

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

VOLUME 24



NUMBER 3

March, 1932

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Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue.

Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

THE FELLOWSHIP PRESS,
Oceanside, California.



Will You Help Us To Reach Our Goal?

DEAR READERS:

During the past few months you have witnessed many improvements in the arrangement, illustrations, and appearance of this magazine, which we believe you have appreciated and enjoyed. The latest is the new and attractive cover design by Mr. Frederic Bustamante of Brooklyn, New York, which appears on this issue.

We feel we are right in saying that it is a magazine which you can safely hand to a friend secure in the knowledge that it merits today a prominent position in the American occult magazine field from the aspects of illustration and make-up as well as contents.

It is our desire to please you by making this magazine still more attractive, colorful, and interesting. However, our major desire is to carry a definite and important Message and Teaching to A VASTLY ENLARGED PUBLIC within the short space of the next few years.

This Message must be delivered, and if you would show us your appreciation of our efforts, help us to realize this great aim by securing during the coming month AT LEAST ONE NEW SUBSCRIBER to this magazine.

If you, our present subscribers, will do this, our opportunity to serve WILL HAVE BEEN DOUBLED within the short space of one month!

Will you help us deliver the Message?

Gratefully yours,

THE EDITORS.

CURRENT TOPICS

from the ROSIERUEIAN viewpoint

Rumor and the Defense Against It

RUMOR is one of the great unregulated forces of human society, capable of unimaginable damage unless one knows its nature and the defense against it. Manchester Boddy, a prominent columnist of Los Angeles, writes about it as follows:

"Rumor is the most powerful force in human relations. The Germans recognized this truth a quarter of a century ago and used organized rumor to build morale within their own country and destroy it in enemy countries.

"Lord Northcliffe discovered the devastating force of rumor in 1917 and organized a far-flung bureau of propaganda that did much toward winning the war for the allies. . . .

"When rumor is organized and directed it becomes propaganda. A lone man skilled in the art of propaganda can visit more distress upon a nation than a hostile army.

"In every individual there is latent fear and hysteria, just as there is a potential stampede in the head of every quiet old cow. A carefully calculated suggestion, a whisper here and a confidential remark there, and the forces of unreasoning fear are unleashed. A rumor can never be recalled. It gains momentum as it travels and assumes many terrifying aspects. It flourishes mainly in the minds of inexperienced people who do not know how to think for themselves."

National and international rumors of all kinds are rife these days, the same as they have been in all times past. It is easy to recall a few of them and everybody is familiar with the current ones.

For instance, a few years ago a certain chain of newspapers was determined to have Japan attack and capture California, and they harped on it for months. At the present time rumor has it that Russia is planning a world revolution and that communism is merely a cloak for it. Rumor says Germany is going to repudiate her debts and that America and the other nations will lose their investments there. Rumor puts the idea continually before us that Depression is bound to get worse.

As to a defense against rumor, Manchester Boddy gives us some advice. He says:

"In these days, especially, every individual should be on guard against rumor. He should see to it that every bit of 'lowdown' stuff that is given him as 'straight from so and so' first passes the test of ordinary common sense and sound judgment."

He likens the rumor monger to the devil fish which squirts black ink into the clear water around its prey and thus renders the latter helpless against its attack. He continues:

"When your mind tingles with some 'low down,' or you feel depressed and gloomy because rumor has it that the world has gone to pot, remember that nine times out of ten some human devil fish has got you just where he wants you."

Discrimination of course has to be used in passing upon what one hears. Occasionally rumors are actually based on fact, but investigation will disclose whether this is true or not. It is the blind acceptance of rumor without investigation which does the damage. It does damage not only by inspiring fear in the mind of the individual who hears it and thus tending to paralyze his ef-

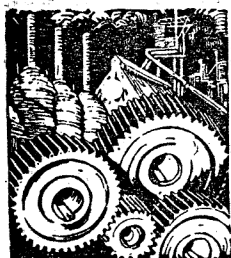
BUILDING
AND
DESTROYING
MORALE

RUMOR,
THE DEVIL
FISH

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forts, but it also does damage by injuring those against whom it is directed. The power of thought, one of the tremendous forces of the universe, is set to work destructively instead of constructively. It is like using the electrical power in an industrial establishment to burn out the machinery and destroy the plant.

When it comes to protecting oneself against rumor and slander and gossip the first consideration



*The Mills of
Rumor*

is to refuse to engage in them. If, however, one has been made their target, then he may devise a defense against them. This defense should normally be two-fold:

First: Remember that rumor, slander, and gossip injure only the reputation. *They do not affect your character.* And here is the important point: Reputation is what others think we are; character is what we actually are. And what we actually are is the main thing that counts. People can hinder us with their idle talk or vicious thoughts, but if we are what we should be they cannot prevent our ultimate achievement. Boddy says:

"In the long run character overtakes reputation. Therefore why waste a minute worrying about what people think. Rather, build character, and some day people will know us for what we are."

Second: Always look for the good. This is an occult maxim of tremendous importance, and it embodies an occult principle which everyone should know. That principle is that when you look for the good, you are utilizing the creative power of thought to create it, and the good which you create thereby will come back to you eventually to protect you and support you. Not only this, but it

will add to the sum total of the good in the universe and thereby help to make the world a better place to live in.

It has been said, "A man who is fundamentally right may often get into trouble but he seldom stays in trouble. Trouble almost always is the end product of habitual wrong living and wrong thinking." A man may be put in the hole by rumor, but if his living and thinking have been right he gets out of that trouble presently.

Truth always wins eventually, and has the inherent power to force its own acceptance. Falsehood promulgated by slander and gossip, whether it be individual, national, or international is bound to trip itself up sooner or later.

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold rules the future,
And behind the dim unknown
Standeth God, within the shadow,
Keeping watch above His own."

People may think that rumor, gossip, and slander can be indulged in with impunity, but they who think this are merely ignorant of the cosmic laws which govern this matter, and which are inexorable in their workings. Every force

COSMIC LAWS GOVERN	which we set into operation, be it mental, verbal, or physical, must come back to us eventually, bringing results which are
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in accordance with its nature and its intensity. If we set vicious forces like unfounded rumors into circulation they are bound to come back to us sooner or later, in this life or a later one, and trip us up and cause us all the trouble which their nature naturally produces, and which they may have caused others in their long journey out and back again. Hence if we know the facts, let us work in harmony with them, for by so doing we can achieve success and avoid the penalties of ignorantly setting forces into operation which will work against us instead of for us.



Rebirth a Reality

BY MARGARET ATKINSON

THE DOCTRINE of rebirth comes to many in the Western world as a practically new doctrine, but it is as old as the race. Francis Bowen writes: "The doctrine of reincarnation may almost claim to be a natural or inherited belief of the human mind, if we may judge from its wide diffusion among the nations and its prevalence during the historic periods." It was taught in the temples of India and Persia and was a part of the esoteric religions of Egypt and Greece. Although it has been called the "Lost Chord of Christianity" it was commonly accepted during the early historic period. Clement of Alexandria, also Origen, fathers of the church upon whose teachings much of esoteric Christianity rests, taught it. It appears in the sayings of Christ Jesus, notably in His declaration, "Before Abraham was, I am"; and He speaks of the glory that He had with the Father before the world began.

The majority of the people of the earth hold a belief in the doctrine of rebirth. Certainly the opinion of Sir Oliver Lodge that mind is something more than the result of certain relations of matter, that life is something outside the scheme of mechanics, outside the categories of mind and energy, that the soul had a preexistence and returns again and again to earth for added experience and development, is a more reasonable doctrine than the materialistic theory that life is a mere collocation of atoms, that the universe is dominated by physics and chemistry, and that man is the highest being in the cosmos. It is also more reasonable than the orthodox and popular view that human beings constitute a special creation, and that out of the myriads of souls created only a com-

paratively small number are to be saved. The Law of Rebirth, the progress of the Spirit by means of a succession of lives in bodies of gradually improving quality, satisfies the sense of justice and is in harmony with the laws of nature.

Man is a spiritual being in a body of matter, which is as a coat or cloak and not the man himself. He comes to earth life for the gaining of experience, for the unfoldment of the spiritual life, and after a period of assimilation returns for another earth life. His task is to make the body a better expression of the life within—life and form keeping pace—till latent power becomes active, and after many lives evolution brings one to the estate of the superman. The savage begins on the first rung of the ladder of lives. He suffers for his mistakes and his crimes, and so begins to evolve conscience. In succeeding lives he is born into better bodies. And so, suffering for wrongs committed and enjoying the happiness produced by his good thoughts and just actions, ideas of truth and beauty eventually begin to dawn upon him, concepts of law and order, and he learns to do right, not from compulsion but simply because it is right. For the Higher Self, whose voice alone is heard at last, always impels toward right. Experiences are transmuted into capacities and powers, the cruel man becoming merciful, the ignorant man wise, the body becoming better suited to each stage of evolution, until from being the savage upon the first rung of the ladder of lives he reaches the highest and becomes the Adept, the Man made Perfect. And whether he rises slowly or swiftly, retarding his growth by lingering in the paths of pleasure and indolence or early learning the meaning of life by practicing virtue and evolving intelligence,

ultimate victory and attainment are certain.

The laggard who has not dreamed or worked or aspired, but been content with the physical and temporary things of life, makes little progress from life to life. He is as the truant at school. The pioneer is the hard-working individual, developing mental and moral power and eager to learn life's lessons. The martyr of the Middle Ages sacrificing himself for some religious or social good, the ascetic of the mountains pondering over some abstract good and seeking communion with the Divine, and the soul in modern life working for human Brotherhood, all these have developed through love and devotion to high ideals through many lives. And ultimate attainment is certain, although through neglect of opportunities and yielding to evil one may lose his place in our human evolution and have to begin all over again aeons hence, a terrible loss from the standpoint of the individual. Every day is a new chance, and Opportunity forever whispers:

"Say not that I do not come again,
If I do not find you in,
For every day I stand outside your door,
To bid you wake and rise and fight and win!"

The Spirit's evolution proceeds rapidly from the time of its realization that "bygone wrongs breed suffering and bygone right breeds bliss," and so begins to learn the lessons of brotherhood and compassion. The essence of the doctrine of rebirth has been well put by Berry Benson in a story in the *Century Magazine*:

"A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no harm to any living thing. Thou shalt not steal. So the man did not kill, but he was cruel and he stole. At the end of the day (when his beard was gray—when the night was come) his teacher

(who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back tomorrow.

"On the morrow he came back a little boy. And his teacher (who was God) put him in a class a little higher and gave him these lessons to learn: Thou shalt do no harm to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no harm to any living thing, but he stole and he cheated. And at the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned to be merciful, but the other lessons thou hast not learned. Come back tomorrow. Again on the morrow he came back a little boy. And his teacher (who was God) put him in a class yet a little higher and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal, but he cheated and he coveted and at the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned not to steal, but the other lessons thou hast not learned. Come back, my child, tomorrow.

"This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens which is writ with stars."

Human life, so often compared to a day at school, has as the high point of its mental development, creative unfoldment—genius. Genius is not inherited, scientists tell us. There is no such thing as mental or moral heredity. Abraham Lincoln is an example of this. He speaks of his family as having been utterly undistinguished. How did he come to be what he was in mental and moral attainments? From his own efforts in other lives. Frederic Chopin must have loved music in many another cycle of existence, that his compositions delight us so in this. Genius has been called a gift of God. But a God of justice would not capriciously endow one of his children with such a gift and de-

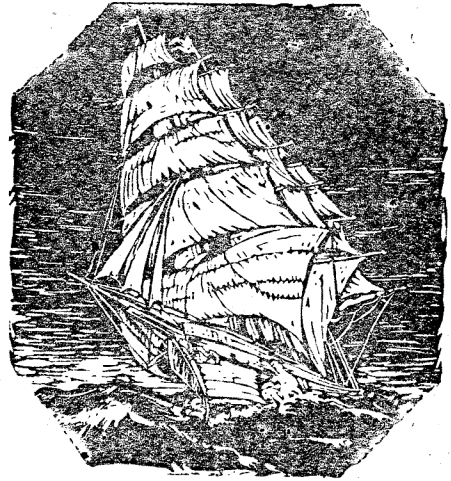
prive another utterly. "To him that hath shall be given, and from him that hath not shall be taken away," does not mean that some omnipotent Being in the heavens arbitrarily gives and withholds. The Ego has worked for what it has and is. It has built up certain powers and capacities through long ages, during a succession of earth lives, and on returning again to rebirth they shine out brilliantly, and men call it genius.

The rapidity of development of mind power in an adult proves that it could not be the development of a single life, when science declares that it takes centuries to make a slight gain in evolution. A scientist in the Scopes case in Tennessee said in reply to a question of Clarence Darrow's: "In matters of evolution we don't talk in terms of years, we talk in terms of ages." The change from the expressionless face of an infant to the intelligence of the adult comes from the fact that the body is but an instrument of the Spirit to be used for one life on the physical plane, while the Spirit animating the body is old and is bringing into visible expression the power of other lives.

Many find it difficult to accept the doctrine of rebirth because of the habit of judging all things by the evidence of the five senses. Many have not unfolded the latent power which would make a psychological problem seem a fact to them instead of an hypothesis. But in instances too numerous to mention we accept hypothesis for fact, faith for knowledge. We take for granted a statement of the earth's distance from the sun; we believe despite appearances that the earth is round. To the ignorant or the uninitiated all knowledge appears mysterious. To the school boy studying arithmetic, algebra and geometry are baffling. But one study is no more inherently incomprehensible than another. They belong to different stages in mind evolution.

Huxley has said, "No one but the hasty thinker will reject the idea of re-incarnation, for it has its roots in the

world of reality." We accept without investigation or doubt the opinion of the scholar and the scientist. It should not be difficult to accept the doctrine of rebirth, which changes the idea of existence and offers a rational explanation of its baffling problems and terrible inequalities. Its tendency is to destroy the antagonism between religion and science, bringing them into agreement. And belief in human evolution and the immor-



"...and cometh from afar..."

talities of the soul gives to life a deeper, richer meaning. Rebirth is in harmony with the phenomena of nature—the return of the seasons, the life of the rose which is reborn in another rose, the metamorphosis of the caterpillar which returns in a more radiant form to a higher life. All life returns at a higher level of thought and feeling and motive, and presses forward to higher things. The path of evolution is a spiral—ever onward and upward. The Spirit's journey is a progressive one, the Ego with each rebirth gathering a larger harvest of experiences and becoming better able to assimilate them.

The process of rebirth consists of alternating objective and subjective periods. The physical plane life is the objective period, the gathering of experience. The subjective period is passed on the invisible planes, where the experiences are assimilated and built into the

soul, so that on the Spirit's return to birth it comes with added power.

