

# THE ROSICRUCIAN MAGAZINE

## Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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### Contents

	Page		Page
<b>CURRENT TOPICS—</b>		When Christ Joins the Elect	89
This Business Depression and the Remedy	59	By C. S. D.	
<b>THE MYSTIC LIGHT—</b>		<b>THE ASTRAL RAY—</b>	
Faith (poem)		Astronomy for Astrologers (5th Installment)	90
Elizabeth York Case	62	The Children of Aquarius, 1931	93
Spirit Manifestation		Astrological Readings for Subscribers' Children:	
Max Heindel	62	Edith A. McN.	94
Was He Misunderstood?		Delmo E.	94
By E. S. G.	64	Ruth H. M. (Vocational)	95
The Ethers and the Etheric Nature Spirits	70	By A. F. H.	
The Seven Cities	73	<b>"COSMO" STUDIES—</b>	
Suspicion (poem)		By Alfred Adams	97
William Allen Ward	74	<b>CHILDREN'S DEPARTMENT—</b>	
The Unseen—A Story		Forever	98
Mona Wandanita Hille	75	<b>NUTRITION AND HEALTH—</b>	
Dummy Philosophy	79	Pills and Capsules	101
Esoteric Bible Studies		Health Talks	
Corinne S. Dunklee	80	Dr. Gerald B. Bryan	103
The Evils of Gossip		Vegetarian Menus	104
Rona Elizabeth Workman	83	Recipes	104
The New Leaf (poem)	84	An Excellent Home Remedy	104
Our Wrongdoing	84	The Rosy Cross Healing Circle:	
<b>WORTH-WHILE NEWS—</b>		Patients' Letters	105
Companionate Marriage	85	Healing Dates	105
A New Anti-Child-Labor Movement	85	<b>THE PARENTS' FORUM—</b>	
Progressive Mexico	86	By Elois Jenssen	106
A Rumored Cure for Narcotic Addiction	86	<b>LOCAL CENTER NEWS—</b>	
The Ape as a Cousin of Man	86	News Items	107
<b>QUESTION DEPARTMENT—</b>		Rosicrucian Field Lecturers	108
Transmutation of the Creative Force	87	Mrs. Max Heindel Lectures	109
Interpretation of Revelation	88	Local Rosicrucian Speakers	109
The Inner Vision	88	Prison Correspondents Wanted	109
The Mother's Prenatal Influence	89	<b>ECHOES FROM MT. ECCLESIA—</b>	
		Chats with the Editor	110

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# MANUSCRIPT COMPETITION

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The Editor of *The Rosicrucian Magazine*, "*Rays from the Rose Cross*," offers five prizes for the five best manuscripts submitted before April 1st, 1931.

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Manuscripts must contain not less than 2500 words, and should if possible be typewritten, and in DOUBLE SPACING. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our philosophy, and of our magazine as an extension of our Correspondence Courses. Manuscripts are only accepted subject to this provision.

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*Develop your latent literary talent. By so doing you will help both yourself and others.*

—\*—

**The Rosicrucian Fellowship,**  
OCEANSIDE, CALIFORNIA.

# Current Topics

From the Rosicrucian Viewpoint

By JOSEPH DARROW

## This Business Depression and the Remedy

**T**HROUGHOUT the length and breadth of this country as well as in most other countries of the world today there are seen the evidences of business depression, which take the form of unemployment, scarcity of money, business anxiety, and a generally pessimistic outlook. The United States is the richest country in the world at the present time, and one would think that here at least we should be able to get along without drifting into the economic doldrums. Then why are we depressed? The best minds of the country are grappling with this problem. In the meantime thousands of previously well-to-do men are walking the streets looking for work. What is the real reason for this, and what may we expect the outcome will be? The Philosophy of the Rosicrucians may be able to throw some light on this important question.

First, however, let us see what one of our prominent men has to say about the matter, a man who is looked up to as an authority. We refer to Roger W. Babson, investment and financial expert and author of Babson's Reports issued periodically on the state of the stock market and industry generally. Mr. Babson, however, is a man who has understanding regarding other things than mere business, as evidenced by his Report of November 10, 1930, entitled, "Something to Think About," from which we quote:

"People today are not only tired out physically, but are discouraged. They

lack that faith which is essential to personal or national progress. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly before it is needed—like education. Faith comes through patient devotion, right living, and service to others. . . . What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although

BABSON this faith has often ex-  
OF "BAB- hibited an intolerance—  
SON'S which is a blot on her his-  
REPORTS" tory, yet it provided the  
foundation for her power,  
growth, and prosperity. Furthermore,  
the lack of religious faith may be the  
real cause of England's present economic  
difficulties . . . . The solution  
of Britain's economic difficulties will  
come, as in the past, when a great religious  
revival sweeps the nation. I expect to see such a revival sweep Europe  
and America during the next decade.  
. . . . People should understand that  
before prosperity can return there must  
be a renewed interest in the spiritual  
life by both individuals and nations. Nations  
should realize that the world has  
always possessed raw materials and  
labor, but has been prosperous only  
when the people have been actuated by  
a religious faith to use these resources  
for advancement and service. This is  
the law of life, and now is the time when  
it should be taught. Think it over."

This is one man's solution to the problem of business depression. He believes in faith, but the people seem largely to have lost their faith. Can it be revitalized? Let us see.

## Current Topics

From the Rosierucian standpoint the world is suffering from a malignant disease at the present time, a spiritual disease, and the name of it is *Materialism*. This disease consists in the exaltation of material things, material comforts, material luxuries, and material pleasures above everything else. By material we mean everything which has to do with the material world, including not only the physical but the mental. When the disease of Materialism has

THE DIS- become deep-seated, man  
EASE OF loses his spiritual instinct  
MATERIAL- and intuition, and soon  
ISM comes to the point where  
he refuses to believe in  
the existence of anything  
which cannot be seen and handled or at  
least contacted through the medium of  
scientific instruments.

Max Heindel states that the Masters of Wisdom in charge of our Western evolution have feared that the growth of scientific materialism during the past 300 years, and which is now flowering, might bring on such a spiritual deterioration that a social cataclysm would result beside which the French Revolution was as child's play. These Masters of Wisdom, looking ahead centuries ago, planned the introduction of esoteric and metaphysical knowledge in the present period as an antidote to this materialistic state of mind, so that humanity might again turn their thoughts upward to things above the physical, which would enable them to weather the storm and avoid the cataclysm. As to whether this will be accomplished or not is still a matter of uncertainty.

To be sure there are physical causes for this business depression, but they are entirely secondary, and will quickly be remedied when the spiritual outlook of the people is changed. However, overproduction, excessive installment buying, stock market pyramiding, excessive financial concentration, and a poor system of distribution by which the middle-

man takes entirely too much are factors. Also there is practically no government provision for regulating overproduction or shifting workers when it is found.

Just what is the Rosierucian solution of this problem? How could this period of depression be done away with if Rosierucian principles were followed? First, let us see what the Rosierucian principles are. The Rosierucians recognize the fact that this material world which we see is only one of several worlds in which man's evolution is being conducted. The other worlds are of finer substances, invisible to physical sight, and interpenetrate the physical

world. The forces of these invisible planes are constantly impinging upon us. The laws of these planes are constantly operating in connection with man's affairs, and unless he knows these laws, he is pretty sure to violate them more or less all the time. When this occurs, he becomes subject to the corresponding penalty, and that is what the present depression is due to.

Then the Rosierucians recognize other vital factors, such as the following: The creative power of thought; every thought one thinks tends eventually to materialize into physical conditions of a character corresponding to itself. Every act that one performs sets forces into operation which will react upon him at a future time to bring him destiny of a corresponding sort. If a man is poverty-stricken or has a defective body or mind, it is because in previous lives he violated the laws of nature or injured others, and the forces then set into operation are now bringing their due effect. Spiritually humanity is a unit, and the good of one is the good of all. Therefore, all economic, industrial, and social institutions must be designed to promote the good of all and not merely that of their promoters who proceed to grab the lion's share of the profits. Life after



## Current Topics

physical death is a reality. After passing out of the body there is a long period of life upon the invisible planes, first in the purgatorial region to purify the desire or astral body of its selfish emotions and desires, after which there is a period of heaven life where the Ego enjoys the good which it has done in the preceding earth life. This existence on the invisible planes lasts for centuries. Christ, though providing no vicarious atonement for man's sins, still as Planetary Spirit of the earth is rendering him vital assistance in his evolution, without which many would fail and become lost.

The knowledge of the Rosierucians, some of which we have sketched briefly, will furnish the basis of a *new faith* which will be enduring because based on logical facts. The knowledge of the Rosierucians will create in the people an enthusiastic desire to cooperate with the cosmic laws. When this knowledge becomes more widely disseminated, man will regain his spiritual health and spiritual intuition. Then selfish material luxury and pleasure will no longer be the chief aim of the people. When we become regenerated along these lines, when the masses begin to live the spiritual life guided by a knowledge of the cosmic laws, there will come the wisdom to so reorganize our social, industrial, and economic systems that all will be served to the best advantage. The capitalistic system now in effect must in time be largely modified. Money must cease to be the national god. Spiritualizing the consciousness of the people, however, will be the principal factor in ultimately revolutionizing our capitalistic system. No amount of external force will satisfactorily modify it unless accompanied by spiritual regeneration.

Dr. Harry Emerson Fosdick, nationally known pastor of Riverside Church

in New York, states another phase of the matter, as quoted in "*Time*":

"If the business brains of this country were devoted to social problems rather than the making of money, economic life could readily be rescued from its inhumanity. Unless we adapt our capitalistic society to the needs of the present age and adapt it to social planning and control, some form of Communism will inevitably be thrust upon our children. Meanwhile verbal attacks on Communism will avail us nothing."

Our economic system must be humanized to several times its present degree or we are going to go from bad to worse. Radical forms of communism can be avoided, however, if the people possess sufficient wisdom to bring about reforms themselves.

The period between 1930 and 1936, it is stated by occultists, will be one of general change and perhaps the overthrowing of many institutions in the

effort to bring about a better and more humanitarian regime. If mankind will cooperate, then the process will be comparatively

painless, but if not then we may look for more or less serious trouble. The present business depression is only the symptom of a grave spiritual disease. We need not look for any legislative panacea or any new physical inventions which will give more than temporary relief. The disease is too deep-seated for that. Materialism must be broken up and a more spiritual outlook on life obtained. Suffering will compel it if it is not accomplished voluntarily. It may, however, be brought about by utilizing the New Wisdom, the higher knowledge of cosmic realities. The Rosierucians and other similar agencies stand ready to give generously of this knowledge. Those who can perceive the truth behind these statements will avail themselves of it. May there be many such!

# 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.

### Faith

There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
He trusts in God.

Whoever says when clouds are in the  
sky,  
"Be patient, heart, light breaketh by  
and by,"  
Trusts the Most High.

Whoever sees 'neath fields of winter  
snow,  
The silent harvest of the future grow,  
God's power must know.

Whoever lies down on his couch to  
sleep,

Content to lock each sense in slumber  
deep,  
Knows God will keep.

Whoever says, "Tomorrow," "the  
Unknown,"  
"The Future," trusts that Power alone  
He dares disown.

There is no unbelief;  
And day by day and night, uncon-  
sciously,  
The heart lives by that faith the lips  
deny,  
God knoweth why."

—Elizabeth York Case.

—From, *The Upper Room Bulletin*.

### Spirit Manifestation

BY MAX HEINDEL

(From the "Rays" of December, 1917.)

Porto Rico, Sept. 7, 1917.

Dear Editor:

Do you remember I wrote you a letter some months ago about a friend who died in the hospital in San Juan, Jan. 1, 1916? You published that letter in the June number of the "Rays." Well, I have just returned from a visit to his home,

and if anything were needed to make me believe in the continuance of life after death, this friend's doings would certainly make a believer of me.

He is seen constantly around his plantation. Not by one or two, but by many. I counted five of the most reliable workmen who had each seen him from two to five times. These people are all psychic, and do not seem to be afraid

of "spirits" as the ignorant classes in the north are. They all agree that he always appears dressed in white, which was his custom in life. They unite in saying that he looks exactly as he always did except that he seems lighter on his feet.

Some weeks ago his wife and children came to see me one afternoon. She was trying out a new chauffeur, and while she was here my son went in to the village with the new chauffeur to have some slight repairs made. After Mrs. P. had started home my son told me she ought not to trust that man for he considered him both ignorant and unreliable. I felt uneasy because there are some very dangerous curves on the road she had to pass.

When she reached home there was a strange woman on the porch waiting for her. The woman was strange in the neighborhood, knew nobody and nobody knew her. As the car entered the drive this woman, who turned out to be a medium, began to shiver and asked a servant standing near if anybody had died in that house lately. The servant said "no," nobody had for over a year. "That is strange," said the woman, "for I feel exactly as I always do when some one who has passed over is near me." Presently she continued, "Who is that man running after the automobile? He seems greatly excited and is worried about something." The servant asked what the man looked like, and the woman said, "He is a tall man, with a heavy mop of gray hair." Then the servant said: "That must be Mr. P." By this time the party in the car had alighted and the woman said: "The man is now satisfied and calm. He is going away by the back door."

One of the peons who saw him in the grove one evening said he went up to a tree and lifted a grapefruit in his hand. He seems only to have spoken once, and then to one of the most reliable of his men. He stood under a tree as usual, and when this man looked at him he said: "Luciano, I want you to tell Mrs. P. that

she must not walk over this plantation spraining her ankle all the time. Tell her to get a horse and go about on that." "Very well," said the man, "I will tell her. But I don't think she has ever sprained her ankle but once." "Oh, yes she has," was the answer, "she has done it several times." And the fact was as stated. She had sprained her ankle four or five times in a few months. As was to be supposed, these visits are getting scarcer and farther between. The oldest child (aged eight) declares she frequently hears him calling out in front of the house. He calls them separately and sometimes all together by a pet name he was accustomed to use for them. It does not seem to be a call for them to come, but simply a sort of "hail." He is very much "there" still to everybody on that plantation.

Now I know all this sounds simply impossible, and I do not know how to account for such appearances, but the evidence seems incontrovertible. Can you explain it?

I found upon inquiry that Mr. P. never performed the evening exercise. He always fell asleep the minute his head touched the pillow. He tried and found he could not do it. This probably accounts for the fact that he has continued to appear for so long. But during the last six months he has only been seen twice, and those appearances were some time back.

The man to whom he spoke looks like an anemic subject, but he is very intelligent, so much so that he is used exclusively for a tree doctor.

How could my friend have materialized so frequently? He always stood in the twilight under the trees. But none of the peons to whom he has appeared are known as mediums. I am puzzled.

Very sincerely yours,

C. W. S.

From what we know of Mr. Parker's study during life it is evident that he was familiar with the laws governing

spirit materialization, for they have been very thoroughly elucidated in our literature. Being taken out in the prime of life when his interest was thoroughly centered in his family and plantations, he was like the unripe seed which clings to the flesh of the fruit with all its might, and it is therefore no wonder that he has stayed around his plantation as long as he has. You say that none of the peons who have spoken to him are known to be mediumistic, but all peons are to some extent with a very few exceptions. You will note that *Mr. P. usually appeared in the twilight*. That is for the same reason that the spy in our story, "Facing the Firing Squad," saw the Rosicrucian in a dusky corner of the room where he was waiting, and for the same reason that later when he was a freed spirit the Rosicrucian directed him

to go into a darkened corner of the room where his sister was sitting so that she might there see him. It is for the same reason also that mediums insist upon having the room darkened wherein they perform materializations, namely that light sets the ether into violent vibrations, much higher than those which a materializing spirit is generally capable of imparting to the ether wherein it materializes and whereby it is seen. For that reason twilight, dusk, and even pale moonlight are ideal conditions for spirit materialization, and Mr. P. wisely followed the line of least resistance when he wanted to show himself to people around his plantation. Naturally, however, the work in the other world which lies before every spirit is gradually drawing him away so that the appearances are becoming less frequent.

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## Was He Misunderstood?

By E. S. G.

**I**N A CHARMING book written for children, that I read long ago I remember the author's description of a society formed by the little folk of his story, for the purpose of seeking for diamonds. But the diamonds were to be jewels of character—some quality of goodness that they pledged themselves to seek, and were quite certain they would find in the nature of even the most forbidding person. The idea is an excellent one, and I have always considered it worthy of cultivation; but though I have followed it out to some extent, and have diamond-hunted with success at times in the minds of certain people, I have usually failed to make the attempt when the field seemed poor. One should have the spirit of the little ones, who knew the glory of success to be greatest when the chance of it was least. And recently I have had an experience that has taught me how many splendid jewels of God lie hidden

for want of a persistent seeker, and how much the world loses through their not being brought to light.

My uncle has always been a source of perplexity and distress of mind to his family. "I don't understand Arthur" have been words familiar to me from babyhood, as some member of the family prefaced a criticism of him with them. And "I don't understand Arthur" has rung in my ears through many periods of storm and stress when Arthur seemed to justify the criticism and the comment. Amongst his family he has been as a butting belligerent goat in a flock of gentle sheep, and has occasioned as much discomfort. His temper goes off at a touch; he can never keep his nose out of other people's affairs or refrain from telling them how to manage them. He is suspicious and distrustful; critical, and never willing to credit anyone with good intentions. In his frequent quarrels he will charge his opponent with the

most evil of thoughts and wishes, and as his sharp attacks generally stir up the worst dregs of human nature, he often manages to get a display, greatly to his delight, of the very defects he claims he sees in them.

In his father's house amongst his sisters (he had no brothers) he was anything but a soothing influence, and it was a relief to the gentle ladies when he finally married and established a home of his own. But his poor young wife suffered far more than they in her storm-ridden household, due to the pressure of a peculiar system of discipline that he devised for her and stated that she was in need of, and which consisted largely of queer and unjust accusations and harsh exactions, particularly on any matter that concerned their two children or her own behavior.

I remember, as an instance, an afternoon of my childhood when my mother and I were paying a short visit to my uncle and his family at the pleasant old country house where they were living at the time. Aunt Anna had to meet the train that brought my uncle from the city, and as this was before the days of automobiles, she drove to the station with her horse and trap and took me with her. The afternoon was an enchanting one, with that peculiar mellowness in the gold of the sunshine that belongs to early October in the east. The horse trotted smartly; Aunt Anna allowed me to drive, and as we went along the peaceful Maryland country roads, my little cup of happiness was quite full. But my uncle dashed it rudely to the ground within a few minutes of his joining us, although without saying anything to me or indeed hardly noticing me at all. He turned to Aunt Anna and asked her a question. She did not reply immediately—not soon enough to suit him apparently, and he said in a slightly raised voice:

"I see that you are in one of your nasty tempers again. Why don't you learn to control yourself?"

