

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press.

"WERE YOU BORN IN AUGUST?"

PERHAPS YOU DON'T "believe in the stars"—but just the same, isn't it hard to resist reading those fascinating little ten-cent booklets which you can buy almost anywhere? They don't always tell you the truth about yourself—but still—isn't there a dime somewhere burning a hole in your pocket when you look at them?

LITTLE BOOKLETS entitled, "Were You Born in August?" "Were You Born in September?", etc., catch the eye from magazine racks in drug stores, from many a news stand on a street corner.

Yes—there is no doubt of it, **AMERICA IS BECOMING STAR CONSCIOUS!**

—*—

The *Saturday Evening Post* runs a parody on Astrology!
Scientific magazines devote perfectly good space to attacking it! (Why attack something that's been exploded?)
Professors inveigh against it!
But the public goes right on studying it!

—*—

WHY?

Because modern education is leading people to do their own thinking. They are not willing any longer to take some one's word that astrology is a counterfeit science; *they are going to find out for themselves!*

AND THAT IS WHAT WE WANT THEM TO DO! Find out for themselves! Openminded investigation will not fail to vindicate Astrology.

If you are interested in this ancient science (**NOT THE TEN CENT BRAND**), write for particulars about our Correspondence Courses, conducted on the freewill offering plan.

ASTROLOGY DEPARTMENT,

The Rosicrucian Fellowship,
OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Viewpoint

By JOSEPH DARROW

Einstein's "Solid Space"

ABOUT a month ago Albert Einstein, the German scientist who has received so much publicity during the past few years by virtue of his theories of relativity affecting the constitution of the universe, delivered a lecture at University College, Nottingham, England, at which he announced his latest scientific theory, which he speaks of as "solid space." At this lecture there was a distinguished group of educators present, and yet it is said that there were only three men in his audience who could begin to comprehend the discourse. In other words, it was devoted to such abstruse mathematical and cosmic theories that even the most highly educated men, those educated along conventional lines, were not able to follow him.

Shortly after this Dr. Einstein, speaking before the World Power Conference in Berlin, repeated the substance of the lecture given in Nottingham. This was summarized in the current press and reduced to terms which the ordinary man could understand. We quote from one of these condensations, printed in the *Los Angeles News*, as follows:

"Space is destined to remain as the only theory representing reality. Space brought to light by material bodies and raised to scientific reality by Sir Isaac Newton has swallowed up ether and time

and is about to swallow also the field and corpuscular theory."

In a recent issue of *Time*, Einstein's new theory was briefly described as follows:

"Man's concept of matter preceded his concept of space. . . . A great step came when Newton gave space a definite physical reality in his theories of force accelerating bodies. The introduction of 'ether' by Faraday and Maxwell to explain their electro-magnetic field theories was the last great step before Einstein's relativity theories. Offshoot of relativity was the recognition of a duality in space's structure. The components of this real space are: (1) gravitation; (2) electro-magnetism."

About two years ago Dr. Einstein was very ill, but this did not prevent his mind from being active nevertheless. During the course of his illness his thoughts were running along the lines of his new theory of the universe, and at that time he evolved certain new ideas which upon his recovery he proceeded to work out in detail by mathematical formulas. Again referring to *Time* in regard to Einstein's developments, we read:

"By finer and finer analyses man has broken down matter from molecules to atoms, to immaterial 'particles' of radiation. No more paradoxical seems the new Einstein theory that *space is the stuff of which matter is made, that space is solid.*"

MATTER IS
MADE OF
SPACE

Current Topics

Surest proof for this, one which Dr. Einstein hopes to have accomplished, is to derive the elements of matter (electrons, protons, photons) from space."

Dr. Einstein concluded his lecture at Nottingham with the statement that space has at last come into its own as the ultimate reality; that space has now become more important than that which it contains. He said:

"It now appears that space will have to be regarded as a primary thing, with matter only derived from it, so to speak, as a secondary result. Space now is turning around and eating up matter. We have always regarded matter as a primary thing and space as a secondary result. Space is now having its revenge."

All credit should be given to Dr. Einstein for his magnificent analytical deductions, but we cannot refrain from calling attention to the fact that physical science is now slowly and laboriously confirming by mathematics and laboratory experiments the cosmic realities which occult science has been in possession of for centuries, through all time in fact. In confirmation of this let us turn to certain statements by Max Heindel in the *Rosicrucian Cosmo-Conception* in regard to this same vital matter of space and what it consists of. He says:

"In our present materialistic period we have unfortunately lost the idea of all that lies behind that word space. We are so accustomed to speaking of 'empty' space, or the 'great void' of space, that we have entirely lost the grand and holy significance of the word.

To the Rosicrucians, as to any occult school, there is no such thing as empty or void space. To them *space is spirit in its attenuated form, while matter is crystallized space or spirit*. Spirit in manifestation is

dual; that which we see as form is the negative manifestation of spirit, crystallized and inert. The positive pole of spirit manifests as life, but both life and form originated in spirit, space, chaos!"

Then he goes on to say: "Chaos (spirit in its attenuated form, namely space) is the basis of all progress. Were it not that old forms, having outlived their usefulness, are being resolved back into chaos, which is also constantly giving birth to new forms, there could be no progress; the work of evolution would cease, and stagnation would prevent the possibility of advancement."

From the above it is clear that Max Heindel in writing the "*Cosmo-Conception*," and the Masters or Elder Brothers of the Rose Cross who gave him the information contained in it, were entirely conversant with the fact that matter and everything which we see in the physical world came out of space, or spirit in its attenuated form. It is difficult for the average man, the materialistic-minded person, to get the conception that space has any reality. Such a person thinks of space as being merely a state of nothingness. This conception is due to the fact that we with our three-dimensional brain cannot conceive of spiritual realities. Therefore we can scarcely conceive of space as being the mother out of which all manifested substance comes. Nevertheless such is the case.

It is interesting to observe another confirmation of this by a noted man of science, Dr. Robert A. Millikan of the California Institute of Technology, one of the foremost physicists of the present day. About two years ago he surprised the scientific world with the announcement of his measurement of "cosmic rays." From this he deduced the theory that a process of creation is now going on in the heavens continuously, and always has been going

MILLIKAN'S
"COSMIC
RAYS"

Current Topics

on, by which the elements of physical matter are being formed continually out of electrons. This was a confirmation of the electronic theory, which was only developed a comparatively few years ago, and which up to that time was the most revolutionary scientific theory that had ever been enunciated. This theory was that the atom, which is the basis of physical matter is composed of a certain number of charges of negative electricity or electrons, revolving around a central charge of positive electricity called the proton. The atom, as thus conceived of, is a miniature solar system, the proton corresponding to the sun and the electrons corresponding to the planets.

The striking feature of this, however, is the fact that both the proton and the electron are merely forms of *electrical energy*. Thus it may be seen that since physical matter is the product of electrical energy and since electrical energy comes out

MATTER IS
ELECTRICAL
ENERGY

of space, then space is in reality the basic source of matter as contended by Einstein. Putting it another way, matter is a form of energy, energy is spirit in motion, and thus there is nothing in the universe but spirit, of which space is an attenuated form. Dr. Millikan by means of his cosmic rays concluded that there is an inexhaustible source of new electrons and protons in space, which are constantly coming into manifestation, and which may serve as the source of new solar systems and universes. Thus the universe is recreating and adding to itself constantly to make up for the processes of disintegration that are also continually going on.

We see therefore in the cosmos the depiction on a grand scale of processes similar to those which are going on in

our own physical body, which is a miniature universe. In our body there is constant disintegration and waste, and there is also constant assimilation and growth to make up for that which is lost by disintegration. On a grand scale the universe is conducted according to an exactly similar plan.

In addition, the occultist tells us that when suns and planets and moons and other heavenly bodies have served their evolutionary purpose, they are disintegrated so that their materials are available for use in other cosmic schemes. Also when a sun has served its purpose as the center of a solar system it is broken up into a zodiac to form the womb of a new system.

The cosmic plan is almost inconceivable in its immensity and its grandeur.

IMMENSITY OF THE COSMIC PLAN

The wonderful thing about it is that little man is an important part of the whole scheme. Man is a spirit—a part of the Great Spirit of the Universe

which we speak of as God, or the gods. Man spiritually is indivisible and inseparable from all other spirit, therefore he is an integral part of this whole plan of evolution. Through the processes of evolution he is developing his latent potentialities into dynamic powers. He is progressing from small beginnings to the status of an advanced spiritual being of great power and wisdom, fitted to take his part as one of the atoms or cells in the celestial body of God.

The physical scientists are working with and corroborating the facts known by the occult scientists, all contributing to the gradual mastery of matter by man, which is the real reason of his being here.

The Mystic Light

The Rosicrucian Fellowship

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

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

The Voice of the Soul

Hast thou, 'midst life's empty noises,
Heard the solemn steps of time,
And the low, mysterious voices
Of another clime?

Early hath life's mighty question
Thrilled within thy heart of youth,
With a deep and strong beseeching:
What, and where, is Truth?

Not to ease and aimless quiet
Doth the inward answer tend,

But to words of love and duty,
As our being's end.

Earnest toil and strong endeavor
Of a spirit which within
Wrestles with familiar evil
And besetting sin.

And without, with tireless vigor,
Steady heart, and purpose strong,
In the power of Truth assaileth
Every form of wrong.

—J. G. Whittier.

The Method of Attainment

BY MAX HEINDEL

(A lecture delivered August 7th, 1910.)

IN discoursing on the method of attainment we wish to emphasize that we all have absolute free-will in applying ourselves to that end.

The Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin." As knowledge brings responsibility, therefore knowledge and responsibility are closely connected with the method of attainment. In the lower kingdoms we find that the dominating influences are Group Spirits and the

laws of nature, both of which dominate from without. Governed by those outside influences the lower kingdoms act without any choice whatever. We cannot expect the lion not to prey; it is its nature to prey, and it must prey. We cannot expect the flower not to bloom; that is its nature, and it must follow that course. We cannot expect the mineral not to crystallize; that would also be superfluous, for it is necessary that it crystallize to manifest. Thus we see that these lower kingdoms have no choice of

action, and consequently have no responsibility; they are living in perfect inner peace, without knowledge or responsibility.

Humanity was like that in the Lemurian Epoch. The spirit was then outside its vehicles, and the great creative Hierarchies, working from outside with humanity, finally guided them until the time when the spirit embodied itself in its vehicles. This is the point in Bible history spoken of as "The Fall," the time when the spirit entered the body. From then on the spirit dominated the body from within, while the laws of nature dominated from without. There was thus an opposition set up, a war between those two forces—the spirit within, at that time unable to guide its vehicles, and the laws of nature without. As a result we have ignorance, which produces sorrow, suffering, and death.

The animal may truly be said to be at war with others, but it has peace within. It may be easy at times for us to get rid of adversaries that are without, yet none of us can get away from ourselves; we are bound to this body and are unable for one moment to get away from it. Thus we can understand what Paul means when he exclaims in sorrow at the waywardness of this vehicle, "O . . . who shall deliver me from the body of this death!" for there is continual warfare between the bodies and the spirit: the lower desires clinging to the body and the ego clinging to the higher life.

You may remember how Faust, in Goethe's great drama, exclaims: "Two souls, alas, are housed within my breast, and struggle there for undivided reign." Thus it is with all of us. It is the cry that breaks at times from each and every one as the inner self urges us to seek the path that leads to the higher life, the path of attainment.

It is of the very highest importance that we should know exactly what is the path of attainment and the correct method for us to pursue. If we look backwards over the path of involution

along which we have come and scan it closely, perhaps we shall see the method best for us to follow so that we may transcend and rule this "body of death." So let us examine the lower kingdoms, then man, and then the gods, and see wherein lie their difference and where the path of attainment is.

We see in the lower kingdoms that the spirits ensouling them lack self-consciousness and individuality. They are guided entirely from without, being compelled by the Group Spirit and cosmic or nature's law, but in return their existence is carefree. In the human kingdom at the present time the spirit is within and the law is without. Cosmic law demands and compels our obedience, but the spirit within, feeling its divine nature, rebels at this yoke, seeks to cast it off, and going contrary to that law suffers the consequence; in other words, it comes under the Law of Consequence. The spirit is seeking a road to liberation that it may be freed from this law without.

In the kingdom of the gods we have another constitution. These greater Hierarchs are the administrators of that which we call cosmic or nature's law. It is not a blind law; it is everywhere guided by cosmic Intelligences, and these cosmic Intelligences are indwelling spirits who have evolved within themselves a conscious knowledge of that law. Thus we see that the law and the spirit are compelling action from their respective points of vantage. When we understand this to be the case, and find the spirit within man and the law without, it is evident that the law must be brought within man, and that we in time must transmute the compelling force of the law outside ourselves into a compelling law within us, acting as an impelling intelligent force.

This is what the Bible means when it tells of a new covenant, saying, "This is the covenant that I will make with them after those days, I will put my laws into their hearts, and in their minds will I write them." The law that was written

on the tablets of stone was an outside law; the law that is written on our minds is a law within ourselves. The law written on the tablet of the heart is a compelling force within, and when mankind has reached that stage, war and strife will cease; we shall be above all outside laws, and, acting as self-conscious intelligences, be able to attain any object by the power of the law within.

The symbol of all this is wonderfully shown in the Ark of the Covenant; for inside that Ark there was the "golden pot of manna," the separate ego, man, the thinker, and there were the "tablets of stone," which had been "taken from without and had been put within." There was also "Aaron's rod that budded," representing the spiritual power that is attendant upon the man who has attained to the stage where the law and the ego work in harmony from within, and who has thus become a factor in cosmic evolution, able to work with and direct cosmic law from within in proportion to the degree of his attainment.

The same method of attainment is pictured in the great Temple legend, a part of which only we will refer to. In this legend we find another story of creation, a story somewhat different from that told in the Bible, but nevertheless wonderfully illuminating, for these old legends were given in the past to humanity in symbols and pictures to teach deep spiritual truths that could not be conceived by the intellect alone. For those who can understand there is a wonderful mine of spiritual knowledge embodied in this legend. It tells us that one of the Elohim created Eve, and united with her, and Cain was born. Elohim, leaving before the birth of Cain, the latter was thus born "the son of a widow." Later on the Elohim Yahveh created Adam. Adam and Eve united, and Eve bore Abel. Abel is thus the son of man, and when he grew up he took things as he found them in the world as created by the hand of God. He took part of his flocks and brought them as an offering to the God who created them, and that

God was pleased. But in Cain, the son of God, the divine creative nature asserted itself, and he was not content to take things as he found them. He worked with his hands and his intellect and thereby made two blades of grass grow where before there had been but one. He took of the product of his toil and of his ingenuity and brought it to God, a God who was displeased. Therefore Cain slew Abel, and was cursed by God for his act.

But Adam united with Eve once more, and she bore Seth. From Seth and from Cain there came two classes of people who are upon the earth even to this day: one of them taking with grateful hand unquestioningly what the gods have provided; the other, according to the divine nature within them, working with the world, transmuting and transforming it.

From Cain descended Tubal Cain, who was an ingenious worker in metals, and later on descended Hiram Abiff, who was also able to work with metals and form them by means of fire. The latter was selected by Solomon, one of the sons of Seth, to help build a temple.

Solomon had been given the plans of this temple from on high, but unable to fashion it himself he called upon this master workman, Hiram Abiff, to fashion it for him. The crowning work of the temple was to be a molten sea, a sea made from an alloy of all the metals of the earth, to be run into a vessel and to be transparent. This was to be Hiram Abiff's masterpiece. But there were workmen who were not content to be ruled, who were laggards, who wished to reap the benefit of knowledge without working for it, and they sought to frustrate the object in view. They turned water into the seething alloy, and amalgamation could not take place. Water and fiery metal could not be united by means known to Hiram Abiff, and in great tribulation he stood watching his great work become almost a failure, when looking into the center of the seething mass he saw his ancestor, Tubal

Cain, who, calling upon him, told him to jump fearlessly into it, which he did. He was immediately conducted to the center of the earth, where his ancestor gave him a new hammer, the hammer where-with he was to call his workmen together, and a golden triangle with the Word upon it, which Word would enable him to fuse fire and water. When later he returned to the temple site, he was able to complete his masterpiece.

But the laggards who would not work for the sake of knowledge, who were more content to follow than to lead, finally waylaid Hiram Abiff and murdered him. With his dying breath he gave directions for placing the golden triangle with the Word upon it in a safe place, where it will be found by those of his successors who are worthy.

This, my dear sisters and brothers, is a partial story of Initiation, for on the path of attainment we gradually pass through various stages of Initiation from the outside world in toward the center. It is known to clairvoyants that while it is exceedingly easy to investigate things outside the earth, it is impossible for an untrained and ordinary clairvoyant who has not passed certain steps of Initiation to enter the earth. It is as if we tried to enter a wall; the earth is locked now, and only a degree of Initiation will unlock a layer of it. Each layer is unlocked by a degree of Initiation into the Lesser Mysteries.