The ranks of the materialists become thinner as more about life and matter becomes known. And some of the most eminent scientists express, directly or indirectly, belief in another life. Sir Oliver Lodge speaks of his conception of life as being "in its essential nature continuous and permanent," and in his book on *Life and Matter* he writes of a "contact between this natural frame of things and a universe higher and other than any known to our senses, a universe capable of infinite development, of noble contemplation, and of lofty joy after this planet shall have fulfilled its present sphere of destiny." And Sir William Crookes, who was earlier in his investigation of the continuity of consciousness, said in an address before the Society for the Advancement of Science that the existence of an invisible realm had been established. That invisible realm is the true home of the Spirit, to which it goes for assimilation of life's lessons, and returns again. Longfellow writes of the,

"Perpetual round of change,
Mysterious change,
From birth to death, from death to birth,
From earth to heaven, from heaven to earth."

The real poets, they of the sensitive nature and keen intuition, seldom descend to material concepts in their verse, and many of them hold the doctrine of rebirth and have written of it. Wordsworth, to whose calm and philosophical nature it would naturally appeal, writes in his poem on *Immortality*:

"Our birth is but a sleep and a forgetting.
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar."

Dante Gabriel Rossetti speaks in mystical lines of a half remembered past:

"I have been here before,
But when or how I cannot tell;
I know the grass before the door,
The sweet keen smell,
The sighing sound, the lights along the shore."

And Thos. Bailey Aldrich in the vigorous words of his poem, *Metempsychosis*, declares his faith: "I knew my own creation was divine. . . . Strewn on the breezy continents I see the veined shells and burnished scales that once enclosed my being—husks that had their use. I brood on all the shapes I must attain before I reach the perfect—which is God. And dream my dreams and let the rabble go. I was ere Romulus and Remus were, I was ere Nineveh and Babylon. I was and am and evermore shall be. Progressing, never reaching to the end. So was it destined; and thus came I here, to walk the earth and wear the form of man, to suffer bravely as becomes my state, one step, one round, one cycle nearer God."

How often we meet persons of fine education and with talent for leadership working in some menial occupation. If it is alluded to they may say that when they first discovered their talents they believed it too late to begin anew, adding pathetically, "Life is so short, and you know we live but once." How much a belief in the doctrine of rebirth would mean to such lives, and to realize that no good is ever lost, that the essence of every experience is extracted, becoming added power for the future, and that every talent can be picked up and carried to a higher point in future lives.

So our todays and yesterdays become the blocks with which we build the future. No ultimate failure is possible. To the criminal and the one who has gone astray the doctrine comes as a gospel of self help. It gives to such the chance to do well, to the one who has done well the chance to do better. It gives to man, now a fragment of Divinity, only potentially a god, a chance by lives of self-unfoldment and devotion to humanity to become actively a god; to become through ages of evolution not only potentially but actively divine; to stand where the Saviors and Guardians of the race stand—perfect in wisdom, perfect in compassion.

The Heart of Youth

BY MORA McMANIS BROWN

LONG, LONG ago in the dim, dark days a legend crept into the land of Spippf. It was an ancient legend handed down from the shadowy memories of forgotten days through dreamful generations. And now it had reached the land of Spippf.

And the legend said that far, far away lay a land called Seuth. Across seven high hills crowned with spires, from one on the first to seven on the last, it lay. And the legend said that in this land was a river called Sfate, dark and wide and full of danger. And in this river, high up toward the beginning, was an island which was called Non; and though many had sought to find Non, it was not known whether any had succeeded, since none who went to find it had returned.

Everyone knew, however, that it was a green island set about the edge with Eithorn bushes. And in its center grew a tree which had stood for seven million years. It was a beautiful tree, the legend said, tall and broad of branch. It sparkled with leaves of light. Its fruit was gold. And in its roots nestled a heart which had pulsed ever since the world began. The tree was a Tan-Paw tree. Its fruit was the fruit of dreams. And the heart was the heart of a child. And the legend said that whosoever ate of the fruit would have his dream come true. And whosoever tasted of the blood of the heart would once more find his youth though his hair were white as snow.

Now there lived in the land of Spippf a man called Aince whose hair was like a silver web. His beard was as a slender waterfall tumbling to his knees. His back was rounded with the weight of years, and his steps were slow and painful. He was aware that life could not be long for him. He knew

the twisting pain that meant disease, and his bones creaked with rust.

But Aince did not want to die. He wanted to realize his dream. He could not bear the thought of leaving it behind forgotten and unfulfilled. So through the long winter he asked stealthy questions about the land of the legend and the way to the dark wide river.

Then when the blossoms began to open and the moon was young he set forth upon his journey and told no one of his going. His curved old back was bowed beneath a heavy roll, but his heart was glad within him; it was so soon to become the heart of youth.

He traveled along for many days, and life at first was not hard. People fed him and gave him straw for his bed. But by and by there were no longer any people. The way grew rough. The trail became faint and grown with grass and finally was lost. But far, far ahead Aince could see a high peak with one tall spire. So he set his feet toward that.

Soon the way became steep and hard. The sun was hot. His pack was like a stone upon his shoulders. His knees ached, and his steps were slow. But up and up he toiled nor stopped to rest until the trees became so dense that the sunlight lay like tiny sticks upon the ground. Then the sun set. The air grew chill. Twilight fell.

Aince camped in a clearing beside a gurgling stream. He built a fire and ate; then lay down to sleep. And out in the darkness he saw eager, shining eyes drawing closer and closer as the fire burned low. So he dared not sleep, but kept the fire ablaze.

The next day he clambered over fallen logs, through shining laurel and around high rocks. And it was still another day before he reached the peak of the

one tall spire. From it he could see, far beyond, a mountain of two tall spires. But a deep, dark valley lay between.

A wave of discouragement swept over Aince. He was tired. His body yearned for rest. His mind wanted him to turn back, but his heart would not let him go. It pulled him on with lagging steps to the hill of the two tall spires. And here all he could see before him was a mountain with three tall spires touching the sky. The valley that lay between was deeper and darker than the first, and from it came the roar of rushing waters.

He slid and tumbled down, down, down, until he came at last to the rushing stream. Here he stopped for the night. And as he lay in the darkness he heard the waters say: "Turn back, Aince. . . . Turn back . . . The heart of a child is not for such as thee . . . Turn back before it is too late."

But Aince shook his head in the darkness, and there came a sighing in the treetops.

The next day little growing things reached out to hold him back. Trailing vines clung to him and caused his feet to trip. Bushes put forth their hands and caught his clothes. And though his food was dwindling fast, his pack was as a weight of lead. It was long ere he reached the mountain of the three tall spires.

There he dropped his load and opened it for food. But when he looked he found the food shriveled and dry. It tasted bitter in his mouth. A heavy dread nestled in the mind of Aince. But his heart urged him on. Down, down, down again into the valley it urged him. And there at a little stream he came upon a deer drinking. It was a beautiful deer with high, broad horns, and it looked at him with fearless brown eyes.

"You are glorious," Aince said aloud, "but I wish that you were dead that I might eat you."

To his amazement the deer dropped dead beside the stream. And beside the stream Aince lingered until he had

feasted back his strength and had dried meat for his pack. When he started on there was new life in his veins, new vigor in his step. It was as though the meat possessed a magic power. Even the climb over the hill of the four tall spires was less tiring than the others though the way was longer. Nor did he linger until he reached the peak with five tall spires.

Up there the wind howled and whistled. It hurled itself in and out among the spires until it created the music of an organ. And with the music came a voice which sang in a plaintive wail: "Go back, Aince . . . What has age of dreams? . . . Seek them in your memories. . . . Go back and dwell with them."

Aince shook his head again. Whereupon the organ roared, and the voice echoed away in mocking laughter.

Again he felt the clutch of fear. But his heart, undaunted, sent him forward with the morning. Down, down, down. Up, up, up. One foot before the other. Plod, plod, plod toward the two remaining barriers. He stumbled and fell. He slept and he wakened. He rested and ate. But always between, plod, plod, plod toward the land of Seuth. Until at last, though he knew not when nor how, he rested on a hill where seven tall spires stood in a row above a deep black cave. And far below he saw a wide, dark river stretching its curving mirrors back into timbered hills.

And the heart of Aince was glad.

That night he lay at the mouth of the deep, black cave to sleep. And when the world was still the mountain trembled. And from the blackness of the cave came a breath. And the breath said: "Turn back again, oh Aince. The way ahead is long and weary. Thou canst never find the heart of youth. Go back before the frost bites thee with its nibbling teeth and the chill wind covers thee with snow."

Again Aince shook his head in the darkness; and he heard the breath sob.

In the morning there was no sun. The river below looked black and oily. The

forests seemed like dark and menacing shadows. Sighing little voices whispered in the treetops. And the feet of Aince were dragging when they reached the river Sfate. There he found a slender craft of bark. On one end he saw in crudely painted letters the one word—Dare. And on the river's bank were many footsteps all leading to the boat.

He looked all about him. No one was in sight. So he dropped his pack into the boat, shoved it off, and started up the river. He rowed until the sun was low, then camped beside the stream. And because his feet were free from toil, his fear was gone. The breeze sang in the branches. Voices babbled softly in the water. The stars twinkled down like fairy eyes, and Aince slept as a little child.

So up the stream he rowed amid stands of massive trees straight and stiff upon the hillsides. Then came a day when he heard a distant murmur. As he drew closer it became the roar of mighty waters. As he rounded a bend he came upon a mist which hid the roar. The air was filled with its thunder. Great clouds of spray broke through the mist. And far above he could see giant rocks towering like sentinels set to guard the falling waters.

Aince beached his boat and climbed to a point above the falls. There he saw vast jagged rocks around which the waters seethed and rushed and then crashed downward into the mist.

But above, the water was clear and smooth.

He returned to the boat and discovered a trail leading away from the stream. So he took his pack and followed the trail around a rock and up a hill through the trees until he came to the smooth waters above the falls. Then he went back for his boat, and with it struggled upward until it too was above the falls. And when this was done it was night. So he made a fire and lay beside it, and the roaring waters lulled him to sleep.

When he opened his eyes again the roar was gone. The river stretched

smooth and sparkling as far as he could see. His boat was there. His pack was there. His footprints were there, coming out from the pathway through the trees. But the falls were not there.

And for the first time a chill touched the heart of Aince. A nameless fear sat beside him as he rowed.

The next day he again heard the roar of mighty waters. And as he rounded a bend he came upon a mist which hid the roar. Above him were the same towering rocks. Before him, the same wild spray broke through the mist.

Wearily and warily he pulled his boat ashore. Slowly and stealthily he inched his load around the rocks and up the pathway through the trees. Exhausted he sank beside a small stream running to



"... the stream ..."

the river. And there before him were the grey ashes of a campfire, and stretched beside it a length of human bones.

He buried the bones and built a fire. Then he sat down fearfully to watch. But the roar was as a drug to him, and the warmth of the fire enfolded him like a blanket, and he fell asleep. And when he woke in the morning the falls were gone. But the bones were back beside the fire.

Hastily he threw his pack into the boat and left the place.

Seven times he came to the foot of the falls. Seven times he struggled to the brink. Six times he slept beside a growing pile of human bones. He became as a machine. He ate; he rowed; he worked; he slept. But he knew it not until the falls returned no more. And on that day he saw in the stream ahead a spreading island. His mind cleared. He rowed as one possessed. As he drew closer he could see high thorny bushes around the edge. And in the center was a tree with fruit of gold.

He turned again to row, and when he looked again the island was not so near. Even when the darkness stopped his frenzied efforts it was not so near.

He put to shore and made a fire. And in its flickering light he saw the bones of men lying as they had gone to sleep, their heads resting on their arms.

Aince pitied them, these pilgrims who had failed so near the goal. Tomorrow he would reach it.

But on the morrow, though he rowed his best, the island slipped farther away. The next day he could not discern the Tan-Paw tree. Each night he slept among the dead.

On the seventh day the island disappeared.

That night Aince lay among the dead and sobbed. And when he raised his head he saw a stranger sitting in the firelight. He was a vague sort of stranger in a blurred, dark blanket. His face was in the shadow.

Aince was stiff with fear, but he gasped: "Who are you?"

And the stranger answered: "I am your friend."

"If that is true," said Aince, "take me to the island set about with Eithorn bushes that I may eat of the fruit of the Tan-Paw tree and taste of the heart of a child."

"I came for that," answered the stranger.

"Who are you?" Aince inquired.

"What matter?" the stranger said. "I am known by many names. They

may call me Death. . . . Is it not a strange name? . . . It means—Fulfillment."

"But how," whispered Aince, "can you take me to the island? It is gone."

"I can take you there," said the stranger. "My boat is waiting."

"And my dream of youth?"

"Is waiting to be fulfilled."

Aince crept close and peered into the stranger's face. And as he looked his fear was gone. It was such a kind face with deep understanding eyes and lips that smiled tenderly.

"How odd," sighed Aince; "when I saw you first I was afraid. . . . I wonder why. . . . You are so comforting."

"Yes," breathed the stranger, "I am comforting. . . . Do you want to go with me?"

"Yes," Aince whispered. "Now."

So they arose and proceeded to the bank of the river where the boat was moored. There they entered the boat, and the stranger with firm, swift strokes propelled it rapidly up the river. Suddenly the island loomed before them. Just then Aince, in a frenzy of joy at the near fulfillment of his dream, lost consciousness!

And he never did know just how it happened, but all at once he found himself a youth again. . . . And his heart was the heart of a child! The stranger, Death, had evidently served him well. But he had forgotten all about the stranger. In his place was another figure, a shining figure, strong and alert.

"Who are you?" asked Aince.

"I am Rebirth," said the figure.

"And this heart of youth of mine which I visioned in my dream—did you give it to me?"

"Even so!" was the reply.

"Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; do not hurry;—maybe there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good lift."—*Abraham Lincoln.*

The Human Archetype

BY KITTIE S. COWEN

WE OFTEN hear the word "archetype" used in relation to an original pattern or model, but how many of us know that every individual in the world has an archetype all his own, and that the physical body is built in exact accordance with it.

If our bodies are not perfect then the error can be traced to a faulty archetype, and if the archetype is not perfect then it is well to know why such imperfection exists and how it can be remedied.

The Ego with the help of the Creative Hierarchies, particularly the Lords of Mind, forms in the region of Concrete Thought the archetype (which is a thought form) of its future dense body. This archetype is a singing, vibrating mold formed by the power of the music of the spheres. The Ego sets the archetype into vibration with a certain amount of its own life force, the amount used being commensurate with the length of the life to be lived. Until the archetype ceases to vibrate, the physical form will live.

The Law of Cause and Effect determines how long the life is to be lived. Certain opportunities for spiritual growth are set before the Ego at various times in its earth life. If these opportunities are made use of the life will continue. A life particularly well lived is sometimes prolonged. Ordinarily the length of life is determined in the Third Heaven, but under certain conditions it may be shortened as well as lengthened. For example; this may happen when the Ego neglects certain opportunities and is in a fair way to become particularly evil. The life of the Ego is never shortened unless it gets into a blind alley, so to speak. Then the Creative Hierarchies,

actuated by mercy, destroy the archetype and thus terminate the physical life.