"I am not in any temper, Arthur."

"And I know you are. Don't you think I know the look you get on your face? Why didn't you bring the children with you?"

"They didn't want to come."

"Why didn't they?"

"They were playing in the yard and didn't want to stop."

"Playing in the yard! Don't you know that Sam was to bring the reaper home this afternoon, and you left them there with no one to see that they don't run under the horses' feet!"

"They won't run under the horses' feet, Arthur. They're not babies; they're old enough to have sense."

"They're not old enough to have sense, and neither are you. Or if you are, you haven't got any. It was the most dangerous thing in the world to leave them. But that's like you. You don't care. As long as you can do something to annoy me you will take any risk. I knew from the moment I saw you, you had been doing something to cause me anxiety."

My poor aunt made no answer to this, and for the rest of the drive she was made the subject and object of a harangue that made my heart ache, child though I was, for the person who had to endure such irrational injustice; and the sunshine and beauty of the day could not make up to me, any more than it could to her, for the pain and humiliation he was inflicting.

That night, after I had been put to bed I awoke from sleep to hear my mother and aunt talking. Aunt Anna was crying softly, and my mother murmuring words of comfort. I sank back to my dreams without being conscious of more than this, but I had seen and heard enough that day to get an impression about my uncle that was not easily effaced, and from that time, although I was only a child, I joined the ranks of those who could not "understand" Arthur.

The two children, Lewis and Eleanor, as soon as they had grown out of babyhood, shared their mother's fate in being targets for his disapproval, although he

took a keen pride and pleasure in the youngsters. And it was one of the things most difficult to understand about their father that in spite of his undoubted love he persisted in harrassing and hindering them, and they grew up in a state of rebellious, unhappy bewilderment at the strangeness of his restrictions. He showed a good many small meannesses too that kept the household in a ferment: he made money, but he would not spend it in the accustomed ways of graceful and gracious living, and he skimped Aunt Anna in the matter of servants, and all of them in the matter of clothes; he grudged every nickel spent in pleasure unless it was something that he himself took an interest in, but unluckily his taste and that of the others seldom agreed. He had a great fondness for crowds and loved to watch people passing on the street or to sit in a hotel lobby observing the guests, many of whom he would readily get acquainted with, although it was noteworthy that he made few or no friends; and he could not understand why this thrilling amusement was not sufficient for others too. He loved travel also, and took his family on a trip around the world, expecting them to find their enjoyment where he found his, amongst the crowds; but their unfortunate preference for picture galleries and museums was a continual source of heated argument until they resigned themselves to following him about from one jam of people to another, while rage and disappointment boiled and seethed within their breasts.

I am glad I do not have to figure the amount of Aunt Anna's sufferings. When tormented herself, she had also to be a witness to the anguish in the two young lives that were so dear to her, and which was caused by the thwarting of their innocent desires. In time, however, as Lewis and Eleanor grew older, they began to fight their own and their mother's battles with vigor, and their father found the tables turned to some extent upon himself. He was not one

to be cowed though, and the household became a byword for passionate dissensions and strange lurking bitter-nesses. That they managed to hang together for as many years as they did speaks well for Aunt Anna's sense of duty and the children's devotion to their mother. But the end came finally when my aunt died, and Lewis and Eleanor, man and woman then, left their father's house, refusing to live with him longer when there was no necessity any more for standing between him and their mother.

It happened that at that moment I was drawn to the city where they are living now, and found the situation to be this: Lewis and Eleanor were in apartments of their own, from which they kept up a sort of surly communication with their father; he was conducting his business as usual, coming home from his office at night to a deserted house, getting his meals as best he might, and living in a somewhat forlorn state of neglect that in the opinion of those who knew his ways, served him jolly well right. He wanted a housekeeper, and as I was looking for work of that kind, my cousin Eleanor rather hesitatingly offered the position to me. I thought of the miserable strife that had always marked my uncle's domestic life, and hesitated in my turn. But the counsel came to my mind of my old Irish nurse who used to say, "It's better to live with a devil ye know than a devil ye don't know." It might be, I reflected, out of the frying pan of my uncle's nature into the fire of some other nature worse than his whose failings I was not familiar with. But I am glad to say that when I finally accepted the offer, I was not moved by selfish reasons altogether; I was genuinely sorry for the lonely and forsaken old man, and genuinely willing to bring him what measure of relief I could.

At first it was hard. The old habits were not to be overcome in a day. My uncle distrusted me as he has always

distrusted everyone; nagged me as he has always nagged everyone; followed me about and stood over me to see that work was done properly, in a way that often caused my hand to shake nervously as I have seen Aunt Anna's shake in her time and from the same cause. But I accepted it all as karma and struggled on. And let no one think that an effort at communion with God is not of practical help. I have formed the habit of early morning meditation on the great Consciousness that is all about us, and believe it to be true, as one writer on the subject has said, that if but one member of a family will practice this, the influence of the Divine Spirit will be felt by all. With nothing inherent in my own nature to cause a change in my uncle's, yet friction seemed to grow less. As time went on he relaxed his supervision and finally gave it up altogether, and we settled down to a tranquility of living that is nothing short of miraculous to his children, who are inclined to believe, I think, that I wield some mysterious power over their father like that of a snake charmer.

And then one day he made a remark that caused me eventually to change my whole opinion of him. He can quote poetry well and has an excellent memory for it. Some chance occurrence brought the poem of Abou Ben Adhem to his mind, and he repeated it. As he ended with the line, "And lo! Ben Adhem's name led all the rest," he said:

"Do you know why that was?"

"Because he loved his fellow men," I replied.

"Not at all. It was an alphabetical list. The angel couldn't get around that A B A."

I laughed, but his next remark surprised me. He said with a sigh:

"Well, I have always been like old Abou Ben Adhem. I have always loved my fellow men."

I stared at him in complete amaze. It was the last thing I would have expected of him, for the consensus of opinion of all who knew him well was that he was selfish and cared for one one but him-

self, his children excepted, and I said, doubtfully:

"Is that true, Uncle?"

"Yes," he replied, "I have always loved my fellow men very deeply, and have always wished I could do more for them, and if I had my life to live over again, I *would* do more for them."

"But Uncle, I never knew you cared for people very much." I thought, as I spoke, of his friendless condition and how he had always acted as a repellent rather than an attractive force; but he was not listening to me, and he said slowly:

"I've done what I could for others. I felt I ought to provide for my own family first, and life has been a hard struggle for me. But if it's been hard for me—and I've had advantages—think what it must be for poor devils that have none, and"—here he brought his hand down on the table before him with passion—"there are millions of them; millions of them!"

"It isn't only the very poor I am thinking of," he went on after a pause, "but the whole struggling mass of men. I've spent many a day away from my own business hunting jobs for poor wretches that had none. I've never passed a beggar on the street without giving him a little, and I suppose I have given away thousands of dollars to other people who were in need. But what does it all amount to? I haven't even scratched the surface of the world's misery, and the thought of it combined with the knowledge of how little I could do to help has almost made me mad at times."

I was astonished beyond measure, and said, puzzled:

"Then why have you always seemed so illiberal, Uncle? You have often grudged things to your own family, and you never used to let Aunt Anna give to charity."

"I have grudged things, as you call it, to my own family because I couldn't bear to see them waste money that the world needed so much. Anna would have spent every penny I had if I had

let her (this was not true; he only imagined it), and I detest those charity organizations; they're nothing but graft."

Here the distrust of his nature flamed up, and he launched into a tirade against the mismanagement of the world's affairs while I sat in astonished reflection. I knew that my uncle was not a hypocrite whatever else he might be, and I was sure that his claim to a love for humanity and a desire to help it could not be a pose. Could it be possible that I had never judged him correctly—had always thought of him as being selfish when he really was not? Could it be possible that the entire family, while stating that they did not understand Arthur, had as a matter of fact *mis*-understood him? There is such a difference between not understanding and misunderstanding. In the one case the mind may be open, but in the other it is certain to be forming a judgment. If it was true that a longing to benefit the world had always struggled for existence within him and had been responsible for many of his unaccountable ways, how much were we to blame for never recognizing it and helping it to grow? Could it be possible that his entire family, myself included, had been so engrossed with our own goodness, as opposed to Arthur's badness, that we had completely failed to catch even a glimmer of the jewel within him? Had we ever really *tried* to understand Arthur?

I weighed the matter in the light of my own knowledge of him. I thought of his fondness for crowds that I had always attributed to the restless activity that characterized him. Suppose it to be instead an indication of that sublime tenderness that brings every living being within the scope of one's affection and interest. I remembered his fondness for travel too, and how it was always the people, not the art or scenic beauty of a country, that attracted him. He criticized them to be sure, for he could not go far without criticizing

something, but it was always the individual rather than the race that he disapproved of, and this was true too of his whole attitude. He could pick a flaw in the conduct of any given one, but against humanity in general he had very little to say. I remembered too—why had I ever forgotten?—kindnesses he had done here and there, help he had given. It is so much easier to concentrate on the defects of another rather than on his virtues, and I suppose it was because his good deeds were mostly accomplished amidst the clamor of an unwarranted and often much resented interference in somebody else's affairs that the uproar that accompanied them was remembered and the deeds themselves forgotten.

Poor Uncle Arthur! If his wish to do good was sincere, it was certainly coupled with an inability for tactful expression.

But was it really there all the time? Had a tremendous and dreadful mistake been made in our estimate of him? I began to observe my uncle very closely from that time on and to test him in as many ways as I could. There is no need to tell of my success in detail or by what means I arrived at my conclusions; it is enough to say that when I began to investigate his character with the object of discovering the good, it was not long before I realized that in the strange warp and woof of his nature there was one thread of pure gold. In the discord and inharmony that he has created, and still creates about him, there is one chord that rings out sweet and true. It is an astounding fact that I have come to know gradually that a desire for the welfare of others is the basis of every act of my uncle's, and the wish to benefit some one the mainspring of every thought. I have come to understand at last that when he is showing himself to be most quarrelsome, erratic, suspicious, and generally hateful, he is in reality expressing in his poor, blind, mistaken way his sincere desire to do good to somebody.

A knowledge of astrology gives one



the key to this contradiction. Planetary aspects at birth gave him the conviction that his judgment is superior to that of all the world, and combined it with an inflammable temper and a strong spirit of perverseness. No wonder that the Uranian ray of altruism that mingles its force with the rest of his nature can only find expression through forms that have angered, humiliated, and brought about the chafe of complete misunderstanding from everyone around him.

And because he has not the ability to express the finer part of his nature, we have never suspected it was there, and in his bewilderment at our lack of understanding and the sense of frustration of his true self he has been driven to show himself violently unkind and irrationally unjust. And we have condemned him while we were failing to recognize in him one of the most beautiful traits that the soul can possess. To truly love one's fellow men, no matter who or what they are, to wish to succor them and to struggle to do it, is to have at least one quality rooted deep in divine spirit; and in my uncle's case if it had been acknowledged, fostered, and helped to grow, who knows what a different story there might have been to tell of his life? I am not defending his faults nor minimizing the effects of them upon other peoples' lives; he has done terrible harm, and I do not know that he would ever have been comfortable to live with. On the contrary it is possible that he would always have stirred up an atmosphere of nervous apprehension in his domestic circle. But who can tell to what degree the understanding of even one other person might have helped to steady him and give him gentleness and poise, and it is grievous to think how much more good he might have done than he already has if he had ever got sympathy instead of censure.

It is not too late to do him justice and to help him even now, and I have set myself the task of polishing the diamond in his nature with such tools as time and opportunity will give me, in the hope

that it can be made to shine until its brilliance tells its own tale. But I feel keenly what a tremendous waste of fine material there has been in my uncle's life; how many years there have been when this current of love that the world needs so much and is of such great value, and that he was ready to give out generously, has been scattered and most of its strength allowed to waste, while he himself suffered and created suffering about him.

How can such tragedies as this be avoided? I am sure that my uncle's case is not an isolated one, that all over the world men, women, and children are groping in a spiritual blindness, having their own capabilities misunderstood or misunderstanding those of other people, and that the result is a terrible misdirection of forces that are noble in themselves and that could be used under proper guidance to better mankind.

Will not the study and practice of astrology tend to lessen this evil? I believe that it will. The astrologer can only be tolerant, can only be just, can only be helpful. A horoscope set up at the birth of a child will show parents and teachers where the strength and weakness of it lie, and with the chart of a complex nature before us what excuse can there be for not honoring the good? Astrology points the way to a correction of our faults by laying them bare, but at the same time it proclaims the height to which every nature may climb when helped, encouraged, and understood. I hope the time will come soon, and believe that it may, when this great science will take its rightful place at the head of all others, and schools and colleges will have their astrological departments. In the meantime those of us who have a knowledge, great or little, of the subject have our work to do in spreading the gospel of its value, and helping to make that clear by practical application until the day dawns when in the light of its great wisdom the word "misunderstood" as applied to another human being may be stricken from our vocabulary.

## The Ethers and the Etheric Nature Spirits

BY KITTIE S. COWEN

**T**HE PHYSICAL world is surrounded and penetrated by an invisible globe which extends out into space a great distance beyond the atmosphere. This is the vital body of the earth. This globe is composed of ether, of which there are four grades. The densest grade is called chemical ether; the next grade is called life ether, the next light ether, and the rarest, most attenuated grade is called reflecting ether. Ether is physical, but not visible, however. To the trained clairvoyant it is as tangible as solids, liquids, and gases are to ordinary beings. In these ethers he sees the vital forces which give life to the mineral forms of plant, animal, and man.

The after-death panorama of the ego takes place in the Etheric Region. The love and unity in the World of Life Spirit, domain of the Christ, find their illusory counterpart in the Etheric Region, to which we are correlated by means of the vital body, which latter promotes sex love and sex union. The second or fluidic stratum of the earth corresponds to the Etheric Region.

The etheric atmosphere is denser in southern California than in any other part of the world, and this gives exceptional opportunities for spiritual growth. The reason for this is that the denser the ether the more easily it is contacted, and when once it is contacted it puts the aspirant in a direct line of communication with the World of Life Spirit, which is the domain of the archangel Christ. The Christ is attracting more and more of the interplanetary ether to the earth, and as the ether becomes more dense the atmosphere grows more rare.

Ether is the substance through which the quickening spirit imparts vitality (life force) to the *forms* existing in the

chemical region of the physical world. It is the medium through which the *solar energy* flows into the dense body of plant, animal, and man, and thus it forms a basis for the manifestation of life. When the ego is returning to rebirth, the vital body seed atom attracts to itself from the Etheric Region the substance out of which the new vital body is built. The vital body has no power itself; it is the *channel* through which the *solar (sun) forces* pour into the physical body, and also the channel through which the dynamic energy of the desire body acts. *It determines the direction in which a given force is used, but that force must be supplied from outside.*

The vital body is composed of four ethers: the chemical, life, light, and reflecting. Each ether has a positive and negative pole, and each pole has a definite work to perform. The chemical ether is the medium of manifestation for the chemical forces which cause the formation of crystals, manifesting as the loves and repulsions of the atoms. Other forces manifest in this ether to promote assimilation, excretion, and growth. The chemical ether is purplish in color, almost amethystine or bluish violet, clear and transparent. It can be seen as a bluish haze on the mountains.

The forces which cause assimilation are the nature spirits, the so-called dead, and the teachers from the higher creative Hierarchies. Assimilation is the process whereby the different nutritive elements of food are incorporated into the body of plants, animals, and man. The forces in charge of assimilation work along the positive pole of the chemical ether and attract the needed nutritive elements from the food, building them into the particular forms they are working on.

These forces do not work blindly nor mechanically but in a selective way, thereby accomplishing their purpose, which is the growth and maintenance of the separate forms of the four streams of life manifesting as mineral, plant, animal, and man.

The forces which bring about excretion are likewise the nature spirits, the so-called dead, the teachers from the higher creative Hierarchies, and the spirits that belong to the mineral life wave who are active in the disintegration of physical substance when the higher life which has ensouled it is withdrawn. These forces accomplish their work through the medium of the negative pole of the chemical ether.

The processes of assimilation and excretion are entirely independent of man's volition. They are carried on in a wise, selective manner which is in no way mechanical in its operation. The chemical ether cements the molecules of the dense body in their places and keeps them there during life. When only a minimum of chemical ether is present, disintegration of the physical vehicle after death is very rapid.

During sleep the two lower ethers of the vital body, the chemical and life ethers, draw into the physical body an increased amount of solar energy, which is used in rebuilding the physical body. It is particularly the chemical ether that is used as the medium in the process of restoration.

The positive pole of the chemical ether is set free at about the seventh year, the chemical ether being fully ripe at that time. Until approximately the seventh year the vital body is encased in an envelope of ether which protects it until it is sufficiently matured and able to withstand the conditions of the outside world. Until the positive pole of the chemical ether is fully ripe, assimilation, which operates along this pole, is very dainty and what there is of it is due to the macrocosmic vital body. The

forces working along the negative pole are much more active. The excretion of solids carried on along the negative pole of the chemical ether is too unrestrained, and frequently in young children causes serious trouble. It is the forces working through the chemical ether which make matter capable of motion and available for the building of form.

Only the lowest of the four ethers, the chemical, is active in the mineral, and that is the chemical ether belonging to the vital body of the earth. The mineral life wave has no separate vital body.

The chemical ether vibrates to the seed atom of the physical body and thus keeps the physical body alive. To those who have developed clairvoyance to some extent it is a curious and most astonishing sight to observe how from exposed parts of the body, such as the hands and face, at times there suddenly begins to flow a stream of stars, cubes, pyramids, and a variety of other geometrical forms. These forms are chemical ether atoms which have served their purpose in the body and are being expelled through the pores of the skin.