The golden triangle that was given to Hiram Abiff with the Word upon it is the new name spoken of in Revelation. The new hammer is in the shape of a T and symbolizes the three bodies, the desire body, the vital body, and the dense body, upon which man is working in this great temple of the world, for it is a temple, and we are all working upon it whether we know it or not. Some are working consciously, others unconsciously, but all of us must work upon it or else go backward, for there is a downward as well as an upward path. Most of us are working upon the upward path, working along the three lines of endeavor

whereby Hiram Abiff called his workmen to action. These three lines are called wisdom, beauty, and strength. Thus while we are working in the great world, we are at the same time working in the smaller world which is our own body.

In the great world, the sons of Cain are never on the conservative side. They are always found upon the progressive side, always acting as leaven, as a force that is building something new, always endeavoring to attain to something greater, something better. In statecraft they work progressively for law and order in such a manner as to curb the turbulent impulses of the desire body, a body that at the time we first received it from the great creative Hierarchies was a homogeneous mass of desire stuff, but which is now being molded into an organized vehicle, and gradually being spiritualized into emotional soul, one of the three soul powers.

On the social side of the state the sons of Cain work in a progressive manner in the family, in churches, in benevolent institutions, and in art, music, poetry, literature. Thereby they spiritualize the vital body, the vehicle that correlates us with those elements of life that work along the second line of endeavor, which is beauty.

The sons of Cain also work progressively in the technical arts, architecture, engineering, inventions, and anything that makes for physical comfort. This spiritualizes the physical body and gives us skill in action, the highest attainment of our densest vehicle.

We who are living in the world and are the sons of Cain help to advance the laws of the country in which we reside, while the others are forced to conform to the laws of the community which the sons of Cain make. We must do a part of the world's work in order to progress, and we are, whether we know it or not, walking the upward path of attainment and gradually spiritualizing our bodies.

Being forced by the sons of Cain to progress is a slow method, nevertheless

it is the means whereby the Sons of Seth are impelled onward. The sons of Cain may be working consciously or unconsciously, yet they are at work as the leaven, they are building the great spiritual temple by their efforts. When we realize the growth thus going on in every community, we may understand how great a mistake is made when some become recluses in monasteries, nunneries, and places where they cannot take their part in the world's work. They are retrograding instead of progressing.

The principle of progression must always be kept in mind, for in no line may we go backward with impunity. The path of attainment may be likened to a road studded with spears all pointing in one direction. If we walk along that road in the direction the spears are pointing, we shall feel no inconvenience, but the moment we turn and try to go backward, we shall surely feel their sharpened points.

The great Recording Angels who place us in our environment according to the necessity of each individual case, have so arranged that there is in that environment a religion suited to our stage of development. Those who are born in countries where the older race religions have been given may under certain conditions advance to a point where it is beneficial and proper to take up the Christian religion, but those who turn from the Christian religion to the older religions are making a very serious mistake; whether it is apparent or not it is a mistake, and the results will not always remain invisible.

The reason is not very difficult to understand. There was a time in the far, far distant past when humanity was in a childlike state, when it had not yet arrived at the state of self-consciousness and was incapable of self-government, when it was ruled by king-priests who are spoken of in the Bible as "Melchisedec," and who ruled in peace. Later there came the reign of divided authority when some were kings and some

were priests, and both ruled the people without their consent. The people were, and are, only pawns in the wars and enmities of these two powers, one seeking to gain supremacy over the other.

Later comes the republican form of government, where the office of ruler is elective, and the ruler reigns by the will of the people he governs. In the church the same republicanism is beginning to show itself, and those who are spiritual advisers are called or dismissed according to the will and pleasure of those they are engaged to advise.

There is even a further stage to come, where no one is to be ruled, guided, or advised from without, but where each one must and will be ruled from within, where each will unite within himself the office of king and priest. This is spoken of in the Bible, where Paul, quoting from the Old Testament, says, "After those days . . . I will put my laws into their mind, and write them in their hearts: . . . and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." This is the goal of attainment, when everyone is to become a king and a priest within himself, and thereby attain to the stature of the Christ, a state where these offices are united within his own person.

All who are under the sway of the older religions, such as Buddhism, Judaism, Hinduism, and others of the race religions, are bound by loyalty to their tribe, their nation, their caste. But in the Christian religion we are told to leave behind race and kindred. This was emphasized many times; it is not that we must neglect or love them less, but love others also. The teaching was given that we may in time embrace the whole world, that we may pass the narrow patriotism which only recognizes the beauties and grandeur of one's own country to that higher stage where we may say, "The world is my country, and to do good is my religion." This is the

path of attainment and the line of endeavor we must follow to progress.

Therefore when we come to specific endeavor as applied to our time, we can understand that it is the Western method only that should be followed, for in the Western world we seek to "live the life." We strenuously hold that it is the duty of everyone in the Western world to do so, and according to the passage previously quoted, "To him that knoweth to do good, and doeth it not, to him it is sin."

We who have been informed of the higher worlds should seek to qualify ourselves to be citizens therein, for we can work and help from there in a manner altogether impossible here. There we become more active helpers in evolution.

The methods of the West are different from the methods of the East. In the simple exercises given in our Lecture No. 11, "Spiritual Sight and Insight, Its Culture and Control," the instructions are that the review of the day is to be backwards, and the purpose and reasons for that exercise are given, namely: in the evening exercise of retrospection we are reviewing backwards the happenings and thoughts of the day, judging ourselves day by day, and not waiting until we are in purgatory in the natural course of events. By that exercise we are living our purgatory day by day, or rather night by night, and thus we are assimilating the experiences of this life every day, and attaining to a consciousness which would ordinarily be gained only in later lives. The two exercises given in the lecture mentioned, while so potent, so strong in their methods and in the work they accomplish for our advancement, are nevertheless so harmless that they can never under any circumstances injure anyone. We maintain that by the careful and persistent doing of these exercises we gradually attain the point where a light shines out from us and the Teacher is attracted. Some day we shall find him; some day we shall stand face to face with him. Whether we sign the pledge to perform these exercises or not

does not matter, although it is a great benefit to have placed oneself directly on record as wishing to do them. The exercises will one day bring the attainment, and the Teacher will appear in our life; then for us begins a new career.

In the East the pupil has a master whom he must obey implicitly and with no alternative, not knowing why he is to do certain things. Very different is the method of the Western World instituted by the Christ, for He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." So when the Teacher stands before the pupil, a new consciousness is awakened and a companionship established that is beyond any human relationship, that is indescribable, a bond that is closer than the closest friendship of this world. There is a walking as if with God, for he who has become a Teacher has attained to a consciousness higher than ours. He is known to the pupil at once by this fact that when he speaks, the words are always to the point, and there always comes to the pupil's consciousness a picture of just what the Teacher wishes him to know. Also in that companionship there is never anything unpleasant between Teacher and pupil except that which comes from the pupil himself; for the Teacher is kind and a friend that "sticketh closer than a brother." He walks with the pupil; the pupil is never alone; there is never a time when he feels that he has been left behind; there is always the feeling of the power and help that come from the Teacher. And, my dear sisters and brothers, I would recommend that you take up the exercises that have been given, and endeavor to live the life so that you may attain to such a companionship.

A certain amount of opposition is a great help to a man; kites rise against and not with the wind.—*A Book of Remembrance.*

The Doctor's Banquet

BY MARY J. FAGAN

IN A MOOD of unreasonable irritation Dr. Hamilton leaned back against the cracked leather cushions of the well used taxi. His brief business trip to New York was being turned into a festivity with which his nature could easily dispense. He was no snob, but he disliked banquets and the people who attend them. "Everything will be perfect," he mused angrily—"menu, gowns, the reception committee, and what an agonizing bore it will all be. I wish I could live my life in peace instead of in public."

While the taxi made its slow spasmodic progress along Madison Avenue, he tried to recall what mood or motive had impelled him to break a fifteen-year silence in order to notify Avery Allen of his intended visit to New York. For the moment he must have forgotten Allen's capacity for organization and for the companionship of brisk, superficial people. "There's only one way to keep abreast of the times," Allen had confided to him long ago. "Get a group of people together and then circulate. It saves your time and your eyesight and keeps you in the public eye." Avery had not changed, he supposed, and still said "abreast of the times" and avoided ruts.

As the doctor shifted restlessly on the deep-worn seat of the car, he wondered again why he had obeyed that urgent inner prompting to write to Avery Allen. He wished the affair were over. He had no talent for social life and no ambition to renovate his ideas in the manner prescribed by Judge Allen. If he closed his eyes, he could see this old-time friend of his in the club solemnly announcing to its youngest members that "Gordon Hamilton is the best bone specialist in the country and one of us, boys, even if San Francisco has claimed him for the last fifteen years. We ought

to give him a banquet—New York can't ignore this visit. We're a hospitable bunch; let's get together on this thing. Why when we were boys . . ."

The Judge's thick confidential voice seemed to fill the taxi. Dr. Hamilton tried to escape its booming familiarity by watching the passing avenue. Old buildings were dying in the clutch of monstrous instruments of destruction, and new ones were springing to life. This frantic tearing down and building up seemed part of an eternal game played by many hands and with startling variations.

As the taxi approached Thirtieth Street, he stared intently at the buildings. Yes, the apartment on the corner had been torn down, partly, and there was the Paramount Picture Company's wooden sign informing the curious and the indifferent that here would be erected the handsomest motion picture house in New York City—David Rathbone, architect. All the promises he had made himself before he left San Francisco crumbled at the sight of his early home. In spite of an elaborate preparation for this contact with the past, a little unbidden ghost of sorrow that cared nothing for success whimpered in his brain. In spite of himself he felt the struggle he had had to make to secure a footing in the professional world; he saw Irene as she was during their brief married life; he relived unwillingly the foolish domestic quarrel that had grown into the great crisis in his life. He tried valiantly to withdraw from the past. Here he was on his way to a banquet—almost there really—brooding over the ancient fact that Irene was gone and he was alone.

A few minutes later with his fingers clasping Judge Allen's and the confusion of many voices about him, he was still endeavoring to quell the mutinous

emotions that had wrecked his hardly won peace of mind, and to establish a mood more in keeping with the immediate occasion.

In the immense dining room that served as a banquet hall Dr. Hamilton looked at the guests through a fog of reminiscence. Yet habit performed its faithful service: his eyes acknowledged the fluency of his dinner partner's conversation, and his smile encouraged the tentative flippancy of a girl whose long gray eyes gleamed through the roses that carried a lovely cream profusion high above their silver holder.

Half way down the table he heard a man with an affected voice explaining the growing demand for elaborate moving picture theaters in the United States, and he inquired of the woman at his side the name of this apparent authority. "David Rathbone, the architect, and one of my enthusiasms," she told him.

"One of my enthusiasms!" The doctor was rudely analytical. "Of course he would be an 'enthusiasm'—not a relative, nor a friend, nor a lover, but an enthusiasm." And while the history of David Rathbone's career drifted up to him with detail and interpretation, he gathered up fragments of his own history and carried them to the surface of his mind. He wondered what his life would be like at the moment had he been less suspicious of Irene and mellowed of temper. Too late the ordinary experiences of everyday living had taught him that his wife's little extravagances and frivolities had not necessarily entailed dishonesty and falsehood. His life's happiness had been betrayed by the disappearance of a fifty-dollar bill and by his unrestrained suspicions. Was the voice at his side losing its assurance? He encouraged it with a smile and a reply. Yes, he was interested to know that the architect had discovered in California certain suggestions of Spanish architecture that could be applied to suburban building in the vicinity of New York. It wasn't at all surprising to hear that Rathbone had become inter-

ested in the occult. Many visitors do. A recounting of David Rathbone's absorption in mental science and the religious value of vibration was as good a background as any against which to carry on his self-accusations.

When dinner was over and Dr. Hamilton had publicly and graciously acknowledged his gratitude, there were a library and a picture gallery to investigate; for Judge Allen was a wealthy man and had a secretary trained in the art of collecting. Dr. Hamilton wandered about the great paneled library of uncertain shape with his host as guide. The Judge was full of collector's stories—stories about his bargains, his enthusiasms, and his frequent ill luck. The doctor wished he would stop talking—he didn't believe anything Allen was telling him; moreover, he disliked the man. His own boorishness shocked him, and for a startled moment he riveted his attention upon his host's remarks. Had he always been like this—suspicious, irritable, egotistical? The part of him that was courteous and sympathetic, the side of him that his patients knew, asserted itself and asked questions that detained the Judge another fifteen minutes and convinced him that he was a better host than he knew.

As soon as Avery Allen left him, Dr. Hamilton retreated to an inconspicuous corner of the library and made a pretext of examining books. That contact with the past on Madison Avenue had fixed his mood for the evening. He could not escape from it. He saw himself rising from obscurity into the bright light of success as few men of his difficult temperament do. He saw his personality growing warped and indrawn because his work had no need of its support. He would have been a different figure, he felt, had Irene remained with him—less isolated, less self-centered. She would have encouraged him to multiply his contacts. The word "contacts" stirred his social conscience, and he moved into one of the groups that filled the library with an animated hum. Deftly he

caught embryos of conversation, and with skill and fluency gave them life and shape. People with cultivated voices sauntered by and left broken sentences trailing through the air:

"Why do you know her husband—"

"Positively appalling. If ever—"

"Yes, they're using music now instead of medicine."

He talked on, but the wisps of sentences made him think of Irene again. How gay and willful she was, and how inconsequential chatter delighted her!

"Oh, Dr. Hamilton! I'm sorry we didn't meet earlier in the evening. It's all been so fascinating," and the gentle pressure of the plump finger tips supplied the warmth that eyes were too wary to reveal. "If David Rathbone were only here. He'd enjoy you so much."

"Here he is now," and a girl with burning red hair and a theatrical pallor linked her arm in Rathbone's and made the necessary introductions.

Dr. Hamilton wanted to get away. An overpowering sense of inertia was enveloping him. He was tired of talking, tired of listening—listening to the murmur of his own thoughts. Rathbone and that girl, whose voice was made for argument, were quarreling over Haldane's theory regarding the destruction of the world. The Doctor reflected drearily that the latest conversational vogue, if what he had been hearing this evening was the latest, had little to recommend it over what was, perhaps, outmoded. All evening people had been discussing scientific affairs and pseudo-scientific ones with a glibness and inaccuracy that were painful to his thorough, searching mind. "The harnessing of so much tidal energy will end in the explosion of the moon," Rathbone was saying, "and there'll be no force left to guide it through the sky." All the unseemly adjectives that affected writers used to describe the moon danced down the corridors of Dr. Hamilton's brain; the moon, leering, evil, tipsy, obscene, he could see reeling across the sky, freed

from the magnetism of the tides and racing toward its doom. Rathbone was earnest and, the Doctor imagined, about to grow eloquent. The door was on the other side of the room. No, he could not make it.

"That's all nonsense," a skeptical young man informed Rathbone. "I never heard of this Haldane."

The chorus was urging Rathbone to continue. No one paid any attention to the girl who had begun the argument. The Doctor thought with amusement that she looked vindictive.

"Well, in thirty-nine million years the moon will explode and destroy the world with its outpouring of white-hot lava and red-hot rock."

"Oh, God! not so soon," prayed the skeptic gleefully, and his companion in disgrace inquired with an intonation reminiscent of the *Two Black Crows*, "What's the idea in bringing that up?"

The eyes of the girl who liked conversational strife glittered with anticipated victory. "The moon is a dead planet, cold and lightless. How can it destroy the world with red-hot missiles?"

Rathbone's assurance collapsed. At the other end of the room Judge Allen was separating himself from a cluster of people. Dr. Hamilton noticed that the Judge was moving in his direction. Allen's arrival would bring his release—he could afford to be amiable for another ten minutes.

"Haldane," he began, "was not stating a fact; he was expressing a theory. No one knows anything about the interior of the moon; it may be hot or it may be cold. But scientists do know that dead particles falling through the air are rendered white-hot by friction." From the tail of his eye the doctor could see that Judge Allen had traversed half the original distance. He continued: "Haldane believes, too, that the next planet to be inhabited by human beings is Venus. Venus, of course, is much hotter than this world, but it is possible that evolutionary development in some distant

future will create a being capable of inhabiting it."

"Oh, how perfectly thr-r-rilling!" gurgled a young lady, who looked to the Doctor as if her romantic adventure would never be any nearer or deeper than this.

David Rathbone had recovered. "That's a Rosicrucian belief—Haldane's theory about Venus," Dr. Hamilton didn't care and made no reply. He was watching Allen's absorption in a guest's story and writhing because his period of liberation had been deferred.