The singing vibratory motion of the archetype draws the material of the physical world into it, and sets all the atoms of the dense body vibrating in tune with the seed atom of that body. No dense body can be built without the gauge of the dense body seed atom.

The suicide takes away the seed atom of the dense body when he moves out of it in what is called death. The archetype, however, keeps on vibrating and attempts to draw physical substance to itself, but the gauge being absent, it is impossible for the archetype to assimilate the material and build it into a body. It is because the archetype is hollow that the spirit of the suicide has a "hollowed out" feeling, for it is connected with its archetype until the latter stops vibrating. When the archetype ceases to vibrate it disintegrates. We build a new archetype for each new earth life.

In the region of the medulla oblongata at the head of the spinal cord there is a flame which pulsates and vibrates in a most wonderful way. It is colored with different rays according to the nature of the person in whom it is observed. The keynote of the seed atom of the dense body is sounded by the archetype in this flame. This tone changes through life, and as it changes the physical body also undergoes a change.

Sometimes a number of archetypal forces work together to create a single species of plant or animal. In such cases the keynotes of all blend in a single chord, and that chord is the keynote of the form thus created. In the World of Concrete Thought when one wishes to know about any certain thing he turns his attention to the archetype of the

thing to be investigated and it speaks to him, as it were. The sound it emits at once gives him a most illuminating comprehension of every phase of its nature. He gets a realization of its past history; the whole story of its unfoldment is laid bare, and he seems to have lived through all its experiences together with those of the thing he is investigating. Were it not for one enormous difficulty the knowledge thus obtained would be immediately available for use. But this information, this life-picture, flows in upon one with exceeding rapidity, in a moment, in the twinkling of an eye, so that it has neither beginning nor end. Therefore if one should want to use this archetypal information in the physical world he would have to disentangle and arrange it in chronological order with a beginning and an ending before it would become intelligible to ordinary humanity. This is a most difficult task.

The *quality* of the material gathered to build a body depends on the seed atom; the *quantity* depends upon the amount required by the archetype. The archetype gives our shape, height, weight, and physical appearance. In fact it is an exact living pattern of the physical body. Every act of every human being has an effect on the archetype of his body. If the act is in harmony with the laws of life and evolution it strengthens the archetype and makes for a longer life in which the individual will get the maximum of experience, and make soul growth commensurate with his status in life and capacity for learning. If one applies his forces destructively the archetype is strained and breaks easily.

Moses was called up into the mountain (a high place) and there was shown a certain pattern (archetype) of the Tabernacle in the Wilderness. This archetype was built by the Hierarchies in the Heaven World.

The archetype is affected by the nature of the past life. When one strives earnestly for truth and righteousness he creates about him thought forms of a

corresponding nature, and his mind runs along lines that harmonize with truth. When after death such a one reaches the Second Heaven and is ready to create a new archetype he will intuitively align himself with the vibratory forces of right and truth, and these vibratory lines of force will create harmony in the new vehicle that will manifest in health and happiness, beauty and love. On the other hand those who have in a past life taken a distorted view of things, displayed a disregard for truth, and exercised cunning, extreme selfishness, a disregard for the welfare of others, et cetera, are sure in the Second Heaven to see things in a distorted way. Therefore the archetype they build will embody error and falsity, resulting later in a weakness of various physical organs. Under such circumstances vibrations that should have resulted in the building of trines in their horoscope are hummed over until square-building vibrations are encountered, and then the Ego begins work again on the archetype.

The forms we see about us are crystallized sound-figures. They are the result of archetypal forces playing through the archetypes of the Concrete Thought World.

It is curious that the commission of suicide in one life and the consequent post-mortem suffering during the time when the archetype still exists often generate a morbid fear of death in the next life, so that when that event actually occurs former suicides seem frantic after they leave the body, and they are so anxious to get back to the physical world again that they frequently commit the crime of obsession in the most foolish and unthinking manner. However, as there are not always negative human subjects available for obsession, (and even if there were, it is not certain that the person who has just passed out and who is seeking such a chance will find one in whom he may take refuge) a strange, a horrible thing often happens, namely, that such a spirit

ousts the real owner of an animal body and then ensouls that body. It is then under the dreadful necessity of living an animal existence, pure and simple. If the animal is subjected to cruelty by its master the obsessing human spirit suffers as the animal spirit would have suffered; if the animal is to be killed for food the man within sees and understands the preparation for slaughter and has to go through the horrible experiences connected therewith. Nor are cases of this nature infrequent at all;

in fact they happen very often, as a visit to some of the great American slaughterhouses will prove to one with clairvoyant sight. No human spirit can be *born* in an animal form, but it is possible to oust the animal spirit and take possession of its form for a certain length of time.

These facts have made it necessary to educate the people to the great truth that death, like birth, is only an event of frequent occurrence in the never ending life of the immortal spirit.

The Earthbound Priest

BY ANNE LOIS TILHAM

MY brother-in-law, Alfred, having been ordained two years before and having served as assistant in Holy Trinity parish, was now transferred to St. Henry's, where the last assistant had just been given a church of his own. Alfred had been warned of supernatural visitations at his new place of appointment, but never having met any disembodied spirits in his life he laughed and said he would have to see one first. He moved into the rectory with all his books and effects one cold, blustery March morning, and was given a wide, comfortable room on the second floor, facing the street in front, as his study. The room adjoining was his bedroom. Shortly after being installed he one day met the former assistant, the Reverend Roland Bartmer.

"What room did they give you?" the latter asked Alfred, with a mischievous twinkle in his eye.

"The front study and the bedroom right next to it."

"Oh, oh!" cried the reverend, laughingly pinching his colleague's arm. "That's bad; everybody steers clear of those two rooms."

"Well, they showed me about the house, told me which were the rector's rooms, and said I might choose any two others for myself. So I chose the two front ones, as they are the most cheerful."

"Yes, and the most——" he hesitated. "Alfred, I don't want to frighten you, but if I were you, I would change."

"Why?" asked my brother-in-law coolly.

"Well, I suppose you've heard about the goings-on there, haven't you?"

"Yes, I did hear a little something, but I don't put any stock in such things."

"You'll put stock in them all right after you're there awhile. Just ask the rector about it. He'll tell you."

"Is that right? Honestly? Well, if that's the case, you know, I've always been interested in this specter business, but always thought that people who saw them either were overwrought or dreamed them."

"No sir; you'll be wide awake and see it."

"That's fine," replied my brother-in-law. "Then I'll stay right where I am."

I've always wanted to meet one of these supernatural things and see what they're like."

"You're very brave; perhaps you won't be after awhile."

"I don't see why I should be afraid. I've a clear conscience, and it's probably only some poor, tortured soul coming to beg for prayers." Reverend Bartmer made a gesture with his hands.

"Go to it, then—if you enjoy such things."

"Can't say whether I shall or not, but I am really curious."

"Tell you what; you can make a test in broad daylight. Try to get Nigel, the rector's dog, to come to your room. That will show you something."

"Yes, very well, I'll try it. This is getting interesting."

They parted, and it was not until four of the afternoon that Alfred returned to the rectory. Without saying anything to the rector he called Nigel from the kitchen, showing him a bag of chocolates of which the animal was inordinately fond. Nigel came bounding up the stairs and followed Alfred to the door of his room; then he began to squeal and back up, his tail between his legs.

"What's the matter, you foolish fellow?" asked my brother-in-law. "Don't you want this candy? Come on, get it!" And he laid a chocolate on the floor close to his desk, which was placed against the opposite wall. The dog would have to cross the room in order to get it. He squealed piteously and gave a number of short, sharp barks; he wanted that chocolate badly, but nothing could make him enter that room. Finally Alfred took hold of his collar and dragged him in, closing the door after him.

"Come on! What are you afraid of?" The dog, perceiving that he was closed in, now became frantic, running around the room, sniffing at the floor and in the air, and wildly leaping at the closed door. His barks now were interspersed with long-drawn howls. The noise brought the rector from his study at the

rear. He opened the door to see what all the ado was about, and Nigel shot past him like a streak of lightning, and never stopped running until he was down stairs, far under the old housekeeper's bed in a dark corner. There he stayed until next morning; nor could anyone induce him to come out.

"What is going on here?" asked the rector.

"I've been trying out something. Reverend Bartmer told me that Nigel could not be induced to remain in this room." The rector smiled.

"No; it seems he has a particular aversion to it."

"Roland said it was on account of some kind of specters. Is that right?" asked Alfred.

"Well—they *have* been seen here. But don't let that trouble you. We haven't had a visitation in two years." Evidently the rector did not wish to frighten Alfred. No more was said about the matter. Nigel continued friendly toward Alfred, and followed him about anywhere on the lower floor, but my brother-in-law had but to put his foot on the first step of the staircase and pretend he was going up and Nigel would bolt to the kitchen; nor would any amount of persuasion induce him even to come near the stairs. Alfred tried it several times to convince himself.

Two Sundays later it was a dark, lowering, rainy morning, and the four acolytes, whose duty it was to light up the church for the first service clumped and banged up the stairs in their noisy boy fashion, whispering and smiling to each other. They lit the stair lights as they went along, and then gently pushed open the swinging doors. The body of the church was almost in complete darkness because of the lowering clouds in the early hour. The boys started down the nave—and then stopped in terror. There, kneeling before the high altar, was a luminous presence in cassock and surplice!

In abject fear they retreated toward the door, tumbling over each other in fright, and almost falling down the stairs in their anxiety to get out of the vicinity of the mysterious visitant. Sister Hermenegilde, one of the canonesses, stood down in the guild room putting on her black gloves preparatory to going to church, and upon her they burst, with eyes dilated and panting like engines.

"Sister—a spook—we saw it—up in church—before the high altar!" came the disconnected sentences. But she was not perturbed.

"Where?" she asked. They repeated what they had said before. "I will go with you," she said quietly, moving toward the door. They allowed her to take the lead, and huddled behind her, whispering to themselves, brave now that some one was with them. They pushed open the swinging doors again, and—the presence was still there, etched out in shimmering distinctness against the surrounding gloom! "You stay right here until I signal to you," said the canoness calmly, placing her hands in her wide sleeves and walking noiselessly up the nave, her lips moving in silent prayer. Without fear she entered the chancel, passed the figure by, and went direct to the vestry, where she opened the door of the switchboard and began turning on the lights. As the church burst into a blaze of light the kneeling figure gradually vanished, and the boys, no longer afraid, obeyed her beckoning finger and hastened up the nave. Later on my brother-in-law questioned the canoness.

"Oh yes," she replied, quite in a matter-of-fact manner, "I've seen them before."

As yet Alfred had experienced nothing extraordinary in his room except the queer actions of the dog, and as time went on and nothing happened he often laughed to himself in derision.

"I guess I'm too solid and material to imagine such things or pretend to myself that I see them," was his verdict,

and straightway forgot all about the matter.

Then one night six months later he received the surprise of his life. He had sat up late reading, but on hearing the grandfather clock down in the hall strike the hour of eleven, he yawned and decided to call it a day. He was tired and fell asleep instantly. But after a time—it was an hour later—his eyes opened and he looked at the ceiling, not knowing what it was that woke him. Then he heard the grandfather clock strike the midnight hour. Having counted the strokes, he turned over on his right shoulder and settled himself to sleep again. But hardly had he done so when there ensued a terrific rattling of the doorknob of his study. Sitting bolt upright he directed his gaze in the direction of the sound, and beheld the next room illuminated by a faint red glare. The desk, the window frames, the curtains, all stood out plainly in the light, which seemed to move and grow brighter, judging by the moving shadows of the furniture in the room.

Then—IT appeared at the door—a luminous form in cassock and surplice. It moved toward the bed where Alfred sat, and he in sudden paralyzing fear fell back upon the pillow and felt his hair rising and his scalp stinging. He scarcely dared breathe, and was unable to move a hand or foot or take his eyes off the apparition. Close to the side of his bed it glided, stood there and gazed at him for no one knows how many minutes. Then slowly it began to glide backward out of the door whence it came; the reddish glare receded with it and grew less and less until the study was again in darkness. Once more there was a terrific rattling at the doorknob of the other room—and then a deathly silence.

Alfred waited several minutes more, striving to recover himself, and when he did he sprang up and pressed the switch, flooding the room with light. For the rest of the night he lay with the lights full on, and when morning dawned

he arose, dressed, and went down to the dining room. Nigel jumped up to welcome him, but on coming close sniffed at his shoes a moment and then ran yelping back to the dark corner under the housekeeper's bed.

"Now, I wonder what ails that silly dog?" mused the rector. It was then that Alfred told him the story of his experience during the night.

"Hm," replied the older man. "They do say that animals are conscious of the supernatural; where did you have your shoes last night?"

"At the side of my bed."

"The side where the apparition stood?"

"Yes."

Autumn came, and the rector decided to do some renovating in the parsonage. Alfred offered to revarnish the floor borders after the paper-hangers had finished. It was in this way that he came upon the loose floorboard against the wainscoting behind the desk in his study. Thinking to nail it fast before varnishing over it he went downstairs for hammer and nails, but when he knelt before it again a thin line of vapor issued from the crack between it and the next board. Also there was a strong smell of sulphur in the air.

"What in——" began Alfred, thinking that perhaps a fire was starting between the joists, caused by the gnawing of mice. So he pulled the board out and getting his flashlight, directed the beam into the opening. There, all dust-covered and cobwebbed, lay a black tin box. Alfred took it out and opened it. Within was a blackened muslin bag filled with tarnished nickels, dimes, halves, quarters, and currency, and beneath the bag was a quantity of folded documents which proved later to be oil stocks—worthless ones. The money when counted amounted to \$874.45—doubtless filched from the collection basket. Alfred brought it down to the rector, who gravely examined everything. Having counted the money he thought a moment and then arose.

"Just a minute," he said. "I believe——" He opened his safe and brought out an account book, turning back many pages until he came to the one he sought. "I thought so; there it is, the \$874.45 that I never could account for when I closed the books after my predecessor's sudden demise."

Divinity

BY PERL AMELIA WILLIAMS

The silence of the mystic night,
The promise of the morning light,
Are God.

The rhythmic breathing of the seas,
The tuneful language of the trees,
Are God.

The question in a child's clear eyes,
The peace in the heart of the wise,
Are God.

The throbbing stream of joy and strife,
Whence come the lessons of life,
Is God.

From ocean's depth to mountain's
peak—
And far, far beyond—all things speak
Of God.

What Is the Rosicrucian Fellowship?

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

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

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

St. Patrick--Myth or Fact

BY EDWARD A. WAGNER

WITH THE advent of March 17th comes to mind the ancient legend of the driving of the snakes or serpents from Ireland by the great Saint Patrick. This tale has been the basis of much controversy on the part of historians and clergy. The following is an explanation of this tradition.