One class of nature spirits, the gnomes, work particularly with the chemical ether. Their bodies are composed chiefly of that substance, and therefore they are of the earth earthy; that is, they never fly about as do the sylphs. They can be burned in fire. They grow old in a manner not so greatly different from that of human beings, and do not live more than a few hundred years. The type of gnome most frequently seen is the brownie or elf, a mischievous, grotesque little creature from twelve to eighteen inches tall. They are usually dressed in green or russet brown. Some of their clothing is woven of the element (chemical ether) in which they live. In other instances their garments are part of themselves and grow with them as does the fur on animals. Most of them appear very aged, often with long white beards, and their figures are inclined to

be round and fat. The legs are short but sturdy. The pygmies, which belong to the gnome family, can extend and elongate their forms until they appear like giants.

The gnomes help to build the flowers by putting the atoms together which form them; they accept and reject the plant food elements, and tint the flowers with innumerable shades of color. Each species of plant is served by a different type of nature spirit. Those working with poisonous shrubs are offensive in their appearance. For instance, the nature spirits working with poison hemlock resemble very closely tiny human skeletons thinly covered with semi-transparent flesh. They live in and through the hemlock, and if it is cut down, they remain with the broken shoots until both die. While there is the slightest semblance of life in any shrub, it shows the presence of the elemental guardian. All trees have their nature spirits. They are much larger than those of smaller plants.

Paracelsus gives the following description of the gnomes and their characteristics. They pass through rocks, walls, and stones like a thought, for such things are to them no greater obstacles

than the air is to man. They have a species of reason and a language. They have children. They are subject to sickness and death. Their habits resemble those of men: they work and sleep; they eat and drink, in fact have insatiable appetites; they make their own clothing, and have manners, customs, and governments of their own. They see the sun and sky the same as we. The sun shines right through the rocks for gnomes. They build houses, vaults, and strange-looking edifices of some semimaterial substance unknown to us. They have some kind of alabaster, marble, cement, et cetera, but these substances are as different from ours as the web of a spider is different from linen.

The gnomes cut the crystals in the minerals and make the precious gems. They develop veins of ore, and without them there would be neither iron nor gold. The gnomes enter right into the earth and penetrate it for some distance, where they are the guardians of minerals and precious stones. It is a well known fact among miners that in redeveloping old mines, veins of ore have been discovered in reopened tunnels where it was not found when the tunnels were first made.

#### DIAGRAM SHOWING CHARACTERISTICS OF THE CHEMICAL ETHER

Chemical Ether, Builder of Form	Positive Pole	Assimilation, building of forms with the nutritive elements of the food. Growth and maintenance of form.
	Negative Pole	Excretion, expelling all substances from the body that are unfit for further use.
	Forces in Chemical Ether that carry on its pro- cesses.	(1) Nature spirits; (2) so-called dead; (3) teachers from the higher creative Hierarchies working independently of man's will in a wise, selective manner; (4) the spirits that belong to the mineral life wave, who are active in disintegrating the form when the higher life which has ensouled it is withdrawn; (5) spirits belonging to the plant life wave.

## The Seven Cities

By R. C. LEWIS

**T**HE SEVEN cities of Cibola, exquisite, fleeting silhouettes of gold, pearl, and turquoise. The cold heart of Coronado thrilled to the glorious mirage in the western skies. Gold, that man-made god, beckoned him across the wastes. Pearl and turquoise! lovely harbingers of delights to come.

Empty as the mirage were the hopes of the conquistador. The seven cities were cities of the dead, cliff dwellings of a race long since passed into the limbo of oblivion. The fairy towers of Cibola crumbled into a handful of dust which the desert wind mockingly blew into Coronado's eyes.

So must it ever be when selfish ambitions dominate the heart. Low desires contain the seeds of their own destruction. Those seeking to use divine law merely to obtain their material desires perhaps do not realize that selfishness irrevocably connects them with the three lower regions of the Desire World. There they are bound until such time as experience, the great teacher, leads them to desire higher things unselfishly.

The purpose of life is experience; true happiness is found in the service of humanity, which makes up experience. To help men live according to spiritual principles is the duty and privilege of students of occultism.

Fra Junipero Serra was of the same proud race as the conquistadors. He too had a vision of empire. He sought for it in men's hearts, transmuting savagery into civilization. His gold was found in the products of the soil—grain, fruit, flowers—and in mighty herds of cattle, sheep, and horses. Industry, education, and devotion to spiritual ideals made the good padre and his flock rich in this world's goods. War, conquest, hate, cruelty were not his methods. Divine love manifested through him, and blessed all who dwelt in the shadows of the missions, strewn like rare jewels

along El Camino Real from Baja to Alta California.

In contrasting the visionary and mercenary Coronado with the practical and spiritual Fra Junipero we find the right and wrong methods of human progress side by side. Junipero founded cities, Coronado dreamed of them. The good father explored and improved, the bold soldiers of Spain merely explored. The hand of God was in it all; attraction and repulsion worked to prevent foreign dominance over California. In view of present conditions abroad it is well such was the case, for California is the locale of the New Dispensation and the cradle of the new race.

Some thinkers say that war is a necessary evil, that progress has always been accompanied by strife, with its attendant suffering. They point as proof to the conflict of nature in the evolution of this globe, under the seemingly ruthless law of the survival of the fittest in the animal kingdom. They reason that as nature is a visible manifestation of God, the apparent cruelty in natural processes is God's will, therefore war's cruelty is in the same category. These thinkers are merely drawing conclusions from effects, not having a clear understanding of causes.

The wilful selfishness of men in power and of men struggling to gain power is largely the cause of war. The great social revolutions and religious reformations, all stepping-stones in human progress, could have taken place without war and bloodshed. Not one of these fatal controversies but could have been settled peaceably through applying the principles of universal brotherhood. Had this always been done human progress would have been greatly accelerated.

We should rejoice at the dawn of a new era of reasoning among nations as evidenced by the international conversations among nations on arms limitation.

The ideal upon which the League of Nations was founded is a good beginning, but political expediency still hampers its development. The need for these efforts to bring about universal peace was never greater than at this time. Unless they prevail, this, the greatest civilization the world has ever known, will go down in a welter of blood. Humanity stands at the parting of the ways. Either we must replace the destructive materialism of today with the complete spiritual enlightenment of the race or be overwhelmed by it. The consequences of such a set-back to human progress, if our thought could grasp them, would be appalling to contemplate.

Man has developed great power over the forces of nature. Properly used they will hasten the millennium. The danger exists, however, that any one of a number of groups of men in power in the world today could use them for selfish purposes, let them get out of control, and bring about the crash.

We face the fact that Europe is today an armed camp. The military and naval establishments are the greatest the world has ever known. Experience shows that such fighting machines are created to be used. The birth of the Christ consciousness in the hearts of men is the only way to prevent their use.

The Kellogg Treaty banishing war, even if only theoretical, is at least an expression of the best thought in the world and an admission of the futility of war. This treaty ranks with the Magna Charta, the Declaration of Independence, and the Emancipation Proclamation. In a sense it is greater than these as it is directly universal in its scope, while the former functioned locally at their inception.

Rosicrucians, occultists, and truth students generally have an urgent duty to perform in our present era. They must work in all the worlds and on all the planes to further universal peace through universal brotherhood.

The Russian experiment has taken the form of a complete official atheism. A

powerful oligarchy is working to remove the idea of God from the minds of many millions of people over a large area of the globe. They are raising the new generation without the knowledge that God exists. This wholesale atheism is deadly to man's progress. It is a doctrine of hate enforced by fear. We must unceasingly send out waves of thought to replace this hate by love. The Soviets have the most powerful missionary organization ever known, and are actively using it to spread the doctrine of atheism throughout the world. The peasant class in Russia, however, stubbornly refuse to surrender their ancient faith in God. Our dynamic thoughts and prayers should go out to them to strengthen them in their faith that they may stand firm and offset the atheistic trend. It is to be hoped that the fires of revolution will have removed the dross from the theology of Russia in the final outcome.

The World War brought many beneficial changes in the governments, habits, and thoughts of humanity. Abstract democracy was sought after and many liberties won. The good results will predominate only as we try to offset the attendant evils. It is unnecessary to go into detail, as the conditions are obvious to occult observers, as are the means of adjustment. The important thing is to have individuals and organizations concentrate in thought and prayer to bring about this adjustment. True occult students will never be led astray in the desert of selfishness by the glittering mirage of the seven cities of Cibola, but will advance unerringly along the dim path leading to the Seven Cities where dwell the "Seven Spirits before the Throne."

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### Suspicion

Suspicion  
Is a canker worm  
That eats away the  
Flower of happiness.

—William Allen Ward.

## The Unseen--A Story

BY MONA WANDANITA HILLE

**H**ARDING Brothers' circus on its annual summer tour was about to present a performance before the admiring and fascinated country folk.

Leander Mardini, the animal trainer, lay on his back on the cool grass just outside the animal tent while awaiting his act. It was characteristic of him to put his best into everything, no matter how small or how seemingly inconsequential. Therefore it was no wonder that the animals responded to his training with astonishing alacrity and an undreamed-of display of intelligence. Perhaps his great patience and tenacity of purpose were inherited together with his blue-black hair and his great black eyes from his Italian father. Or they may have been bestowed upon him by his Irish mother, from whom he also obtained his boyish snub nose.

A hard life, some would say of this nomadic, wandering circus life. But he loved it—oh, how he loved it! When he was but a small boy of ten perhaps, he had run away to join the circus troupe. The glamour and bustle of its constantly moving life had intrigued him then, and it still held him after forty years in its grasp. The raucous blare of the little band, the feel of straw and sawdust under foot, the sharp, penetrating odor from the animal tent, and the hot, crunchy smell of roasted peanuts together with the warm odor present wherever there are human beings, all fascinated him strangely.

As the music burst forth in a vain attempt to emulate Sousa's inimitable ensemble, Leander Mardini, Lea to all the circus "family," heard a faint but unmistakable whinny. Raising the flap of the tent and crawling under, he approached a magnificent white stallion who was impatiently pawing the ground.

"So, Neptune," soothed Lea, "steady,

old fellow. It'll be our turn now soon."

He patted the horse's sleek flank with his rather rough, brown hand. Lea's hands were remarkable—so expressive of his gentleness and, too, of his great strength. With their slender, almost tapering fingers his hands might have been those of a surgeon. But as it was they had a touch that the animals loved. The peace and love of his being seemed to emanate from his finger tips and bring a response from his animal friends. And of all the animals Lea's favorite was the magnificent Neptune, whom he had trained from colthood to perform what the circus audience judged to be almost miracles in the kingdom of horse flesh.

Neptune whinneyed again with gratitude at the beloved touch of Lea's hand, and backed against the canvas flap of the tent, hinting that he would appreciate a few bites of green grass outside in the shade. For he knew that frequently Lea, whom he recognized as his God, would take him outside for a few minutes before their turn. Lea found it impossible to refuse the imploring trust of those great, brown eyes so with Neptune he went out again to the shady greenness back of the tent.

There he threw himself on the grass, and while the horse grazed, he stared dreamily into the blue sky as had been his wont when he was a small boy. How long ago it seemed! And yet what were forty years compared to all eternity? But a drop in the ocean. And what was time? Infinity, with no beginning and no end.

Looking back over his life, Lea saw himself again as the runaway lad who began his career as a sort of chore boy. Then, learning quickly, he had become an aerial performer, and finally a bareback rider in a "carrying" act. He had been very young even then, only about twenty-five. All the company from the most insignificant water carrier to the

most accomplished performer loved him, for he was such a kind, gentle person and always ready to help another.

Then when he had reached the highest "caste" in the circus—for they too have different strata, ranging from the ordinary tent pitchers and "workers" up through the animal trainers, aerial performers, and finally up to the bareback riders—all the rest of the circus family wondered what he would do: whether he would be satisfied to remain with them, or would go off to find his destiny under some other and bigger top. But such was not Leander Mardini's way. He could not part from his old friends, the only ones he had in this world, so he had stayed on and on, ever learning new tricks and new breath-taking stunts on the broad, plump backs of the majestic white horses.

Then one night about ten years later there had been a tragic occurrence under the big top. Nelle Latelle and her husband were killed, when as she turned a somersault and caught her husband's hands as he swung high on the trapeze, a rope cracked and they crashed to the ground just outside of the net. The little five-year-old Nelle had then become the charge of Lea, and it had been his pleasure to teach her all sorts of little stunts upon the trapezes and swings. He had read to her when she grew older and had told her beautiful things: that she must never be ashamed of her profession, for all things are great when one does one's best, and it is a worthy thing to make people smile and forget their troubles if only for a little while. It was he who had taught her to ride and to see and hear and speak only the beautiful and true things of life.

Mammy Egypt—a typical old Southern mammy who was mistress of the wardrobes and general maid and helper behind the scenes of the circus—also helped to rear Nelle, and gave her the benefit of her sage counsel. She was truly bound to Nelle by her great love and devotion. And Lea was greatly attached to the old negress on account of her kindness to Nelle. Thus under such

guidance the child's growth into a lovely girl and the idol of all who knew her was inevitable.

When Lea was a little over forty, his ankles failed him, and he was forced to give up riding and turn to animal training. And the response that all the animals made to his efforts proved beyond doubt that he did not labor in vain.

Yes, Lea mused, life was sweet. And surely it was Nelle who unconsciously and therefore genuinely sweetened it greatly.

Suddenly a fairylike sprite danced before him, and there was Nelle.

"Aren't you coming, Lea? It's almost time for you and Neptune to go on"; her clear young voice rang out like a bell. "And you know Neptune won't do a thing without you. Hurry up, horsey; if you come your master will too, because he never lets you out of his sight for more than a minute."

She was lovely as she stood there in the sunlight, smiling impishly at Lea. Nelle Latelle—daughter, not of the regiment, but of the circus. Her appearance showed that she was quick, intelligent, sensitive, affectionate, and just bubbling over with fun. Gazing into her serious yet twinkling eyes one could see that she knew life is for a purpose and that she lived it to the best of her ability. And had you asked anyone who knew her, they would have told you that they too, encouraged by her cheerful example, tried to do likewise.

Small and dainty and unobtrusive, she was yet discernible and stood out in a crowd. Her hair and eyes were medium brown and alive with sparkle and vitality. Her features were regular, and she had a most adorable mouth which Lea liked to say had never frowned nor pouted in all the time he had known her. No one could help loving Nelle, for she was the type that compels love and admiration, and in her small world she was the most loving and beloved.

Lea watched her as she led the horse back into the tent and wished he might live forever to watch over her and save her from any vexations or unhappy oc-



currences—for his greatest joy was to help her and guide her, protecting her from all danger—but he knew that could not be.

As he rose slowly to follow her, he was seized by a strange dizziness and forced to lie down again for a moment. He did not like the way these spells were growing in frequency, and each one seemed to last longer than the one preceding. Presently, however, he got up and walked rather shakily into the tent to present his trained animal act.

Some days later Mammy Egypt was telling Nelle's fortune by means of the coffee grounds in her cup.

"Chile," she said, "yo'all gwine have black times 'haid o' yo'. Gwine be moughty bad foh time, but it'll clah up 'ventually an' you'll be gladsomer foh it. All gwine be foh yo' own bettahment, and yo'all lea'n a heap fum it. Doan yo'all be desiccated, howsomever, honey chile; Mammy gwine stan' by and he'p yo' all she kin!"

Nelle stared into the cup as if fascinated, but roused herself to look searchingly into the old colored woman's kind, fat face.

"I don't believe it, Mammy Egypt! You can't tell the future out of an old coffee cup. It's just nonsense. If you think of it continually and fear it, of course it'll happen because the things you worry about and think about always come to you. But if you always do your best, the best is bound to come to you. And no coffee grounds can make it otherwise!"

"Dat's all right, Miss Nelle, honey, but efn it's foh yo' own good an' it gwine mek yo'all bettah foh it—why, den cou'se it's gotter come. An' 'sides, it's in the ca'ds too. I was layin' dem out las' night and sho' nuff, dar it was. Jes lak in the cup heah. But doan yo' fret, honey, efn it's comin', it's comin', an' efn it ain't, it ain't. Ain't nothin' we-all kin do neither way—jes live the bes' we kin all de time."

A few months later the circus was in winter quarters in the South, and there was nothing to do but work on new acts

and train the animals for new stunts. But in this small troupe everyone was as happy as was humanly possible, and Nelle had long since dismissed from her mind the prophecies of Mammy Egypt.

But one night Lea, the real Lea, slipped out of his worn body, as one would from an old suit, and became attuned to a higher, a finer vibration—a vibration too high for the average human eye to see or the average human ear to hear. And they said that Lea was dead! All the big circus family mourned for him, and Nelle grew as thin and colorless as a shadow.

Next to Nelle the ones who missed him most were the animals he had trained and loved. The dogs and horses went through their tricks in a devil-may-care manner as if now that their friend was gone it was no longer any use to try. Especially Neptune brooded and cared. His great brown eyes grew dim and lusterless, and his proudly arched neck drooped and hung down in despair. Even his small feet, which he used to pick up so daintily and so high in the ring, became as if of lead and dragged dejectedly so that he often stumbled. Poor Neptune! He turned into an old horse almost over night, and became so useless in the ring that he was no longer permitted there.

He and Nelle, not omitting Mammy Egypt, were the most stricken by Lea's death. Nelle used to creep out unseen to Neptune's stall and cry into the understanding horse's silky mane. It was here that the old negress found her one day with her arms around Neptune's neck and her soft, dark curls mingled with the animal's stiff, white hair. Tears sprang into Mammy Egypt's eyes at the sight of Nelle's grief, and she drew her gnarled hand gently across the girl's bent head.

"Dar, honey, doan yo'all ca'y on dat a way. Yo' gwine mek yo' se'f sick. Jes 'membah, Miss Nelle, honey, dis heah's nothin' but a tes' an' ef yo' kin hol' up yo' haid now, den dar ain't nothin' evah kin hu't yo'. Ev'ryting's foh a pu'pose—an' tis heah likewise. See,

chile! Neptune say so too. Why, jes look how funny he's actin'!"

And Neptune was truly behaving strangely. He suddenly pricked up his ears, and raised his head so quickly that Nelle almost fell. His dull, sad eyes brightened with sudden joy, and even his neck took on for the moment its former proud arch. He whinneyed softly, timorously, and strained at his tether impatiently.

"What-all ails the animul, ah won-dahs? He's actin' just lak he done heah his ol' Massa Lea."

At the mention of Lea's name the tears streamed again down Nelle's cheeks, and the sympathetic old mammy hastened to console her.