"But the Rosicrucians have so many strange beliefs. Aren't they responsible for your mad notions regarding vibrations?" The lazy tantalizing tone put an edge on Rathbone's voice. He turned to the Doctor. "As a man of science, Dr. Hamilton, don't you believe that humanity is susceptible to external vibrations?" The Doctor's interest in vibration was of an entirely different nature, and he said so maliciously. San Francisco was like Boston, Boston was like New York, New York was like Philadelphia. He hated the whole human race. Wherever he went, it seemed people were gobbling up oriental mysticism and trying to graft it onto Western materialism in the hope of accelerating their worldly advancement.

Rathbone, too earnest to perceive the Doctor's indifference, addressed him again directly. "Don't you believe that passionate desire, attended by faith, sets in motion powerful vibrations that guide people in the direction of its fulfillment?"

The Doctor smiled his disbelief. He was standing on firm ground. When he was a young man, Goethe had roused in him speculations of a similar sort, but the old poet's statement that a man finds his hell in the flowering of his outgrown desires had lost its power of fascination during his struggle for success. In fact, he hadn't thought about it for years. Goethe did not write about vibration but he certainly would have agreed up to a point with this popular

idea. He would have understood better than the Doctor what Rathbone was talking about. If thought creates vibration, how was it that the mystery in his own life had never been solved? He had "desired passionately" a solution to the disappearance of the fifty dollar bill—a solution that would restore Irene, now dead, to the inviolate position she had held in his early life. For months he had been weak enough to address his subjective mind in the prescribed manner and to impress upon it what he wanted it to do. Once, long after he had lost his faith in the efficacy of mental science, he read somewhere that nothing is lost—that every desire no matter how weak and inarticulate reaches its goal in some form or other. It was humiliating now to think of the hope that sentence had kindled. Thank God, he had overcome his foolishness.

But without the aid of vibrations and with the passing of years he dreamed on; Irene's character had become clearer to him. The final explanation of what he deemed her frivolity and extravagance reached him through the lament of an Irish poet who mourned for "the life that shines and rings and lacks utility." There was Irene in terms he could not doubt. And it was his grief and misfortune that a stiffened and narrowed outlook had prevented him from seeing the truth sooner. If he were only certain of her honesty! Not that he wanted the luxury of forgiving a woman long dead; he merely wanted to restore her to his memory unblemished. This was all he wished of life. His days were becalmed, and success brought him the kind of publicity he was enduring this evening.

Judge Allen joined the group and inquired the reason for so much eloquence and stir. Rathbone and the lady of argument were quarreling again. He halted his conversation in order to explain his theory of vibration to the Judge and ask for his support. In his best judicial manner Allen pondered for a

while and then inquired whether Rathbone could substantiate his theory.

Dr. Hamilton cursed inwardly. He was mortally tired of these people, their fluency, their interest in the pseudo-sciences. And now he was to be detained for another half hour, his tongue stiff from unwilling service, his nerves raw, and his old hurt throbbing with a new vitality. Rathbone would of course attempt to substantiate his theory and take all night to do it, too.

The Doctor listened to him with distaste while he explained that one morning when he entered the apartment house at the corner of Thirtieth Street where he was working, he saw a young Italian kneeling in an ecstasy of prayer before a tiny statue of St. Anthony. When the man had finished, Rathbone inquired the reason for praying at that hour and place. The Italian explained that early in the morning he had finished a novena to St. Anthony, entered into in the hope of securing, somehow, fifty dollars that he needed to complete a payment on his mortgage. A few minutes before the architect had entered he was pulling the mantelpiece away from the wall, when

a discolored fifty dollar bill slipped out and fluttered into the fireplace.

Judge Allen's heavy confident voice hung over Rathbone's conviction and enthusiasm. "A coincidence, my boy, merely a coincidence." Some one in the group objected to this superficial dismissal and said that Catholics were always having just such experiences in their lives, and that the only logical accounting for these experiences is that prayer is concentration and that concentration produces vibration. The Judge ignored the objection. He never allowed anyone to question his conclusions.

The girl who introduced Rathbone to Dr. Hamilton turned toward the latter and inquired what the story meant to him. Judge Allen too glanced in the Doctor's direction. He noticed an expression of strain and a peculiar reluctance to answer the question put to him. So he hurried his guest away in ample time to board the 12:30 train for Chicago, and left the group to interpret as they would the strange look in Dr. Hamilton's eyes.

The Signs We Bring with Us

BY MABEL C. TROTT

"**A** HA!" said I, "this is going to account for it," and I read as follows:

"While all the other atoms of the dense body have been renewed from time to time, this permanent atom (seed atom) has remained. It has remained stable, not only through one life, but it has been a part of every dense body ever used by a particular Ego." (*Cosmo-Conception.*)

Then I turned to another page of the same book and continued to read:

"As the blood passes through the

heart, cycle after cycle, hour after hour all through life, it engraves the pictures it carries upon the seed atoms while the pictures are still fresh, thus making a faithful record of the life which is indelibly impressed on the soul in the post-mortem existence."

"Good!" I exclaimed, "that gives the reason sure enough!" I then closed the book and put it by. I wanted to think this thing out and to explain examples by means of formulas; and I wanted time to marvel at the astonishingly ac-

curate manner in which such a few words could reply to such a tremendous question.

If this seed atom is carried over from life to life and forms a part of every dense body, and if the entire picture of each life is engraved upon the same seed atom, is it not just possible that now and then an image, trait, or characteristic of one life will shine out, be reflected as it were, into another from the seed atom so definitely as to be recognized by any ordinary observer if he is only slightly on the alert? Are these mental pictures that come trouping into our brains as we talk with or observe certain persons, these strong impressions concerning them, these sudden memories of some queer trait of character, only figments of our imagination, or may they not be in very truth signs and signals of some far past that will help us to remember if we will only stop, look, and listen?

To say the least it is entertaining to watch for and ponder on these signs seemingly brought with us, and it may be far more instructive than we think, helping us perhaps to bring to the surface of our consciousness things from out the subconscious and superconscious realms. As I ponder this thing over, a whole procession of illustrative examples files past my mental vision.

* * * * *

Aunt Jane lives in the cattle country of Wyoming. It is her home from choice. She loves it, and she owns a goodly herd. The sturdy, rugged type she represents wants no other sort of life. No town for her to fret and worry in!

"We will have for supper tonight some bread and butter and tea and cheese," she said late one afternoon.

"Fine!" I exclaimed, "I like that."

After we sat down to the table and the tea was poured, she proceeded to crumble her cheese into her hot tea, then added the sugar and milk and a bit of butter. I was watching her curiously. She saw me.

"Try it," she said. "You've no idea

how—, how—, how *comfortable* it is."

I tried. I liked it much! I looked across at Auntie as I ate the steaming dish. She was absorbed in hers. Then hazy pictures formed in the steam rising from the magic cups. We were tending the herds in a bleak, high country, and when weary and cold we returned to our humble hut. There we had a dish somewhat like this, only we ate it from bowls. It satisfied and cheered us. . . . We supped on contentedly and the hazy pictures came and were gone again.

"We ought to have a bowl. These cups are too small," I murmured.

"Yes, we ought." Still a memory of something lacking clung to my brain.

"And some ground—, parched—, oh, popcorn, maybe, would be kind o' good in it?" She assented, then we both munched on in silence, trying to catch the memory of some time, somewhere, that just eluded us. Later in a modern magazine I found some articles on Tibet as it is today and as it has been for ages. There were photogravures of the types of people, and a lot was said about the main food of the herder class. It is tsamba, tea dust boiled in milk with cheese or butter, and ground parched millet added. The author who wrote the article did not speak too enthusiastically of tsamba, but no matter about that. Memory flashed back to Wyoming with our unconscious makeshift for our old favorite dish. Auntie and I know how good it tasted as we came in from a weary day's work with the herds, and the grateful memory of it is wafted down to us through the fragrant steam arising from the mixed sugar and cheese and butter and tea.

Son came in one day speaking of a schoolmate whose whole ambition was to go to Japan as a teacher.

"Here is Dorothy's picture," he said, handing it to me. I had never seen the girl herself, but felt a great curiosity concerning her, so I gazed at the photograph eagerly as the boy rambled on.

"Too bad a girl like her is so determined to spend her life in a place like

Japan! She could be of some importance at home if she would only stay here."

"But, Son," I said as I returned the picture to him, "look closely a minute, dear. Study every feature and the facial expression and even the manner of putting back the hair. That child is *going home* when she goes back to Japan. She may have been born here of an American father and mother, but if I am not mistaken the soul of her came from that Island overseas, and she is eager to return to her own. She has work there to do." The lad studied the pictured face closely for a few minutes.

"It might be true at that," he finally remarked. "I hadn't thought of it that way, but it's easy to see when you look at her closely after all."

A lady I know finds her greatest joy in working among the Chinese of our cities, and she has many close friends among them. Her eyes are blue, her skin is fair, and her hairy is tawny—and she is an occult student. After speaking at some length one day about her work among the orientals, she remarked:

"I suppose it seems odd to the world for me to prefer working among them rather than with my own people." I had been watching her curiously. I ventured:

"Who can say that you have not been working among your own people really?" She is a wise little soul, and she understood. She gave a quiet little laugh as she added calmly:

"They do say that I brought my slanting, almond eyes with me from my life in the orient when I reincarnated in America this time."

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My neighbor's hair is red, and his eyes are blue. His parents were English people who came "round the Horn" many years ago, and they had a coat of arms framed and hanging on the wall of which they were inordinately proud. But they bought a large tract of virgin land in the California hills, and had lived upon it long enough before their

son was born that it might be easily true that he was the attracted spirit of some home-loving Indian who came to them for reembodiment; and if ever the soul of an Indian came back to his own, this is one who did. He chose for a wife one who came from among the Indians of the north, and he prowls over his acreage with his dogs at his heels, or rides his pony, often without saddle, and lets civilization and the coat of arms go to. He is happy close to the heart of nature.

Another friend has brought back from the past the eyes, the high cheek bones, and even the coppery tinge in the complexion of the Indians as well as a sympathy and love for them, though she is born of thoroughly white parents. Sometimes as she is speaking earnestly, the shadow picture of her former self slips around and over her, and it is an earnest, enthusiastic Sioux Indian woman who is talking. I told her of this once, and she replied:

"I haven't a doubt of it, for I can almost remember it myself."

Another dear, sweet American girl whom I know is a beautiful former Aztec Indian princess, come to learn her lessons in this new race, and to be near to aid her own people as they need it. She has brought with her to this life the eyes and hair and facial contour of the past, and particularly a love for the mystically designed Indian blanket clothing. She also likes to speak of her flitting memories of the past. They nearly all do, in fact. That is another proof of the signs perhaps.

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Another friend and I were discussing rebirth. Her name was Mary Elizabeth but scarcely any of us knew it. To us she was "Sallie."

"Do you know," she said, "I have always felt as though I were my own grandmother returned again. I do not know if such a thing is possible or not. She died long before my birth, and as father and mother used to speak of her,

I always felt, even when I was a tiny child, that they were talking about me. Her name was Sallie, and when they called me 'Mary' I could not bear it. 'No! No!' I would say, 'I am Sallie. I am grandma Sallie.' Of course they laughed and thought it a joke, but at last I got them to call me Sallie. And believe it or not, while the remembrances are hazy, still when they told of incidents that occurred in Grandmother's life, I could remember that they had happened to me."

One little chap I knew, when he was first learning to talk, insisted on pronouncing his name thus, "Ar-tee-Ti-tee An-Ke-Ton," and the way in which he did it made one think of old Egypt. When he grew up, the stern Egyptian profile and the memory of the name under which he first announced himself inclines to the thought that he might after all have been a contemporary of Tut-Ak-Ammon.

Put in my hands for lunch a piece of bread and a sweet Spanish onion, and there unrolls before my inner vision landscapes and scenes from old Spain such as those described by Washington Irving in "The Conquest of Granada." I toiled and labored there some day, I think, a serf perhaps, and yet I loved the rugged, rolling hills and the sunny skies. A terrible thing also happened to me there, but I have not caught all the flitting picture yet and perhaps never shall; but there was tragedy of some sort, for a feeling of fear and sadness is mingled with the beauty visions of the hills.

Watching for these signs brought from out a far past is not a fad, but they are incidents that come in such numbers as to make us wonder, and to think that perhaps there are many signposts along the path of life to tell us where we are, whence we came, and who our companions are if we would only stop to read them.

In 1921 a certain child was born. He was the son of a soldier, and he himself is a soldier in walk and bearing and manners. He loves the khaki soldier

clothing. But he has a queer little mark on one side of his head up in the hair, and when a gun is fired or noisy fireworks are set off, he will place his hand over the little mark and dodge and run like a soldier under fire, and a troubled look will fill his eyes as he says:

"Oh, dear! Oh, dear! I surely do not like that at all. It always hurts my head so." Then all at once a picture comes to me of troubled, fire-filled skies in France and rugged, shell-torn ground, with khaki-clad soldiers running, running, dodging this way and that, and then one suddenly throwing his hand to his head as a little round, red mark appears there, and a troubled look fills the clear, brown eyes as he stumbles and falls—and the picture fades into nothingness. But the troubled eyes of the baby still look up at me imploringly as though he thought I might help him to understand, and as he seems *almost* to remember:

"You never liked the sound of those guns either, ever, did you, Grandma?" I shake my head.

"No, dear, I never did—never!"

One Life

BY OLA DUNN

The Seven Spirits before the Throne
To Lord Jehovah pray,
The shining orb of day responds
With stimulating ray.

They pray for wisdom, the Cosmic Christ
Shines forth from the Central Sun;
In love divine all life is bathed,
All life—there is but one!

One Life, one Will, one Wisdom,
One grand eternal Plan,
One author of the Universe,
One Brotherhood of Man.

Can a planet wander away from the
power of the sun? How then can man
fall out of the love of God?

—Book of Remembrance.

Our Spiritual Status

By JOS. P. HENNINGS

I HAVE been studying faces—trying to do so in an impersonal way and unbiased by inherited prejudices. I have been looking into their eyes as one would when seeing some strange creature for the first time, or as a citizen from the planet Mercury would if visiting the earth. What a strangely sad and sorrowful race, these humans, how unhealthy and how unhappy. Alas, for so much hilarity and so little happiness, so much license and so little liberty, so much lust and so little love, such distressing dearth of genuine joy!

Nietzsche, in "Thus Spake Zarathustra," a book which perhaps has been more widely read than any other book of philosophy, compares humanity with a tight-rope dancer, dancing on the thin, tightly drawn bit of string connecting the animal kingdom at the one end with the superman at the other; a precarious position, not conducive to genuine joy, though the dancer may indulge in jokes, simulating a freedom from fear. If in addition we imagine the animal kingdom as possessing a tremendous magnetic force perpetually pulling us backward, a whip reaching down to us from above and lashing us unless we go on, and a yawning abyss of annihilation beneath, there will be much tragic truth in the picture. Such is the spiritual status of the present generation.

This is a transition period, a period of perplexity, demanding of us powers of adaptation not yet acquired. Just as in the pre-Piscean era a few Israelites of faith and vision were longingly looking toward the arrival of the promised Messiah, so in these pre-Aquarian days a few prophetic visionaries raise their voices in yearning for the new age: "How long, O Lord, how long?" The

Lord, however, is silent, and the weary wanderer often is led astray by a fata morgana, only to be disillusioned, thereby slowly learning to differentiate between the deceptive pictures of Neptune, the ruler of Pisces, and the realities of Uranus, ruler of Aquarius. To complete the comparison: just as the Israelites were inclined to think of the Messiah as a liberator from the physical bondage and enslavement to Rome, so we are inclined to think of the new age as heralding primarily a betterment in physical conditions instead of a higher state of consciousness, thus confusing cause with effect.

The Piscean period gave birth to what we so proudly refer to as modern science, the intelligent harnessing of material forces and resources for material purposes, man becoming ruler over matter. The Aquarian Age will give birth to an altogether new endeavor the very name of which has yet to be coined. Psychology is its promising precursor. It will consist in the intelligent harnessing of mental forces and resources for mental purposes; man will then become ruler over mind. Broadly speaking, the following general methods will be followed: a radical break with traditions and traditional taking things for granted; close and unbiased observation of apparently simple facts which in reality have escaped our observation all through the ages; experiment based on intuitional hypotheses; and finally, practical application of knowledge gained which at that stage will not be mere knowledge any more but wisdom. The past paid attention almost exclusively to matter; the future will pay attention almost exclusively to mind. Heretofore we improved matter and used the improved product for material purposes;

in future we shall improve mind and use the improved product for mental purposes. For ages we have been content with making inventions; for ages to come we shall not be content unless we make inventors. We have discovered undreamt-of forces in matter; we shall discover undreamt-of forces in mind. *Nosce te ipsum* will be the Aquarian leitmotif.