According to the Rosierucians, who seek to coordinate the religious beliefs of the West with science and wield them into a composite, scientific philosophy that will furnish a logical explanation of evolution suited to the present stage of understanding, there is a germ of truth in most myths and legends. With this idea in mind they seek the element of truth contained in this legend of St. Patrick by starting with the serpents which form the basis of the story.

The symbol of the asp is to be found throughout the world, from the temples of the Incas in South America and Yucatan to the tombs of Egypt, from the pagodas of China and Japan, where it takes the form of a dragon, to the serpent symbols of the Norsemen.

The Rosierucians carry the symbol of the serpent further and link it to the religions of the world, in which it manifests in one way or another. In our own Bible the serpent is referred to, in Genesis, 3rd chapter, where it tempts Eve and brings about the downfall of man. In the 21st chapter of Numbers we find Moses appearing before the people with the serpent uplifted upon a rod. The Christ admonished His disciples that they be "*wise as serpents*" and harmless as doves.

The great teachers who have formulated the philosophies of the past have, according to the Rosierucians, sought to convey, by means of the symbolic ser-

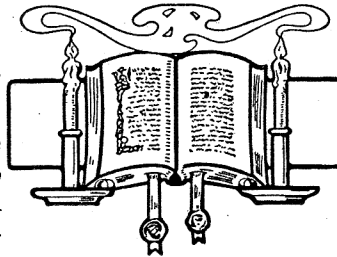
pent, knowledge of the existence and function of the spinal spirit fire circulating in the serpentine spinal column, and which constitutes the creative force of the individual. This creative force, which is sublimated sex force, when "raised up" to the brain vitalizes both mind and body, and also gives the individual conscious contact with his spiritual self and the spiritual world.

This was the aim of Moses when he held before the people the uplifted brazen serpent. The Christ referred to it when He said, "And I, if I be lifted up, shall draw all men to me." This statement does not refer to any miracle, but rather to the fact that only when man has lifted the creative force to the brain and slain the dragon of his lower nature can he hope to possess the secret of eternal life. The thrice greatest Hermes sought to convey the same truth through the caduceus, or "Staff of Mercury," which symbolizes the mind-building qualities of this selfsame force when directed upward to the head.

This serpent wisdom was the basis of the teachings of the ancient mystery school of the Druids, who once inhabited Ireland and other parts of the British Isles. To the uninitiated the symbol of the serpent so revered by these groups must of course have seemed to be idolatry. And this was the interpretation which was placed upon it by the early church leaders. With this information in mind we can readily see that when St. Patrick converted Ireland, he in a most literal sense drove the "snakes" from the Emerald Isle by his opposition to the Druids and their teaching of the serpent wisdom. Thus in the light of knowledge supplied by the Rosierucians this legend takes on a reasonable garb.

Mythology and the Bible

BY CORINNE S. DUNKLEE



IN THE legends of Pandora, Prometheus, and Vulcan we have certain truths relating to the Lemurian Epoch, in which occurred the division of the sexes and the Fall of man. These truths are also paralleled in the 2nd and 3rd chapters of Genesis.

Pandora typifies woman. She was created by the gods, each one giving to her some especial attribute. (An interesting note for the esoteric astrologer.) Her form was shaped by Vulcan, and she was endowed with beauty by Venus, benevolence by Jupiter, passion by Mars. Mercury gave her a mysterious box with instructions that not until a certain time had elapsed could it be opened. Curiosity possessing her, however, she decided to look inside. When she opened the lid innumerable sprites or tiny devils, representing disease, hate, and sin, filled the air. She closed the lid, but only Hope remained within. And true it is that "hope springs eternal in the human breast."

The great Christian Initiate, Paul, in his immortal epistle on charity designated hope as one of the three supreme attributes of man: "And now abideth Faith, Hope, and Charity, these three." And even though man still languishes under the evil aspects of the Fall, Hope is the star that points the way of the return to Eden, or heaven, through regeneration.

In Prometheus we see another picture of fallen man. Against all the mandates of Jupiter, representing cosmic law, Prometheus stole fire from heaven,

lighting a torch from the chariot of the sun, and brought it down for the use of man. Here we have the story of the misuse of the creative life force within man, the cause of the

loss of Eden by Adam and Eve. Prometheus was condemned by Jupiter to eternal or age-long torture, and was chained to a great cliff where a vulture perpetually devoured his liver, which grew again every night that the torture might last forever. This is significant, as the desire body is centered in the liver.

The myth of Vulcan symbolizes the Fall of man. Vulcan was thrown from heaven because of his lameness. Vulcan was a blacksmith, a builder as is man today. Vulcan was a whole day "falling," and at last alighted on the island of Lemnos, which was thereafter sacred to him.

"From morn
To noon he fell, from noon to dewy eve,
A summer's day, and with the setting
sun
Drooped from the zenith like a falling
star,
On Lemnos, the Aegean isle."

The mythical sacrifice of Prometheus was the inspiration for the drama of Aeschylus, which he called "Prometheus Bound." And using this god as a symbol of mankind, it was also the inspiration for the poetical drama of Shelley, the English poet, which he entitled "Prometheus Unbound," and in which he depicts man as released from the bondage of evil and labor. Esoteric Christianity also teaches release

from evil and its effects as the ultimate state of many when he learns to live the chaste and pure life through the conservation of the life force within him-

self. All inspired mystics have taught the same great cosmic law, which was enunciated by the Christ, that only the pure in heart shall see God.

Obsession of Animals

BY PETER HUSBY

THE COW and the ox are among man's oldest as well as most faithful friends. The beginning of their domestication runs back beyond recorded history and is not even touched by tradition. Men have studied them carefully, dissected every last inch of their tissue, and written uncounted pages upon their constitution, anatomy, instincts, habits, varieties, breeding, feeding, value, etc., but have left one aspect severely alone, i.e., the fact that a cow occasionally acquires certain characteristics of a bull. What man cannot fathom and understand he is prone to turn his back upon, much as the ostrich tries to escape under similar circumstances.

Veterinary books may be combed in vain for any light on this particular subject, but every dairyman with any experience worthy of the name knows about the "bull cow," or at least has had an occasional one turn up in his herd; and a body of popular knowledge has grown up respecting this peculiar phenomenon and been orally disseminated among farmers.

When a cow starts to "put on the trousers," so to speak, her days are numbered; for she does not breed any more, and when the current lactation is finished so is she. When the erstwhile milk producer ceases to function, a dairyman cannot keep her for any length of time as a matter of sentiment; that wouldn't pay taxes. Soon, due to the present meat-eating habits of the majority of people, she passes over the block.

During the brief span of this peculiar phase of bovine life the "bull cow" shows some singular symptoms—indications of what has taken place. Her voice changes to a deeper tone, and she will upon occasion bellow like a real bull and paw the dirt in approved bull style. The neck grows thicker, at least the neck muscles take on a marked development.

An actual instance may serve better as a vehicle for the explanation of the phenomenon. Farmer X found himself with a case of this sort on his hands when his best cow turned "bullshevik." This was the case that gave him the clew to the cause. When Blackie (for that was her name) went back on her owner, she turned out to be one of the most pronounced examples of this phenomenon. But before we go further we will give a little preliminary herd history which is necessary to an understanding of the case.

Farmer X had had a bull called Mephistopheles, a high-grade Guernsey but not a pure-bred. Now dairymen, under the present system, cannot keep a bull very long, two or three years perhaps, and then he is usually sold to the butcher unless he happens to be a registered individual. Well, Meph. was only a "grade," so that settled his fate. This bull had one distinguishing characteristic; he was ring-shy. He had been ringed, as most bulls are, but had not been taught to lead by the ring, nor had he been handled by means of the ring except to be forced to go where he didn't

want to go. Now, Meph had gone through several experiences of being cornered and being grabbed by the ring after much maneuvering in which he tried to keep his nasal weak point out of the clutches of the bipeds. This had made him ring-shy, as it is called.

It was a short time after Meph's passing that Blackie began her brief career of aping the male of the species. She exhibited all the characteristics noted above for such cases in pronounced form. One additional peculiarity noticed was that her eyes took on a strange look as if out of focus or out of coordination, together with a haunted expression. Then one day the climactic denouement came on: When the farmer went into her stall to tie her up, as he made a pass with the rope to get it around her neck she suddenly showed *ring-shyness*—stuck her nose down into the further corner of her stall to keep her imagined ring from being grabbed. Ah! here was Mephistopheles with his cloven hoof. There is no doubt about it. Meph, after his experience at the slaughterhouse, had as a spirit rushed back to his old haunts, to his beloved bovine harem, and finding Blackie half asleep or off guard had taken possession of her body—a case of obsession of one animal by another animal spirit. The foregoing is a true history of the case.

Bulls are nearly always sold off and butchered in the prime of their lives when passions and desires are strong. Also, cattle are gregarious with a strong herd instinct, so that they are always uneasy or nervous when taken away from their fellows, rushing back impetuously at the earliest possible opportunity. Therefore as animals are ensouled by virgin spirits of the animal life wave, which survive the destruction of the physical body, it would be only natural for the bull's spirit to rush back to his herd on being slaughtered, and upon occasion to give rise to the phenomenon called the "bull cow."

The technical explanation of the matter is that the animal has a desire body

of a nature similar to that of man though differently constituted. This the animal spirit takes with it at death, and is able to function therein. In that body it invades the organism of a living animal, forces out the spirit of that animal together with its desire body, and installs itself in their place. Thus it is plain that it is quite possible for one animal to obsess the body of another, and we can see herein the real explanation for the occurrence of "bull cows."

Two Paths

The Western world, alas! has become so enmeshed in intellectuality that its aspirants can only enter the Path when their reason has been satisfied; and unfortunately it is a desire for more knowledge which brings most of the pupils to the Rosicrucian School. It is an arduous task to cultivate in them the compassion which must blend with their knowledge and be the guiding factor in the use of it before they are fitted to enter the Kingdom of Christ. But those who are drawn to the Christian Mystic Path feel no difficulty of that nature. They have within themselves an all-embracing love which urges them onward and eventually generates in them a knowledge which the writer believes to be far superior to that attained by any other method.

—Max Heindel.

Safe

FELICIA B. CLEM

I saw a ship fall from the skies
And split in pieces where it struck.
The pilot rose with smiling eyes,
"I am all right," he cried; "what
luck!"

The twilight passed and all grew dark;
But when at dawn the wreck was found,
There lay the pilot's body—stark—
And curious people milled around.



A Personal Question

A READER inquires as follows: "Why is it that in your writings there is always a note of sombreness, always the dark thread, so little joy and happiness? Is there no happiness to be found in the higher life? Contentment, satisfaction, peace, yes, but is there no joy?"

"O wad some power the giftie gie us,
To see oursel's as ithers see us,"

sang Robert Burns, and he was certainly correct in his presumption that none of us can see ourselves as we are. The writer was not aware that there is a dark thread and a sombreness over all his writings, but perhaps the point is well taken, though it would be wrong to draw the conclusion that there is no joy and happiness in the higher life. There is an unspeakable joy and a happiness that cannot be told in the privilege of being allowed to help the thousands who come to us for aid and advice or spiritual comfort.

But while we realize the necessity and ultimate benefit which will result from the present great surgical operation the world is undergoing (the World War) we would have to be superhuman not to be bowed down with sorrow even unto death at the sight of all those hundreds of thousands, nay millions, who are suffering daily. Three and one-half years of work with the wounded, dying, and so-called dead have failed to make us

more callous than upon the first night when we were nearly frantic at the sight of the cruel carnage. We endeavor not to carry the experiences of the night into the day for it would unfit us for the work we have to do here, but it is perhaps too much to expect that it would not stamp our waking life in some way.

This may be a very good point for those students to consider who are inordinately desirous of consciousness in the spiritual world. To them we would say that we envy them and would gladly exchange places with them and be rid of the sorrowful sights which duty to our fellow man compel us to witness nightly, though of course wild horses could not drag us away from the suffering soldiers or their bereaved relatives. We would not give up the privilege of helping for anything, but we do wish we were unconscious of our work when we return to the body; then we should be much happier and probably able to infuse that tone into our writings. Our own personality had always best be kept in the background, but if students will take this to heart perhaps the answer to this question may serve a good purpose.

There is no easier or more effective method of putting our whole being in tune with a certain design, and hurling a powerful thought in a desired direction, than earnest Christian prayer.

—Max Heindel.

Rosicrucian News Review

Geoffrey Hodson's Investigations

From a ductless gland at the base of the spine flows a mysterious and powerful energy, which through mental control, can be so directed that it enables the trained cultist to see beings, colors, and radiations invisible to ordinary sight.

So says Geoffrey Hodson, English author and theosophist. He has been working on that system since 1912, and, he said yesterday, it has enabled him to develop a literal "X-ray vision."—*Los Angeles Examiner*.

This news article presents the views of a prominent member of the Theosophical Society on the existence of "X-ray Vision," and affirms the possibility of developing spiritual sight. Geoffrey Hodson is giving to the public what all occultists know regarding the raising of the spinal spirit fire from the base of the spine to the brain, where it eventually jumps the gap from the pineal gland to the pituitary body, and thereby opens up the spiritual sight to the higher worlds. This is the goal toward which all true occultists and occult students are slowly and laboriously working. It is a matter which cannot be hurried. The development of character must precede or at least keep pace with occult development in order for it to be safe.

Rebirth and Cosmic Rays

CHICAGO, Feb. 6. (A.P.)—Mountain ranges the world over will be scaled this year for a solution to one of the puzzles that bothers science—just what is a cosmic ray and from where does it come?

Dr. Arthur H. Compton, professor of physics at the University of Chicago, will direct the measurement of cosmic rays—which were discovered 10 years ago and are the most penetrating rays known—at 13 of the chosen sites this spring and summer.

"Theories on atomic structures and the release of energy may be confirmed or dis-

proved by more definite knowledge about cosmic rays," Compton said. "If they are generated, as Prof. R. A. Millikan of the California Institute of Technology has suggested, through the union of simple atoms in the dark regions between galaxies of stars, it would support his theory that the universe is in a state of continual rebirth." *San Diego Union*.

"Rebirth" and "Cosmic Rays!" What a glorious day for humanity when its scientists finally confirm the theory that the universe is continually being reborn. And if the physical universe is being reborn, then why not man also. What matter that during countless centuries the world has refused to heed the teachings of occult scientists? What matter the indignities that have been the heritage of those students of the "mysteries" who have gone before, rebuffed when they have sought to teach blinded man the secrets of the cosmos? An enlightened generation is appearing that is proving and accepting their theories and teachings!

Russian Legal Reform

If you were arrested in Russia and haled into court, you could not hire a high-priced lawyer.

If you insisted on hiring a lawyer, he would not be a private one. He would come from a corporation whose maximum fees are set by the state.