"Lissen heah a minute, honey. D' yo' evah heah tell of folks livin' aftah they-all's daid? Mah ol' gran'mammy done tol' me she seen lotsa folks aftah they's gone fum dis earth. An' animuls, special' hosses an' dogs, they's moughty sens'tive she tol' me. Seems lak Neptune heah don hea'd somethin', an' ah wouldn't be s'prised efn yo'all hea'd somethin' fum Massa Lea one of dese days yo' se'f."

Mammy Egypt nodded her head sagely at Nelle and added one more counsel: "An', honey, it aint gwine ter do yo' no good ter cry. An' it ain't gwine do Massa Lea no good. Yo' he'p him an' youse'f ef yo'all try ter smile and be gladsome lak. Cou'se 'tain't easy fust, but yo'll hu't Massa Lea weepin' that a way. Ah knows, honey, an' dat's de truf!"

To Lea the first few days after his transition were more or less hazy. It was hard for him to realize exactly what had happened. And when he finally realized it intellectually, it was difficult to feel it in his heart. It hurt him pitifully whenever he saw Nelle's tears, and he worked incessantly to make her understand and know that he was not dead but alive—wonderfully and gloriously alive. If only he could get that fact across to her and to thousands of other bereaved ones, how happy he would be and what a splendid work he would have

accomplished toward the ultimate happiness of mankind.

Lea had set a hard task for himself, harder than any he had ever had to contend with in life, but he determined to succeed. It was a queer feeling and not at all a pleasant one to speak to Nelle and have her continue with whatever she happened to be doing and not pay the slightest attention to him.

"Nelle," he would say, "can't you hear me, Nelle? It's Lea, dear, I'm right here with you all the time. I'm not dead, Nelle—I'm alive! If you would only listen to me! Nelle! Listen, I'm speaking to you. Nelle, oh, Nelle!"

But it was useless. She did not hear. And each time that Lea tried to make her understand, it seemed harder, more futile. If she could not hear him now, could she ever hear him? Yet Lea kept on trying, trying. He used to walk right in front of her and then turn around and face her with only a foot or two between them. And Nelle walked on, never dreaming of his presence near her.

Early one morning when Nelle was only half awake, Lea had entered her room. Just as he did so the shade went up with a snap, and the sun shone right on her face. She jumped up startled, but laughed softly after a moment.

"Why, how silly of me to be afraid! The spring in the roller is weak. The shade's often done that. But I thought I saw some one—something—standing there in the light. How funny!"

She rubbed her eyes sleepily and looked again. But although Lea stood there in the brilliant sunlight she saw nothing, and decided she had only dreamed while yet in a subconscious state of mind.

Unseen by the one he loved most, he cried tremulously, "Nelle, you just saw me; look again, look! You must see me again. You did not dream it—it was real!"

Looking about the room dazedly, Nelle slowly crossed to the window.

"I thought some one called me," she said. *(Concluded in next number)*

## Dummy Philosophy

By PETER HUSBY

**A**S THE ego gathers experiences in its long pilgrimage through matter in repeated embodiments, it adds little by little to its store of knowledge, acquires greater proficiency in body building, gains better control of its vehicles in the physical world, masters more thoroughly the laws of materiality, and creates each time a "bigger and better" soul body. Yet the personality usually knows nothing of what has gone before. It seems to live only in the present. It seems to care for nothing but what immediately concerns its little round of life, dreaming vaguely of the future.

When we consider the Chinese, how they are tied to the past in their ancestor worship and have largely for that reason fallen behind in their evolution, we may be thankful that we passed through *the river Lethe* (forgetfulness) when we came to birth, so that the memory of the past was blotted out. Many convicts coming out after a term of years in some penal institution would be able to "go straight" if it were not for the fact that the memory of the past haunts them; old cronies tug at them, and former associations of crime draw them with familiarity. It may therefore be accepted as an evolutionary necessity that the ego's memory of former lives be temporarily lost upon its coming to earth again.

Since the ego is *spirit*, and as such is imponderable and incapable of directly manipulating physical matter, it is evident that some intermediary is necessary in order that it may function in the world. The personality that we know or think we know, that we love or like or dislike, that we see and converse with, that we live with, hope for, and confide in, is not the real ego. And yet it is as near as we can get to the real being.

That person whom we call so familiarly by name is but the representative of the ego. He is its expression in the mundane world, in other words its *dummy*.

As dummy it is man's mission in life to serve the ego, to do its bidding, to gain experiences for its benefit and use. It might seem to the dummy that a given act is or was useless, but if the ego extracts something therefrom to its benefit, that fact determines usefulness; what the dummy thinks about it is of no consequence. When a dummy says he is "getting nothing out of life," he is speaking for himself, not for the ego, who is the one that does the garnering. At the same time, from his own point of view, there is a shadow of truth in his statement, for the dummy is only a temporary personality.

Much has been said from time to time about immortality, but the dummies scoff at the idea. They say: "Death ends it all." Well, that may be true as far as the dummy is concerned. Death *does* "end it all" for the dummy, but that is not saying that the ego comes to an end with the dissolution of the physical vehicle. The dummy is only giving its own side of the case. The misunderstanding comes from the fact that the "man of straw" presumes to speak for the ego also, imputing to the latter his own ephemeral nature and constitution, even denying the existence of the higher self. Max Heindel says that only in the case of a thoroughly purified and highly evolved individual is the ego able directly to control the dummy personality, and then only intermittently perhaps.

The sad state of the dummy is softened, however, by the fact that as long as he serves the ego, whether knowingly or unknowingly, his condition will be more or less tolerable. Even though he

commit misdemeanors or crimes, if the ego, blinded by matter, doesn't know any better (which is frequently if not usually the case), the dummy is providing his master with experiences from which the latter may learn valuable lessons needed in its unfoldment. In that case the dummy does the right thing from the ego's, the higher, point of view, although he breaks man-made laws and does wrong from the legal and worldly, the lower, point of view, and may have to suffer the penalties provided by law or fall under the ostracism imposed by public opinion. On the other hand, when the dummy neglects or refuses to do the things that the ego expects or requires to be done, or executes the acts that the ego tries to bring

about by indirect stimuli or impulses (which is the usual means of attempted control), then the useless agent will surely come upon "evil days," and may expect to have his uselessness more or less summarily terminated. Was it not said of old that he who blows neither hot nor cold shall be spewed out? Let dummies take note.

Even a dummy is entitled to his opinion and may gain something by expressing it. But when you hear a man say: "Life is just one blank thing after another"; when you hear another vocalize: "When I die, I'm dead"; and when you hear some one enunciate: "All we get out of life is the few pleasures we have," recognize it for what it is—DUMMY PHILOSOPHY.

## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### STUDIES IN THE LIFE OF CHRIST JESUS

#### XII.—*The Resurrection and the*

#### *Ascension.*

#### TEXT

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that He must rise again from the dead.

10. Then the disciples went away again unto their own home.

11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.  
—John, 20: 1-18.

#### INTERPRETATION

The body of Christ Jesus remained in the tomb through Friday night, the whole of Saturday, and part of Sunday. The student of mystic Christianity understands that the three days refer to the process of Initiation. During the three Cosmic Days comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the nights between, the Holy Spirit and the Creative Hierarchies worked in the Great Deep perfecting the inner parts of man and the earth. The earth emerged from its watery stage of development in middle Atlantis. Man in reviewing this time through Initiation is said to be three days in the tomb or darkness, and on the fourth day at sunrise is reborn into the light of a *new day*.

The story of the *Descent into Hell* is found in all preChristian religions, perhaps the oldest story in preservation being the Babylonian, known as the "Descent of Ishtar." In ancient Greek and Roman literature we find numerous descents into Hades, perhaps the most familiar being those of Hercules, Dionysius, and Persephone. These legends all contain the story of Initiation, so the steps of progress must be similar. Buddha descended into Hades to preach to mortals there. It is interesting to note that each of these saviors or heroes descended into the underworld to aid or rescue *some one else*. Here we find the key which unlocks the door of Initiation.

*The Empty Tomb*: This has been the cause of much speculation among exoteric or orthodox Christians. Its meaning, however, becomes perfectly plain when studied esoterically. The atoms of the body of Jesus, pure and holy as He was, were vibrating at a much slower rate than the vibratory forces of the Christ Spirit. Consequently frequent acceleration of the atoms of Jesus'

body had to take place during the three years' ministry. This acceleration of the vibration of the atoms would have shattered the physical body of Jesus had not the powerful will of the Master Christ, assisted by the skill of the Essenes, held it together. Had the atoms of the body been asleep, as ours are, when Christ left it at the Crucifixion, a long process of putrefaction would have been required to disintegrate the body; but they were highly sensitized and alive, and therefore it was impossible to keep them in bondage when the great Spirit was released.

When we learn to make and to keep our bodies fully alive, we shall not change atoms or bodies so often, nor will the work of putrefaction be so long a process as at the present time.

No trace was ever found of the bodies of Moses, Pythagoras, or Appolonius of Tyana. Buddha's death is described as "that utter passing away in which nothing whatever remains behind."

The stone that was rolled away from Jesus' sepulchre was a great circular rock moving in a groove like a mill stone, which when rolled over the entrance closed it like a door. The Romans sealed it by drawing cords in front of it, the cords being fastened on each side of the tomb by wax or clay so the authorities would know if the tomb had been entered. Such a stone would require several men to move it.

The stone rolled away means esoterically the complete overcoming of materiality and all obstacles that prevent attainment, the complete self-mastery which opens the way of Initiation. This overcoming is always accomplished through the resurrection of the Christ power within man himself.

The earthquake recorded as having occurred when Christ Jesus arose from the tomb was caused by the change of the atomic vibrations in the earth as the great Sun Spirit freed Himself from its confines. The same phenomenon took place and for the same reason when He

entered the earth at the time of the Crucifixion.

Mary Magdalene sought and found Peter and John, the two who were highest in spiritual attainment. The story recorded in this passage may well be termed the deification of the great feminine principle. It is always this principle which the spirit must awaken before the work of Initiation can be accomplished. When Christ arose from the grave, it was not to the Sanhedrin that He showed Himself first, it was not to His disciples that He appeared, but He came first to a woman—Mary Magdalene. And it was through her that He sent the great news of the Resurrection abroad to the world. She was among the greatest of sinners before her redemption, yet for her was reserved this proud honor, a beautiful symbol of the forgiveness of sins. The disciples when they came to the tomb could not see the angels there, but to woman, representing the feminine or intuitive, imaginative principle, was given this power. However, neither she nor the disciples had attained to that stage of consciousness which was to be theirs on the Day of Pentecost, so she could not touch the Master's body; that was reserved for a further stage of illumination.

Two great sinners described in the New Testament, Saul of Tarsus and Mary Magdalene, are examples of what may be accomplished through redemption. Truly the greatest sinner may become the greatest saint.

The first day of the week is now held sacred instead of the seventh in commemoration of the resurrection of Christ Jesus. The seventh day is Saturn's day, a day of law, form, and ceremonial worship. The Resurrection ushered in a new regime of spirituality, the dawn of love instead of law, so the first day of the week, the Sun's day, is sacred to the Christian world.

The forty days between the Resurrection and the Ascension were spent in teaching inner or deeper spiritual truths to the disciples and in appearing before

the Sanhedrin. Christ told the disciples that the work would not bear fruit for a long time. But they could not understand His meaning, and did not fully comprehend the reason for His coming until the great illumination at Pentecost. There were probably eleven appearances of our risen Lord between the Resurrection and the Ascension.

The three supreme steps in the life of Christ Jesus are:

1. The Temptation, the great overcoming or purification which opens the door of the inner worlds.

2. The Transfiguration, the highest step ever taken by a world Savior. Buddha and Moses were transfigured just before death. Christ Jesus performed His highest work in His body of flesh after the Transfiguration.

3. The Ascension, the final attainment, the returning unto His home world, the World of Life Spirit: "I go to prepare a place for you, that where I am there ye may be also."

In the Transfiguration He was endeavoring to teach His foremost disciples to follow Him into the World of Life Spirit, but they failed Him. In the Last Supper and the Triumphal Entry He was teaching the blending which lifts unto that world. The Ascension demonstrates it, and the disciples followed Him there on the Day of Pentecost. All of the Master's esoteric work after the Transfiguration was concerned with the great blending in preparation for the first of the Great Initiations.

His life is the perfect pattern for our lives. We are all Christs in the making. Our ideal as mystic Christians is to follow Him until we too shall be able to ascend into that world of love and unity, the world of the Christ consciousness, the World of Life Spirit, the particular realm of our Lord and Savior, the Christ.  
(*End of Series on Life of Christ Jesus.*)

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A man should keep his friendship in constant repair.—*Johnson.*

## The Evils of Gossip

From a Psychological and Occult Viewpoint

BY RONA ELIZABETH WORKMAN

**F**EW realize, I believe, that the evil caused by gossip is double-acting. The wrong done the person discussed has many times been stressed, but the effect upon the one who gossips has not been so often made plain.

To those versed in psychology it is evident how impossible it is for anyone to discuss an evil subject without in part vibrating along the same line, the extent of the vibration depending of course upon the avidity with which the subject is discussed.

I have watched people gossiping about the misstep of a neighbor with such keen relish that it made one wonder if they were not enjoying a vicarious pleasure through the mere discussion of the matter. But the fact that they dwelt upon the thought of this misdeed, even though condemning it objectively, could not fail to make a thought form which would hover near them, and which, strengthened by each repetition of the thought, would in time become so strong as to well-nigh compel to evil. Viewed clairvoyantly, the immediate surroundings of an inveterate gossip are so filled with evil emanations and destructive elementals attracted thither by the congenial vibrations that they are a thing to flee from. Could a confirmed gossip but see the invisible escort she (or he) carries about with her, surely she would learn the advisability of changing her methods of thought and conversation.

It is a well known psychological as well as occult fact that we become like the thing we brood upon. "As a man thinketh in his heart so is he"; and to the one who broods upon, talks of, and revels subconsciously in the evil or imagined evil which others do, comes the re-

sult of his thoughts in lowered vibrations, bitterness, cruelty, and a thoroughly selfish disregard for the feelings of others. Did anyone ever know a gossip to be really happy? Never are gossips at peace in their hearts with the world. Always do they carry bitterness, rancor, and unhappiness about with them as a direct result of their thoughts and conversation concerning others.

In contrast, present the picture of one who always sees the good in each struggling soul, and passes by that which is evil, or endeavors to transmute the evil into good by healthy thoughts of strength and love and comfort. He is the one within whose presence we find strength and joy. His vibrations, being higher, are bound to influence to better things those with whom he associates, and about him hovers only thought forms of a constructive nature.

There is also too much idle talking done, which soon paves the way to more dangerous gossip.

Kahlil Gibran in "The Prophet" speaks thus of talking: "There are those among you who seek the talkative through fear of being alone. The silence of aloneness reveals to their eyes their naked selves, and they would escape." Too often to escape from themselves, having no thoughts save facile ones, not reading enough even to acquire the thoughts of others for discussion, they for lack of other subjects to keep the tongue moving are compelled to fall back upon the doings of their neighbors. The cruel little criticism, the half-hinted story, the significant smile or shrug—small in themselves, yes; so may the pebble be small which is cast into the quiet pool, but how far the ripples spread, and viewed from the occult plane the hand that cast the pebble is

responsible for the effect of every tiny ripple.

What then will be the karma earned by some thoughtless one who to satisfy his desire body's longing for evil vibrations, wrecks a home through his or her idle gossip, changes the course of a life, separates children and parents, or casts a cloud upon some young girl's reputation? So far the ripples may spread from that small stone that it may take many lives and countless bitter tears before the evil of it is entirely eradicated.

It is true that even as a drug addict requires stronger and stronger doses of his drug to satisfy his craving, so do confirmed gossips require more revolting facts and suggestions to feed their desire for the lower vibrations, until, as they persist in their destructive course, they become a menace to their community, not only through the damage they do to others by their talk, but through the crowd of lower elementals and desire shells which stay about them, attracted by their coarse vibrations, and which are a danger to anyone who comes in contact with their patrons' auras. One gossip in a community breeds many. You say "like attracts like." True in many cases doubtless, but more often the persons attracted are of negative vibration, and the stronger, coarser influence of the gossip draws them, whereas if they were fortunate enough to contact a person of high vibration, surrounded by strong pure thought forms, they would respond to their constructive force and rise to higher development instead of being dragged down.

Do not think for one moment that the one who thus influences a weak soul for evil, even though unknowingly, can escape from paying the dread penalty. Surely we are our brother's keeper, and it rests with us to keep our minds so free from evil, our auras so full of constructive instead of destructive influences, and our surrounding thought forms of so high a vibration that we can be an

unfailing source of aid and comfort instead of an impediment and danger in the path of an evolving ego. And one of the surest ways to become a source of good is to refrain from all evil or idle gossip, speaking only of the good in each one, and bearing only kindly thoughts toward those who falter upon the path.

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### The New Leaf

He came to my desk with quivering lip,  
The lesson was done.

"Have you a new leaf for me, dear teacher?

I have spoiled this one!"

I took his leaf, all soiled and blotted,  
And gave him a new one, all unspotted,  
Then into his tired heart I smiled:

"Do better now, my child!"

I went to the Throne, with trembling heart,

The year was done.

"Have you a New Year for me, dear Master?"

I have spoiled this one!"

He took my year, all soiled and blotted,  
And gave me a new one, all unspotted,  
Then into my tired heart He smiled:

"Do better now, my child."

—Anon.

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### Our Wrongdoing

Did you ever see a group of children delighting in heaping obloquy upon one who had committed some childish misdemeanor, and the small culprit in tears, or raging, according to temperament? To grown-ups the offense which seemed so serious to the children appears trivial. Is it not likely that our wrong-doings are seen in similar light? *Even if your sins are great, God's love is greater.*

—Max Heindel.



# Worth-While News

## Companionate Marriage

A newspaper controversy regarding merits of companionate marriage blazed into action in the great Episcopalian cathedral of St. John the Divine today when the Rt. Rev. William T. Manning, bishop of New York, denounced Judge Ben B. Lindsey, of Denver, and Lindsey, after interrupting a post-sermon prayer to demand a chance to reply, was ejected forcibly by a squad of waiting plain clothes men.

"Companionate marriage is only a legalized name for free love," said Bishop Manning.