Meanwhile—an irritatingly disillusioning word, this meanwhile—we are living in a transition period, a period which future historians will characterize as having three distinct types of people: a small group of pioneers, perpetually pushing forward; a somewhat larger group which makes strenuous efforts to maintain the status quo; and a much larger massive majority which, to use a word coined by H. G. Wells, is just “meanwhiling.” It is this last mentioned group which will furnish the raw material for applied mental chemistry in the Aquarian Age, the clay in the hands of the Aquarian sculptor. The great forces which have been discovered during the last twenty centuries, forces which enable us to move mountains, transform the arid desert into a veritable garden of Eden, capture sound and make our voice reach around the globe, conquer distance, and almost transcend space and time, these are as nothing compared with the forces which now lie dormant in the human mind and body.

Some of these forces unfortunately are not quite latent, but are allowed to manifest destructively. The greatest of these is sex. Like a mighty river it flows through our life; ever and again its waters rise, bringing ruin and destruction on the tenderly vegetating attempts at a higher life. Oh, the wanton waste of this gigantic force, the tremendous tragedy resulting from its misuse!

The pioneers produced by the dim twilight period preceding the Aquarian Age begin to realize the dire destruction, the sadness and sorrow, caused by the misuse of sex, the enormous amount of

mental energy which is not only wasted but used destructively in our present sex life. Simultaneously medical science has realized that with the exception of an insignificantly small percentage, all sickness and suffering of the present generation are caused by indiscretion in diet and indulgence in sex. Even the great masses of human driftwood, those that are “meanwhiling,” begin to sense it, to feel it, though entirely subconsciously. That is why their faces show such a hungry, longing look. Truly they are between the devil and the deep sea. In a dim, sleepy way they remember the happiness which was theirs in the animal-like stage of evolution when they were ruled by their desire body. In a dim, sleepy way (they call it their religious life) they sense the glory which will be theirs in a future state of evolution when they will be ruled by the mind. They are betwixt and between, having partly lost the one without quite gaining the other. They hunger for the pleasure of indulgence in the desires of the flesh, but they also hunger for deliverance from the slavery to sex, and so they swing pendulum-like back and forth, from indulgence to repression, from repression to indulgence, and reap the same harvest from both: pain, physical and mental agony.

How true a picture of humanity is Goethe's “Faust”:

“Two souls, alas, are housed within my breast,
And struggle there for undivided reign;
One to the earth with passionate desire,
And closely clinging organs still adheres;
Above the mists the other doth aspire
With sacred ardor unto purer spheres.”

The Christian mystic realizes this sad plight of his suffering brethren, his heart goes out in sympathy, and with Goethe he cries out: “Der Menschheit ganzer Jammer fasst mich an.”

Scientists likewise realize the sad plight of humanity; some of them even

clearly realize that deliverance is to be found in transmutation and sublimation. Some of them also are sincere enough to recognize the obstacles which prevent transmutation from taking place, but being themselves in the bonds of slavery they are as yet unwilling to draw the logical conclusions. They are governed, even in their scientific research work, by the lower phases of their desire body, which they call the subconscious, to a much greater extent than the most advanced psychologists will admit. For this reason they find what they want to find. To cite a typical instance, they continue to find great value in meat as a food of human beings despite the most obvious results of practical experimentation and demonstration to the contrary. And meat eating is only one of the many barriers, though perhaps the most important one, which will have to fall before we can expect to make any headway. Trying to transmute sex force while adhering to flesh food is like trying to extinguish a fire with one hand while heaping fresh fuel on it with the other.

Much is being said and written about the Aquarian Age, but one thing is too often left out of consideration: the light and warmth of the most glorious sunshine will benefit us very little if we stay asleep in a cellar damp; the fact that the vernal equinox enters the constellation of Aquarius will mean still less if we are unable to raise our vibrations accordingly. The Aquarian Age is not a gift of the gods which we have a right to expect, but rather a stage in self-development which the gods may rightfully expect us to work up to. *Signs and seasons and stellar script are of importance and value to us only in exact ratio to our reaction.* Deeds and not dreams are the need of the hour.

The most immediate stepping-stones in their proper sequence over which the great masses of humanity have to be led by the spiritually minded scientist and by the scientifically minded mystic are: more complete emancipation and eleva-

tion of woman; elimination of alcohol and other stimulants; elimination of flesh food; a new hygiene having as its goal the transmutation of lower desires; a new method in the education of youth, seeing in transmutation its most important feature; transmutation of appetites and lower desires into their corresponding higher octaves; amalgamation of science and mystic religion; and finally the elevation of marriage to a sacrament, the sublimation of low licentiousness into lustrous love, of sex force into creative power.

A working outline for personal development as suggested above, strictly adhered to and elaborated upon will bring us very near to the golden millennium we are apt to expect in the Aquarian Age. It will solve the age-old problem of "making gold," transmuting the base metal into the brilliant "philosopher's stone." It will also bring happiness heretofore unknown to human beings; not the happiness of resting on our laurels—God forbid,—but the happiness of being able to achieve, to create, the happiness of winging our way upward, ever upward, the bliss of at-one-ment with God.

There Is no Night Called Death

BY HELENE BURNHAM

There is no night called "Death,"
No dark abysmal gloom;
There is no aching void to fill
Within the silent tomb.

There is no night called "Death,"
Where we must wait the dawn;
There is no watching at the bar
With hope entirely gone.

There is no night called "Death,"
Only a day, new born,
An open door through which we pass
Into a golden morn.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

INTERPRETATION

VII.—*The Triumphal Entry.*

28. And when he had thus spoken, he went before, ascending up to Jerusalem.

29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of His disciples,

30. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36. And as he went, they spread their clothes in the way.

37. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude said unto Him, Master, rebuke thy disciples.

40. And He answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.

—*Luke 19:28-40.*

Fully one-third of the Gospels is devoted to the accounts of the death and resurrection of Christ Jesus. This last week of His life, beginning with Palm Sunday, commences the most important part of His work upon the earth.

All the main events in the life of Christ Jesus have their parallel in other religions and in the lives of other great Teachers of cosmic truth. In the Greater Mysteries of Eleusis the Triumphal Entry has its parallel in the joyous procession headed by the victorious aspirant for great spiritual power, for this processional symbolizes the true blending of fire and water, with all the powers which this union bestows, causing man to become superman, the Initiate, the Adept. For the masses this was but an outer ceremony of pomp and pageantry. For the inner circles its every movement was filled with a deep, hidden spiritual significance.

In the life of Christ Jesus we find the different steps of Initiation or spiritual evolution for our Earth Period symbolized by the Annunciation, Birth, Baptism, Temptation, Gethsemane, Palm Sunday (or blending), Crucifixion, Resurrection, and Ascension. We, the humanity of the earth, take many lives to travel this path of Initiation, its successful consummation depending upon how soon we learn to spiritualize the power of will, the masculine pole of spirit, and to awaken *love as a power* within the heart. This love power of the heart is the feminine pole of the spirit. It is only as we learn to balance and blend these two attributes of the ego that we shall know the great spiritual powers associated with the Triumphal Entry into Jerusalem, the City of Peace. This day of triumph worked an entire change in the life of Christ Jesus. Up to that time He had avoided the plaudits of the

throng. Now He permitted Himself to become the central figure of an enthusiastic multitude.

Verse 30: The colt here mentioned esoterically means a new attainment, a complete self-mastery in preparation for the greater work. The horse in all religions has symbolized war, the desire nature. The symbol of the sign of Sagittarius is that of a *man riding a horse and pointing to the stars*.

Verse 34: "The Lord hath need of him." This means the transmuted power to be used for a larger work.

Verse 35: Preparation of the disciples for their work, Christ Jesus being the great ideal.

Verse 36: Attainment, but not so high.

Verses 37 and 38: A vision vouchsafed the disciples of what the earth and its humanity will be when the great attainment of Initiation becomes universal.

Verse 40: Initiation is the supreme realization of humanity. If this should be taken away, spiritual evolution would cease. That this sublime work is difficult to accomplish is shown by the fact that Palm Sunday (the ideal) precedes the sorrows of Passion Week. But that it is ultimately to be realized is seen in the glorious consummation of Easter or the resurrection morn, which means not

only Christ risen from the grave with its lesson of immortality and man's way of liberation from the body, but also the eventual liberation from the wheel of birth and death upon the earth. This is the last great step of the Christian religion, and heralds the return of Christ and His giving the kingdom to God the Father, presumably in the Capricorn-Cancer cycle.

Lent symbolizes the Temptation and the overcoming. Without this self-mastery there could be no Palm Sunday nor Easter morn.

Good Friday means sorrow for the lack of equilibrium. It is this lack which causes all the inharmony, unhappiness, and inequality in the world today.

Palm Sunday or the Triumphal Entry points the way to attainment, to the perfect balance.

Easter Day means the rejoicing of its consummation.

Everyone is being prepared for Initiation whether we realize it or not. The new hammer or gavel with which the Master Workman rules his subordinates (by which the higher nature rules the lower) is now a cross of sorrow, and the new Word is *self-control*. "He that ruleth his spirit is better than he that taketh a city."

The Fourth and Higher Dimensions

By JOSEPH WILDAR

WE WITH our three-dimensional brains are utterly incapable of obtaining a real conception of the spiritual worlds, that is, the Desire World, the World of Thought, and the Worlds of Life Spirit and Divine Spirit. This is for the reason that these higher worlds have from four to seven dimensions instead of the three with which we are familiar, as stated by Max Heindel in the "Cosmo-Conception." The De-

sire World has four dimensions, the World of Thought has five, and so on. The mistake which the occult student usually makes in the beginning is in thinking that these higher dimensions are physical dimensions. But they are not physical in any sense whatever; they are purely spiritual, therefore they cannot be truly conceived of with three-dimensional brains.

First let us examine the fourth dimen-

sion, which is the spiritual dimension of the Desire World. We can approach this subject not by telling what the fourth dimension is but by telling what it is not. The etheric plane is the last physical plane, the last one subject to three dimensions; everything above that is spiritual. The Desire World is the lowest of the spiritual worlds and the first which has the fourth dimension. Analogy is our only means of approaching this matter. Let us particularly note, however, that analogy does not give a true conception, but is only a means of obtaining a relative idea of the matter. Roughly speaking we may say that the three-dimensional world bears a relation to the two-dimensional *similar* to that which the fourth-dimensional world does to the third. As an example of the two-dimensional world we may mention the plane of the ecliptic. This plane, like all planes, has no thickness, but it has infinite extension in every direction; that is, you may follow outward forever in any direction on this plane without reaching its end. Thus the plane of the ecliptic may be said to be a world infinite in extent. But compare it with the three-dimensional world. This world starts upward and downward from the plane of the ecliptic, and proceeds an infinite distance in both of these directions. Therefore the three-dimensional world is infinitely greater than the so-called infinite two-dimensional world.

Now let us apply this analogy to the four-dimensional world, keeping in mind, however, that the fourth dimension is not a physical dimension. Then we may say that the four-dimensional world is as infinitely greater than the three-dimensional as the three-dimensional is greater than the two-dimensional. But let us emphasize, however, that the fourth dimension has *no physical relation whatever, perpendicular or otherwise*, to the three-dimensions of space because it is a spiritual dimension, and there is neither time nor space in spirit. Spirit is an eternal, omnipresent *here and now*.

In line with this conception the occultist tells us that in one's desire body one may proceed along the spiritual fourth dimension a million miles or any number of millions of miles into the point of a needle. Why? Simply because there is absolutely no relation between the spiritual fourth dimension and the three dimensions of the needle. Thus it may be seen that any conception of the higher worlds which attributes to their spiritual dimensions the attributes and qualities of the three dimensions of space is an anthropomorphical conception, and therefore not true to reality.

Our Master Hath a Garden

Our Master hath a garden which fair
flowers adorn;
There will I go and gather both at even
and morn.
Nought's heard therein but angel hymns,
with harp and flute,
Loud trumpets and bright clarions, and
the gentle, soothing lute.

The lily white that bloometh there is
Purity,
The fragrant violet is surnamed Hu-
mility,
The lovely damask rose is here called
Patience,
The rich and cheerful marigold, Obedi-
ence.

One plant is there with crown bedight,
the rest above,
With crown imperial, and this plant is
Holy Love;
But still, of all the flowers the fairest
and the best,
Is Jesus Christ, the Lord Himself, His
name be blest.
O Jesus, my chief Good and sole Felic-
ity,
Thy little garden make my ready heart
to be, —“Crimp.”

Worth-While News

Citizenship for Conscientious Objectors

NEW YORK, June 30.—Rev. Dr. Douglas Clyde MacIntosh, professor of theology at Yale University, and Miss Marie Averill Bland, war nurse, both of whom applied for United States citizenship but refused to swear they would bear arms in defense of their country, are entitled to become citizens in the opinion of the United States Circuit Court of Appeals.

In an opinion handed down today the court reversed the district court, which refused to naturalize the two. Shortly mandates will be issued requiring that they be granted citizenship.

Dr. MacIntosh, a Canadian, was refused citizenship by Judge Burrows at New London, January 9. Judge Burrows held that "the petitioner is not attached to the principles of the Constitution of the United States" because he would promise to bear arms only in such a war as he considered morally justified.

"It appears that the appellant could not put allegiance to any country above the will of God," the opinion of the court said.

"The rights of conscience are inalienable rights which the citizen need not surrender and which the government or society cannot take away."

The opinion in Miss Bland's case said:

"The appellant says she would promise to defend the Constitution so far as her conscience as a Christian would allow. The government by its Constitution and acts of Congress never exacted more from an applicant."—*Los Angeles Times*.

A valuable precedent has been created recently by a decision of the United States Circuit Court, which allowed Dr. MacIntosh and Miss Averill, mentioned above, to become citizens of this country in spite of the fact that they refused to bear arms in case of war, or at least to bear arms in a war which they considered unjustifiable. Conscientious scruples against violating the laws of God certainly should take precedence over the laws of any country. Very few people have conscientious scruples along this line, more is the pity; and when such a rare bird is encountered he should be given opportunity to follow his con-

science and still become a citizen of this country, because it is that sort of citizen who is going to leaven the lump eventually and make it possible to do away with war entirely.

A New Advertising Code for the "Movies"

A code of advertising ethics intended to purge their advertising and publicity matter of untruthful, misleading or suggestive statements, has been adopted by the advertising and publicity directors of the leading film and theater companies of the country, it was announced yesterday by Carl E. Milliken, secretary of the Motion Picture Producers and Distributors of America.

Similar in vein to that recently adopted by the producers' organization, the code, it is said, represents the aims and ideals of film organizations spending millions of dollars annually on advertising.

The code, in part, follows:

"We subscribe to the code of business ethics of the International Advertising association, based on 'truth, honesty and integrity.'"

"Good taste shall be the guiding rule of motion picture advertising.

"No false or misleading statements shall be used directly, or implied.

"No film shall ridicule any religion.

"All countries shall be represented with fairness.

"Profanity and vulgarity shall be avoided.

"Film treatment of law officers shall not be such as to undermine authority.

"Specific details of crime, inciting imitation, shall not be used.

"The use of liquor in American life shall be restricted to the necessities of plot.

"Nudity of a salacious nature shall not be used.

"Censoring of pictures is not to be capitalized in advertising."—*Los Angeles News*.

Some time ago the producing companies who put out moving picture films, under the leadership of Mr. Will H. Hays, announced a new code of ethics which in the future should govern the production of moving pictures, eliminating salaciousness, encouragement of crime, disregard for law, etc. This was commented on in the May issue of this

magazine. Now the advertising and publicity directors of the leading film companies have adopted a similar code, as noted above, which is a distinct advance over what has prevailed in the past. It might be well for citizens to read this code and then see how closely the film companies live up to it in their advertising.

Stimulating Hearing of the Deaf

MILWAUKEE, July 3.—Dr. Marcel Vigneron of New York University does not believe there is anybody who is totally deaf.

"I have not found such a case in the thirty years in which I have studied more than 4000 cases of deafness," he said while here to demonstrate how he opens ears before the Association to Promote the Teaching of Speech to the Deaf, now in convention.

Prof. Vigneron asked for subjects who are rated as absolutely without ability to hear sound or voice. Local schools for the deaf produced the subjects. The French scientist, formerly of the Sorbonne, Paris, then showed a highly skeptical audience how he can make deaf persons hear pure tones from tuning forks and, after a few minutes of tone massaging, as he calls it, make them hear the vowels a, e, and u spoken by the human voice. He had never seen the subjects before.

Dr. Vigneron makes no claim to being able to magically restore hearing. He does assert, however, his belief that all persons dubbed totally deaf can develop some degree of hearing of either voice or music by continued stimulation of the auditory muscles through sound massages.