If you were an ordinary Russian, you probably would plead your own case in court. For oratory and technicalities are of no importance in new Russia's scheme of justice. Common sense replaces legal precedent. Jury trials are unknown.—*The Dallas Dispatch*.

Russia regardless of her many failings can never be accused of being ordinary. To arbitrarily discard attorneys, forcing the individual to plead his own case

means an increase of individual responsibility which will help him to develop his inner powers even though his case will often be poorly presented. Most philosophies, including that of the Rosicrucians, have as their purpose the teaching of individual responsibility in order that man, knowing and recognizing his subjection to certain laws such as Cause and Effect, Rebirth and Consequence, may come to live in harmony with them, thereby avoiding many of the sorrows and much of the suffering that beset him when they are forgotten or broken. The new Russian system will do away with a mass of time-consuming and expensive technicalities which in other countries more often than not obstruct justice instead of promoting it.

War in the Far East

"SHANGHAI, Feb. 10. (A.P.)—Chinese cavalry were reported to have ridden on Japanese machine gunners in a deadly saber attack today, only to be beaten off by bullets, as the Japanese reinforced their fighters for a new lunge on both the Chapei and Woosung forts.

"Another day of fierce fighting at Chapei and the Woosung forts had failed to dislodge Chinese troops, who held to their positions despite shellings from Japanese big guns and bombs from attacking airplanes."

Headlines in our daily papers scream—"War!" And we pause to marvel that humanity has so soon forgotten Flander's fields. Why have Japan and China thrown themselves at each other's throats? It is said that China is being worked upon by the anarchistic forces of World Communism. Whether this is true to more than an incidental degree we cannot say. Japan, of course, is primarily interested in a field into which she can expand, as her island empire is far too small to take care of her large and growing population.

It is to be hoped that the United States and the nations of western Europe will not be led through any sense of false values into being embroiled in the strife. The sum total of American in-

terests in China amount to almost nothing in comparison with what we would stand to lose if we should mistakenly get mixed up in this oriental affair.

Scientist Writes on Astrology

Up to the beginning of the Twentieth Century educated people laughed at astrologers and alchemists, considering them mere charlatans. It is realized today that they understood secrets which modern science is only just beginning to discover.

Until recently nobody suspected that there was any relation between the varying solar activity revealed by sun spots and the politics of civilized countries. A recent study, however, presented in the Academy of Sciences at Paris, showed a connection between solar activity and the changes in English politics.

The metamorphoses of Marine worms (*Perinereis Cultrifera*) are subject to the phases of the moon in the most direct manner. This is a striking example of the influence of the stars upon a living organism.

Interstellar space is traversed by radiations and electro-magnetic waves, which are still imperfectly known, but which reveal themselves through certain phenomena, such for instance, as the polar auroras. These radiations, some of which are of great power, have no doubt an active influence on the bodies of living things.—*The American Weekly*.

During the past few weeks a series of feature articles by Prof. Rene Thevenin has been run in the Sunday magazine supplements of a certain chain of newspapers. It is gratifying to find scientific confirmation of things occult being carried to the public through the papers which have so long assailed and ridiculed them.

Neapolitan Emits Colored Rays

William Kelly of Cleveland, Ohio, sends to our desk the following interesting item entitled, "Here's Rainbow Man," clipped from the *Cleveland Press*.

"Pasquale Erto, 36, of Naples, Italy, has mystified physicians throughout southern Europe with his ability to emit rays of light of varying colors from his body." (A picture showing Erto being examined by Harry Price of the National Laboratory for Physical Research in South Kensington, England, accompanied the clipping.)

ASTROLOGY

Research Work in Astrology

BY R. A. UTLEY

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

(Continued from February)

LIBRA GIVES SANITY, common sense, orderly thinking, and a strong instinct for similarity and congruity, hence for the comparison and classification of ideas. A sign to which few can adequately respond, it nearly always goes with minds which are commonplace, but sometimes it gives not creative but imitative genius, the type which enables painters to reproduce their subjects so perfectly that their canvases seem to live and breathe.

5. Jupiter provides a fertile field for the growth of ideas, a mind broad, open and flexible. His capacity for improvising and for mental spontaneity, blended with Mercury's activity, make Sagittarius and Gemini the most versatile signs, each in its own way. The very breadth and loftiness of Jupiter's vision leads to superficiality and shallowness, while the illuminating theories hatched in his brilliant mind often prove but unfounded assumptions. Roving thoughts go hand in hand with his roving habits.

The merits and demerits of Saturn's single-track mind are inseparably interwoven. Depth, profundity, conti-

nunity of thought go hand in hand with set ideas, narrowness, prejudice, sordid materialism. There is a strong instinct for testing and weighing evidence, seeking concrete proof, for sticking to fundamentals and established truth, coupled with intense aversion to far-fetched theories.

6. The Sun muses, speculates, wonders, marvels at the sublimities of life. Given overmuch to guessing, he is guilty of errors, mistakes, inaccuracies. Ever trustful, impractical, scatter-brained, his naive intellect is the mark of those lovable fools in whose folly the occultist sees the world's best hope, humanity's saving grace. Life would indeed be a hell upon earth were we all endowed with the hard-headed, suspicious, skeptical nature of Scorpio. The wisdom of the serpent is proverbial. It is based on concentration, attention, close inspection combined with accuracy and an amazing grasp of details and minutiae. Shrewd, astute, practical, calculating, Scorpio makes captains of industry, coal barons, rail and steel magnates. Capable of penetrating alike the human heart or the secrets of nature, Scorpio also makes occultists (not mystics) and contributes more than any other sign to those gigantic, incomparable intellects such as Shakespeare, Bacon, Beethoven, Michelangelo, the peerless few who rise, like gods, above the ranks of ordinary men.

Expression.

1. Mercury makes inveterate writers, diarists, correspondents, people with a passion for the written rather than the

spoken word, since this best satisfies their instinct for objectivity. Being observant, they have marked ability for description. Excellent reporters, they have little ability for story-telling, and "rewrite men" are required to supplement their work for the newspapers.

The Moon is given to idle chatter. She babbles on and on, whether you attend her or not, talking more to herself than to you. Like a little girl talking to her dollies she does not require your attention, but merely your presence.

2. Clarity, lucidity, plainness, intelligibility distinguish the discourse of Virgo. His ideas are always connected, there is a purpose and point to what he has to say, he chooses his words with discrimination and has the valuable faculty of "hitting the nail on the head." He excels as a linguist because the ability to learn languages is dependent on the ability to connect ideas rapidly.

Taurus makes poets. Poets are verbose: they ramble vaguely all around their subject; their sentences are involved, their meaning unintelligible; they talk gibberish. Yet is the poet loved, for many there are who understand those divine mysteries which none may interpret.

3. Loud, coarse, emphatic, obvious, insistent on calling a spade a spade, there is yet a certain grandeur about the vehemence of Mars, and a compelling quality in his arguments. To Venus belong the polished and nicely rounded phrases so dear to the unctuous. Subtlety and delicacy are inherent in her speech, which is never quite free from a suggestion of whispering.

4. Vividness and color, freshness and originality, piquancy and picturesqueness all mark the expression of Uranus. The creator of slang, he loves to twist words to strange uses, thereby achieving the grotesque. Yielding place as an orator to Jupiter alone, he is capable of inspiring, stirring, rousing exhortation, for there is a convincing sincerity about his utterances.

Those who at school were good at composition often have Libra to thank. Libra has a flair for the arrangement of words and sentences in the most harmonious manner, for the cultivation of "style," and for that indefinable something called "good taste." Equally is it true that she relies overmuch on quotation, repeats her favorite phrases ad nauseam, and is fond of platitudes. There is a general drab colorlessness about her expression even at its best.

5. Fluency, the free flow of speech, and spontaneity, the capacity for impromptu utterance, make possible the oratory, the moving eloquence of Jupiter. If his instinct for rhetorical flourishes, for flowery grandiloquence, for lavish and needless ornamentation be not restrained, these turn his oratory into fulsome but empty bombast. Saturn is inclined to be tongue-tied, feeling his poverty of words, but the very brevity and simplicity of his speech may give it an added weight.

6. The Sun gives the elegance and charm, the telling aplomb of the raconteur, the spinner of yarns, the master of fascinating narrative. Equally fond of telling or writing his impression of people, places, and events, there are some who find him tedious chiefly on account of his theatrical manner.

Speaking tersely and succinctly, the words of Scorpio are always fraught with a pithy meaning. Loathing impressionism, if he pens a picture, he does it with photographic accuracy of detail despite his being sparing of speech, for he makes every word count.

That which forms the basis of language expression also forms the basis of expression in art, in dress, or in anything else. Libra governs equally the composition of a drawing or of a sentence, the arrangement and phrasing of an essay or of a musical opus. Virgo's eye selects colors and his ear musical notes as unerringly as his tongue selects words.

Information.

1. Mercury both asks and gives facts

supported by evidence, or at least something equally credible. When he lies he tells a plausible story. Worshiping knowledge but not being omniscient, he is often guilty of sophistry. The ignorant and innocent Moon will both listen to and tell the most incredible fancies in perfect good faith. Loving romance and make-believe she simply cannot separate fact from fiction.

2. Virgo is an adept at explaining, elucidating and interpreting. In answering questions he sticks to the point and he is most explicit in giving information. Possessed of a mania for legal definitions and logical sequence, his chief failing is casuistry. Taurus with her love of and flair for mystery, is ever confiding things for your ear alone. This is an excellent example of the significance of her position half way between secretive Saturn and candid Jupiter. She is very discursive and so vague that nearly everything she says is ambiguous. This ambiguity is the very essence of the world's great scriptures, whose mysteries Taurus protects from the profane.

3. Mars is blunt and outspoken, stating things with the positiveness and assurance of dogmatism. He is the acme of honesty in the sense of being direct and straightforward. He advertises himself, his opinions and his wares. Venus is evasive, disliking the assertion direct, preferring to suggest or insinuate.

4. Honesty reaches its highest expression in Uranian sincerity. As a teacher, a missionary, a propagandist he is able to convince others because his own convictions are strong. He is not afraid to commit himself and will give an unequivocal yes or no in reply to a question. Yet he is liable to distort or pervert the truth, and often he is inconsistent and contradicts himself. Libra is always consistent, but always "on the fence." A hypocrite by nature, she is non-committal, she equivocates, quibbles, "splits hairs," and answers with a "perhaps" or a "maybe."

5. Jupiter is distinguished for frankness and candor. He is always glad to give an exposition of a subject and to enlarge upon it. His statements are not reliable because he tends to exaggeration, and tells far-fetched tales. Saturn condenses his stories. He is reticent, taciturn, close-mouthed, and secretive, but whatever he says may be relied upon, for he is always prepared to substantiate his statements.

6. The Sun is artless and ingenuous. His honesty is transparent. He loves the role of a narrator, especially of wonders, but he has no sense of responsibility for the extravagant stories he tells and his "terminological inexactitudes" are not far removed from lies.

Scorpio is very careful as to what he says, assuming full responsibility for the accuracy of his assertions. Thoroughly inscrutable, he is an adept at dissimulation, deception, guile, and cunning.

It may here be pointed out that *any attempt to gauge a man's moral worth from his horoscope is a DANGEROUS procedure*, bound to result in prejudice and misunderstanding. Jesus said, "Judge not, that ye be not judged," in reference to all such attempts, which are as futile as they are unethical. The horoscope tells with absolute accuracy the materials which each man has to work with, but the Lords of Destiny themselves, let alone a mere astrologer, cannot foresee just what a man will build with those materials. There is nothing in any horoscope which says this man is honest or that man is dishonest. Honesty and dishonesty are at war in every human being, and some form of each is inherent in the nature of every planet and sign. These, the planets and signs, indicate easily recognizable *types*. To refer to a man as being of an honest type is patently absurd.

The foregoing has dealt with those qualities which are primary in that they are not necessarily reactions to the conduct of others. The following will deal with those qualities which are secondary

in that they are such reactions and can only be manifested in relation to others. The distinction is not absolutely clear-cut, but it is sufficiently so to aid in considering one thing at a time, a necessary prelude to the comprehension of any character as a whole.

Competition vs. Harmony.

1. Mercury gives the instinct of emulation. The desire is not to outdo but simply to equal or be on a parity with another; not to conquer but to checkmate an opponent. This sense of equality is seen in Mercury's tendency towards argument, dispute, and wrangling. He is a disagreeable fellow, a grumbler, always having a grievance against somebody or something. The sense of equality is equally present in the Moon, but she is the most agreeable of planets and seeks to imitate, not to emulate. (See Emotional Disposition.)

2. Virgo is the sign of competition and rivalry, the desire to outdistance competitors, to eliminate them one by one, as when a runner passes others in a race. Virgo is an opportunist, taking advantage of the unreadiness of others. Avoiding actual combat if possible, he menaces, threatens, and seeks to intimidate. He is a provocative, aggravating person, whereas Taurus, the acme of patience and forbearance, exerts a soothing influence.

3. Mars, the invincible, is aggressive, pugnacious, quarrelsome, challenging to combat, loving war and struggle. He is guilty of rudeness and incivility, because too blunt. Inoffensive Venus is all for peace, for conciliation, the placation of enmity. She is polite and civil above all else.

4. Original Uranus will not endure the stifling atmosphere of conformity, preferring discord, disorder, even anarchy. Rather, for him, hunger and cold with independence than food and shelter as a member of the human chain-gang, lock-stepping its way to the extinction of individuality. He is a contrary person, but he is not necessarily disagree-

able, and though brusque, he is never exactly rude.

Libra is all for cooperation, teamwork, harmony, concord, unanimity, uniformity, and order. She believes in conventions, and in class and national divisions because uniformity is more readily achieved within such limits. Midway between polite Venus and formal Saturn, *suavity* is the mark of her social intercourse.

5. Jupiter is tolerant. Were that his sole good quality it would in itself entitle him to his ancient place as King of Heaven. Saturn is intolerant and therefore deserves his corresponding reputation. In manner Saturn is stiff and constrained, loving formality; Jupiter is informal and offhand, the most cordial of persons.

6. The amiable Sun has a gracious, winsome, pleasing way with others. He is ever ready to compromise, to make reasonable concessions, and to seek reconciliation. Scorpio, more or less austere at all times, is often churlish, surly, morose and altogether unpleasant. His obstinacy and obduracy are the antithesis of the Sun's spirit of give and take.

Justice vs. Kindness.

1. Mercury. (Research incomplete).

2. Virgo is inclined to fault-finding, scolding, nagging, snapping at people. Taurus gives comfort, consolation, solace, balm, for Taurus is as "understanding" as Virgo is critical.

