to accept, she will, however, be with them in thought.

San Francisco, Calif.,
March 20, 1929.

My dear Mrs. Heindel:

Pursuant to our interview with reference to my proposed automobile tour around the world, I herewith set forth a written outline for your perusal, for you to determine whether my offer for your personal participation as a preferred and honored guest, or for a representative, and also for the free distribution of Rosicrucian literature, is acceptable to you.

The itinerary of this "Twentieth Century Caravan" extends well over 50,000 miles, through 45 different countries: United States and Canada (one month); central, eastern, and southern parts of Europe, through the Balkan and Mediterranean regions including Greece and Turkey (three months); Syria and Palestine (one month); through Egypt, Sudan, Sahara, Abyssinia, Uganda and the entire length of the African Conti-

nent to Cape Town, (four months); Australia and New Zealand (one month); several of the Pacific Islands and the Hawaiian Islands, then to Vancouver, B. C., and back to California. Thus embracing practically the entire civilized world and the greater part of the yet primitive world, bringing us before the notice of approximately one billion people—more than half of the world's population.

The Caravan will consist of 11 first-class new touring cars and 2 trucks, each car to carry four passengers with two in each truck, totalling 48 passengers. The cars will be equipped to serve as ladies' bedrooms. In addition to a complete modern camping equipment there will be several moving picture cameras with the latest "talkie" devices, a refrigeration plant to keep our foodstuffs in a cool condition while passing through the Sinai, Sahara, and other deserts; also a special radio and broadcaster to keep in touch with the world, and through it relate our daily experiences.

The object of this tour is primarily educational, to see the world first-hand, and to come in closer contact with the various peoples in a spirit of fellowship. It is non-commercial. Each passenger will defray his part of the expense, which amount will be insignificant in comparison with the prevailing rates of travel. The tour is to commence in February 1930, and to occupy a period of 12 months.

When camping, 12 cars, each with its respective sign of the zodiac, will form a circle, with the car containing the buffet as the dot in the center.

Awaiting your favorable reaction,

In fellowship,

I. M. Nobel.

Mrs. Heindel's Vacation.

Now for a surprise: Mrs. Heindel has really had a rest for two weeks, a real vacation, the first one for a long time; and she must give the credit for it to Mrs. Edna Wilson Carver of Seattle, whose visit to Headquarters made it possible. Mrs. Heindel has been greatly crowded with the extra labor of making the index for the second edition of our book, "Astro-Diagnosis," which was placed on the market on the 20th of August last year. This book has had a good sale, and the first edition is down to the last three hundred; so the second edition must go to press within another month. Indexing puts a strain on the eyes, and the writer became dreadfully tired working at it nights. It has been our very good fortune from the beginning of the Fellowship work to have some one always come in to help us out with a problem when we were most in need of help. In this case, our dear friend, Mrs. Carver, who is a very capable astrological student, came just in time to help with this work. Now the index is ready for typing, and the writer has had her vacation and is ready for a big summer's work.

Correspondence Courses in French, German, and Spanish

Our Preliminary Course in the Rosicrucian Philosophy is published in the above languages, and is sent to students in the various countries where these languages are spoken. These lessons may be obtained by applying direct to the Rosicrucian Fellowship at Oceanside, Calif. This course contains twelve lessons. The *Rosicrucian Cosmo-Conception* is used as the textbook of the course, and may be obtained from Headquarters in the bindings and at the prices noted below:

French, cloth binding	\$2.00
German, heavy paper binding	2.00
Spanish, cloth binding	2.00
Spanish, paper binding	1.50

*The Rosicrucian Fellowship,
Oceanside, California.*

Tell Your Friends

You enjoy reading the "Rays"; others will like it too. Let your friends know about this magazine. Send us the names and addresses of those you think would be interested in receiving a sample copy. Please write plainly, using a form such as this:

Kindly send sample copy of "Rays from the Rose Cross" to:

Name:

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- Bound Volumes of *Rays from the Rose Cross*:
Vols. 13, 14, 15, 16, 18, 20, each \$2.50.
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In Braille, grade 1½: The Rosicrucian Cosmo-Conception in 12 volumes, the Rosicrucian Mysteries in 3 volumes, and the 20 Rosicrucian Christianity Lectures. Loaned free of charge to blind people.

*The Rosicrucian Fellowship,
Oceanside, California.*