"Sound is to the ear what exercise is to the muscles," he said. "When deafness begins from any cause people stop using their ears. They should use them more."

Dr. Vigneron said that no costly apparatus is necessary but that patients can devise simple methods, such as he uses in the laboratory, to stimulate the long unused or neglected parts of the ear to revive circulation of the blood and restore some degree of hearing.—*Los Angeles Times*.

Dr. Marcel Vigneron seems to be a pioneer in the matter of devising new methods of improving the hearing of deaf or partially deaf people. Tone massage is the basic principle which he uses, claiming that this exercises the muscles of the ear, increases the circulation of the blood, and thereby paves the way for a restoration of the hearing. There are

many thousands of deaf people in the world, perhaps millions. If this new method can be developed to the point of obtaining practical results, it will be a tremendous boon to that part of the human race which is thus afflicted.

Calvin Coolidge a Philosopher

This country was not made on the theory that we should "eat, drink and be merry for tomorrow we die." Its founders were more accustomed to prepare themselves with fasting and prayer that they might meet the serious obligation to live through the morrow. They had their feast days, too, for they found a great happiness in their work. But these were a time of thanksgiving and praise.

Instead of falling back and falling down on the claim that the world owed them a living, they moved forward and moved up on the principle that they owed the world the duty of providing for themselves.

If this nation is to endure we shall have to continue to walk by their light. We cannot give all our thought to material success. We cannot be relieved of all hardships. We should not faint at the first obstacle. We must accept the lot of finite human beings and with deeper faith and higher courage work out our own salvation through our own sacrifice.—*McClure Newspaper Syndicate*.

Calvin Coolidge is now writing syndicate articles for the newspapers, an extract from one of them appearing above. He displays the sound philosophy of the New England pioneer, repudiating the idea that we must be entirely surrounded by every comfort and that self-denial is an outrage against nature. This is quite in accord with occult philosophy. We know that all progress in evolution is the product of self-denial and effort in order to develop the latent powers of our various vehicles, which never can be developed in an atmosphere of self-indulgence. As a matter of fact, reasonable self-denial deprives us of nothing of any value; it merely stops catering to the desire body, which is an inverted form of spirit, the ideals of which are therefore contrary to the ideals of spirit. Work is the salvation of the race, and certainly without it evolution would speedily come to an end.

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

Gibe the God Within a Chance

Question:

There is one thing in this world I would like to get the best of, but invariably it gets the best of me, especially at critical moments. For instance, I have a thing practically accomplished when an outside influence comes along and makes me fail. I feel as though some drug had been injected into me, and I become numb and dizzy and momentarily blinded. My whole life has been ruined by this power over me. A number of years ago mental voices started to come to me. Then what appeared to be a good force showed me how easily anyone might be tricked by such things. One night after one of these experiences I opened my eyes and saw on the footboard of the bed two shapes with great peaked heads and strange sharp ears. There they sat, eyeing me with their big, mighty eyes rolling around greedily. But when I moved, they flew out of the window. What is it all about? Perhaps you can enlighten me.

Answer:

It is evident that you are mediumistic to some extent. When one becomes mediumistic, his finer vehicles have become abnormally sensitive to the vibrations from the invisible planes, and he easily gets into contact with them and perhaps sees some of the entities which live there. If he is of a negative mental type, these entities may gradually acquire a certain degree of control over him. Among

these beings are those that are good and those that are bad. Some are devoted to the furthering of the plan of evolution, and others are seeking to frustrate it.

The fact that you seem to come under the domination of some force which at the critical moment causes you to fail would indicate that some adverse force from the other side is working against your welfare, influencing you at the critical moment in a hypnotic way, putting suggestions into your mind that are false, and even perhaps directing vibrations against you which make you dizzy. All phenomena of this sort are distinctly negative and most objectionable. When a person has been careless or negligent in the matter of self-control for many lives, psychic negativeness may finally reach the stage where entities from the other side of an inimical sort gain entrance to his aura and seek to bring about his failure.

The solution is perfectly evident: do your own thinking; start to become positive in all of your thinking, in all of your desires, and all of your acts. This will automatically compel you to use your will, which will thus be built up. Gradually the finer vehicles—the mind, desire body, and vital body—will become positive, and thereby form an unyielding barrier to evil influences. If you do this, in time you will arrive at the point where such influences as those mentioned will automatically be shut out. Then the phenomena which now trouble you will disappear. The positive individual *creates* his own thoughts and directs their activity. The negative person *receives* the thoughts of others, and is controlled by them.

*The Passing of Alcohol***Question:**

If it is true that alcoholic drinks are not good for humanity, why did Christ turn water into wine?

Answer:

The turning of water into wine by the Christ symbolized the fact that at that time wine still had a function in the evolution of the human race, that function being to dull the spiritual sensibilities of the people in order to compel them to concentrate their entire attention on the mastery of the material world. Humanity has now reached a point in evolution, however, where wine has little or no function in its development, and therefore continued use of it has become a detriment. The temperance movement beginning a hundred years ago marked the beginning of the end of the legitimate reign of wine, and any attempt to make its continued use a fixture is out of harmony with evolution and will carry a heavy penalty with it.

*Reconstructing the Vital Body***Question:**

What do you know of the value of constantly repeating texts or Bible readings? I am using, "The Christ in me is my strength, and all my weaknesses are transmuted into light and regeneration."

Answer:

It is always helpful and uplifting to repeat mentally or orally Biblical texts or passages which contain inspiring thoughts relative to right living. Repetition is the keynote of the vital body, and all religions which produce permanent results depend upon the reconstruction of the vital body. The repetition of such texts, if continued long enough, makes a definite change in one's character, and makes it easier to do right and avoid wrong. In selecting ideas or texts to be repeated it is advisable, however, to avoid statements declaring that one is perfect, or that one possesses all wisdom, et cetera. The process of changing one's character by holding spiritual thoughts as embodied in spiritual texts is gradual,

the statement that it is accomplished in the beginning is not true, and any statement that is not true is bound to produce bad reactions.

*Protection against Etheric Entities***Question:**

If it is possible for the vital body to leave the dense body, how may the dense body be protected against etheric entities of foreign nature taking control? I would also like to know how the vital body leaves the dense body? Is there any fixed method?

Answer:

When an individual is in robust health, the vibrations of his dense body together with the animal magnetism resident in it are sufficient to act as an insulation which prevents outside entities from entering while the spirit is absent. In cases, however, where the individual is in ill health, this insulation becomes weak, and an outside entity might enter during the absence of the owner. Therefore it is dangerous to leave the body under such conditions except under the advice and supervision of one who is highly versed in occult matters.

The higher vehicles, which include the vital body, desire body, and mind, ordinarily leave the physical body by way of the pneumogastric nerve, passing out through the sutures in the skull.

*The Dweller on the Threshold***Question:**

Will you explain the true nature of the Dweller on the Threshold?

Answer:

The Dweller on the Threshold represents the sum of all our past evil acts which have not been expiated in purgatory nor transmuted by subsequent good deeds. This entity, a monster of frightful mien, becomes visible to the candidate for Initiation when he first attempts to enter consciously the inner worlds. The individual must not only be able to pass this evil, hideous being, but he must

acknowledge it as his own creation and promise to redeem it as soon as possible. The Dweller is always of opposite sexual polarity to that of the candidate.

The Determination of Sex

Question:

I would like to have some definite information in regard to the determination of sex. When, why, and where is the sex of children determined?

Answer:

Egos are usually born in bodies of alternating sex in order that their earth life experiences may be balanced. Ordinarily parents attract to themselves egos with whom they have had associations in preceding lives and with whom debts of destiny have been contracted. If these debts can best be paid in a male body, then children will be attracted who are due to appear in a male body, and vice versa. The sex of the incarnating ego is determined in the Third Heaven, also the parents and the principal events of the next earth life.

Discrimination a Valuable Asset

Question:

Suppose I introduce indiscriminately the Rosicrucian Philosophy and it brings to some one disturbing influences which I am unable to help him overcome. Am I responsible for results?

Answer:

The rule is that we should offer occult knowledge to a person only if we have some reason to believe that he is seeking light. In the beginning we should do it by indirect means so far as this may be possible, such as introducing a sentence in our conversation which would suggest that we are in possession of higher knowledge, and then waiting to see whether the hint is taken and questions asked. However, when we have reason to believe that a person is seeking the light, it is always permissible to offer to lend him a book in which he may read the truth for himself. If the knowledge contained in the book appeals to him and

his actions are influenced thereby, this proves that he is ready for that which we have to offer. If he isn't ready, he will discard the ideas presented, and in either case the person who offered to lend the book has incurred no responsibility. Setting out to convert people, however, is entirely wrong. Each man must convert himself. Our duty is to make our knowledge available for those who may be ready for it, and then leave it to them to demonstrate whether or not they are.

In taking up occultism a person has to bear the responsibility himself provided undue influence was not brought to bear upon him. We are very much derelict to our duty, however, if we fail to make the knowledge which we possess available for those whom we think might be benefited by it. But we should proceed rather cautiously in the matter. We believe in the distribution of our literature in public places whenever it is possible, knowing that only those who are ready for it will find and read it.

Elder Brothers at the Head of Healing Work

Question:

I am interested in knowing to what extent the Elder Brothers use their power to allay pain.

Answer:

The Elder Brothers of the Rosicrucian Order in their healing work operate through the Invisible Helpers, and these are under the direct supervision of other Helpers who are physicians. All Invisible Helpers perform their errands of mercy under the general guidance of the Elder Brothers who are at the head of this great humanitarian work. The healing force used to remove disease and produce health comes direct from the Father, who is the Great Physician of our universe. This force is latent everywhere. It is liberated by prayer and concentration, and directed by the Invisible Helpers to the ones who have asked for assistance.

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

Friends of Astrology

BY JOHN SCOTT

WE KNOW many facts concerning astrology, but there remains even more to learn. It should be interesting to students as well as to the general public to know a little concerning one seemingly obscure fact, that many of our greatest men and women throughout the ages have used this science though they have not publicly advertised the fact because of public criticism. We shall mention a few of these outstanding individuals from ancient to modern times.

From the parent, spiritual astrology, has sprung the child, material astronomy. It is often the case with children only half grown that they feel they are fully mature and even wiser than their parents. This is identically the case here where material astronomy receives such endorsement from our materialistic civilization that it can refer slightly to its parent, astrology, as "that exploded superstition," "that ancient fallacy," etc.

Among mankind throughout the ages there have been a few people spiritual enough to see the divine possibilities of astrology, and these have studied and benefited by it, and have passed on much valuable data. Their work was usually not advertised because of religious persecution and public criticism, as was also the case of the alchemist.

Unfortunately because of the mystery

connected with astrology in the public mind many charlatans in later years have used or misused the name of this science to prey upon the public, but this wrong will be righted in time just as quacks are being gradually eliminated from the medical profession and shysters in time will be eliminated from the practice of law.

Some of our first astrologers were proved to be quite competent architects, for their masterpiece, the Gizeh Pyramid, is quite the oldest building of which we have record, and is in much better condition than many modern structures. Some scientists even concede this structure to be a monument to astrology because of the astronomical data built into its angles and measurements.

From the time when this pyramid was built, approximately 5600 years ago, down through Biblical times we find many notables such as King David, Solomon, Hiram Abiff, and numerous others of the ancients who were acquainted with astrology. Some of the disciples of the Master knew astrology, as a thorough examination of their works will show. The Bible itself contains numerous references to astrology, usually in allegorical form.

The Greek and Roman empires had many rulers who used the aid of the stars in keeping their kingdoms and in attempting to annex those of their neighbors. Many of us remember our

school-day struggle with Homer, *, Aeschylus*, Horace*, and Virgil*, all of whom were students of this science.

Leaving the ancient for the more modern we find Dante*, born 1265, (author of "The Divine Comedy"), Roger Bacon*, 1214, and Chaucer*, 1340, of "Canterbury-Tales" fame firmly convinced that the stars were not flung haphazard in the sky by God as a careless child would throw stones, but were used by Him as part of His great plan. Therefore they very reverently studied their influences upon mankind.

Shakespeare*, 1564, "the immortal bard," has filled his writings too full of this lore to doubt his interest along this line. Galileo, 1564, great astronomer, who invented the telescope and came under the displeasure of the Inquisition in his search for truth, was an outstanding astrologer, as was Kepler, whose "laws" of astronomy stand good today.

Francis Bacon*, 1561, famous statesman, Sir Isaac Newton*, 1642, who was said to be the greatest scientist of his time, Jonathan Swift*, better known as Dean Swift, writer and free thinker, have been misquoted to defame our science. Many dictionaries and encyclopedias today quote Dean Swift as having delivered the death blow to astrology in the 17th century because of a series of humorous letters written. An investigation, however, discloses a public statement by Swift asking the public not to misunderstand his humor and professing himself a believer and student of astrology. He said: "I intend in a short time to publish a large and rational defense of astrology, and therefore say no more in its justification at present than it hath been in all days defended by many learned men, and among the rest by Socrates himself, whom I look upon as undoubtedly the wisest of uninspired mortals. Those who have condemned

this art, though otherwise learned, are liable to the common objection of condemning what they did not understand." Professor Morris Jastrow, of Leipzig, because of his animosity toward astrology put a deliberate misstatement in his article on astrology written for a former edition of the Encyclopedia Britannica. For proof of this see Sidney Randall, B. A., in his book, "An A. B. C. of the Old Science of Astrology."

Many famous Englishmen, such as William Pitt*, 1759, Sir Walter Scott*, 1771, Lord Byron* the poet, 1788, and others were interested in astrology. Mention should also be made of Napoleon†, who used astrology in his successful campaigns. Many successes made him feel superior to the stars, and a chain of unfavorable events caused his ultimate defeat.

A more modern use of astrology in war time was in the Russo-Japanese war, in which it is said that every engagement was planned for a time and place favorable to Japan. "Mussolini never makes a move without first having his astrologer consult the stars," says Evangeline Adams.

In times of peace, Ralph Waldo Emerson*, American writer, Longfellow*, beloved American poet, and others equally known endorsed this study.

In finance, J. Pierpont Morgan Sr. used astrology as well as the last three presidents of the New York Stock Exchange and financiers like Seymour Cromwell†, Jacob Stout†, and Reginald Vanderbilt†.

In politics, Theodore Roosevelt†, strenuous American president, the late Secretary of War Weeks†, Judge Freschi†, famous New York jurist, and many others consulted the stars.

The reader will remember that a year ago in England when Rudyard Kipling addressed the Royal Society of Medicine, he stated as follows:

"The Royal Society should not be too scornful of those ancient scientists who studied the stars for guidance." He intimated that modern bacteriologists and

(*) Authority of Sidney Randall, B. A., astrological writer.

(†) Authority of Evangeline Adams, noted New York Astrologer.

physicists might have to do the same when they have been overwhelmed by too many new revelations of science. He said that Nicholas Culpepper, an astrologer and physician who practiced in London 300 years ago, once saved a servant girl's life by consulting the heavens. Others had given the girl up as a hopeless plague victim, but Culpepper declared the girl had smallpox. She recovered, and Mr. Kipling said: "Culpepper's methods may have been right. Preposterous as all this was, you must remember Culpepper justified his practice by the theory that 'this creation, although composed of contraries, is one united body of which man is the epitome, and that he therefore who would understand the mystery of healing must look as high as the stars.'"

Many modern notables have made use of the science of the planets as an aid in achieving successful careers, careers varying from that of Caruso†, the world's greatest tenor, to that of John Burroughs†; from Ella Wheeler Wilcox† to Dr. J. Heber Smith†, professor of Materia Medica, in Boston University; from Daniel Frohman†, great theatrical producer, to such operatic stars as Mary Garden† and Amelita Galli Curci†.

Two famous European universities have chairs of astrology, the Universities of Leipsic† and Bologna†, on a footing with other sciences. Institutions such as the Rosicrucian Fellowship use this knowledge in their healing departments, where many thousands have been benefited through the use of it.

Max Heindel says: "The real users and students of astrology we may not find in the limelight, but we will find that each according to his own bent of mind has made progress in his vocation or avocation through working with cosmic influences as revealed by the stars instead of trying to work against them as the masses unfortunately do. One makes greater progress swimming with the tide than against it."

(NOTE:—For further information in regard to "friends of astrology" mentioned in this article see the works of

Evangeline Adams and Sidney Randall, B. A., a perusal of whose writings will give much additional interesting data.—J. S.)

The March of Night

By A. O.

Over the purple hills of night
The star battalions go;
And in their glittering cohorts move
With pace serene and slow
A thousand thousand nation's ghosts,
Ghosts of the long ago.
For the Captains Three of the golden
 hosts
Are Clotho, Lachesis, Atropos!