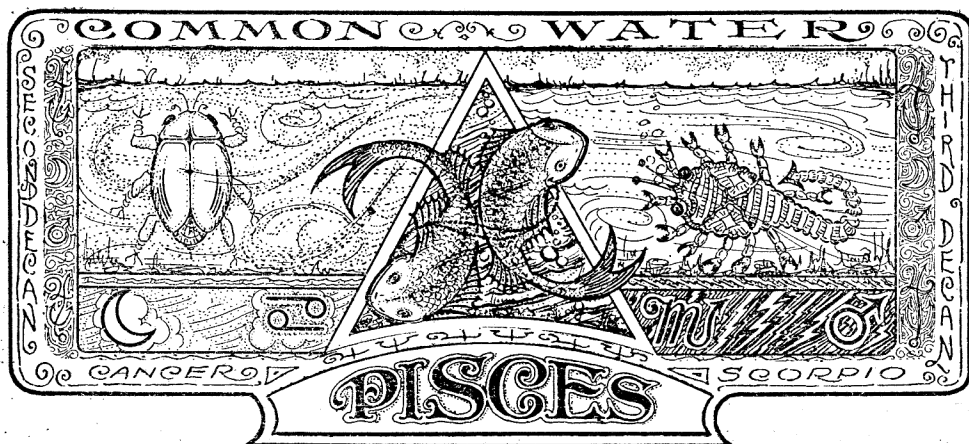
3. Mars is callous, brutal, savage, bloodthirsty, given to bullying, browbeating and harsh denunciation. He is, however, as unsparing of himself as of others. Venus is tender-hearted, sensitive, full of pity and compassion. She is squeamish, shrinking from pain, and prone to tearful self-pity.

4. Uranus. (Research incomplete).

5. Jupiter is full of benevolence and good will but may hurt others thoughtlessly. Saturn is full of righteousness and does nothing thoughtlessly, but the instinct for unsolicited kindness is lacking in him.

(Concluded next month)

The Children of Pisces, 1932



A Character Delineation

CHILDREN BORN FEBRUARY 20TH TO
MARCH 20TH, INCLUSIVE, 1932.

POSITIONS OF THE PLANETS

Sun in Pisces.

Venus in Aries and Taurus.

Mercury in Aquarius, Pisces, and Aries.

Saturn in Capricorn and Aquarius.

Jupiter in Leo.

Mars in Aquarius and Pisces.

Uranus in Aries.

Neptune in Virgo.

To the Christian neophyte there is no sign more fraught with significance than Pisces. The Lenten season falls largely within its domain. It is while the Sun passes through Pisces that the religious world puts on a cloak of self-renunciation in memory of the self-renunciation of Christ, and in the endeavor to become worthy of His Resurrection through self-purification.

Pisces in its high spiritual phase is the sign of compassion because it gives sensitiveness to suffering. It is the sign of the Unity of Life, symbolized by two fish tied together in the ocean of exist-

ence, and this symbol typifies the fellow feeling of the Piscean for his brothers. In its commoner manifestations it is the ability to enter into the experiences of others which attracts so many under the Piscean influence to theatrical work in a greater or lesser degree. (Venus, the planet of entertainment, is exalted in Pisces). There they can sense their unity with others and live in the illusion that they are many individuals, not one.

The shortcomings of the Piscean run to emotional excesses; but, having the virtues of his faults he is almost always kindly. He is also sociable and a "good mixer."

The Piscean is not only sensitive to the physical world but also frequently to the superphysical. From among the Pisceans come many great occultists, many great mystics; but from the ranks of the spiritually uneducated often come mediums of the spiritualistic variety. There is a marked tendency among Pisceans to refuse to face reality.

Children born this year between February 23rd and March 9th, inclusive, will show the Piscean traits more pronouncedly because during that time there are three planets in Pisces or close to its cusp. Children born between Feb-

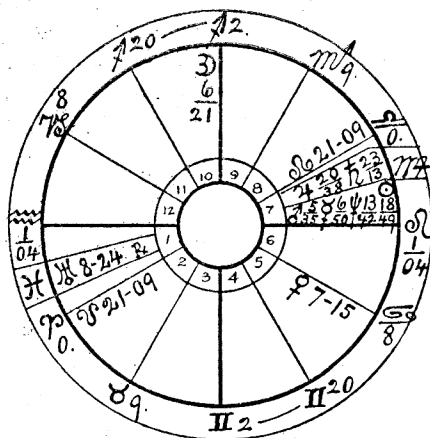
(Continued on page 145)

Astrological Readings for Subscribers' Children

CHARLES RATCLIFFE B.

Born August 11, 1921, 7: 14 P. M.

Lat. 51 N., Long. 114 W.



The progressive sign of Aquarius was rising at the time when Charles was born, with its ruler, Uranus, in the 1st house. This makes the Aquarian and Uranian characteristics strong in the personality. Aquarius is humanitarian and altruistic in nature as well as progressive and scientific. Uranus shares these qualities and accentuates them. Uranus is always looking for new methods and unusual ways of doing things. Uranus refuses to be bound by conventional ideas and therefore is unconventional. This will be particularly true in this horoscope on account of the square of the emotional and impressionable Moon to Uranus, the Moon being located in Sagittarius in the Midheaven. This will tend to cause the native to carry his unconventionality to an excessive degree, but this tendency should be curbed, otherwise it is likely to make him erratic.

The Sun, indicating to a large degree the individuality, is located in the vital, generous, loyal sign of Leo. Therefore these qualities will be in evidence. Leo is also an affectionate sign and a sign which carries with it more or less no-

bility of nature. The Leo characteristics in this horoscope will be enhanced by the presence of Mars in Leo.

The emotions and the temperament are very largely affected by the position of the Moon, here placed in the aspirational sign of Sagittarius. Sagittarius is the sign of the lawyer, the judge, and the minister. The personality conferred by the Moon in this horoscope, however, will be one of conflicting elements. It has trines to Mars, Mercury, and Neptune, which are all beneficent and constructive. It is square to Uranus, however, introducing the unconventional element previously mentioned which will be at war with the constructive impulses indicated by the planets in Leo. The latter, however, are the stronger and should be able to hold the unconventional Uranus in line.

The Moon, being elevated and so strongly aspected, is likely to dominate to a considerable extent the fortunes of the native. The Moon confers publicity and gives a great desire for change and travel, in this case particularly since it is placed in the sign of long journeys, namely Sagittarius. It is also in the 10th house, which rules the profession. Therefore it is probable that Charles will select a vocation which will bring him more or less publicity eventually and also involve considerable travel. Politics will probably appeal to him, and there are possibilities of success in this direction and of his occupying positions of au-

Note to the Reader

These readings are designed not only to give valuable information to parents of the children in question, but also in a measure to serve as examples of the art of delineation for our astrological students. They are not as complete, however, as would be the case if more space were available.

thority under the government, either of his city, county, state, or country. This deduction is reinforced by the fact that four planets, including the Sun, are placed in the authoritative sign of Leo.

The great concentration of planets in the 7th house, namely the four already mentioned in Leo together with Jupiter and Saturn in Virgo, indicate that this house will have a large bearing upon the life and fortunes of the native. The 7th house rules partnerships and also the public and publicity. Partnerships are quite likely to be entered into, and partnerships with those in responsible positions are indicated by the Sun in Leo. Alliances through which the native will benefit in a pecuniary way are indicated by Jupiter, but the latter will be restricted by the presence of the obstructing Saturn in conjunction with Jupiter. Much of the fate or destiny of the life will probably be worked out through the medium of partnerships, and therefore it would not be wise to try to avoid them. They should be scrutinized very carefully, however, before being entered into, and prospective partners should be subjected to a good many tests before they are accepted.

The mentality, as signified by the conjunction of Mercury with Mars and Neptune, is both keen and intuitive. Mars confers quickness of mind and speech, and Neptune gives a mystical, intuitive element to the mind. Mercury in Leo introduces a fiery element and makes the native an ardent exponent of any cause which he espouses. Saturn in Virgo gives concentration and an analytical cast to the mind to balance the over-exuberance of Mars conjunction Mercury and the square of the Moon and Uranus.

The social nature is indicated by Venus, here placed in the home-loving sign of Cancer on the cusp of the 6th house. Venus is trine to the impersonal, independent, and romantic Uranus. Therefore the love nature is tinged with these qualities. Venus on the cusp of the 6th house rules employees and em-

ployers, with whom Charles should have pleasant relations and with whom he should be able to work pleasantly. Venus in the 6th house will also rule the health to a considerable extent and placed here should tend to confer good health.

In general this horoscope indicates a rather strong character, with, however, certain weaknesses which have not yet been overcome, the mastering of which constitutes the work of this incarnation. This horoscope will bring many valuable and satisfactory experiences, and should enable the native to make good progress in this life.

VOCATIONAL

RUTH J.

Born July 21, 1908, 10:45 A. M.

Lat. 29 N., Long. 98 W.



The artistic sign of Libra is rising in this chart, showing a probable basic liking for artistic things and some native ability for art. The ruler of this sign, Venus, is placed in the cardinal sign of Cancer close to the cusp of the Midheaven, which is the strongest position affecting the profession. Venus is in conjunction with the planet of expression, namely Mercury. This indicates the possibility that Ruth may select art in some of its various forms as her life work. Since Venus and the Sun are in the home-loving sign of Cancer, the branch of art which would appeal to her would be likely that which would have

some bearing on the home and its decoration, or which could be worked at from the home as a center. Interior decorating might make an appeal to her, and if so she would do well at it.

Professional life of some sort will undoubtedly draw the native strongly as well as the home on account of the four planets in the 10th house. Therefore it is quite likely that at least in her earlier years Ruth will be a professional woman rather than marry and devote herself to the home, although it is quite possible to combine both of these. There is another element, however, that causes us to believe that the professional element will triumph over the home-loving tendencies, and that is the location of Uranus, the awakener, in the 4th house, in opposition to Mercury, Neptune, and Venus. Uranus always stirs up more or less activity of an unusual nature wherever he is placed, and when we have the opposition or the square this activity embodies more or less inharmony. Being placed in the 4th house this inharmony is likely to center in the home and therefore impel the native to the alternative of professional life where there will be more of the things which will be agreeable. This idea is reinforced by the fact that Saturn, the planet of obstruction, is placed in the 7th house, that of marriage and partnership, and square to the social planet Venus. Marriage will likely be entered into at a rather late period, but it may not be entirely satisfactory.

The 6th house, which rules employment and the labor which one performs in the world has Pisces on the cusp and is ruled by Jupiter with Neptune as co-ruler. From the standpoint of the profession Jupiter is likely to have the stronger influence. He is placed in the authoritative sign of Leo in the 11th house, that of friends. Therefore Ruth is likely to be helped in the matter of employment by friends occupying responsible positions. Mars, however, is placed in the 11th house, and therefore care should be exercised or friction with

friends is likely to develop, which would interfere with the help they might otherwise give. Pisces is the sign which has to do with institutions and institutional work, and also in some cases it confers some measure of dramatic ability.

The native will have a good stock of energy as signified by the conjunction of the Sun and Mars, which will be very valuable in her work.

It must be noted that Venus is square to Saturn, and therefore if artistic work is taken up there will be some obstructions to overcome. It will not be all smooth sailing. Saturn, however, has the trine of Mars which gives the power of sustained effort, power of concentration, and a great deal of persistence, which should enable the native to counteract to a large extent the obstructive tendencies of the square to Venus.

Also the artistic sensibilities and capabilities are reinforced by the sextile of the imaginative Moon to Venus, to the mental Mercury, and the inspirational Neptune, which might give musical ability. The Moon in its imaginative capacity, however, will not always be in correct focus due to the squares of Mars and Jupiter. Thus it will be seen that there are conflicting factors which will have to be harmonized, and this will constitute much of the work of this incarnation. The intuition conferred by the trine of Uranus to the Moon will be a powerful help in this connection.

CHILDREN OF PISCES, 1932

(Continued from page 142)

ruary 20th and March 1st (Venus in Aries trine Jupiter in Leo) will be impetuous but affectionate and generous.

A word of warning to parents of children born between February 20th and March 5th, for then the Sun is opposing Neptune, and between February 25th and March 11th, when Mars is opposing Neptune, aspects which give a mediumistic tendency. These children should be carefully taught concerning the true nature of the spiritual worlds and the

proper methods of contacting them. *Do not frighten them*, but instead *teach them discrimination*. The negatively psychic Piscean often confuses fancy with fact, and is credulous about his "visions," to which he seldom applies the test of logic. Therefore teach these impressionable and sensitive children the value of Logic and Reason. They should avoid all forms of negative psychism such as mediumship, ouija boards, hypnotism, etc. The Sun conjunct Mars during this period will provide these children with a fund of vitality and physical vigor which will make them self-reliant. They will be gay and friendly, affectionate in disposition, and charming in manner within the limits imposed by environment.

Among the children of Pisces this year there may be some fine inspirational musicians, due to Venus conjunct Uranus, February 21st-March 4th. The Sun conjunct Mercury, February 20th to March 6th, will give a ready flow of inspiration into the dreamy, introspective Piscean mind of the children born during that period.

The children born in the latter part of the month, from March 9th to 20th, will probably be on the whole more intellectual than those born earlier for Mercury is in Aries and makes overlapping good aspects to Saturn, Jupiter, and Uranus. This will give these children a quick, alert mind, somewhat skeptical and impulsive, but original and positive.

Venus trine Neptune, March 9th-20th, from the beauty-loving and musical sign of Taurus to Neptune in the careful and painstaking Virgo, combined with the Piscean influence, should give the children then born ability to acquire a highly developed technique in music. The love of beauty will be marked in these sensitive Piscean children because of Venus' presence in Taurus.

A pleasure-loving temperament shown by the square of Jupiter and Venus, March 15th-20th, combined with the impetuosity of Mercury in Aries may give

rise to difficulties, which, however, these children will be well able to control if appealed to properly, for Saturn sextiles the Sun during the same period, giving reliability and a sense of responsibility.

The children of the entire month will show more than the usual Piscean geniality and kindness, for the starry script of this month is singularly free of aspects denoting much selfishness. Jupiter in Leo trines Uranus in Aries during the whole period, giving a foundation upon which wise educators can build a superstructure of altruism and philanthropy.

Meditation for the Solar Month of Pisces

FEBRUARY 20TH TO MARCH 21ST, INCLUSIVE.

Let our meditation, our daily pondering during this month, be upon *Unity, Compassion, Obedience, and Liberation* that we may make greater progress toward the high goal which lies ahead.

An Astrological Reading For Your Child

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

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

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



Were We Ever Animals or Plants?

QUES: *In your literature it is stated that man has at no time been an animal, a plant, or a mineral, but that he has in the past been animal-like, plantlike, and mineral-like. Now, if it is true that the mineral, plant, and animal kingdoms are ensouled by virgin spirits the same as we are, why is it we did not go through an actual mineral, plant, and animal existence the same as they?*

ANS: When a life wave starts to evolve, the first period of its evolution is called the mineral stage, the second period the plant stage, the third period the animal stage, and the fourth period the human stage.