The bishop reviewed the charges under which Lindsey was disbarred as a lawyer, and continued:

"As to his latest book I can only say, here speaking as a bishop of the church, that it is in my judgment one of the most filthy, insidious and cleverly written pieces of propaganda ever published in behalf of lewdness, promiscuity and adultery."

Judge Lindsey's motives are undoubtedly good. However, he approaches the subject of sex from the standpoint of the materialist, evidently basing his deductions upon the hypothesis that we have but one life to live. If that were true, his conclusions might be sound, but since we live an unending succession of lives through rebirth from age to age, an entirely new phase of the matter is disclosed. The object of life is for the Spirit, which is eternal, to unfold its latent powers and capabilities through experience in a series of physical bodies. The sex force is one aspect of the divine creative force which brought the universe into existence. The mastery of it is man's major problem. It will be mastered only through self-control and the will exercised over a series of lives. It has to be done, and the quicker it is done the sooner will its benefits be realized and the less will be the danger of becoming a straggler in evolution through failing to accomplish it. The results in any one life may appear to be unsatisfactory. It might appear, as it has appeared to Judge Lindsey, that a degree of license would produce better results.

But from the occult standpoint this is in reality a delusion.

Companionate marriage as proposed by Judge Lindsey would *legalize and encourage entering marriage with the understanding that it is to be a temporary affair*, if so desired, through the agency of quick divorce, granted practically upon request (when there are no children). This in its essence is exactly the basic principle of free love, and therefore Bishop Manning is in the main correct in his characterization of it as quoted above.

## A New Anti-Child-Labor Movement

A model child labor act was adopted today by the National Conference of Commissioners on Uniform State Laws and will be recommended to the legislatures of the various States and Territories for approval.

The act was drafted by the commissioners after several years' consideration of child labor laws in the various states.

It provides that no person less than 14 years of age shall be employed for gain except that boys between 9 and 14, provided they fulfill school requirements, may distribute or sell newspapers or periodicals. Gainful employment is defined as gainful pursuit of any trade, occupation or labor except agriculture, domestic service, and athletic games. Thereby, subject to school and health regulations, youngsters can work on a farm or caddie on a golf course.

In necessary cases boys and girls between 14 and 18 can get permits to work, except in a list of prohibited occupations deemed detrimental to health, provided they fulfill school and health requirements. Any organization employing children between these ages will be required to post conspicuous notice.—*Los Angeles Times*.

Child labor is one of the things which is holding back evolution, because labor at an age when children should be playing or studying stunts their faculties and prevents the proper development of their various vehicles. An enlightened nation, even from a material standpoint, cannot afford to permit child labor to any great extent because it will

handicap its future citizens and prevent them from making their full contribution to the welfare and advancement of the state. All who have the opportunity to help secure the adoption of the model child labor act above referred to should do so by all means.

### Progressive Mexico

"Mexico, in the opinion of millions of Americans, is a barbarous country. Nobody is supposed to care a snap of the fingers for a life down there—either for their own lives or for other people's.

"But Mexico, beginning this week, has no capital punishment. President Ortiz Rubio announces the new penal code, under which the state will no longer take the lives of men and women who kill. It will not allow private murders to goad the government into killing.

"How long before our enlightened, civilized nation will grow disgusted with its hangings, its gassings, its electrocutions?"

As stated in the above clipping, Mexico has taken a recent step which in one respect makes her very much more progressive than the United States of America, that is, in doing away with legalized murder. Capital punishment is a relic of the old Jehovistic regime which we were supposed to have left behind when Christ came to earth. Legalized murder is no more legitimate for a community than it is for an individual. Let us wake up and realize that Mexico has set us an example.

### A Rumored Cure for Narcotic Addiction

WASHINGTON, Oct. 13.—(Universal Service.)—An astounding application of the Pasteur treatment for hydrophobia in curing drug addicts in Egypt was reported today at the State Department.

Patients under observation and care for rabies in the Pasteur Institute at Cairo were pronounced cured of the drug habit as well after their treatment.

Doctors at the Cairo Institute were mystified by the frequency with which patients presumably suffering from mad dog bites were brought to the hospital from a little village in lower Egypt. It also was significant that all the patients were victims of the drug habit.

Upon inquiry it was learned that a villager named Mohammed had first noticed the salutary effect of the Pasteur treat-

ment not only for his suspected rabies but also for his drug addiction. He brought back the goods news to his other friends in the village. Thereupon the local barber fashioned an automatic biter out of a dog's head, equipped with a steel spring. In this way all the drug addicts in the village were bitten and sent to the Cairo hospital where the rabies treatment cured their drug addiction.—*Los Angeles Examiner*.

It is to be hoped that the Egyptian mentioned above who apparently has discovered that the Pasteur treatment for hydrophobia will cure drug addiction, has really uncovered something of value. Some time a cure for drug addiction will be discovered, and this may be a step in that direction. The only certain cure, however, is the strengthening of the will so that the person can control his desires.

### The Ape as a Cousin of Man

Man's blood relationship to the anthropoid ape, the diagnosis of paternity, and the identification of blood stains as applied to criminal cases were discussed this afternoon by Dr. Karl Landsteiner, winner of the Nobel prize for medicine, in an interview at the Rockefeller Institute for Medical Research.

Guardedly discussing his experiments with the blood of apes, Dr. Landsteiner said it had been found that a much closer relationship exists between man and the ape than exists between the ape and the monkey.

The ape, according to the immunologist, has blood almost identically like that of man, but the blood of the ape and monkey do not mix so readily when put into the test tube. This eliminates the ape as the "missing link" and advances the theory that both the ape and man originated from an ancestor even more remote than the anthropoid.—*Los Angeles Times*.

Dr. Landsteiner has postulated scientifically that man and the ape originated from a common ancestor back in the beginning of evolution. This is quite in accordance with Rosicrucian doctrine, which states that the anthropoid apes belong to the human life wave; that some time in the Lemurian Epoch there was a division in the main life stream, those spirits who have later become the anthropoid apes beginning to straggle backward in evolution, whereas man continued to go forward, and has since acquired the mind.

# Question Department

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*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 C. S. D.

## Transmutation of the Creative Force

### Question:

It is stated in your literature that the conserved creative force must be transmuted into constructive work or service to the race. What do you mean by this?

### Answer:

This is one of the most important questions for the aspirant to the higher life to understand, and it is one upon which he should focus both the clear light of reason and the prayerful, reverent meditation of the heart. Here is to be found the very crux of success or failure in the life of the occult student.

The creative force within man is one phase of the divine creative force. When a person has conserved a considerable amount of it, it is analogous to steam in a boiler when there is a hot fire under it. The force of this steam must be used in running machinery or there must be a safety valve to let it escape when it has reached the danger point, otherwise there will be an explosion. It is exactly the same with the conserved creative force. It must be used in constructive work or service to the race or else escape through some safety valve, otherwise there is likely to be interference with the health of the individual either mentally or physically. The safety valve which is used by the bulk of humanity is that of

sensual indulgence, but as in the case of the safety valve on the steam boiler this is a pure waste of valuable power and should be avoided by the aspirant.

The first step must be conservation, the second step transmutation. This is the meaning of the two urns held by the figure symbolizing the Aquarian Man. He is pouring the contents of the urn of conservation into the urn of transmutation. When man learns the actual fact of this conservation and transmutation, their power will give a clearer vision to the scientist, and will bring closer the union of material science with its underlying spiritual truth. This regeneration will deepen the insight of the psychologist so that his work will no longer be mental only but become in very truth the science of the soul. It will kindle the finer aspirations of the musician, the poet, and the painter, who through widened vision will come to see the beauties of the spiritual realms no longer through a glass darkly but as face to face, for they themselves will be pure channels through which purer, clearer, and more beautiful messages from the heaven worlds may be brought to the longing ears and waiting hearts of men on earth. This is the glorious future of the Aquarian Age, but if a sufficient number of valiant spirits can be found is the world who are strong enough to take heaven by storm, great spiritual truths will be received to bless and aid mankind long before the coming of the new age. Regeneration is the only way that leads to that high place of attain-

ment spoken of by St. John when he said, "Him that overcometh will I make a pillar in the house of my God; thence he shall go no more out." He is then loosed from the wheel of birth and death.

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### *Interpretation of Revelation*

#### *Question:*

We would be very grateful to receive the esoteric interpretation of Revelation, 20:4-6; also the description of the resurrection in chapter 21. How is this explained by the Rosicrucians?

#### *Answer:*

The Book of Revelation is a book of Initiation written by St. John, the most spiritually advanced of all the disciples. The entire book is a description, given in veiled symbols, of his ecstatic vision received on the Isle of Patmos. The expression, "Isle of Patmos," was a term in general use in the ancient Mystery Schools, and referred always to Initiation. The first resurrection mentioned in Revelation, 20:1-5, means Initiation, for the Initiate knows the truth of the continuity of life. He knows through actual first-hand knowledge that there is no death. Verse 6 says: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God." Verse 4 gives us a description of those who have "lived the life": They have not the mark of the beast upon their foreheads nor in their hands. Those who have this mark are the Black Brotherhood and their neophytes. All esoteric students will understand the marks upon the hands and foreheads of those who are endeavoring to follow the path of the cross which leads to final liberation from the physical body. St. Paul says: "I bear His marks upon my body." In both white and black magic the same force is used, only the processes of black are inverted from those of white. The number 1000 which we find so frequently mentioned in Revelation refers not so much to a certain period of

time as to certain esoteric matters, and it illustrates the esoteric use of numbers. It here refers to men and women in their ultimate progress toward the way of eternal life.

In Revelation, chapter 21, St. John gives a description of that glorious time when the two great streams of evolving humanity, the Sons of Cain and the Sons of Seth, will be united in the Kingdom of Heaven, where there is neither marriage nor giving in marriage, and where reigns Christ, King of Peace, exercising the dual office of king and priest after the order of Melchisedec for the good of all.

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### *The Inner Vision*

#### *Question:*

At night when I close my eyes, I see the forms of many people, also scenes which appear to belong to foreign countries. When the people and scenes are pleasant, I rather enjoy looking at them, but they are not always so. Do you consider this dangerous?

#### *Answer:*

This is an experience which is very general among students as they first begin to awaken the latent powers within themselves when they endeavor to "live the life." Many find it so fascinating that they are prone to linger without making any further efforts for advancement, for the more one cultivates this phase of development, the more will these scenes open to his vision.

This form of involuntary clairvoyance, however, is not to be advised, as it is after all only a selfish attainment, its chief value being in the fact that it does prove to the person himself the reality of the entities and their lives upon the inner planes. When these visions appear before you, endeavor to control them by your will power. Be sure that you remain perfectly poised and calm within. If necessary repeat, "Be still and know that I am God," until you are sure that you are per-

fectly self-confident. When this is accomplished, there is a value to be gained from certain of these experiences through your mastery of them. Never under any circumstances, however, permit yourself to fall into a negative state while viewing scenes of this nature. In this lies its only danger. It is quite evident that there is a loose connection between the atoms of the dense and the etheric bodies. Your work in our school will assist you and tend to develop positive clairvoyance which is under direct control of the will. If you accomplish this, you will be able to see or not to see according to your wish, and also see only that which you desire to.

### *The Mother's Prenatal Influence*

#### *Question:*

Is it possible for a pregnant woman to influence her child for good or evil by her daily life and thoughts and by using constructive autosuggestion?

#### *Answer:*

Emerson says: "In their hearts their mothers make them. When each one comes forth from his mother's womb, the gate of gifts closes behind him." In ancient times the sacrament of inviting an ego to forsake the heavenly realms and come to abide upon the earth was always performed within the sacred precincts of the temple. If this were again to be practiced upon the earth, how soon would we see a new race of men who might indeed be termed Lords of Creation among us again! After the one great sacrifice by Mary and Joseph, Mary went away into the hill country, where surrounded by the holy calm and beauty of nature she could prepare herself as a fit channel for the coming of the great master Jesus. The prospective mother should always be surrounded with beauty, harmony, peace, and tranquility, if possible hearing wonderful music, seeing beautiful flowers and pictures. If this is impossible, she should concentrate upon one picture or an inspiring poem. If she cannot have flowers, she can

surely look to the sky, raising her consciousness to the sunsets, the stars, keeping herself uplifted in a constant state of prayer and peace.

Woman is the torch-bearer of the race, that is, the woman who understands and cooperates with the law. Eventually every mother will work consciously with an ego in helping it to prepare its new physical body. This is the supreme ideal of motherhood. By attuning her thoughts and her life only to the good, the beautiful, and the true the mother holds them as a mystic crown above her, and in the clear reflection of their light she helps the incoming ego to build anew upon foundations which embody these same attributes. On great wings the day is coming when every woman will kneel before this shrine of truth, realizing that the Immaculate Conception was not destined for Mary alone but for every woman who makes herself worthy to receive it, and who thus wins for her brow a crown of immortelles.

### *When Christ Joins the Elect*

#### *Question:*

When Christ has gone to join the Elect, will it not be more difficult to live a spiritual life for those who are left?

#### *Answer:*

The great Christ Spirit will never leave the earth to go with the Elect until a sufficient number of our humanity have evolved a Love Power strong enough to take up His work, that is, rotating the earth upon its axis and revolving it in its orbit around the sun (which activity men in their lack of knowledge ascribe to the operation of the "Laws of Nature.") He has voluntarily taken upon Himself this great sacrifice for our sakes, and His final liberation depends entirely upon how soon a sufficient number of the pioneers of humanity will be fitted to take up His work. Perhaps His most precious promise to us is found in His words, "Lo, I am with you always, even unto the end of the world."

# 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.

## Astronomy for Astrologers

BY SCORPIO

(This is the fifth article in this series.—EDITOR.)

### COMETS

I have ridden the wind,  
I have ridden the sea,  
I have ridden the moon and stars;  
I have set my feet in the stirrup seat  
of a comet coursing Mars.

**T**HUS sings Cale Young Rice in "The Mystic." But there are no comets "coursing Mars." In this solar system of ours the sun holds undisputed reign; comets course the sun. As we venture forth into the fathomless abyss of space, we are bound to meet sooner or later one of these strange celestial phenomena known as comets.

The occult investigator regards them as cosmic miscarriages, the origin and ultimate destiny of which are veiled in deepest mystery.

The astrologer, though he senses their more or less disturbing influence, has so far not been able to definitely state and tabulate their place and power.

The astronomer with indefatigable diligence subjects them to the scrutiny of his 200-inch eye, calculates volume, speed, orbit, only to be baffled again and again by the seeming disobedience to all known laws on the part of these celestial vagabonds.

Nevertheless it is to the comets and their elliptic orbits that we owe the impetus to and opportunity of demonstration which led Kepler to discover some of the great mathematical laws providing us with the very basis of all our astro-

nomical data. It is to the comets also that we owe a periodic revival of public interest in astronomical subjects, though as often as not such interest is inspired by fear and superstition.

Of all the fascinating phenomena which we observe in the starry heavens comets show the greatest variety and greatest apparent inconstancy. Those which have been visible to the naked eye consisted of a starlike nucleus enveloped in a large, more or less spherical, so-called coma of a substance so rare and transparent that the stars which it passed were in no wise obscured, and followed by a reflectingly luminous tail, sometimes millions of miles in length. The telescope, however, reveals that the majority of comets have no tail but only a "head," i.e., nucleus and coma. The size of these heads varies from about 18,000 miles in diameter to that of the great comet of 1811 which was calculated to be larger in volume than the sun. Both Encke's and Halley's comets have diameters which exceed that of the moon's orbit around the earth. Tails have been observed which were more than 100 million miles in length. In spite of these gigantic dimensions their almost etheric rarity of substance excludes any noticeable gravitational influence. This was most satisfactorily proven when the earth passed bodily through the tail of the great comet of 1861 on June 30th of that year without changing our planet's time of revolution by a single second. On the other

hand it has been observed that the course of comets is often decidedly changed by the gravitational influence of the larger planets.

The original orbits of comets have been, and with the great majority still are, narrow elongated ellipses with the sun at one of the foci. Consequently while at perihelion they are mostly intra-Mercurial, and one actually has been observed to pass within 500,000 miles of the sun, "brushing the corona," only to reappear on the opposite side and withdraw toward outermost darkness, reaching aphelion somewhere in the dim distance of millions of miles beyond the orbit of Neptune. In the course of ages, however, it so happened that one or another of the comets passed near one of the great planets and was captured, as it were, by the gravitational influence of this planet. Its orbit was changed and shortened and brought into systematic relation with the orbit of the planet. This was not an event of a day or two but a gradual, pendulumlike process lasting for ages and still going on. Not fewer than thirty comets have been captured by Jupiter, and are now known to astronomers as "Jupiter's family."

Now, to use the fanciful picture of the poet, with our "feet in the stirrup seat of a comet" we will extend our mental excursion into the wondrous world of the most gigantic and most powerful of all the planets in our solar system.

#### JUPITER

A world within worlds, a system within a system, in size and structure the nearest approach to the sun, the grandeur of Jupiter and its nine satellites is overwhelming. Though in volume only one thousandth that of the sun, it is nevertheless one thousand three hundred times as large as our earth. It is still in a superhot and semifluid state, certain parts of its surface showing a dull glow of self-luminosity, not sufficient to prevent the eclipsing of its satellites, but sufficient to color temporarily the dense clouds of vapor surrounding it. The extraordinarily rapid

shifting of these clouds tells us of cyclonic storms a thousand times more furious than the fiercest typhoons known on earth, and of electric outbursts sufficient to destroy all physical life in the twinkling of an eye. Life on Jupiter, however, is not of a physical but of a spiritual nature. Its mighty exalted beings compare with us mere earthlings as the grand and glorious body of Jupiter compares with the dense, dark, and dwarfish body of the earth.

Everything in, on, or about Jupiter is built on a scale far beyond human comprehension and imagination. We stand amazed before the bare facts. A distance of 483 million miles from the sun, it travels along its orbit at a speed of eight miles per second (a speed at which one could go around the earth in less than one hour) accompanied by nine small globes, which in turn revolve around their parent body. Its orbit, however, is designed so as to meet these proportions, and in spite of its extraordinary speed, it takes 12 earth years to make one revolution around the sun. At the same time this giant brother planet rotates on its axis in a little less than ten hours, and inasmuch as its equatorial circumference measures 278,800 miles, every point of its equator travels 28,000 miles per hour. The result of this fast rotation is a very obvious and considerable outward bend at the equator and a flattening in the region of the poles, its equatorial diameter being more than 5000 miles greater than the polar diameter.