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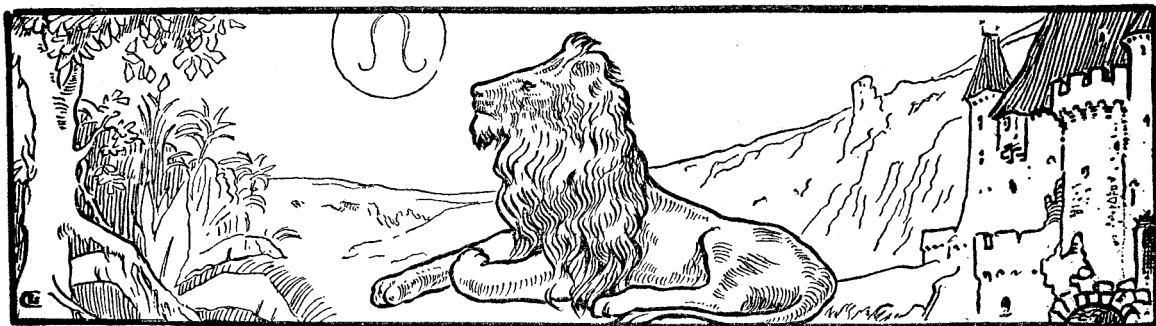
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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Children of Leo, 1930

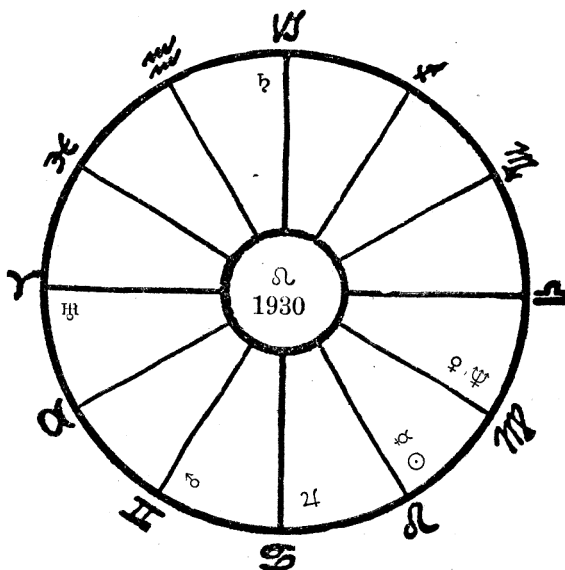


A Character Delineation of the Children Born between July 24th and August 23rd, Inclusive.

The sign of Leo is one of the most masterful and positive signs in the zodiac because it is the home sign of the vital sun, the giver of the life force. The true Leonian is magnanimous, generous, and big-hearted. We may apply an old saying to the Leo child, namely, "When he is good, he is very, very good, but when he is bad, he is horrid," for he is never half-hearted. Leo children are either one thing or the other, strong and positive, and thus we find them often among the extremists.

The children born this year between July 24th and August 23rd will be especially bright, for we find Mercury in Leo until August 9th, and Mercury is sextile to the quick-witted Mars, which is in the mercurial sign of Gemini and sextile to Uranus in the martial sign of Aries. These children will act quickly think quickly, and be leaders in whatever line of work they may be found in. With the fiery Mars in Gemini, the sign which has rule over the hands and arms, and sextile to both Uranus and Mercury, they will be unusually clever in inventing machinery and electrical devices, and in originating scientific ideas.

Jupiter will be in the watery sign of Cancer during the entire month, and thus being in the sign of its exaltation its influence will naturally be vital and very strong. As Cancer has rule over the stomach, Jupiter here will give these children a very hearty appetite. If they



are not taught while young to leave the table before they have satisfied their appetites, they will be very apt to reap much suffering in later years, for Jupiter is square to the nervous Uranus, and in opposition to Saturn. Therefore we would caution the guardians of these children to begin to train them in self-denial while young.

The boys will love to tinker with watches, electrical appliances, and radios, and they should be encouraged to develop their inventive ability.

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

Astrological Readings for Subscribers' Children

BY AUGUSTA FOSS HEINDEL

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

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

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

ROBERT C.

Born Nov. 8th, 1927, 6 P. M.

Lat. 43 N., Long. 85 W.

Cusps of the Houses:

10th house, Aquarius 20; 11th house, Pisces 20, Aries intercepted; 12th house, Taurus 2; Ascendant, Gemini 16-38; 2nd house, Cancer 7; 3rd house, Cancer 27.

Positions of the Planets:

Sun 15-36 Scorpio; Venus 29-30 Virgo; Mercury 18-26 Scorpio, retrograde; Moon 11-40 Taurus; Saturn 7-20 Sagittarius; Mars 9-32 Scorpio; Jupiter 23-49 Pisces, retrograde; Uranus 29-53 Pisces, retrograde; Neptune 29-02 Leo.

Robert has the common sign of Gemini on the Ascendant but with the fixed sign of Aquarius on the cusp of the 10th house, Leo on the cusp of the 4th, and the sun in the fixed sign of Scorpio. Thus he will have a positive nature, but there may be times when he will respond to the versatile common sign of Gemini.

Mercury, ruling the Ascendant and naturally the life ruler, is retrograde and also weakened by the rays of the sun, so we can not expect a great deal of help from this planet until it goes direct. But Mars, the planet of dynamic energy, is in its own sign, Scorpio, the same sign which holds the fiery sun. Mars and the sun both being of a hot and fiery nature, Mars is strengthened by the sun, and therefore is the planet which will have the greatest influence in the life and upon the nature of this boy. He will be very high-strung and difficult to con-

trol, for Mars is in oppositoin to the moon, which is in its exaltation, the sign of Taurus. He will be prone to act under impulse and give way to explosive anger. He may also be somewhat careless about school matters, and will want to play truant. But after the age of twelve, when Mercury goes direct, he will be more studious and will take greater interest in his studies. He will want to get his lessons quickly, however, or he will not have the patience to get them at all.

With Mars, the sun, and Mercury in Scorpio in the 6th house, opposite the moon in Taurus in the 12th, we would caution the parents to be very careful that this boy has the right companions and pure surroundings, otherwise he may be led to take up secret practices. If he has not been circumcised, he should be bathed often and watched carefully that his clothes are loose and comfortable, or else he may suffer in health and morals as a result, for his desire nature will be very strong.

With Mars and the sun in Scorpio in the 6th house Robert will love to work with fire and with sharp instruments. Surgery will appeal to him, also nursing or work which would bring him into contact with surgeons or doctors.

ROBERT HORSWOOD E.

Born Oct. 16, 1921, 9:46 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Pisces 23; 11th house, Aries 28, Taurus intercepted; 12th house,

Gemini 6; Ascendant, Cancer 9-28; 2nd house, Leo 1; 3rd house, Leo 25.

Positions of the Planets:

Sun 23-19 Libra; Venus 25-43 Virgo; Mercury 15-49 Scorpio; Moon 26-39 Aries; Saturn 1-11 Libra; Jupiter 4-37 Libra; Mars 17-22 Virgo; Uranus 6-03 Pisces, retrograde; Neptune 15-41 Leo.

Here we have another Robert for our reading but one with a very different horoscope. This boy has the cardinal sign of Cancer on the Ascendant, with common signs on the 10th and 4th cusps, and the moon, which is the life ruler, in the 10th house in Aries. The moon is afflicted by an opposition of the sun in the sign of its fall, Libra. This together with the moon being a watery planet in a fiery sign creates steam. This configuration often causes a person to fly off at a tangent, to act unwisely under uncontrolled emotions and to exhibit an excessive amount of self-esteem or egotism. Such people often stand in their own light; they are their own worst enemies.

Mars is in the mercurial sign of Virgo, sextile to Mercury, which is in Scorpio, a martial sign. Thus these two planets are in mutual reception, and will give Robert a quick and active mind. When planets are in mutual reception their orbs are increased, and because of this Mars will be in conjunction with the lady Venus, which will soften the martial energy.

Saturn in conjunction with Jupiter in Libra, the sun also being in this sign, will give Robert a desire for order and harmony at any price. With Venus, Saturn, Jupiter, and the sun in the 4th house he will be very fond of his home, and will be unhappy if it is not harmonious. Saturn, Jupiter, and the sun in the sign of Libra give artistic ability, and indicate one who could be efficient in drawing, draftsmanship, and also engraving.

There is one aspect in the horoscope which it might be well to watch, and that is Neptune in the 5th house sign of Leo, square to Mercury in Scorpio intercepted in the 5th house. The 5th house stands for speculation, games of chance, and so

forth; Neptune rules corporations. Therefore Robert should be taught to keep free from games of chance, stock-markets, corporative speculation, and the like. The square of Neptune and Mercury may cause him to be untruthful unless he is taught to tell the truth at all times.

VOCATIONAL

VIRGINIA FRANCES S.

Born January 8, 1915, 2:15 A. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Leo 20; 11th house, Virgo 22; 12th house, Libra 20; Ascendant, Scorpio 13-44; 2nd house, Sagittarius 13; 3rd house, Capricorn 16.

Positions of the Planets:

Sun 17-04 Capricorn; Venus 4-42 Sagittarius; Mercury 18-45 Capricorn; Moon 11-09 Libra; Saturn 27-24 Gemini, retrograde; Jupiter 23-58 Aquarius; Mars 13-08 Capricorn; Uranus 10-16 Aquarius; Neptune 29-24 Cancer, retrograde.

The horoscope which we have for our vocational reading this month has the sign of Scorpio on the Ascendant, with fixed signs on all four angles, and the sun is in the saturnine sign of Capricorn. This will give this young lady a strong and positive nature, and she will have a will of her own and will not be very easily influenced by others. She will be very energetic and ambitious, and she is one who should be able to accomplish and carry to fruition anything which she undertakes to do. Her life ruler, Mars, is in conjunction with both the sun and Mercury in the sign of Capricorn. This combination gives impulsiveness, thrift, perseverance, and also a great desire to climb to the highest position.

This young woman could hold positions where diplomacy and ability are required; but one thing might be a hindrance to success, and that is the vacillating moon in the 11th house, having rule over friends, square to the sun, Mars, and Mercury. This shows a desire to confide in friends too freely. She will find

it hard to keep secrets, and secrecy is often very necessary in positions where diplomacy is required. She should learn to keep silent and depend upon her own counsel.

With Venus in Sagittarius, sextile to the moon and Uranus and trine to Neptune, Virginia will be much admired by the opposite sex, and will very likely marry early. At the age of twenty-three she may have an opportunity, and so it may not be necessary that she have a vocation unless it be that of a house-keeper.

With the sun, Mercury, and Uranus all in the third house, and Uranus sextile to Venus and trine to the moon, she might make a fair success of writing short stories, and she would be an excellent manager of a hotel or apartment house.

killed in airplane crash. Sun conjunction the moon; Mars parallel Uranus and Mercury; Moon parallel Neptune.

January 1, 1930, Venice, Calif., ten killed in airplane collision. Sun separating from conjunction with the moon.

January 7, 1930, Abu Sueir, Egypt, four killed in airplane collision. Sun in Capricorn, square the moon in Aries.

January 19, 1930, Oceanside, Calif., sixteen killed in airplane crash. Moon approaching square to sun; the moon opposition Uranus; Jupiter square Neptune.

It seems that the above aspects were dangerous to air men. If we can help them with astrology, we should. I'm only submitting the idea in the hope that it may do some good.

Astrological Influence on Airplane Accidents

BY JOHN H. TRICKEY

I have noticed for some time that certain types of news come in cycles of weeks. This aroused in me the query, Why? I noticed that airplane crashes came principally when the sun and moon were square, or conjunction, or near opposition. Please note the following airplane events in this connection:

November 4, 1928, Rio de Janeiro, Brazil, fourteen killed in airplane crash. Sun in Scorpio, square the moon in Leo; Mars parallel the moon.

January 11, 1929, Middletown, Pa., seven killed in airplane crash. Sun conjunction the moon; Mars parallel the moon.

March 18, 1929, Newark, N. J., fourteen killed in an airplane crash. Sun in Pisces, square the moon in Gemini; Mars opposition Saturn and parallel the moon.

September 3, 1929, New Mexico, eight

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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 July)

Q. How will new bodies eventually be generated?

A. The larynx will again speak the "lost Word," the creative "Fiat," which under the guidance of great Teachers was used in ancient Lemuria in the creation of plants and animals.

Q. What will man then be?

A. He will then be a creator in very truth. Not in the slow and toilsome manner of the present day, but by use of the proper Word or magical formula he will be able to create a body.

Q. What becomes of all that was manifested during the descending period of involution?

A. It remains until the corresponding point on the ascending arc of evolution has been reached.

Q. What will become of the present generative organs?

A. They will degenerate and atrophy. The female organ was the first to come into existence as a separate unit, and according to the law that "the first shall be last," it will be the last to atrophy. The male organ was differentiated last, and is even now commencing to divide itself from the body.

CHRIST AND HIS MISSION

The Evolution of Religion.

(*Cosmo-Conception*, page 367)

Q. What will be the universal religion of the future?

A. The Christian religion, the last and greatest of the divine measures put forth for the uplifting of humanity.

Q. What is a notable fact regarding man and his religions?

A. That they have evolved side by side and in an equal degree. The earliest religion of any race is found to be as savage as the people governed by it, but as they become more civilized, their religions become more and more humane and in harmony with higher ideals.

Q. What inference have materialists drawn from this fact?

A. That no religion has a higher origin than man himself. Their investigations into early history have resulted in a conviction that as man progressed, he civilized his God and fashioned Him after his own pattern.

(To be continued)

The Rosicrucian Cosmo-Conception

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Given by the Brothers of the Rose Cross to and Inscribed by

MAX HEINDEL

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Children's Department

Bamaland

Or, King Pi in a Pickle

BY ADA V. WINZELL

THERE are those who live above the earth and those who live on the surface of the earth as we do; and then again there are those who live inside the earth, such as nature sprites—all with the one and same motive for their being, that of ever climbing upward and onward through experience over a spiral path of progression.

Now, down in the seventh stratum of the earth, in the land of the Fairies, Sylphs, Pixies, and Undines, in a wonderful castle by an azure lake dwelt the good King Pi with his beautiful queen and their three lovely daughters.

King Pi held his crown by divine right, yet he was somewhat like the kings on the surface of the earth: he sometimes grew tired of carrying out the divine edicts. And this morning he was especially irritable. For a week now the air had been thick with radio messages from Kansas, U. S. A. The people there had been praying for rain, but as things only grew drier and drier, the preachers in a last and mighty, determined effort to get their petition through had called upon their people to meet in the churches in relays, and thus keep up a chain of continuous prayer for rain.

King Pi had a great sound-proof room into which he could dodge when prayers came in too fast or too insistently. But when this chain of prayers started the air to buzzing with their wings, the king had to act or else be kept a prisoner in his own castle. So, summoning his lieutenants, he directed them to call out their bands of workers, and to use all haste in sending to Kansas the rain she demanded.

Poor old, irascible King Pi! He waved his arms, shouting and stamping about, until the "Little People" were all a-tremble. Catching sight of his first lieutenant slinking away, he shouted:

"Ho there, Jim Brill! Sneaking out on me when there's work to be done! What did I make you my first lieutenant for? So you could go sneaking off and leave your work for me to do? Why haven't you been answering these prayers? But no, you must leave them buzzing in the air to annoy me. No one ever thinks of me. No one ever thinks of any one but his own sweet self."

"But Sire"—

"No excuses! Get out your rain sprites and answer those prayers."

"Yes, yes, but your Majesty, but how—"

"But me no buts. Get busy. Send Kansas her rain, and do it quickly." And away stamped old King Pi to his sound-proof chamber.

"Oh, well," thought Lieutenant Brill, "if it has to be done, it will be done, and that's that." So with his little silver trumpet he called out his captains, and they called their companies. It was a merry crowd they all made even without the rain sprites, for they all began dancing and singing and teasing their leaders.

"Rain, rain, without any rain sprites? How are you going to do it, Jimmie Brillie?"

"Waterspouts!" shouted Jim Brill. "Waterspouts! Think we can carry a waterspout from the Gulf?"

"Waterspout! Waterspout, my eye!" shouted Tom Pitt. "Scatter salt water all over Kansas, and then when those humans start praying for the salt to be

removed, how are you going to do it? Tell me that."

Then all the little sprites danced and capered about more gleefully than ever, for it was nothing but a funny game to them. However, Lieutenant Brill got his magna radio to working, and soon had them all on their way. Several detectors were sent on ahead to locate fresh water, and it was upon their reports that a lagoon in Louisiana was chosen.

Quickly the sylphs were deployed high over the dry area of Kansas. Great haste had been ordered, and madly they worked. They really loved to carry out their King's orders. The reason perhaps was that it was all only fun and play to them. Some would push back the air, while others would dance and whirl about inside of the cavity to keep the air particles from returning and filling up the pocket. Thus they worked and danced, rapidly extending the air cavity from Kansas to the chosen lagoon.