When our present humanity entered the field of evolution in the Saturn Period, the lowest region contacted by it was the Region of Concrete Thought, and man's densest vehicle which correlated him to that region was therefore composed of concrete thought substance. When passing through the second or plantlike stage of his existence the lowest region contacted by him was the De-

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

—Ralph Waldo Emerson.

sire World, and his densest vehicle which correlated him to that region was therefore composed of desire stuff. In the third or animal-like stage of his evolution the lowest region contacted was the etheric, and his densest vehicle which correlated him to that region was composed of ether. Our humanity could never have been actual minerals, plants, or animals because the bodies of all these are composed of physical matter, whereas man's bodies in the corresponding stages were composed respectively of thought substance, desire stuff, and ether. For this reason it is said that humanity was mineral-like but not mineral, plantlike but not plants, animal-like but not animals, because the substance of which their lowest vehicle was composed was very much more rarified than the substances which go to make up the bodies of the present-day plants and animals.

WHEN DEBTS FALL DUE

QUES: *Can destiny be averted or changed by moving from one earth spot to another to change the progressed ascendant?*

ANS: God is not mocked. Whatever you sow, that shall you also reap. Destiny can no more be averted or changed by moving from one locality to another than can material debts be paid by simply changing one's place of residence.

Between earth lives we, with the

assistance of the Lords of Destiny, select the debts to be paid during each life. After the debts have been selected they must be paid; but it rests with us whether we pay them joyfully by rendering love, kindness, and willing service to others, or whether we are forced to settle them through sickness, sorrow, deprivation, et cetera.

WHO WERE CAIN AND ABEL?

QUES: *Do Cain and Abel mentioned in the Bible represent humanity, or were they actually individuals; and why did Cain slay Abel?*

ANS: Cain and Abel symbolically represent humanity and not two single individuals. There are two very dominant qualities inherent in all mankind, namely, intellect and love. After the germ of mind was given to our evolving life wave it coalesced with the desire nature in the majority of mankind, and humanity as a result became exceedingly selfish, seeking everything and giving nothing or as little as possible in return. Love is kind and always wishes to share with others; and so the war within each individual began between the two opposing forces. Soon the intellect gained the upper hand, and then it was symbolically stated that Cain, the intellect, slew Abel, the love principle. But a principle in nature cannot truly be slain for it is as eternal as God Himself. The Bible enunciates this fact by stating that after the death of Abel, Seth came into existence to take his place, and that in him was embodied all the qualities that had been possessed by Abel, meaning that the great love principle had not really been slain at all but had only been temporarily suppressed. When, symbolized by Seth, it again asserted itself the battle of supremacy between the two principles was renewed.

This war between the intellect and the love nature is waged by every individual until in time each one learns that the action of one of these two great prin-

ciples is as necessary for his development as that of the other, and that instead of warring with each other they must become harmonized within the individual, the one complementing the other, before perfection can be reached. When this knowledge dawns upon the individual he is no longer at war with himself. Equilibrium is soon established, and his evolution goes forward at a rapid rate.

Cain and Abel (Seth) also symbolize the two great evolutionary divisions of mankind, namely those who belong to the school of knowledge and those who are members of the school of faith respectively. The Sons of Cain are the craftsmen, the scientists, and the statesmen of the world, who believe in working out their own salvation. The Sons of Seth include the priesthoods of the world together with their charges, who depend upon the mediation, guidance, and domination of their priestly leaders for their evolutionary and spiritual progress and salvation.

OUR STARRY GUARDIANS

QUES: *Please tell me whether we are under the guidance and direction of the Planetary Spirits after we pass out of the body at death and enter the invisible realms?*

ANS: The Planetary Spirits are mighty individuals who work with humanity by means of the vibrations which they send out from the various planets. Their activities are carried on under the direction of the God of our Solar System. They were with Him in the beginning of creation and will continue to assist Him indefinitely. Therefore whether we are in or out of the physical body we are always subject to their influence, which is most necessary to our development.

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

DIET AND HEALTH

The Subjective Mind and Faith

BY WILMA SWISHER

DR. THOMAS J. HUDSON, in his "Law of Psychic Phenomena," after having made a deep and careful study of mental activities, came to the conclusion that two distinct aspects of mind must be considered, namely, the subjective and the objective. The subjective covers a vast sea of intelligence designated by other investigators by different terms, such as divine-mind, super-mind, unconscious-mind, and many others.

Hudson's subjective mind probably refers to that vast world of the subconscious which the Rosicrucian Philosophy describes as the vital body with its subconscious memory, the buried thought forms and desires of the mind and desire body, together with some of the powers and wisdom of the indwelling Spirit. The objective mind, according to Hudson, has to do with that intelligence which operates through man's brain and gathers momentum and experience through the material senses. This statement may also be accepted by the Rosicrucian Philosophy, and even enlarged upon, for it is through these activities of the objective mind that all of man's outer experiences when transmuted eventually build a dynamic power, and this power is added to the individualized Spirit. These principles, studied at close range and applied to mental therapeutics both ancient and modern, led Hudson to formulate his metaphysical conclusions.

Historically speaking, we know that the study and rational application of medicine are really quite a modern mode of combating disease. Hippocrates, the father of medicine, lived about four hundred years B. C. Prior to that time the methods of treatment varied according to the development, the religious beliefs and superstitions, and the mental and psychic aspects of the various tribes, races, and nations of the earth.

Nearly all primitive races believed that illness was the result of evil spirit machinations. They believed the air to be peopled with two classes of spirits, the evil and the good. The American Indian medicine man used a hideous make-up and diabolical noises to drive away the evil spirits, and then the patient was supposed to begin to recover.

Now, according to Hudson's investigations all these methods, although diametrically opposed to each other in many instances, still brought about cures. From this he concluded that it was not the method but some deep underlying principle that brought about the healing. He noted that in all the methods used *suggestion* was the working factor—a suggestion to the *subjective mind*. And it is the subjective mind that has charge of all the functional processes. The subjective mind also serves as the storehouse of memory, but it has neither reason nor finite judgment.

It has been found that the subjective mind will in many cases accept and

carry out harmful suggestions with the same energy and avidity as beneficial ones, because it lacks reason and judgment. From this it follows that many of the diseases which afflict the human family today are the results of community and newspaper suggestions. It is often noted that great publicity given to lawbreaking and murders is followed by a crime wave among the people. With this principle understood it becomes apparent what an uplift, what salutary conditions, can be brought about by public suggestions that are wholesome and idealistic.

Hudson used these scientific principles to throw light upon the life and history of Christ-Jesus. He felt that if modern science "could confirm the story of Jesus' physical manifestations and demonstrate the essential truth of the central idea which he promulgated concerning man's immortality, show the philosophy of his mission on earth, and prove that he was and is as a matter of scientific truth the Savior of the souls of men," there would be but little left for reasonable skepticism. Hudson aimed to show that Christ-Jesus can be upheld as a genuine historical character from a scientific viewpoint because the principles He promulgated at the time He lived on earth are in accord with the findings of modern science, which at that time had not been developed to this point. And if modern science can confirm Christ-Jesus as a genuine historical character, the next step naturally is "to confirm all that has been said of the physical phenomena which characterized His career," especially healing.

If suggestion is the fundamental principle in all mental therapeutics, then Christ-Jesus probably wrought cures by employing the same psychical laws that are used by all healers, both ancient and modern, and all His work in healing is in accordance with modern scientific principles. Moreover, he employed and emphasized faith as none other did before him. However, He also used spiritual methods and spiritual powers which

are infinitely more potent than mental agencies. In Hudson's treatise we read:

"Christ taught the multitude the principles of morality and justice among men and pointed the way to immortal life, but did not teach them to heal the sick. He taught his chosen ones the true methods of healing, and divulged to them the exact conditions of its exercise, but did not teach them the scientific principles upon which his system of healing was based. They were no more capable of understanding those principles than was the multitude capable of acquiring the power to heal the sick. He gave each according to his need, and true to his spiritual mission, he enjoined upon all men to seek the kingdom of heaven first and all needful things would be added unto them. It was not necessary for his disciples to know the esoteric science of healing in order to enable them to heal any more than it is for us today. We may know how little the true knowledge of scientific principles involved in the exercise of that power has to do with successful healing when we observe the diversity of views entertained on the subject by successful healers of modern times. Christ gave the world all the knowledge necessary for the successful exercise of the power in one word, FAITH. He was the first who taught that lesson to mankind, and it holds as good today as it did when it was first proclaimed on the banks of the Jordan."

The one essential condition which Christ-Jesus demanded was faith, not only in the patient but also in the healer. Where the disciples failed, as in the case of the lunatic, Christ-Jesus exclaimed, "Oh, faithless and perverse generation!" When they came to him afterwards, asking why they could not drive out the evil spirit, he answered them saying, "Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove."

In a careful study of all cures made as recorded we find that faith was always

an important condition, either implied or expressed. The blind men for instance were asked if they believed their sight could be restored, and they answered in the affirmative. The ten lepers must have had faith as they "stood afar off" and cried out to be healed. The oft repeated statement, "According to thy faith be it unto thee," seems to be ample verification. Yet a strong question may be asked in the case of those who were raised from the dead. Could the prostrate, inert dead exercise the power of faith? No, but it is not the concrete form that exercises faith. It is the Spirit that knows no death. The inner man, although withdrawn from the body, can exercise a stronger faith than ever before because of the stilling of the outer senses, provided that the silver cord still remains intact. The suggestion is made to the inner mind, not to the physical body, for it is that inner power that makes the cure possible. When for instance the daughter of Jairus lay stilled in apparent death, Christ first removed all the wailers and doubters from the scene and inspired confidence in the father before he entered the death chamber. In addition to this precaution he enjoined secrecy, knowing it to be a scientific fact that a sudden restoration to health does not mean that full strength and vitality are also restored at once. Skeptics and doubters might still have a harmful influence over a newly restored individual.

The thinker of today knows that faith is one of the prime factors in all our activities. We could accomplish nothing in any line without it. Our industrial system is built upon faith; there must be faith in the self who is undertaking things and faith in the public at large. Our monetary system is built upon faith in a form of credit and trust; millions of dollars change hands every day, and yet one seldom sees any of the gold locked up in our public treasury. Our educational system is built upon faith. From early childhood we have accepted the statements of others and schooled

ourselves to walk by the light of faith, believing, trusting and growing. Faith, scientifically understood, eventually leads to knowledge, and knowledge is power.

Hudson said of faith: "That word more than any other expresses the whole law of human felicity and power in this world, and of salvation in the world to come. It is that attribute of mind which elevates man above the level of the brute and gives him dominion over all the physical world. It is the essential element of success in every field of human endeavor. It constitutes the power of the human soul; when Jesus of Nazareth proclaimed its potency from the hilltops of Palestine he gave mankind the key to health and heaven and earned the title of Savior of the world."

Christ gave us the key to His power by example and by precept, a sacred heritage to all mankind, with the following prophetic promise: "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." Also: "Verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

It must not be thought, however, that healing is solely a matter of suggestion to the subconscious mind, together with faith. The Invisible Helpers of the Rosierucian system of healing restore health by working upon both the vital and physical bodies of the patient even though he may have little faith in them. Faith, however, is an aid in the process. Also highly developed spiritual beings use spiritual power to raise the vibrations of a patient and restore health, and in certain permissible cases they substitute the action of a higher spiritual law for the lower one to which he has been subject so as to raise him out of his low condition.

It is gratifying to know that men of science are today concerning themselves with these deeper problems of life. It is gratifying to realize that modern science and modern religion are slowly coming forward out of the darkness, and facing each other to join hands upon the path of Light. It is a great satisfaction to know that faith through the heart and reason through the brain are beginning to build up an interest on common ground. And how unspeakably great is the influence of Him who nearly two thousand years ago uttered scientific truths and promulgated scientific principles which are only now beginning to be understood, and applied—a Master Spirit who “spake as never man spake,” whose principles of life are founded upon the eternal rock of truth. And though “heaven and earth shall pass away, His words shall not pass away,” because they are the essence of life immortal.

No Shell Shock?

During the War many an able soldier suffered from “shell shock.” After hours of bombardment men would become madly hysterical. Exploding shells would throw men through the air or bury them under debris. Afterwards, many with no outward sign of injury would be paralyzed or gibbering. The mystifying aspect of “shell shock” was that the functional disturbance was often in a part of the body far from the obvious injury. Pathologists eventually found that the nerves governing the disturbed part usually were subtly distorted. Recovery from shell shock was slow. Many a case still persists, 13 years after the War’s end.

Nonetheless the International Congress of Military Medicine and Pharmacy which met last month at The Hague, decided that war of itself does not cause shell shock. According to Dr. Francis Eustace Fronczak who last week returned to Buffalo where he has been health officer since 1910, the conference

decided “that a terrific bombardment has little effect on the nerves of a normal person. Shell shock is not caused by war. It is a neurotic trouble which has lain dormant and has been aggravated by war.”—*Time*.

DIETETIC APHORISMS

The diet problem is largely an individual problem requiring your own solution.

Change your diet gradually and change your mind at the same time.

A raw food diet is an ideal diet; but do not try to reach the goal too quickly.
—*J. Casey*.

Rosicrucian Principles

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

HAVE YOU READ

THE SCIENCE OF

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One of a series of twenty lectures by Max Heindel and which are available for your perusal in pamphlet form.

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Vegetarian Menus

New Recipes



—BREAKFAST—

Sweet Cider
Bran with Cornflakes
Top Milk
Scrambled Eggs on Toast

—DINNER—

Quick Turnip Soup
Creole Lima Beans
Buttered Broccoli
Celery Hearts
Prune Duff

—SUPPER—

Cold Slaw with
Sour Cream Dressing
Buttered Graham Nut
Bread
Hot Cinnamon Chocolate

Quick Turnip Soup

Four cups milk; two cups grated raw turnip; one teaspoon salt; one-half teaspoon grated onion; one tablespoon flour; two tablespoons butter; one-half teaspoon parsley, cut very fine.

Heat the milk in a double boiler, add the flour and butter, which have been well blended, then the turnip, the onion, and the salt. Cook until the turnip is tender, or for about ten minutes. Sprinkle the parsley in the soup just before serving.

With this soup, serve toasted cubes of bread or croutons. An easy way to make croutons is to spread slices of bread lightly with butter. Cut each slice into strips, then into cubes. Brown the cubes in the oven.

Creole Lima Beans

Two cups cooked Lima beans; two tablespoons minced sweet green pepper; three tablespoons minced onion; one and one-half tablespoons butter; one and one-half tablespoons flour; one cup strained tomato; three-quarters teaspoon salt.

Cook pepper and onion in butter until tender and mellow. Add flour, stir until smooth. Then add tomato and salt, stirring constantly until thickened and well cooked. Drain beans and stir into hot sauce. Heat thoroughly and serve hot.