Jupiter's satellite system consists of five small and four large moons. Of the latter, one is slightly smaller and one slightly larger than our own moon, while the two largest exceed even Mercury in volume. The nearest is only about 70,000 miles, the farthest approximately 16 million miles from the planet's surface. A noteworthy feature, perplexing to the scientist and interesting to the occult investigator, consists in the fact that while the first seven move about Jupiter in the same direction as the

planets move about the sun, the outermost two move in the opposite direction and in orbits greatly inclined to the plane of the planet's equator. The explanation of this strange exception to the rule is simple, though not provable to materialistic science: The two outermost bodies are not true moons at all, but asteroids which were captured by Jupiter's gravitational influence, and by a sideward movement were forced into their present orbit.

It is not generally known that the satellites of Jupiter were the cause of a great scientific discovery for us inhabitants of the earth. They furnished us with the first evidence that light requires an appreciable time to pass from one point to another. The Danish astronomer Roemer, who lived in the 17th century, made a special study of the eclipses which occur when these satellites enter the shadow of Jupiter. He carefully calculated and tabulated the times when eclipses were to occur, only to find that they actually took place from 1 to 16 minutes later. The difference was greater the nearer Jupiter happened to be to a conjunction with the sun. It then occurred to him that at the time of Jupiter's conjunction with the sun, the earth was 186 million miles (diameter of earth's orbit) farther away from Jupiter than at opposition time and that the light rays were traveling the additional distance in 16 minutes. At the time this

and alight on the *nearest of Jupiter's large satellites*. We find a world of its own, not so very much different from the earth. It has air, water, clouds, and a temperature similar to that of our polar regions. It is inhabited by intelligent beings, stragglers who could not follow the rapid pace of evolution on Jupiter. As they were given conditions similar to those on earth, we may presume that their evolutionary status is in some respects similar to our own. But one feature we find on this little far-away world which is radically different from anything ever perceived by human eyes. We look in vain for the familiar sight of the starry heavens. The sky is brilliantly lit up by the soft mellow light of a heavenly body *fourteen hundred times the size of our terrestrial full moon*. It is Jupiter, seen in close proximity and appearing to the inhabitants of this satellite as a moon. This large luminous disk presents a fascinating spectacle of grotesque figures, ever changing in color and form, with dark lines with a reddish glow on each side of and parallel to the equator, clearly betraying the red-hot interior, and still transmitting a small degree of warmth and light. Periodically the red regions increase and decrease as if the giant were breathing.

There are eight other moons of various sizes and various hues, rising and setting, often eclipsing one another, two of them

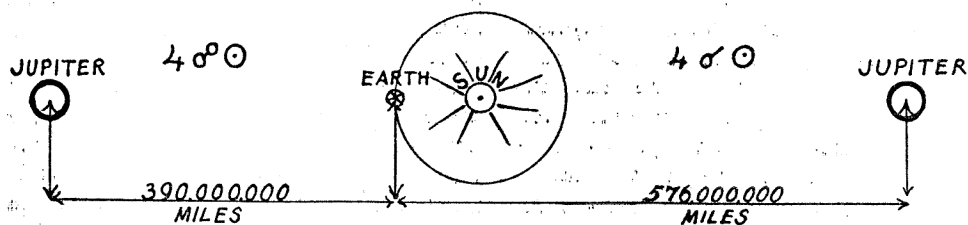


FIGURE 1.

was regarded as a doubtful hypothesis, and only many years after Roemer's death was he given credit for actually discovering what is now known as the *velocity of light*. (See Figure 1.)

Before we take our next dip into space we will give free rein to our imagination

moving in a direction opposite to that of the others. And there is the sun, reduced to a rather small disk, only one twenty-fifth of its size as seen from the earth. There are also meteors, i.e., "shooting stars," in great numbers, for

(Continued on page 96)



## The Children of Aquarius, 1931



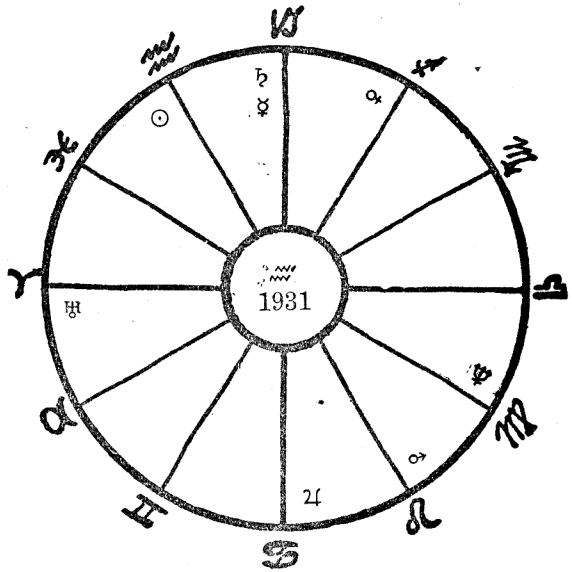
*A Character Delineation of the Children Born between January 21st and February 19th, inclusive, 1931.*

The children who are born during the time of the year when the sun is passing through the fixed and airy sign of Aquarius—which is the only sign in the zodiac symbolized by the picture of a man—are usually altruistic, for this sign truly represents the most humane of mankind.

The Aquarian is usually of a serious, thoughtful nature, with a great deal of pride of character. At times he is of very few words, silent and even almost sad, but when he is surrounded by lively and congenial companions, he may become the liveliest and most entertaining and happy of people. He is usually a good mixer and is adaptable.

Aquarius is ruled by two planets, the serious and thoughtful Saturn and the restless and erratic Uranus. Therefore we find two types of people among the Aquarians, which correspond to the characteristics of the above named planets. The Aquarian is usually subject to moods which correspond to the two types: sometimes very serious and at other times cheerful and almost too talkative.

The sign Aquarius rules the 11th house, which represents friends, and the Aquarian therefore attracts friends. As a rule he is even-tempered, having his emotions well under control. The weakest point in the Aquarian nature is that he is prone to form habits which



are very hard to get rid of, and sometimes we find an Aquarian who is not too careful in keeping his appointments and promises.

The children who are born this year during the time the sun is passing through this sign will have versatility well developed, for the planets are scattered all over the horoscope. But they will also be very stubborn, for we find

*(Continued on page 96)*

**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 A. F. H.

EDITH A. McN.

Born April 19, 1920, 12:05 A. M.

Lat. 42 N., Long. 83 W.

*Cusps of the Houses:*

10th house, Libra 22; 11th house, Scorpio 18; 12th house, Sagittarius 8; Ascendant, Sagittarius 27-35; Capricorn intercepted; 2nd house, Aquarius 6; 3rd house, Pisces 17.

*Positions of the Planets:*

Sun 28-51 Aries; Venus 8-46 Aries; Mercury 1-32 Aries; Moon 3-01 Taurus; Saturn 5-05 Virgo, retrograde; Jupiter 8-28 Leo; Mars 1-44 Scorpio, retrograde; Uranus 4-39 Pisces; Neptune 8-45 Leo, retrograde.

The horoscope which we have here for a reading has cardinal and common signs on the angles, and the sun is in a cardinal sign, the sign of Aries. Jupiter, which is the ruler of Sagittarius, the sign which occupies the Ascendant will not have as much influence upon the life of this person as the sun and the moon, which we therefore take as the life rulers. The sun is in its exaltation sign, making seven aspects, three of which are parallels, and the moon is also strongly aspected. Therefore these planets will influence the character and the life to a very great extent, especially due to the conjunction of the sun and moon in the fourth house and the moon being exalted in the sign of Taurus, indicating that the mother of this girl will have the strongest influence in her life. With Mars in the 10th house, strong and at home in the sign of Scorpio, and in opposition to both the sun and the moon we might caution both the girl and her mother to be very careful or else they may suffer accidents, and they should be especially careful with fire.

The many aspects which the sun and the moon make and both being exalted will give Edith a strong and forceful personality, also one which will be attractive, and she will draw people to

her. Venus conjunction Mercury in Aries, trine to both Jupiter and Neptune which are in conjunction in the fiery and fixed sign of Leo, will give her artistic and musical ability. She will also take readily to mystical and religious subjects for Uranus is in Pisces, sextile to the moon, and Neptune is conjunction Jupiter; these aspects and positions indicate mysticism.

With the sun, Venus, and Mercury in the impulsive, fiery, and active sign of Aries, and the sun and moon in opposition to the 10th house and to the elevated Mars, this girl will be prone to become too active and ambitious. Therefore she might dissipate her energy, which in later years would bring some trouble with intestinal digestion and the nerves. Conservation of energy should be practiced.

She may marry at the age of sixteen or seventeen when the progressed Venus comes to the conjunction of the radical sun in Aries. It will be wise to give Edith a thorough training for motherhood and as a home-maker, for ability along these lines is most needed and most necessary for the happiness and success of our prospective mothers.

DELMO E.

Boy, born October 15th, 1929,

9:15 P. M.

Lat. 48 N., Long. 117 W.

*Cusps of the Houses:*

10th house, Pisces 15; 11th house, Aries 21, Taurus intercepted; 12th house, Gemini 5; Ascendant, Cancer 12-57; 2nd house, Leo 0; 3rd house, Leo 20.

*Positions of the Planets:*

Sun 22-21 Libra; Venus 25-05 Virgo; Mercury 8-13 Libra, retrograde; Moon 24-10 Pisces; Saturn 25-44 Sagittarius; Jupiter 16-12 Gemini, retrograde; Mars 6-37 Scorpio; Uranus 8-51 Aries, retrograde; Neptune 2-52 Virgo.

How strangely the laws of destiny

work. We find some souls with their destiny deeply etched into the horoscope, souls that at the very beginning of life seem to be led, yes, even forced to follow a predestined path, seemingly illustrating what the world classes as fate. But God has made man a free agent, and He has given him dominion over the earth and its creatures. Man, however, by repeated mistakes and by the breaking of the laws of nature has bound himself, and it is therefore necessary that he be reborn at particular times when he may learn the lessons needed. Sometimes ripe debts of destiny come very fast. This is often shown by many planetary aspects in the horoscope. When these aspects are from common signs, one may overcome them, but when they are from fixed signs, they are much more stubborn, and they may sometimes be classed as fate.

In this horoscope we find fewer aspects between the planets than in many charts, showing that this boy's life will have fewer events than the average, and he will to a very great extent have freedom in shaping his life. But the question arises, will he do it?

The moon, which is the life ruler in this horoscope, is in the watery sign of Pisces and near the Midheaven, which will give the boy a very restless nature. With Venus, the planet of love and pleasure, in opposition to the moon his restlessness will be apt to lead him to seek particularly the pleasures of life; the flowery paths will lure him. Venus, being in the fourth house, which rules the home, will cause a constant struggle between duty and love of home and mother and the pleasures of the world and new scenes. Life aboard ship will have a special lure for him. This restlessness will be increased by the square aspect to Venus of Saturn in the 6th house, which is the house of labor, and will interfere with his success, for he has a tendency to be a rolling stone which gathers no moss.

He may find difficulty in choosing a vocation, for Jupiter, which is the ruler of both his 6th and 10th houses, is retro-

grade and in the 12th house. It is trine to the sun, however, which will help a great deal. Also the boy's parents will be able to help him settle on something that will be advantageous, for we find Mars and the sun are the two best aspected planets. Mars is sextile to Neptune, the sun is sextile to Saturn and trine to Jupiter, and both Mars and the sun are in the 5th house. Therefore selling bonds, stocks, and insurance would be a profitable occupation and one which would give him outdoor work and thereby help him to overcome his desire to roam.

Delmo may develop the habit of shallow breathing, which would give a tendency to coughs and colds. Teach him while young to breathe deeply and to stand upright with shoulders back; also to have plenty of fresh air in his bedroom.

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### VOCATIONAL

RUTH H. M.

Born November 9th, 1908, 9 A. M.

Lat. 39 N., Long. 92 W.

*Cusps of the Houses:*

10th house, Libra 1; 11th house, Scorpio 0; 12th house, Scorpio 23; Ascendant, Sagittarius 12-54; 2nd house, Capricorn 17; 3rd house, Aquarius 25, Pisces intercepted.

*Positions of the Planets:*

Sun 16-50 Scorpio; Venus 7-17 Libra; Mercury 28-37 Libra; Moon 3-23 Gemini; Saturn 4-02 Aries, retrograde; Jupiter 10-40 Virgo; Mars 19-37 Libra; Uranus 13-54 Capricorn; Neptune 17-00 Cancer, retrograde.

The choosing of a vocation for a young woman these days is very little different from choosing that of a young man, for the field of work today is so broad for women.

To have advised a young woman twenty years ago to take up the ministry would have aroused criticism from our readers, but today we can even advise women to become automobile and aeroplane mechanics, for there are many who are interested in this field of work.

The life ruler of this young woman's chart is the planet Jupiter, which is elevated in the 9th house, the house of religion, and it is sextile to the sun and Neptune, trine to Uranus, and parallel to Mercury. The lady Venus is elevated and in her own sign of Libra, in conjunction with the Midheaven. Thus this girl has excellent indications of becoming a lecturer or public speaker; not in an orthodox pulpit, however, for Jupiter is well aspected by both of the occult planets, Uranus and Neptune. If Ruth would make her life's work public speaking or lecturing on the metaphysical or the Rosicrucian platform, she would be quite successful.

Another field of work is shown by the moon in Gemini in the 6th house. Gemini rules the hands and arms. With the moon trine to the artistic Venus and sextile to Saturn, art work which is devoted to the beautification of the home, such as embroidery, painting, or decorating would be a field in which this young woman could be successful.

### THE CHILDREN OF AQUARIUS

(Continued from page 93)

Mercury, the planet of reason, in the saturnine sign of Capricorn and in conjunction with Saturn. This will give them a very stubborn mind, and they will be apt to be very critical. With Uranus in Aries, square to Mercury and Saturn, these children should be watched very carefully or else they may develop the dangerous habit of untruthfulness and also may form the habit of taking that which does not belong to them. This aspect is accentuated by Jupiter, which is square to Uranus and in opposition to both Mercury and Saturn. The planet Jupiter is in the sign of Cancer, which has rule over the stomach. Therefore the above aspects to it may in later years bring some trouble with nervous intestinal indigestion if the children are not taught moderation in eating.

Uranus in the martial sign of Aries, trine to Mars, a fiery planet in the fiery sign of Leo, will give these children

mechanical ability, and they may take up to advantage such vocations as that of jeweler or electrical engineer, or anything that has to do with fire and engines.

### ASTRONOMY FOR ASTROLOGERS

(Continued from page 92)

Jupiter exerts a powerful attraction, and ever and again there appears a frisky white, changeable comet. And somewhere amid this dazzling display of light and color is a tiny speck, visible to the naked eye only as a very faint little point, the earth. Such is the skyscape seen from a satellite of giant Jupiter.

### Correspondence Courses

#### ROSICRUCIAN PHILOSOPHY

First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy.

#### ASTROLOGY

We have two correspondence courses in Astrology, one for beginners, consisting of twenty-six lessons, and one of twelve lessons for advanced students. These courses teach the value of Astrology in the analysis of character, and since character is destiny, it enables one to predict destiny within certain limits.

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information address,

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 January)

- Q. Why would it have been unwise to leave humanity without special help at the time when the new Christian religion was inaugurated?
- A. With such a great ideal before them as the Christ, and believing they had but a few short years in which to attain to such a high degree of development, it would have been the greatest imaginable cruelty to leave them without the aid of the doctrine of the Vicarious Atonement.
- Q. What did the Great Sacrifice on Calvary do for humanity?
- A. While it also served other purposes, as will be shown, it became rightfully the Beacon of Hope for every earnest soul who is striving to achieve the impossible, to attain in one short life to the perfection demanded by the Christian religion.

JESUS AND CHRIST-JESUS

(*"Cosmo-Conception,"* pages 374-383)

- Q. What is necessary to get an insight into the Great Mystery of Golgotha and to understand the Mission of Christ?
- A. It is necessary that we first become familiar with His exact nature and, incidentally, with that of Jehovah, who is at the head of such race religions as Taoism, Buddhism, Hinduism, Judaism, etc.; also that we know the identity of "The Father," to whom Christ is to give up the Kingdom in due time.
- Q. What is meant by the sentence in the Christian creed, "Jesus Christ, the only begotten Son of God"?

- A. This is generally understood to mean that a certain person who appeared in Palestine about 2000 years ago, who is spoken of as Jesus Christ, one separate individual, was the only begotten Son of God.

Q. Why is this a great mistake?

- A. Because there are three distinct and widely different Beings mentioned in this sentence. It is of the greatest importance that the student should clearly understand the exact nature of these three great and exalted Beings, differing vastly in glory, yet each entitled to our deepest and most devout adoration.

(To be continued)

It is the heart, and not the brain,  
That to the highest doth attain.

—Longfellow.

## Rosicrucian Books in Spanish

With the appearance in Spanish of "The Message of the Stars" by Max Heindel and Augusta Foss Heindel, the list of Spanish translations of Max Heindel's writings is complete. All his books are now to be had in Spanish. The translations are very well and carefully made, and the books are uniform in binding and appearance with the English editions. Our thanks are due to Sr. Francisco Sintés, of the Libreria Sintés, Ronda de la Universidad 4, Barcelona, Spain, for his excellent work in getting out this set of books. "The Message of the Stars" (El Mensaje de las Estrellas) which completes the series, may be obtained from the publishers at the above address at a price of 15 pesetas, or direct from The Rosicrucian Fellowship, Oceanside, Calif., at the price of \$3.50. Complete catalogue of Spanish publications will be sent on application.

# Children's Department

## Forever

By I. V. GOOKIN

"**M**AMA, what does the word 'forever' mean?" Ila hung wistfully over her mother's knee, waiting for the answer that would set the little mind at rest from days of puzzling and pondering the momentous question.

"Why it means for ever and ever, dear." The little girl thought this over. "Yes, I know. But what is ever and ever?"

"Run and ask Daddy to explain, Ila; Mama's busy."

Obediently, if somewhat reluctantly, the child slowly left the mother's knee. Well, maybe Daddy could tell her. She hoped he could. She somehow just must find out about "forever" because she couldn't, just couldn't, figure it out for herself. There was the string that had been tied together to make a circle; dimly had come the thought that a circle had something to do with it. But it had two ends, and aside from that, broke very easily when stressed. There was a ring, but gold would melt in the fire, Daddy said. Everything that could be held or seen could be destroyed, therefore no *thing* presented itself to the active little mind as a comparison by which "forever" could be better understood.