Did I say all loved to carry out their King's orders? Well, of course there are always a few exceptions to every rule; and little Beni was the exception in this case, or one of the exceptions.

"Oui, me! Oui, my!" he wailed. "The King is a slave driver, and his lieutenants are worse. There is never a rest between jobs. One minute off to Alaska, it is we are sent. The ice won't melt, and the people are cold and starving. Then off to some place in Asia we must fly. The air is so full of dust the sun can't shine through. Oui, kee! Oui, kee! But this life—"

"Hi there, Ben Beni! Cease the complaints, will you, and do a little work. Complaints enough rolling in from those humans in Kansas without you adding anything to them."

"Complaints is right, Cap'n Néll. Do we ever hear anything else but complaints? Now I ask you right out, do we ever hear anything else but complaints? Do we ever get a chance to do anything else but jump into some human's complaint? Now I ask you—"

"Hi there!" shouted Lieutenant

Brill, "you will do no more asking either in this world or the next if you don't jump into that air pocket and help to draw it out into a tunnel that will reach to that lagoon. Dig it out. Scoop it away. Didn't you hear the King say that this work must be rushed? Success depends entirely upon the rapidity of our work. If we are to carry water all the way from Louisiana to Kansas, this pocket has got to grow some. Climb in there, you Damacans, and build it high. We don't want the water to spill before we get it there."

And thus they rushed the work through that the prayers of Kansas might be answered. Digging and pushing, scooping and shoveling, dancing and whirling, they built their vacuum tube right down to the very surface of the lagoon.

Then, s-w-i-s-h! and up went the water all the way to Kansas to come tumbling down in floods. A cloudburst, so the people said. Then when they saw frogs scattered all over the ground, there were some who shook their heads and declared it to be the work of the Devil. However, the majority argued that since they had prayed to the Father for rain, it was hardly likely that the Devil would be answering their prayers, and that therefore the frogs had likely fallen from some other planet. How they did talk and complain about the poor frogs! They were so upset over this phenomenon that they never once thought to say "thank you" for the rain.

The little nature sprites listening in over their radios danced and capered in high glee over the puzzlement of these poor foolish humans, never once considering the plight of the poor frogs.

Little Betty dancing up to Rose, exclaimed: "Did you hear those people declare that they had prayed to the Father and that he had sent them the rain? Oh! Oh! And it was we all the time."

"Oh! Betty, Betty!" chided Rose, "it was the Father who sent the rain. We are just His agents, little one, and do His will."

(Concluded next month)

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

Healing Herbs

BY HELIOME AUGUSTA KOERNER

(This is the fourth article on this subject by the above author.—EDITOR.)

THE PROBLEM of health and physical rejuvenation has during the last few years especially aroused the absorbing interest of multitudes. This is truly not surprising since man, the flower of God's creation, seems to sicken, fade, and die long before his allotted time, leaving him but a few short years in which to fulfill his destiny in each earth life. Thirty-seven to forty years is the average duration of his life, while some animals, his younger brothers in creation, live often from 150 to 200 years or more. What material and spiritual treasures could man not store up in a lifetime of 150 years, if by wise living and with the knowledge of how to preserve his physical body and rejuvenate it he could attain that age? Many means and ways to prolong life are provided by nature and may be found if man will but search for them.

Max Heindel says in the "Rosicrucian Cosmo-Conception": "The vital force from the sun, which surrounds us as a colorless fluid, is absorbed by the vital body through the etheric counterpart of the spleen, wherein it undergoes a curious transformation of color, and spreads along the nerves of the dense body. It is to the nervous system what electricity is to a telegraph system. Though there be wires, instruments, and

telegraph operators, all in order, if the electricity is lacking, no message can be sent."

This vital force is abundantly absorbed by plants, which are constantly exposed to the rays of the sun, and appears in the form of what science calls vitamins. These vitamins, more abundant in some plants than in others, are available to man in thousands of different healing herbs. The reason why the ancient sages healed man's ills by the help of herbs was that they recognized their marvelous properties and used them exclusively. They also knew that some had curative powers in excess of others.

A friend traveling in India made an interesting discovery in this respect. His attention was called by the maharaja of Jaipur to the durian, a large juicy fruit several inches in diameter, covered with a hard, prickly rind, growing on the tropical highlands. It has special cleansing qualities, rejuvenating the blood and liver as well as toning up the heart. The places where this fruit grows are visited at regular intervals by the wild elephants, no matter how far away from their home. The maharaja and the royal warden of the white elephants experimented with the feeding of the durian to these animals in order to secure greater efficiency and a greater age for them. The maharaja, an Oxford graduate, requested the services of Prof. Raka

Maraka, a well known Indian scientist, writer, and lecturer, to investigate the problem of the durian. He found that not only elephants but also parrots, vultures, and other creatures resorted regularly to the eating of it. The largest elephant in domestication is in Jaipur. Its age was 96 years when approaching senility was observed. It was given of the durian with the result that it recovered very quickly and has since then given birth to young. The scientist reports that animals after partaking of the fruit become much more lively and younger in appearance. Old parrots and vultures recover the glossy and brilliant coloring of their plumage.

He also discovered a mountain tribe, called the Shri-Ghatias, which is particularly distinguished by its superior physical and vital qualities and which for ages has eaten the durian. He said that it was a joy to see their beautiful, natural poise, their clear piercing eyes, their velvety skin. Their limbs are as carved from ebony and of marvelous proportions. Their high-vaulted chest reposes on finely shaped hips. The rhythm of their motions, their ease and grace, their perfect poise in walking, and their merry laughter make a perfect symphony of natural perfection. He said that many of them are a hundred or more years old.

Would this not be a description of man as he was intended to be by the Creator—healthy, beautiful, and happy? Pray, where can we in the Western World find two of such a perfect type together at the same time? Very many of the older people have unsightly layers of fat over their abdomen, flat chests, crooked legs, bald heads, red noses, and fallen arches. Who would not change places with these highland people of India, at least as far as bodily perfection goes? And they seem to have accomplished this, at least to a considerable degree, by the eating of the durian fruit growing about them.

But though it is impossible for us who wish for such bodily perfection to emigrate to these mountains in mystic India,

we need not despair; all we need to do is to search for something similar in effect. The Father favors no land nor people with His treasures and blessings exclusively. Everywhere has He scattered them for all His children; all they need to do is to search diligently for them and use them with a grateful heart. The ancient wise herbalists long ago discovered a berry of very similar virtues, and modern herbalists are upholding its good reputation. Who has not heard of the juniper berry? Most people think of it only as being used in the manufacture of gin. But this is indeed the least that can be said of it. It has qualities somewhat similar to those of the durian. It purifies the whole system and acts especially on the stomach and liver. Especially valuable is the berry when it grows high up on the mountains where as a shrub it is forced to cling tenaciously to the earth and rocks in order to survive. The whole plant, and especially the berries, is full of life-giving, rejuvenating properties.

The eminent and venerable Pastor Kneipp of Woerrishofen, that benefactor and savior of innumerable so-called incurables, used juniper berries, needles, bark, and roots very extensively in working his wonderful cures. There was hardly one remedy of his, except for fevers, that had not some of this plant in it. It has a wonderful power to cleanse and purify intestines, kidneys, and bladder. It may be said of it that it cleanses the entire system as one does a room in times of contagious disease.

In advanced cases of rheumatism the frequent use of washes and baths made from Juniper needles and twigs boiled for about three hours is a royal remedy, and has cured many people who had reached a state where they had to lie in bed as stiff as a piece of wood. First the patient has to be washed frequently with the warm liquid till he is limber enough to take the baths himself. Since the juniper is somewhat sharp, pine needles may be added. These warm

washes and baths should be continued till the patient is healed.

Pastor Kneipp highly recommends the following treatment for weak, depleted people. The first day chew and swallow the juice from four juniper berries. Each day increase the dose by one berry till on the twelfth day you take fifteen berries, then gradually decrease the dose. The good effects of this simple and inexpensive cure will be most gratifying.

Who has not at times seen some one suffer from the painful and terrifying disease called asthma? It is a contraction of the chest with difficult breathing, pains in walking, and spells of choking or fainting. Poultices should be used on each side of the breast and changed every two hours, consisting of crushed raw garlic or onions in thin muslin, also of Imperatoria or garden rue. The used poultices must be burned, because they will be filled with the poison they have extracted. Garlic and onions are wonderful universal remedies, which, however, are not well known in America and therefore not as often applied as they deserve to be. A still more powerful remedy is the little mouch de Milan, which will act most potently when applied on each breast. There it will form blisters by drawing out water and poison. This is a severe remedy and only for bad cases of asthma.

These things are for the exterior. Internally teas should be taken which will heal bladder and kidneys. The best herbs for this trouble are sage, dog grass, and Solidago virga. They are best mixed. Take one teaspoonful of this mixture to one cup of water; boil, strain, and drink hot, three or four cups a day. Also take four parts of honey, two parts each of thyme and marjoram, and two parts of water. Boil and skim, then add two parts vinegar. Boil down to a syrup, of which take a spoonful when needed. Or mix horseradish and honey, and take a spoonful occasionally.

Another very efficient remedy is obtained by boiling Equisetum arvense in grape juice for a few minutes. Bottle it

and take of it two glasses a day. Juniper berries added to any of the above will be of benefit.

Truly, the Lord lets the best remedies for His children grow out of the earth, and the reasoning man despises them not!

A Steel Worker's Experience

Kansas City, Mo., June 6, 1930.

Did you ever, as you passed down the streets of your city, notice the structural steel workers as they raised and put into place the columns and beams of the skeleton steel framing of a modern steel building?

You no doubt have listened to the woodpeckerlike pounding of the riveters, as they riveted the steel framing into one solid structure. Stay at a safe distance from the riveter if you respect your hearing, for the roar of his riveting hammer, or gun as it is nicknamed, will make your ears ring for hours afterward and your friends speak loud to you. You can well fancy the tremendous power behind one of those guns when you realize that it not only drives the rivet, but it also shapes it into a half-round head.

Visualize what might happen if one of those riveting guns came into contact with your head and then went off. That is just what happened to me. I have handled one of those guns for over ten years. This particular defective one made a jump for my left cheek and then went off. Result, left eyeball socket broken through in two places, and one large break ranging down to my left upper jaw teeth and the flesh torn from the bone. This all happened on Saturday, May 3, 1930, at 11:10 A. M. I was twelve stories in the air.

After the doctor got hold of me and gave me emergency treatment and took an X-ray, he started to send me to the hospital. Here I got bullheaded like most steel workers and got out of his office and caught a car for home. On arriving home I phoned at once to a

friend of mine who like myself is a student of the Rosicrucian teachings, and asked him to wire the Healing Department for me.

By this time my head was swelling badly, and the pain was very great. I knew by past observation that I would receive help from the Elder Brothers if my past karma justified it. About the time my friend got that telegram off, the pain began to diminish, and late that evening I was able to go to sleep. During my sleep I was conscious of being worked upon and helped. The vision finally cleared, and I saw those about me. Two of them I know personally in this life, and I have known one for over twenty-five years. They have been in metaphysical work for ten or twelve years. The like of their clothing I have not seen before nor since. I got some good "hard-boiled" advice from them.

I slept the night through, and woke up next morning with no pain to speak of. I forgot myself, I had such little pain, so that I started to eat my breakfast, but that is as far as I got. I had to suck milk through a straw. The doctor made me stay in bed for about fourteen days. On the fourth day he took the bandage off my face, and found the wound had healed sufficiently to leave it off. This surprised him. I have only a slight scar on my face now.

I have received much help through the Elder Brothers. I would not have known a thing about them if it had not been for the Rosicrucian teachings.

What has been done for me can be done for others if they but ask. I only hope I can give as much as or more than I receive.

Yours in brotherhood,

—A Neophyte.

Health Talks

BY GERALD B. BRYAN, D. C.

Reading some health advertisements this morning makes us wonder why any sick person ever fails to get well. There is a "cure" for every ailment—a drug

for this, a pill for that, a diet for this, and an exercise for that.

Which makes us observe that if advertisements were only true, there would be a well humanity peopling this earth of ours.

Gaining health is not so easy as that. It is oftentimes an uphill fight, and something must be stimulated within before we can have it.

There is a principle in each one of us which wars against attacks from our environment. A dust particle enters the eye, and immediately this protective principle sends fluid there in an endeavor to expel it. A poisonous vapor enters the nostrils, and we sneeze. Bacteria enter through a broken surface of the skin, and nature responds by sending an increased blood supply laden with little odd-shaped policemen in white uniforms to round up the invaders.

Nature is a heavyweight fighter when attacked, but sometimes the odds are too many and outside help is needed. Certain aids will help turn the tide of battle, but the real work is done by the protective principle, whatever the name we call it.

Gleanings of a Mystic

BY MAX HEINDEL

TWENTY-FOUR LESSONS IN PRACTICAL MYSTICISM

Written by an Initiate who speaks with the authority of one able to investigate the inner planes at first hand.

This book brings out new information and fine points never before presented in this form. The information it contains will be of great value to the student and aspirant, enabling them to make swifter progress on the Path of Attainment. It deals among other features with—

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*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Shredded Wheat Biscuit
Baked Eggs and Cheese on
Toast
Honey
Cereal Coffee or Milk

—DINNER—

Rice Tomato Soup
Green Peas, German Style
Potato Dumplings
Hot Corn Bread, Honey

—SUPPER—

Combination Salad
Date and Walnut
Pudding
Whole Wheat Bread
Milk

Recipes

Baked Eggs and Cheese on Toast

Place slices of crisp buttered toast in baking pan. Pour over this one-half cup of hot milk to soften them. Place a poached egg on each piece of toast; grate cheese over this until the toast and egg are well covered. Bake in oven until slightly browned. Serve while hot.

Rice Tomato Soup

Use one pint of canned or boiled tomatoes and one pint of water. Boil briskly for twenty minutes. Season with bay leaf, onion, and celery salt, also one-half teaspoon of sugar and vegetable salt to taste. Boil separately one-half cup of rice in one pint of water, briskly until tender. Add this to the tomatoes; season with two tablespoonfuls of browned butter. Boil for ten minutes before serving.

Green Peas, German Style

Cook one quart of shelled peas for half an hour in water sufficient to cover. Put into this one head of lettuce, allowing it to boil until the peas are about half done; then carefully remove lettuce so that none of its green particles are left in the peas. This gives them a particular sweetness and flavor. Ten minutes before they are tender add one tablespoonful sugar. Brown one tablespoonful each of butter and flour, and boil these for a few minutes with the peas after they are done. Grate in a little nutmeg and vegetable salt to taste. Pour into a dish, sprinkle with chopped parsley, and serve.

Date and Walnut Pudding

Use three-fourths cup of chopped

dates, three-fourths cup of chopped English walnuts, one-fourth cup of sugar, three tablespoonfuls of cornstarch, and one heaping teaspoonful of baking powder. Mix these well with one-fourth cup of milk. Add three well beaten eggs. Place in buttered baking pan and bake thirty minutes. Serve with fruit sauce or cream.

Hot Corn Bread

Use one and three-fourths cups of cornmeal, one small cup of white flour, four teaspoonfuls of baking powder, one tablespoonful of sugar, and one teaspoonful vegetable salt. Beat these together well, adding one egg, two tablespoonfuls of melted butter, and one and one-half cups of milk. Beat the whole well and bake in buttered pan for twenty-five minutes. Serve while hot with honey or maple syrup.

The Web of Destiny

(How Made and Unmade)

By MAX HEINDEL

Including:

The Occult Effect of Our Emotions.

Prayer—a Magic Invocation.

Practical Methods of Achieving Success.

A series of lessons upon the hidden side of Life, describing the occult forces that shape our destiny.

167 Pages. Cloth Bound. \$2.00 Postpaid.

THE ROSICRUCIAN FELLOWSHIP,
 Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR SOLAR MONTH OF LEO
July 24th to August 23rd, Inclusive.

These are the stellar whispers from Leo:

Have *Courage*—the courage of your convictions;

Be *Strong*—the strength which is born of character;

Be *Generous*—the generosity which is born of selflessness;

Be *Loyal*—loyal to all that is noble and true.

Such virtues form the rungs of the Ladder of Life by which we ascend to Christhood.

PATIENTS' LETTERS

Tucson, Ariz., May 5, 1930.

The Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

I'm very happy to tell you that quite a wonderful thing has happened to me since I wrote you last. About a week ago I had an X-ray of my chest which shows the most definite improvement I've made in the 4½ years I've been fighting for health. An old cavity that had persisted in staying practically the same appears now to be honeycombed which is indeed encouraging. My heart has not bothered me again and I'm feeling fine generally. I do have a slight skin irritation that I'm hoping clears up soon as it is uncomfortable.

It is wonderfully good of you to offer me your unlimited help and I really do want your spiritual help that I may continue to improve and be well again. I'm learning to walk a few steps now and am to sit up in a recliner on the porch for two hours each evening soon.

I thank you humbly for your help and may God bless you in your efforts.

Sincerely,

—H. D. E.

Minneapolis, Minn., May 10, 1930.

Healing Department,

Dear Friends:

I thank you for your letter of May 2nd. We all are gaining. My husband is a little stronger and he breathes better, and has fewer coughing spells. Roger is still in the hospital. His recovery is surprising the doctors and nurses. They will allow him to go to the table next week if everything goes well. He is much stronger this week. I am happy in the changes in my family.

Thanking you and the Helpers,

Sincerely,

—G. W.

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

July 2—9—17—24—30

August 6—13—20—26

September .. 2—9—16—23—29

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

The Rosicrucian Mysteries

By MAX HEINDEL

THE BOOK FOR THE BUSY MAN

who is seeking a concise, clear-cut solution of the Great Mystery called Life. In simple language it presents the teachings of the ancient Rosicrucian Order concerning such subjects as,

The Problem of Life and Its Solution.

The Constitution of Man.

Life After Death.

It Analyzes the Three Theories of Life, namely,

The Materialistic Theory.

The Theological Theory.

The Theory of Rebirth.

And Shows Why the Last Named Is the Correct One.

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



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

Wild Flower and Tree Book

Because nature study seems to be more prevalent this season than ever, due no doubt to the excellent work carried on by teachers of pre-school and kindergarten youngsters during the last spring term, a mother has sent us a helpful suggestion for a flower, leaf, or tree book. Her suggestions follow: Always be on the lookout for the unusual flower, tree, or bark. Gather leaves as nearly perfect as possible, also flowers when fully opened. Press between leaves of a heavy book. When well pressed dip them into melted parafine to keep them from crumbling, and lay them on clean white paper or oil cloth to dry. Then place in a scrapbook, either a ready-made one or better still a home-made one of heavy paper cut the size most easy for little fingers to handle. Leaves and flowers and bits of bark are best held in place in the book by gummed paper placed over the stem and the tips of leaves or petals. Be sure to write the name and history of each specimen as you place it in the book, otherwise you may find the space you have allowed for this is too limited. Paste pictures of wild flowers and trees on the cover of the book. Rest assured you will find the time devoted to this is time well spent.

Einstein for Parents and Children

May I urge all parents interested in the study of occult teachings and the so-called fourth dimension to read the wonderful article by M. K. Wisehart in the June, 1930, *American Magazine*, in which he tells all about his personal visit to Professor Einstein in Berlin, the man who is regarded as the world's greatest intellectual luminary. Read the

article aloud to the children to acquaint them with Einstein's ideals regarding life. You will find here much food for discussion with the children, especially if they are interested in the study of the heavens.

Regarding Sunday Schools

The recent movement to abolish Sunday Schools during vacation time should be opposed by all spiritually minded parents. The value to a growing child's character of reverence for the Creator and His place of worship on this plane can never be estimated. Surely one hour per week should not be too confining to children if they play out-of-doors the other six days! We wish it might be the good fortune of all parents to visit the Childrens' Cathedral of St. Andrew's Parish Church at Walden, New York, and see the hundreds of eager faces upturned in song and prayer in this church conducted by and for children only. They would then leave no stone unturned to interest their children in local church affairs.

Modeling Clay

A mother sends us the following suggestion to help keep the little ones busy during long vacation hours. She sends this formula for the benefit of mothers who might be unable to get regular clay, and tells us that by tinting the mixture one can make fruit flowers, doll-house furniture and dishes, and many other things that will suggest themselves. The recipe is: Eight tablespoons salt, four tablespoons cornstarch, about eight tablespoons boiling water. Mix salt and starch, then pour over them the boiling water; make a smooth paste. Keep over low fire until it becomes a soft ball. When the mixture is a bit cool, knead in the hands like dough. If too moist, dip hands into starch. To keep, wrap in waxed paper.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

A NEW CENTER

We learn that Mrs. C. Bock of 9712 148th St., Jamaica, Long Island, N. Y., has started a study group in her home. Both the Rosicrucian Philosophy and astrology are taught on Wednesday afternoons, from 1:30 to 3:30 P. M.

NOTICE TO CENTERS

Students write in to us asking for the location and time of meetings of various Rosicrucian Centers. We have printed blanks which we fill out with the desired information and send to the inquirers. Many of our Centers would find these blanks of help. We have a supply of them on hand at Headquarters, and Centers may write us for as many as they need.

Barcelona, Spain.

It is with deep regret that we make the following announcement, quoted from "*La Rosacruz*," published by this Study Center: "On April 30th, at dawn, our friend and brother, Carlos Nieto Gil, passed to the higher life. Brother Nieto Gil had served as president of this Center of Barcelona continuously from the time he founded it, and from which his work spread around the world wherever the Spanish language was spoken. On account of his passing our Center is in a critical state both in regard to finance and administration, and therefore to our deep regret we find it necessary to stop the publication of this magazine (*La Rosacruz*) until such time as re-organization and an improvement in the financial condition may permit us to take up our work again. This Center has appointed as Provisional Secretary Mr. Luís Bauzá, whose address in Guillerias, 16 (G), Barcelona, Spain. The new secretary by his generous work, his spiritual progress attained, his knowledge of the Rosicrucian Teachings is

very well fitted for the work of the office confided to him. Therefore he may be consulted by all who may be interested in the good of the cause."

Denver, Colorado.

The secretary of this Study Center writes us that the class in astrology only will be continued throughout the summer, on the second and fourth Thursday nights of each month.

Los Angeles, 8th Street Center.

Instead of the two-page *Bulletin* which this Fellowship Center has been issuing they now have a four-page pamphlet containing the schedule of classes, Sunday evening lectures, etc. The pamphlet is attractive. We hope, however, that the Center will be able to expand it later to include some of the interesting philosophical discussions which were an outstanding feature in the old *Bulletin*.

Visitors to this Center will be repaid by attending the musical program given Sunday evenings at 7:45 P. M., the regular service beginning at 8 P. M. This will prove a real attraction to all music lovers, for the Los Angeles Center numbers talented musicians among its members.

Minneapolis, Minnesota.

A letter from this Study Center says: "On June 3rd the Minneapolis and St. Paul Centers had a social gathering and supper at the Food Craft Shop in Minneapolis. Our supper was a success . . . There was indeed a feeling of fellowship and love present that evening. As a song expressed it: 'The more we get together, the happier we will be!'"

National City, California.

It is the desire of the workers of this Fellowship Center to help bring the teachings of the Rosicrucians to new fields in the small towns near San Diego. They plan to rent halls in near-by towns and conduct meetings and give lectures,

which they intend to advertise well. Many Centers are following similar plans. This work will not only help in the dissemination of the Philosophy, but will bring spiritual riches to the workers.

Salt Lake City, Utah.

The *Bulletin* published by this Center has been expanded due to its growing popularity, which necessitated printing it on a mimeograph which would make enough copies so that all interested friends might have one. Center *Bulletins* are becoming popular with the students, especially when they contain short discussions of some phase of the Rosicrucian Philosophy or its ideals of living. An example is the following quotation from this *Bulletin*: "One thing is sure: the strong soul, *the hero for whom nothing is tragic*, the well poised life which no untoward event can thrust into a panic, is that one who has learned that the deepest supplies upon which the soul feeds are those that lie *within himself*."

"Three-Eleven" Center, New York City.

A Summer School is being conducted at this Study Center during July and August, we learn from the *Three-Eleven Bulletin*, from which we quote: "Dr. Anna Tilley will give a ten weeks' class in Anatomy, Mondays at 8 P. M. A ten weeks' course in Vocal Expression is offered by Mrs. Maud Weber, Tuesday evenings. Technical instruction is presented with an understanding of the occult powers of the spoken word and the singing voice. Mrs. Brahna Welsh will hold a class in Rhythmic Expression every Monday, 8 P. M."

Round Table discussions will also be held during the summer, at which topics of vital interest to Rosicrucian students will be discussed.

Mr. Theodore Heline, who has been the leading spirit in the formation of this Center, writes us that one of our California friends, Mr. Robert H. Hammond, is assisting enthusiastically in the work of the New York Centers while on a business trip in the East. He has given several lectures, and also helped to spread an atmosphere of good fellowship.

Rosicrucian Field Lecturers

At the present time we have two lecturers in the field, one in Germany, the other in the East. Miss Annella Smith, who has been doing excellent work in the Middle West is now "home" at Mt. Ecclesia for a much needed rest. She will, however, conduct two classes a week in public speaking while at Headquarters during the summer.

Mr. Ortwin Schaumburg continues his work in Germany, and hopes to be able to give a few lectures in Austria and southern Switzerland. Mr. Schaumburg's success is well attested by numerous enthusiastic letters which reach Headquarters telling us of his fine work. He is filling a great need in Germany and German-speaking countries by his dissemination of the Rosicrucian gospel of Aquarian fellowship.

The following is from Mr. Schaumburg's latest communication: "We have been more successful in arranging dates for England than we had hoped. We have already heard from eleven places. In covering southern England I am lecturing each Wednesday evening in London, and shall do the same a little later in Liverpool while lecturing in the northern cities. The dates that have been fixed so far are as follows: London, Sept. 17 and 24, Oct. 1, 8, and 15; Letchworth, Sept. 19; Birmingham, Sept. 22; Llanelly, Sept. 26; Swansea, Sept. 29; Southampton, Oct. 3; Bournemouth, Oct. 6; Bognor Regis, Oct. 10; Shoreham, Oct. 13; Westcliffe-on-Sea, Oct. 17; Romford, Oct. 20.

"The indications are that I shall be busy for several months in England."

Mr. Theodore Heline of the New York "Three-Eleven" Center sends us the following schedule of his work: July 1: Opening of "Cosmo" Study Group, Trenton, N. J. at 511 N. Hermitage Ave.

July 2: A lecture to be given at the Philadelphia Study Center on "America's Destiny." At 5:15 P. M. a lecture on the same subject will be broadcast over station WLIT.

Local Rosicrucian Speakers

Resident workers and visitors at Headquarters had the pleasure of listening to an interesting lecture by Mr. Van McElwain of the San Diego Fellowship Center on Sunday evening, June 29th.

Miss Annella Smith, field lecturer of the Fellowship, will speak at the San Diego Center on Sunday, July 19th. We trust that all our friends in San Diego will take advantage of this opportunity of hearing her.

On June 22nd Mr. Reginald Oakley of Headquarters spoke at the Center in National City, California, on the subject of healing. On June 27th he gave an address on astrology at Solano Beach, California. Both talks were well received. It is planned that he will visit Solano Beach once a month, but the schedule has not yet been arranged.

The Health School

The Health School project is progressing slowly. The fund is growing gradually toward the point where definite steps may be taken in connection with it. Students all over the United States are writing us stating their belief in the importance of this undertaking and their confidence in the successful outcome of it.

The two primary functions of the Rosicrucian Fellowship as enunciated by Max Heindel are, first, preaching the gospel of the New Dispensation, namely, the Rosicrucian Philosophy and its interpretation of the Bible; and second, the healing of the sick. The latter, although secondary as compared with the dissemination of the Philosophy, is still a matter of the greatest importance because the world is full of sick people who are unable to realize their true destiny on account of their physical handicaps; therefore the necessity of this branch of the work.

In the institution which we intend to build in due time all the natural methods of healing will be employed, such as

water therapy in its various forms, electricity, light, sun baths, massage, manipulation, exercise, heat, et cetera. The institution will be operated under the supervision of a regularly licensed physician who will possess the ability to command the confidence of the general public. The above system of physical healing will combine admirably with the Rosicrucian system of healing by means of the Invisible Helpers, who operate upon the etheric body of the patient during sleep, manipulating that body, rebuilding it and directing vital force into it, after which it restores health to the physical body. These two systems of healing make an excellent team, capable of producing results far beyond the scope of schools of purely physical healing.

As stated above our students and friends are greatly interested in this Health School proposition, and we print herewith letters from two of them as an illustration of the endorsement which the Health School is receiving:

"The proposed Rosicrucian sanatorium is, I believe, a step in the right direction and in harmony with the work of the Fellowship. The sanatorium is but a practical and efficient tool to build harmony into the physical body in order to link it up with the already harmonious work of the Invisible Helpers on the spiritual side."—J. J. B.

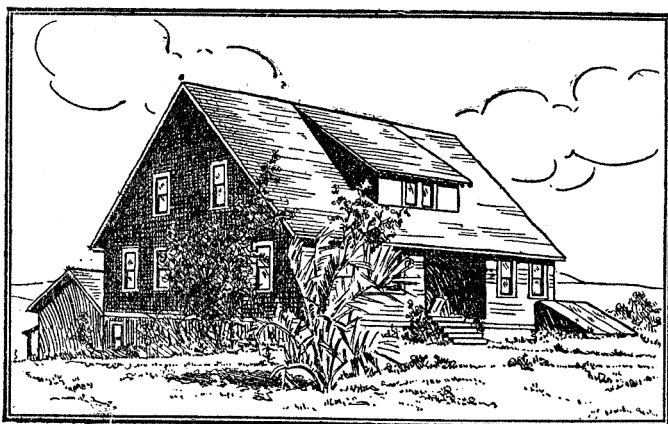
"As you may imagine, I am heartily in favor and deeply interested in your plan to construct a sanatorium at Mt. Ecclesia. I am delighted to know there has been such a hearty response to your appeal. Of its ultimate success there can be no doubt. I am sure that you will believe that I will do my best to give to the utmost of the means at my disposal."—E. I. M.

It is our earnest belief that the Health School will be an important factor in helping the Rosicrucian Fellowship realize its true destiny. Bulletins will be issued as the undertaking develops.

Yours for Universal Healing,
THE ROSICRUCIAN FELLOWSHIP.

Echoes From Mt. Ecclesia

Chats with the Editor



AND THE DESERT WAS MADE TO BLOOM

STUDENTS so frequently ask the question, "Why did Max Heindel choose Oceanside for the Headquarters of a World Movement such as the Fellowship was destined to be? Was he acting under the direction of the Teacher?" Yes, to a certain extent. The Teacher always refrained from giving explicit directions regarding the material work of the Fellowship, but he gave Max Heindel the spiritual teaching which is its heart, its foundation. The Teacher told him that the Brothers of The Rose Cross chose the workers in whom they had faith that they would carry on the material end of the work properly; that they expected to give a hint from time to time as to the starting of certain work, but the material plans they must leave to their mundane agents.

Max Heindel was told by his Teacher when to begin to plan for Headquarters, and that he should choose a piece of land which was on a promontory with the mountains to the northeast and the Pacific Ocean to the southwest. When in May, 1911, he set foot on our present grounds in Oceanside, he was convinced

that this was the very place which fitted the description the Teacher had given him. The beautiful San Luis Rey Valley was below and the beautiful scenery was backed up by a most wonderful climate. At his first visit he chose the future location of the Ecclesia, our Temple of Healing, which was not built, however, until one year after he had answered the call to the higher life.

The grounds were barren when we first located on them, a dry bean field with no trees, and not a green sprig to be seen. There was barely enough water for domestic use, and there were days at a time when we had not even enough for that purpose. Thus it may truly be said that we had settled in a desert. A newspaper reporter who was present the day on which we turned the first shovelful of ground told the writer a year later that he had thought we were a lot of crazy people who had planted a cross in a desert, but this very reporter who watched the progress of the work later became one of our greatest boosters.

I thought my readers might be interested to see a picture of the first build-

ing erected and how it looked in the pioneer days, and then let them make a mental picture of the difference between those old days with the rattlesnake and rabbit infested barren land and the present beauty spot, which has become a bower of blossoms. Let us hope that the teachings which have gone out from here have been the means of changing many from barren, atheistic and drifting souls to useful, spiritual, and soul-satisfied citizens.

Summer Classes at Mt. Ecclesia

Although the regular Summer School which has been conducted at Mt. Ecclesia for the past five years during the months of July and August, has been discontinued this year, still there are so many visitors coming to Mt. Ecclesia all the time and their disappointment has been so keen that we have arranged to have one class each day either on the Rosicrucian Philosophy, Astrology or Public Speaking, also two evening classes. Although these are few in number compared with what we have had in the past, nevertheless they help, and give the visitors a little assistance in their study of these subjects.

The teachers who are conducting these classes are Mrs. Verna Wilson, Mrs. Katie Cowen, Miss Annella Smith, Mr. Prentiss Tucker, Mr. Reginald Oakley, and Mr. John Coleman.

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—Max Heindel.

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