"Daddy, what does 'forever' mean?"

"Well, that's quite a question, Sister. I don't know whether I can tell you or not; I'll try." Daddy's paper dropped to the floor as he picked up his tiny daughter, adjusting her comfortably on his lap.

"You see, we are born little mites to start in with, and from the time we start to breathe we begin to grow, that is, change form. All through life, like the life you are living now, you continue

to change form. Thus as you live and grow, you get larger and larger until some day you grow as large as mother is now. Then you will live a long time that way, until the thing that people call death comes to you, when you will once again change your form, but go on living, only a little differently than you are now living. This continuous changing going on all the time is what we understand as 'forever.' In other words, we *always* live, but we change our forms, our bodies, all the time that we are living."

"Mmm! I think I understand a little now. But where does 'always' start at, Daddy?"

"Well, Sister, you can stump a fellow no matter how well he thinks he has done for you. 'Always' starts with God—and I guess one does sort of have to know something about 'always' to understand 'forever.' But, Sister, do you remember when you were in the first grade at school?"

"Yes, Daddy, I remember." The little brow wrinkled over this apparent irrelevance.

"You remember how you tried to do Brother's problems when he was a grade ahead of you, and you could not do them?"

"Yes, I 'member."

"Why couldn't you do them?"

"Well," hesitantly, "I was such a lit-girl then"; Daddy hid his smile. "I guess my brain wasn't big enough."

"Well, dear, that is why you will not be able to understand the meaning of 'always.' Your brain is not big enough. You see, God runs a big school for all of his people, and he calls it Earth. In it He has many grades. Some of us are in the first grade, some in the second, and

so on. When we learn all we can in one grade, He sends us on to the next. If we do not learn, we must stay until we do. In His school He teaches us how we can be happy. His teacher He calls Experience. Experience means the things we do and think each day, and according to the way we do them we are either glad or sorry when the day is done. If we have done well, we have learned our lessons and will not have to take them over. If we fail, He will present the same problem all over again to us, a little harder and bigger each time we fail, until in self-defence we begin to understand that we are making a mistake and get busy to find out just where that mistake is. Then we are soon ready for another move upwards. You are yet too little to know where you will belong in this school, and for the same reason your little brain will not be able to take in the meaning in full of the words 'forever' and 'always.' But some day if you learn well, God may explain them to you. And if he does, you will know that you are well along in His school. Now I want you to wait until then, until you are a bit older before you try to solve this question again. Will you?"

"But—but—maybe I can't. I don't want to think of it. It just keeps coming to me, and I can't stop wondering."

"Will you try, Sister? Please—for Daddy."

"Yes—I'll try very hard to stop." She slid off his knee, holding up her lips for his good-night kiss. "And now I want to go to bed to think of what you said about God's school. I can always think things so well in bed."

Several hours later she heard her father tiptoe to her bedside. "Dear little Sister, what extraordinary questions she does ask!" He stooped to kiss her hair, pull the covers closer about her throat, tiptoeing out as he had come in.

Forever—Forever—FOREVER? Would that question never stop scourging her brain? How she wished that she might be able to stop thinking and go to sleep. More hours passed. The clock struck, eleven—twelve—one—two; and still sleep

would not come. She wished that dawn would come. She could then get up and take her dog out over the hills. That would be so much better than lying here in bed thinking, thinking, think—.

"Come, Ila, I am going to show you the meaning of the word 'forever.'"

The child became conscious of a rather tall lady with yellow hair standing at her pillow, holding out her hand.

"But—my clothes—!"

"Come, you are all ready." She gently slid her hand under Ila's elbow, raising her softly out of the bed. Ila glanced down at herself. Sure enough, her clothing was all in place. Then to her very great surprise she began to rise up toward the roof, her companion's hand still under her elbow. Then right on through the roof! Then out—out—out into the purple darkness that appeared to be night but which she could see through as clearly as day. Then she ceased to think, as she moved steadily in the direction known as upward on the earth, but seeming more like outward here. On and on, her companion silent. They passed through the blue purple—it seemed awfully thin now—and into an outer edge of heavy cloudlike darkness, beyond which it suddenly seemed to Ila that they must not go. Her companion halted her close to a thinning portion, and slowly drew with her to the edge. She was watching the child closely.

"This is 'forever,' Ila."

On the child's vision broke a multitude of colors—colors—colors; colors that made her happy; colors that made her sad; colors that gave her fear, courage, hope, life. And as she gazed, she saw that they were living, that a steady vibration was going on out in the colors, intense, tremendous beyond all earthly conception. She became conscious of music; she had been hearing it all the while but did not know it. It belonged to the colors. Such music! Never had she heard its like before, and knew that never again would she hear it. Glorious, holy music—angels' voices. It was heavenly! Yes, this was *forever*. There never had been an end to what was here.

She understood now: there really was no such word as "forever" out here—nor "always". The word that described it was—*IS*. This music, color, motion was the "*IS*" part of the world. Only on earth the words "forever" and "always" were to be used. This "*IS*" part of the world was the part that did all the changing that Daddy was talking about, and the earth was *forever* and *always* inside of it.

Dimly she knew that some day, ages and ages away by earth reckoning, she would be able to enter the great "*IS*" state. Dimly the glory of that marvelous reward swelled her little soul to near bursting its bonds. Tremulous, indescribable love, vibrating with music—color!

The lady at her side quickly turned her about, then they began to pass through the spaces toward the earth. Her charge was heavy with longing, long-

ing, longing that was gradually changing into blank emptiness. Then she became conscious of a feeling of swift motion through space, of falling—and she struck her bed with a thud—right through the roof! The lady was gone, and she was sitting up, alone in the dawn.

"Oh, God, dear! How good you were to me—how good! All my life I can have faith now. I don't think I would have been able to without knowing about the great '*IS*,' though. But if I was so little, how did you think I'd understand, God? Mmm! I guess I ought not to ask you questions like that. Daddy says I am always 'stumping' a fellow even when he thinks he's done well by me. I didn't mean to 'stump' you, God." Silence—several minutes passed, then: "Oh, God, dear, it's just as plain! I used that lovely lady's mind, didn't I?"

## A HOROSCOPE WITH EACH NEW SUBSCRIPTION

Last month we announced a new offer to our readers, namely that until further notice we would give a reading of a child's horoscope with each *NEW* subscription to this magazine. This had the double object of, first, promoting interest in the subject of astrology, not from the standpoint of fortune telling but from that of character reading and vocational guidance, and, second, increasing our subscription list. This offer still holds good, and we are again calling the attention of our readers to it in order that they may take advantage of its provisions.

### *Conditions*

The readings given with *NEW* subscriptions (not renewals) will be for children up to the age of 15 years only. They will consist of not more than 500 words, devoted to character analysis and vocational advice, and will be typewritten and sent by mail. In applying give *name, sex, and birthplace; also year, month, and day of birth*. In addition the hour and minute of birth as nearly as possible.

If the time of birth is Daylight Saving Time, be sure to state this.

### *Readings Given for Renewals*

Three horoscopes, the names for which are selected by lot, will be delineated each month in the Astral Ray Department of this magazine as heretofore. When you send in the *RENEWAL* of your subscription, you will be entitled to apply for a chance for one of these readings. Two of them are given for children under the age of 15, and one vocational reading for a young man or woman between the ages of 15 and 25. Give date of birth, etc. same as stated above.

### *Improve Your Opportunity*

Astrological influence is real, the planets actually affect not only character but also daily events to a certain extent, therefore you should give your child the benefit of the knowledge which the horoscope confers.

THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.



# 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.*

## Pills and Capsules

By A. F. H.

**H**. T. BARNUM, the well-known circus man who had such varied experiences in the drawing of crowds to his entertainments, made the statement, "A sucker is born every minute." And surely we may believe he was right when we see how many are ready to follow anything which is brilliantly advertised, ready to follow the faker who pays fabulous prices to his advertising agent to "put it over" on the public.

The advertising columns of our newspapers and health magazines are at present flooded with glaring advertising of cell salts, said to contain vitamins extracted from vegetables and every kind of thing that grows under the ground and above it, claiming that they are the extracted life essence and that they are a sure cure for anaemia, tuberculosis, heart trouble, cancer, and every other known disease which may be found in the medical dictionary. These supposed life-saving salts are sold at from one dollar to two dollars per box, one or two dozen pills or capsules in a box. Some are put up in powder form. The claim is made that they contain all of the twelve salts necessary to the human body. They are put up in individual packages labeled calcium, sulphur, iron, iodine, and so forth. Some are selling these salts

according to the horoscope of the patient, stating that each sign of the zodiac corresponds to a particular kind of cell salt. These drugless medicines are supposed to restore that mineral which is lacking in the human body.

But who, pray, can tell what the patient's body is really in need of? Only one thing truly is needed by everyone of us, and that is a *great big dose of will power and common sense*. Humanity is principally in need of the proper food in the right quantity. Many may be able to tell you all about the human body, they may be able to name its parts and organs and describe their functions, and they may have passed through colleges and have doctor's degrees; but when they sit down to a table, how much better off as to the food they eat are they, with all their knowledge, than the man who digs in the street? They, like the ditch digger, will usually eat that which their desire nature craves. The quantity is also determined by their desires, and is usually about twice as much as is necessary to keep the body in good condition. It may well be said that man "digs his grave with his teeth."

When such a man begins to suffer, he is ready to spend his dollars for the cell salts which he thinks will help him to counteract the acid condition of his

stomach and intestines. Four out of every five people are afflicted more or less with this weakness, which is at the root of many ailments. If we stop to reason, we realize that no one can tell us the condition of the minerals in our body unless he takes a drop of blood and analyzes it; therefore how can we expect to buy knowledge about this from a total stranger who is perhaps hundreds of miles away? Who should judge but ourselves where we are breaking the laws of nature? Are we eating so much that we are wearing out our digestive apparatus? Have we been bolting our food thereby robbing it of the digestive fluids which are released by mastication and which must be worked into the food in the mouth? Have we been drinking too much water with our food, which has caused hyperacidity? Or is our trouble caused by abnormal stimulation? No one but ourselves can give the answers to these questions.

But now since the damage is done, what shall we do to repair it? **WHAT SHALL WE EAT?** Within these four little words lies the whole solution. The old saying that a man is what he eats is partly true. The physical body is the habitation of the God within, and if this God is to be comfortable, he must have a clean and comfortable dwelling place. How carefully man selects the material when he wishes to build a home! The lumber must be well cured, and all the building materials are carefully chosen so that the house will be substantial. If we would choose the best material with which to build the human temple, what a happy world this would be!

Now let us consider the following question: If through lack of will power or of judgment we have weakened our earthly temple, how shall we go about repairing it? If we are suffering from an excessive amount of acid, then we must make a study of the values of foods to find out which are acid forming and which are acid binding, and we must try

to balance them. The orange is one of nature's most valuable gifts, for it is rich in alkaline salts which counteract acidosis and help to stimulate peristaltic action. Next comes the beautiful rich tomato, which is filled with so much juice. This is also rich in acid binding elements, and can be safely fed even to infants. To counteract acidity in the system a liberal amount of foods that are rich in alkaline elements is recommended, such as green lima beans, string beans, carrots, celery, spinach, parsley, green peppers, lettuce, chard; and in the line of fruit, dried figs, prunes, pineapple, apples, and blueberries.

Excessive drinking with meals, especially stimulating drinks, is harmful. Ice water is always harmful. Stimulating drinks excite the gastric cells and force them to overwork in order to eliminate the liquid before the bulky matter can be taken care of. Another fault in eating is the use of an excessive amount of bread and potatoes, especially white bread. These are causes of acidosis. All excess of acid produced must be carried off through the kidneys. Consider these small organs through which a constant stream of poisonous fluids is flowing. How long do you think a metal box would last if powerful poisons were constantly flowing through it? Then how can we expect these small organs to do the impossible? How can we expect the soft flesh and muscles of the human body to continue to resist such onslaughts for fifty, sixty, or seventy years? It can not be done successfully, but that is what man in his selfish ignorance expects of nature.

To sum up this whole problem of health, we would affirm that if man desires to be happy, healthy, and wise, he must learn how to become master of his own temple. To become a master builder he must learn to choose and use only the best and most lasting material, and then the God that dwells within the temple will be comfortable, and the path of evolution will be shortened.

## Health Talks

BY DR. GERALD B. BRYAN

The human body is an aggregate of breakfast, luncheon, and dinner. It is built by the food we eat. Therefore, we are wise when we make a judicious selection of foods, but that is only a part of the problem of nutrition.

The real question is what happens to the food within the body. The best food can be changed into a poisonous product if metabolism is imperfect. Metabolism is the process whereby nutritive elements are built into the body or eliminated from the body. It is the process whereby plaster, sand, and cement, to use an analogy, are incorporated into the house in which we live.

The workmen who do this job of building the raw material into the body are certain specialized cells. And, like all workmen, they have their off days. They may put a few bricks where a stone should be. The fault is not with the material supplied, but with the use made of it. This is where diet systems go wrong.

In diabetes, for example, the valuable sugar, instead of being utilized by the cells, is thrown out by the kidneys. It is like ordering a load of the best coal to burn in our furnace, and then, without using it, throwing it out the back door. In the painful affliction called gout, the debris of protein metabolism instead of being thrown out is treated like a favored guest and given a nice berth within certain joints of the body.

Now, we can correct these conditions somewhat by prohibiting the eating of sugar in one case and cutting down the protein intake in the other. But that is palliative treatment. The real cause of the trouble usually is one of metabolism.

There are certain cells in the body that have special control over metabolism. They secrete substances called hormones, which act as exciters to metabolism. A peculiar type of cell in the pancreas, for instance, sends into the blood a substance which influences sugar metabolism.

If these cells become diseased, the result is diabetes.

Some day we shall not only be careful about the food we take into the body, but also learn how to take care of it when it gets in. Some very good food is taken into the food canal, but it doesn't require much imagination to picture what happens to it when it reaches an unclean colon. Much can be done with proper diet, but that is only half of the problem of nutrition.

## Mysteries of the Great Operas

BY MAX HEINDEL

*Faust, Parsifal, The Ring of the Niebelung, Tannhauser, Lohengrin.*

Underlying the imagery of Folk Tales is hidden the Evolutionary Plan and Methods of Spiritual Unfoldment. These ancient myths have blossomed forth in song and verse through the genius of Wagner, the Initiate Goethe, and others.

In "*Mysteries of the Great Operas*" Max Heindel interprets the  
GREAT MYTHS IN THE LIGHT OF OCCULT  
KNOWLEDGE

showing how they depict the path of the soul with its temptations and dangers, as well as the method of attainment.

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*The Rosicrucian Fellowship,*  
*Oceanside, California, U. S. A.*

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*Kindly send sample copy of The Rosicrucian Magazine to:*

Name:

Address:

## Vegetarian Menus

### —BREAKFAST—

*Stewed Peaches*  
*Nut Gems*  
*Scrambled Eggs*  
*Cereal Coffee or Milk*

### —DINNER—

*Cream of Celery Soup*  
*Baked Beans*  
*Spinach Loaf*  
*Parker House Rolls*

### —SUPPER—

*Apple Pudding*  
*Fruit Salad*  
*Bran and Raisin Cookies*  
*Chocolate*

## Recipes

### *Nut Gems*

Mix one cup each of whole wheat and graham flour with two teaspoons of baking powder. Mix into this one cup of sweet milk, one-half cup of maple syrup, and one-third cup of chopped nuts. Bake in moderate oven.

### *Spinach Loaf*

Wash one dozen stalks of spinach, place in tight covered boiler with one-half cup of water, allow to steam for ten minutes, drain and chop. Add two tablespoons of butter, one-fourth tablespoon salt, and one cup of cottage cheese. Spread in oiled baking dish, and cover with bread crumbs. Brown in oven, and serve with brown gravy or tomato sauce.

### *Apple Pudding*

Butter a baking dish, and fill with sliced tart apples. Cover thickly with whole wheat bread crumbs, and dot generously with bits of butter. Bake until apples are tender. Serve with sweetened whipped cream.

### *Bran and Raisin Cookies*

Beat together two eggs, one-fourth cup of molasses, one cup sugar, and one-half cup of milk. In a separate dish mix one cup bran, one-half cup graham flour, one cup white flour, two teaspoons baking powder, and one-half teaspoon salt; work into this two tablespoons of butter. Slowly work the dry ingredients into the wet, adding one cup of raisins which have first been soaked in warm water for several hours. Drop the mixed batter into oiled baking dish in spoonfuls, and bake for twenty minutes.

### *An Excellent Home Remedy*

Just a line to pass along a good thing: When I asked for help to mitigate my nose and throat irritation, the remedy of lemon juice solution, a drop or two several times a day in each nostril, was prescribed. This lemon juice treatment was effective, but I have happened upon a better way of using it. A friend of mine gave me a nasal douche, which can be purchased at any drug store for 15 cents. I have been using a very mild solution of lemon juice in this douche, and thoroughly irrigating each nostril every morning and every night before retiring. It is helping me wonderfully. My nose, head, and throat have not felt so well in I don't know when. The instructions how to use this little instrument are very easy to follow and are printed on the box. By using a very mild solution of lemon juice—say about six drops to the nasal douche filled with water—the membrane of the nose and throat is not irritated.

This has been such a help to me that I thought in case some one else under your care is annoyed with this trouble it might help him too.

Sincerely, —L. J.

### **The Rosicrucian Seal**

We keep in stock the artistic Rosicrucian Emblem seals. This seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. Sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF  
AQUARIUS

*January 21 to February 19, Inclusive.*

The lessons which are being given us this month are those of:

*Altruism*—the spirit of service toward all;

*Cooperation*—working with others in the spirit of harmony;

*Friendship*—turning a kindly heart toward every living thing and withal keeping firmly in mind one's individual responsibilities.

### PATIENTS' LETTERS

Riverside, Calif., November 13, 1930.

Healing Department,  
Rosicrucian Fellowship,

Dear Friends:

Last week I wrote in for help in severe illness. I was so sick that I could hardly sit up to write the letter. The next day I was worse with additional complications appearing. But as though by a miracle, that evening at about the time my plea for help made "contact," I began to feel better. Something seemed to say, "Dress and get out of bed," and so I did, against what seemed my own common sense and a general family protest. But in two or three hours I felt as well as I have in years. Fever that had been high for five weeks left and has not returned. My abdomen is still bloated and enlarged but the inflammatory organic conditions do not bother me any more.

The greatest compliment I ever received was when a woman met me a few weeks ago at a mutual friend's house and said after spending a day with me: "Mrs. M. is different from any other friend I have. I mean in this way. From the time you meet her, you seem to be surrounded and filled by a spirit of love emanating from her and enveloping each one who comes in contact with her."

If this is so, I owe it to the Fellowship which has changed me from a revengeful wrong-thinking woman to one whose aim is to try at least to live according to the light she has received.

Fraternally,  
—O. V. M.

Brooklyn, N. Y., Oct. 10, 1930.

Rosicrucian Fellowship,  
Dear Friends:

I think that the sight of my right eye is getting clearer and clearer, which is a pleasure for me to tell you.

I am yours thankfully,  
—D. H.

### People Who Are Seeking Health

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

Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.

### HEALING DATES

January .... 4—10—17—24—31

February .... 6—13—20—27

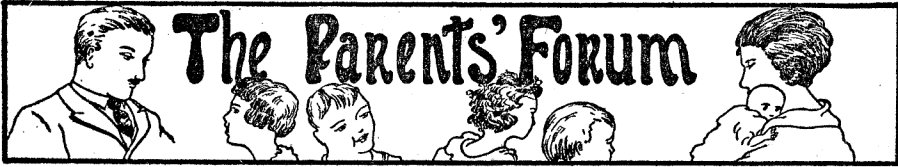
March ..... 6—12—20—27

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

### Notice to Applicants for Work at Mt. Ecclesia

From time to time we print in this magazine statements of our needs as regards workers at Mt. Ecclesia. We wish to say, however, that in all cases applicants should write us before coming here, and then if the answer which they receive seems to justify it they may make the trip, but not otherwise. People sometimes see our advertisement and make the trip to Oceanside in the hope of obtaining a position, not first ascertaining whether they come within our requirements. If they fail in this respect, they find they have taken their trip for nothing, which could have been avoided if they had corresponded with us first.

THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.



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

BY ELOIS JENSSEN

"The ideal to which we should strive is that there shall be no child in America that has not the encouragement to express in fullest measure the Spirit within, which is the final endowment of every human being."—Herbert Hoover.

#### *Two Birthday Anniversaries.*

During February we observe the birthdays of two of the world's greatest historical characters, namely Abraham Lincoln and George Washington. Why not impress the children with the fact of their great service to humanity by reading aloud something regarding them? One may also prepare by reading anecdotes regarding their private life and then relate these to the children; or let the children prepare a short sketch, have their friends in, and serve refreshments. All this makes a deeper impression than the study of a dozen histories.

#### *Orange Juice for Children's Teeth.*

According to an article in the *Journal* of the American Dental Association by Doctor Hanke, it is advisable to drink one pint of orange juice per day to protect our teeth from decay. It seems a large amount, but if it is the best source of vitamin C which preserves the teeth, it is cheaper than the dentist's fees and much less painful. In regard to substitutes for orange juice, Dr. Hanke is of the opinion that while tomatoes are a good and inexpensive source of vitamin C, they sometimes lead to gastro-intestinal disturbances when taken in large amounts. He advises a diet of milk, eggs, fresh fruit, and vegetables in addition to the orange juice in dental deficiency.

#### *Storage for Toys.*

A father sends us the suggestion that if a cement floor is laid under the back porch and this space is enclosed against rain, it will make an excellent place to store go-carts, scooters, bicycles, children's garden tools, etc. Have a large knob on the door so the little ones can get in and out with their toys without assistance.

#### *Towels and Bacteria.*

In the series of bacteriological studies reported in the *American Journal of Public Health*, by Pease and Himebaugh, it was found that bacteria are transferred from the hands to the towel in surprisingly large numbers even when the hands have been washed with soap and water. And if the same towel is used repeatedly, the bacteria increase rapidly. It is suggested that when possible mothers supply each child with a small individual bath towel or even a large wash cloth to prevent the spread of infection among the youngsters.

#### *Best Recent Films for Young Folks.*

(1) "Abraham Lincoln." An excellent picture presenting the life and character of Lincoln through a series of dramatic episodes.

(2) "At the Bottom of the World." An entertaining picture of wild life in the region of the south pole, including a whale hunt which the youngsters will like.

(3) "Last of the Duanes." Entertaining if children like Western pictures.

(4) "Across the World with Mr. and Mrs. Johnson." This needs no comment as so much has been said in magazines and newspapers about it. Some others are:

"Little Johnnie Jones."

"With Byrd at the South Pole."

"Africa Speaks."

# Local Center News

From the Local Centers of the Rosicrucian Fellowship

## *Calgary, Canada.*

Headquarters was the recipient of a very happy little surprise from this Center in the form of a shipment of 150 Christmas buttons. So everyone at Headquarters suddenly blossomed out in buttons. The letters which came with them said: "Will you please join us and wear a Christmas Button on Christmas day? If you do, although Calgary is distant, perhaps it may help to unify our minds and strengthen the spiritual work done over here this year."

## *Los Angeles, Calif., Broadway Center.*

A report from this Study Center is of much interest: "In closing the year of 1930 I want to send the report of the activities of our Center," writes Mr. John Wierz. "We sold since the Center started in February, 1930, \$416 worth of Rosicrucian books. We have at present three afternoon classes and three evening classes. The 'Cosmo' class is well attended.

"In going over the record of my own activities during the year I find that I delivered 47 lectures and held 233 classes beside the personal help and interviews. I lecture every second Sunday in Long Beach and every first Sunday in Pasadena, and conduct a 'Cosmo' class in Pasadena every Thursday at 8 P. M."

Certainly this is an excellent record of service rendered in the Rosicrucian cause.

## *Los Angeles, Calif., 8th St. Center.*

This Fellowship Center, in common with many others, held a midnight service on Holy Night. It included a musical program under the direction of Harold Forshaw, who has done outstandingly good work as director of the musical activities of this Center. Mr. Andrew Lohr conducted the service and gave a short talk on the significance of Christmas.

The Sunday School of this Center held its annual Christmas celebration on December 21st, at 9:30 A. M. Miss Florence Barr related the story of the Christ Child, and illustrated it with slides. She also showed her collection of fairy pictures.

## *Milwaukee, Wisconsin.*

The secretary of this Study Center writes us as follows: "We have had quite a few interesting meetings during December and I feel that the members are definitely advancing in spiritual light and understanding. It is remarkable the difference in vibrations that exist at the Sunday night services from those of the ordinary class evenings. I hope that we may soon have the Sunday evening meetings regularly."

## *New York City, Manhattan Center.*

A letter from the secretary of this Fellowship Center, Mr. Steven Bistran, states that Mrs. Jennie Scott Ashley of the Rochester Center has recently come to the Manhattan Center and expects to take part in the work there. Mrs. Ashley has had much experience in Center work in the eastern field, and will be of much assistance to the Manhattan Center.

Mr. Manly P. Hall, former pastor of the Church of the People in Los Angeles, spoke at this Center on Christmas Eve; also on December 29th. Mr. Ortwin Schaumburg, field lecturer of the Fellowship, who is returning from a two-year European tour, will speak here on February 4th.

The public speaking class, under the leadership of Mr. DeSass, is doing excellent work.

## *Oakland, California.*

Here are more ideas for the Sunday School workers, sent us by the secretary of this Fellowship Center: "We are going to graduate some of our Sunday School children who have reached the

ages of 12 and 14. We plan to teach them the 'Cosmo' lessons; we will work upon the questions, and give them some of the Bible and moral lessons in a quarterly. We find their interest waning in the regular Sunday School lessons, and feel that they are now ready for an understanding of the 'Cosmo.' "

*Salt Lake City, Utah.*

The *Bulletin* issued by this Center announces a public class in the Rosicrucian Philosophy, which meets every Friday evening in the Board Room at the Public Library. They are now studying "The Method of Acquiring First-Hand Knowledge." A period is allowed for questions, and other interesting activities are included.

*Seattle, Wash. Max Heindel Center.*

The January *Bulletin* from this Fellowship Center comes to us with a fine spirit of friendliness and service. It is printed by a crippled boy, to whom the Center has the opportunity of extending real fellowship. Small adventures into humanitarianism such as this are within the scope of every Center, and all should keep their eyes open for such chances to help people to help themselves, for that is the only true philanthropy.

*Seattle, Wash., Madison St. Center.*

An interesting program came to us from this Fellowship Center, giving the Christmas activities, and the routine activities as well. From the appearance of this program we feel that the members and visitors present must have spent a thoroughly enjoyable evening. It included musical numbers, talks, and a social hour.

*San Francisco, California.*

Friends who have been following the career of Mr. S. R. Parchment, founder of this Center, will be interested in the following notice taken from the San Francisco Center *Bulletin*: "Mr. Parchment's latest book, 'Ancient Operative Masonry,' being a treatise on ancient operative Masonry and the mysteries of antiquity, is now available for distribution. . . . Students who are acquainted with Mr. Parchment's writing, as well as

the work he is accomplishing, know he is well qualified to give to the world this priceless little gem. It contains first-hand knowledge of the finer forces of nature and explains the mystical and astrological side of the holy Masonic Order. In this book Mr. Parchment has expressed himself in clear, concise terms so that the spiritually undeveloped may comprehend his message."

#### A NEW CENTER

*Beltinge, Kent, England.*

"I shall be glad to have our study group mentioned in the magazine," writes Miss Mary Watson. "It is held at a quarter past three, every first and third Monday, and we are very pleased to see anybody. But it is quite informal, and just to help anybody that is likely to take an interest." The address at which the group meets is Dunaire, Burlington Drive, Beltinge, Kent, care of Miss Mary Watson. We are very glad to welcome this new group of students, and wish them much success in spreading the Rosicrucian teachings.

#### Rosicrucian Field Lecturers

The news of Mr. Ortwin Schaumburg's early return from Europe, and the fact that he is to lecture in various cities on the way "home" to Mt. Ecclesia is arousing much interest in the Centers, who are looking forward to his visit. His schedule of lectures in the United States has not yet been entirely decided upon, but he will devote some time to the New York Centers before starting west.

Miss Annella Smith gave six lectures in Butte, Montana, at the Leonard Hotel, between January 4th and 11th. She expects to go next to Great Falls and Billings, Montana, Fargo, N. Dakota, and Des Moines, Iowa. Great interest was shown at Spokane in her series of lectures given there. Miss Smith is doing excellent work in opening up new territory in the north and central west in the interest of the Rosicrucian Cause.

Favorable reports continue to reach us



about the work done in the east by Miss Rita Del Mar and Mr. Edward Wagner, of the Cleveland Study Center. We quote a letter from Mr. Steven Bistran, of the New York Manhattan Fellowship Center: "Last week (in November) two bright lights, namely Miss Rita Del Mar, and Mr. Edward Wagner showered the gracious blessings of the west upon us. Their contact was as ripe harvest fruit touching both heart and mind by their charming personalities and fascinating illustrated lectures. Our heart is with them and we wish them many happy returns."

### *Mrs. Max Heindel Lectures*

Mrs. Max Heindel gave a most instructive and interesting lecture at the Los Angeles Fellowship Center, in the Beaux Arts Building, on December 28th; also the National City Fellowship Center enjoyed one of her lectures on the evening of January 6th at their Fellowship Day program. Mrs. Heindel's talks are anticipated with much interest by her many friends in the various Centers.

### *Local Rosicrucian Speakers*

Judge Carl A. Davis, of the Los Angeles Fellowship Center, delivered a very interesting lecture at Headquarters Christmas morning on the subject, "The Greatest Law of Life." Needless to say, it touched the right chord, and we are looking forward to the next time we shall be favored with one of his talks.

Mrs. Corinne S. Dunklee gave on Christmas Eve one of her inspiring lectures on the meaning of Christ's birth and the various incidents connected with it. It was illustrated with stereopticon slides, and brought to us some of her own deep insight into matters Biblical for our Holy Night services.

Mr. Wm. Arbert spoke most interestingly at Headquarters on December 28th on the subject of the exploded planet, as disclosed by occult investigation. His

address was illustrated with stereopticon slides. He also gave a short talk Christmas Eve on the meaning of the Lord's Prayer.

Mr. Chas. I. Starrett, General Manager at Mt. Ecclesia, gave an address in the Los Angeles Fellowship Center (Beaux Arts Building) December 7th on the subject, "Twilight and the Dawn of Civilization."

Mr. Reginald Oakley, of Headquarters, lectured at the San Diego Fellowship Center on December 14th, his topic being, "Uranus, the Divine Awakener."

Miss Anita Olin, of Headquarters, spoke at the San Diego Fellowship Center December 28th; subject, "The Mystic Birth."

### *Prison Correspondents Wanted*

Through the kindness of its friends the Prison Department has been able to do a good work for our prison student groups. The personal letters written by our members to these shut-ins have been messengers of cheer and good will, and have been a big help in relieving the monotony of their existence. Through the Rosicrucian Teachings the light of understanding has dawned in the minds and hearts of many of our prison friends, and we earnestly pray that our opportunities to serve them may increase a hundredfold this coming year.

Each week brings in lessons from new prison students taking our courses in the Rosicrucian Philosophy and astrology, and they are almost invariably accompanied by a request for a correspondent from among our members. From time to time we make an appeal for men volunteers to correspond with these men prisoners, and are always grateful for the hearty response which we usually obtain. We are now in need of men correspondents, and will appreciate it if those willing to serve in this capacity will apply to,

THE PRISON DEPARTMENT,  
THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.

# Echoes From Mt. Ecclesia

## Chats with the Editor

**T**HE PAST month has been one full of life and activity. The holiday season is usually so at Headquarters. To begin with, we have had another visit from that little mischievous rascal, Master Cupid, who seems to love to visit beautiful Mt. Ecclesia. But we are told that he is ruled by Venus, the planet of love and beauty, so can his visit be wondered at when our teachings are filled with the preachments of love? We are told to love God, to love our brothers, to love beauty, and to make our lives and our surroundings lovely, and so it is but small wonder that Dan Cupid loves to lurk under the beautiful trees and flowers here.

The Editor, who is an ordained minister, performed on December 21st the marriage ceremony of Fred Leon, of Switzerland, and Esther D. Tobiason. The bride has been private secretary to the writer and a most faithful worker here for over a year. Mr. and Mrs. Leon will make their home, after March 1st, at Long Beach, Calif., and they hope to enter into Center work in that city.

We just wish our readers could have seen our beautiful Christmas tree—a real live star-pine tree, of a height of about forty feet. This tree is so conspicuously located as to be seen by all who pass the main entrance of the grounds. It was beautifully decorated with brilliant lights and an illuminated five-pointed golden star up in the very top. The boys placed a radio loud speaker under the tree, and the Christmas carols were heard from it. This made the tree seem most mystical after the lights were all on. We are most careful to avoid cutting a tree for Christmas, as

we feel that the Christ life flows through the trees, and that the spirit of Christmas is marred when we look about us and see the sacrifice by cutting of that advanced and beautiful tree, the pine. Does not its destruction make the Christ Spirit suffer more keenly than it otherwise would? We hope that our readers feel the same sensitiveness and that they always make every effort to refrain from killing a tree for Christmas, endeavoring instead to use a live one. Sometimes a very attractive substitute may be made from limbs pruned from a large tree and arranged in the form of a small one.

We had a real celebration to close the old year. Mr. and Mrs. Sam Erret are to be congratulated on the success of their untiring efforts in getting up the entertainment, which consisted of playlets, songs, stories, and recitations. These were all so staged that they brought out the spirit of laughter, which is good for all. The closing scene was really side-splitting: Following old Santa Claus was his wife and daughter. Poor Santa had lost his corpulency, his bag was empty, his legs were thin and skinny, deep black shadows were under his eyes. He was bent over and old, just a shadow of his former jovial self—Christmas had taken all his “pep.”

The Editor is joined by all the workers at Headquarters in thanking all our dear friends out in the world who have so kindly remembered us with cards of greeting, as there were too many to thank each one separately.

We also wish our readers, one and all, a most prosperous and spiritually successful New Year.

## Cornet Wanted for a Prison Student

A letter was recently received by Mrs. Heindel from the student in the Auburn, N. Y., state Prison whom we recently mentioned in the "Rays" as having composed a Rosicrucian march. This letter makes an appeal for another inmate of the same institution. We quote it as follows:

"A young man here, J. P., who has been here nine years (came as a boy of 16 years of age), through arduous study has advanced himself to the position of solo cornetist of the prison band, but the cornet he has used all these years is rather antiquated and very poor for the class of music that this band is called upon to perform at the services."

The writer continues by saying that if any of the Rosicrucian students out in the world are in a position to help this boy to a better instrument it would be greatly appreciated. It has occurred to us that there may be among our readers some one who has a cornet for which he has little use and which he might be willing to give to the boy. We believe this to be a good opportunity to serve, and we recommend it to anyone who may be possessed of the necessary instrument and the willingness to donate it. Anyone interested, please address,

*Prison Department,*  
THE ROSICRUCIAN FELLOWSHIP,  
*Oceanside, California.*

## Our New Problem Department

During the existence of the Rosicrucian Fellowship a certain amount of time and effort has been devoted to helping people solve their individual problems when it appeared that they were having trouble in doing it themselves. Recently we have increased the facilities for this work by the appointment of a secretary, and hope to extend its scope of usefulness. People who have bona-fide problems which they are having difficulty in solving may send them to this Depart-

ment, and when their turn is reached the secretary will make the necessary investigation and give such advice as appears to be possible. This will be based upon the Rosicrucian Philosophy and upon Astrology. Astrology, however, will be used by the secretary solely for the purpose of guiding her in the formulation of her advice. No astrological information whatever will be furnished to the applicant.

People who are in real trouble may send their problems to us. Note particularly, however, that those who are able to solve their problems should not burden us with them unnecessarily. This department must be confined strictly to legitimate cases. In applying for advice give the place and date of birth—day, hour, and minute if possible. Address,

*The Problem Department,*  
THE ROSICRUCIAN FELLOWSHIP,  
*Oceanside, California.*

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*The Rosicrucian Fellowship,*  
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