Prune Duff

Cream one-half cup shortening with one cup brown sugar. Add two well

beaten eggs, one tablespoonful milk, two cups of cooked prunes that have been mashed. Sift one cup flour, one teaspoonful baking soda, one-fourth teaspoonful salt together. Add to prune mixture. Fill greased molds two-thirds full. Cover and steam one hour. Serve with a thin sauce or top milk.

Cold Slaw

Crisp white cabbage in ice water. Shred very finely and add celery seed. Serve with dressing made by adding one-half teaspoonful salt and a teaspoonful sugar to one cup sour cream.

We extend thanks to M. Edna Reynolds of Portland, Oregon, for the recipes for Quick Turnip Soup and Creole Lima Beans.

CORRESPONDENCE COURSES

PHILOSOPHY AND ASTROLOGY

All courses are free but the cost of mailing and printing is met by free-will offerings.

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THE ROSICRUCIAN FELLOWSHIP,
Mt. Ecclesia,
Oceanside, California.

Healing Circle



The Invisible Helper

THERE IS a great need for Invisible Helpers to carry on the work of healing the sick, also to aid those who have recently passed out and are confused and unaccustomed to their new life. For those sincere occult students who have an earnest desire to serve, the question naturally arises, How may we become Invisible Helpers? Max Heindel has told us that when we are putting into practice the ideal of loving, self-forgetting service to others in our immediate environment, we are automatically fitting ourselves for the wider work of serving at night. Before we can function in any world we must have a vehicle of the material of that world. The soul body, composed of the two higher ethers of the vital body, is the vehicle in which we function at night on the inner planes. This Golden Wedding Garment can only be made through service to our fellow men, for this is the means whereby we attract the higher ethers.

The mind is the bridge over which the messages of the Spirit are carried to the brain, so it is very important that the Invisible Helper should purify his thoughts by allowing only those which are in keeping with his highest ideals to occupy his waking hours. Thought is creative. Every thought is a living force for good or evil depending upon its nature. The lower tendencies are overcome by substituting good thoughts for bad ones. This not only promotes the growth of the Invisible Helper but also cures physical disorders, for these are the result of a wrong inner spiritual condition.

HEALING DATES

February 3—10—18—24
 March 1— 8—16—22—29
 April 5—12—19—25



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.

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

PATIENTS' LETTERS

Mannheim, Badin, Germany.

My Dear Friends:

I am better, also my eye has been healed without medical help. I feel that my body and my mind fuse daily more and more into the harmony of the eternal and that my inner being gains in steadfastness with the high Rosicrucian teachings. I receive through you so much love and spiritual good and yet I can do nothing more for you than pray, as you do for me.

Yours sincerely,

—H. M.

Chicago, Ill., July 21, 1931

Dear Friends:

My friend who had some illness lately about which I wrote you is perfectly well again. Also I am glad to report that I have entirely gained my health and poise.

The healings developed very suddenly—no doubt due to long effort of faith and prayer. We are both very grateful.

Gratefully,

—P. M. B.

Pomona, Calif., January 24, 1932.

Dear Friends:

It has been a wonderful and beautiful thing that you have done for me.

By your help I am now free from all physical discomfort. With the going of my headaches life has taken on such new interest and I am able to go about my daily tasks with so much more composure and zeal.

I thank God and pray for steadfastness of purpose so that I may be worthy.

Very sincerely,

—J. M. R.

Children's Department



The Veld Fairies

BY LAURIE SAUNDERS

(Concluded)

HLEKA turned to her companion. "What is the sad task ahead of me, N'kau?" she queried. "Is there anything I can do to help anyone?"

The baboon said gently: "My little one, you know that the gods of the dawn decreed that you were to be taught all the things that lie behind the little door of enchantment which the veld fairies opened for you. You remember that you were to learn the song of the sky, the wind, also about the little creeping creatures of the veld and the big proud creatures. We have all tried to show you these things, tried to make you see the wonderful beauty that lies behind the commonest things of sky and land. We have opened your ears to all the fairy lore and filled your imagination with the web of our dreams, and for what purpose? Just that your little son may be wise in these things, full of love and thoughts of beauty that people may learn from him to live kinder, sweeter, cleaner lives. Besides the appreciation of beauty he must have a heart full of



pity for the sorrows of the little dumb creatures who are hunted and shot and caught. So as you have now seen the cave of the baboons, you will tonight work with the veld fairies, who as you know help to heal the sick and the sorrowful."

After saying this N'kau took Hleka to the mouth of the cave, past the sleeping baboons who grunted and shuffled sleepily when they trod on an unseen, hairy limb or unwary tail. The fairies were waiting for them, and one of them took Hleka by the hand and led her down the slope of the kopje to a pile of boulders. "We have to use a big bird to ride on at night," he said, "for our little black bird goes to sleep at night, and it's not fair to use him night and day."

Suddenly Hleka saw two huge golden-bright eyes beaming at her from the darkness, and there sat an owl. She and the fairy climbed up on his back and settled themselves in the soft feathers at the back of the big bird's ears, which they clutched in their tiny hands. Up he soared into the blue and silver magic of the night, up and up until Hleka thought they must surely reach the beckoning stars above them. Finally

with a single mournful hoot he sped to earth where some low scrub marked the beginning of a wild and lonely part of the veld.

They had hardly climbed down from their carrier's back when to their ears came the sound of little moaning cries and yelps, half uttered appeals for help as though the owner of the plaintive voice had come to the end of all his hope. And indeed this was the case. Curled up in a disconsolate little heap a lion's cub lay against a sun-warmed boulder. Cold, miserable, hungry, terrified by the lonely night he looked up timidly as Hleka and the fairy approached him. "Oh you darling," cried Hleka as she ran to stroke his silky head and panting flanks. "What has happened to you?"

"I've lost my mother," he wailed; "lost her altogether, and I'm so miserable. I was playing in the sun just here hours and hours ago. Mother had gone down to the spruit to drink when I heard a horrible noise of bang, bang, bang! I hid quickly as mother has taught me to do when men come with guns. I stayed there ages, but mother never came back. When it began to get dark I went down to the spruit to find her, but she was gone; there was only a big red patch on the ground where she had been standing." And he lifted up his little head to the moon and wept again.

Hleka had been listening to this tale in horror, and as he wept, great tears started to her own eyes. "Oh, fairy, what can we do for poor Ngomyama?" she cried. "Is his mother dead?" The fairy nodded.

"The hunters," he explained; "they always shoot lions when they see them and sell their skins at a great price." Hleka wept softly and cuddled the disconsolate cub while the fairy gazed thoughtfully at them. Then he said slowly: "There is a lonely lioness whose cub was caught in a snare one day. I think perhaps she would look after this poor piccanin." Turning to the big owl he told him exactly where the lioness was to be found. "I'm sure she'll

come," he said, "for everyone helps us."

After a time while the little cub whimpered and rubbed his black nose into Hleka's hand there came a soft swish, swish of a big body moving swiftly through the grass, and presently a large lioness came into sight; overhead swooped the big owl, silent messenger. The lioness stopped when she saw the cub and gave a little cry. The cub trotted up to her and began to suck greedily in search of his long overdue supper. The fairy took Hleka by the hand. "Come along now, dear," he said; "they will be happy together!"

After wandering about for some time and stopping to talk to various night prowlers such as jackals, the wild pig, the noisy nightjar, and a wandering leopard they came to an opening in the scrub and a dark object lying still in the moonlight. The vivid moon, the silver stars, the deep blue sky looked down on another of the many tragedies of veld life. There lay a magnificent buck, caught in a fowler's snare. All around, the ground was trampled and torn up as in his struggle for liberty he had fought so gamely. He lay there now, worn out, bewildered, hurt, one leg injured by the cruel snare.

At first Hleka thought he was dead and that they had come too late to be of any help. But then again he struggled with the snare and finally jerked his leg free, but he moaned and his eyes were filmed with pain and exhaustion. Hleka ran to a nearby spruit and brought water in a piece of curved bark from an old tree. She poured a little over his nose and moistened his dry tongue, and feebly he drank some of the water. Quickly and deftly the fairy massaged the injured leg, and as the dawn's pale fingers painted the east the buck was able to limp away, first having given both Hleka and the fairy many thanks for their kindness. The hunter came later when the glory of another day lay over the veld. But he did not notice the tiny footprints round his snare as he started on the trail of the wounded buck,

which was now, however, a safe distance away.

These and many more kind actions did Hleka and the fairy perform, and Hleka learned many things during her night wanderings. She learned how to look beneath shady leaves to find the sleeping butterflies. Gently she would examine their fragile wings, and with a fairy lotion and a thistledown brush she would repair any injured ones, getting exactly the right shade of scarlet or gold, green or sapphire, that would match the wonderful beauty of their coloring. She learned to interpret all the noises of the night. She knew what the crickets said as they whirled in the soft grass; she could understand the song of the frogs in the marshes and the meaning of the harsh racket which the nightjar flung into the starry night. And as the dawn sped swiftly across the waking world she would lie on her back, entranced, to hear the numerous birds singing their morning hymn of praise.

Days and weeks flew by with amazing rapidity. One day while sitting on an orange-lit boulder overlooking the dancing waves of the Hunyani river Hleka broached the subject of her return home. "I have been away so long," she said. "I feel that I am ready now to go back to my own world. I have so much to give my people of love and knowledge and fairy lore. My husband must be missing me terribly." The fairies received her speech with delight.

"You know, Hleka," said her chief companion, "we have been waiting for you to say this. The dawn gods gave you to us to teach and help, but even they cannot do more than this. You must of your own will return to the world. And we want you to help us still by being kind to all the little veld creatures even though you will be no longer a fairy. They will soon learn to love and trust you."

So it came about that one evening as Kona sat disconsolately by the door of his hut watching the glory of gold and

red and green which spread across the western sky and etched in indigo the long chain of kopjes on the horizon, a shadow fell on him, and looking up he saw Hleka standing before him dressed in the same little red coga she had worn on the day of her disappearance. Hleka, his laughing little wife, was standing there with a halo of crimson sunset behind her and the long shadow of the kopje at her feet. He looked at her and rubbed his eyes and looked again. Surely he was dreaming! So many, many times he had dreamed the same glorious dream only to find bitter disillusionment on awakening. At last Hleka spoke, and at the sound of her well known, well loved voice all his doubts vanished. With a glad cry he held out his arms, and Hleka threw herself into their strong embrace.

"Kona, Kona," she sobbed in complete happiness, "I'm sorry I left you, darling, but I couldn't help it. We both wanted a baby so badly, and the dawn gods promised me one if I was willing to learn to be more worthy of a son." Long they talked together as the swift darkness of the African night fell over the veld, and the moon crept up in the east, and the stars flamed welcome to the fairest lady of the night.

Gone was Kona's heartache, gone his desolate solitude. Eagerly he listened to all his wife had to tell him, and bent his head in reverence at the dawn gods' wisdom.

There was great rejoicing in the kraal at the return of Hleka, and a great feast was held in her honor. And when in later months she was the proud mother of a wonderful little son there was no happier man in all Rhodesia than Kona, the chief of Pumulanga Kraal.

Shadows

Shadows

Are night garments

The desert draws across

Its bosom at sunset.

—William Allen Ward.

The Parents' Forum

Conducted By

ELOIS JENSSEN

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.

Consistent Love

His own little world being permeated with the love of his parents, it is very easy for a child to attribute the same love to his heavenly Father. Blessed indeed is the child who may see in his own parents the never changing love of God. Too many of us portray in our lives a spasmodic God; today tender and understanding, tomorrow angry and irritable. A punishment given in anger is hard to explain to a child. It looks so much more like retribution than correction. The reaction of angry punishment is fear on the part of the child, and it is very hard for fear and love to dwell together.—From "Parents' Magazine."

Loitering

Question: How can I overcome my 12-year-old son's habit of loitering during his dressing? I hate the constant nagging and the resultant nervousness.

Answer: This boy is old enough to learn the consequences of his behavior. Why not buy him a nice alarm clock, then have a quiet talk with him about the time for meals, school, and bed, and make him personally responsible for his behavior. You no doubt helped him to dress as a pre-school child because at that period of their life children are naturally slow, just learning muscular control. Above all, be patient, and praise him when he is on time.

Entertaining the Sick Child

Lack of things to do causes more discontent in a sick or convalescent child than anything else. Here are a few helpful suggestions sent in by a nurse. For the small child there are tiny dolls, blocks, sewing cards, beads to string,

cut-outs and a screen to hang them on. For the older child a simplex typewriter, yarn, globes, puzzles, small books of short stories. Also move the radio or victrola near him so he can have music. A fish or two in a tiny bowl or a small garden dish filled with water is amusing and instructive.

Scholarships for Veterans' Children

According to a report sent out by the U. S. Children's Bureau, children of world war veterans of California are to receive scholarships in compliance with a state law passed last year. This law provides that young persons between 16 and 21 years of age who are dependent children of such veterans may be granted an allowance not to exceed \$50 per month, or \$450 a year, to be used for tuition, books, supplies, and living expenses while in public or semipublic schools.

Help for Parents of Blind Children

The U. S. Children's Bureau of Washington, D. C., informs us that a study of eye defects is being made by the American Foundation for the Blind. The information gathered will be used in preparing literature for parents and others caring for young blind children, according to a recent article in *Outlook for the Blind*.



ABC of Rosicrucian Philosophy



(Continued from February)

COSMO-CONCEPTION, PAGE 390

- Q. Why was the Path of Initiation not open under the Old Dispensation?
- A. Because it was for the chosen few. Some might seek the path, but only those who were guided to the Temple by the Hierophants found entrance. Previous to the advent of Christ there was no such sweeping invitation as, "Whosoever will may come."
- Q. At the moment when the blood flowed on Golgotha, what happened?
- A. "The veil of the Temple was rent," and ever since that time whosoever will seek admittance will surely find it.
- Q. What was taught in the Mystery Temple?
- A. The Hierophant taught his pupils that there is in the Sun a spiritual as well as a physical force.
- Q. What is the physical force in the rays of the Sun?
- A. It is the fecundating principle in nature. It causes the growth of the plant world and thereby sustains the animal and human kingdoms. It is the upbuilding energy which is the source of all physical force.

- Q. When does this physical, solar energy reach its highest expression?
- A. In midsummer when the days are longest and the nights are shortest, because the rays of the sun then fall directly on the northern hemisphere. At that time the spiritual forces are most inactive. In December, however, during the long winter nights the physical force that reaches us from the solar orb is lowest, and the spiritual forces reach their maximum degree of activity.
- Q. What characterizes the night between the 24th and the 25th of December?
- A. It is the Holy Night par excellence of the entire year. The zodiacal sign of the immaculate celestial Virgin stands upon the eastern horizon at midnight, and the sun of the new year is then born and starts upon his journey from the southernmost point of declination toward the northern hemisphere to save the humanity of that portion of the earth's surface from the famine which would inevitably result if he were to remain permanently south of the equator.

(To be continued)

Freemasonry

—AND—

Catholicism

BY MAX HEINDEL

WHY THEY CONFLICT!

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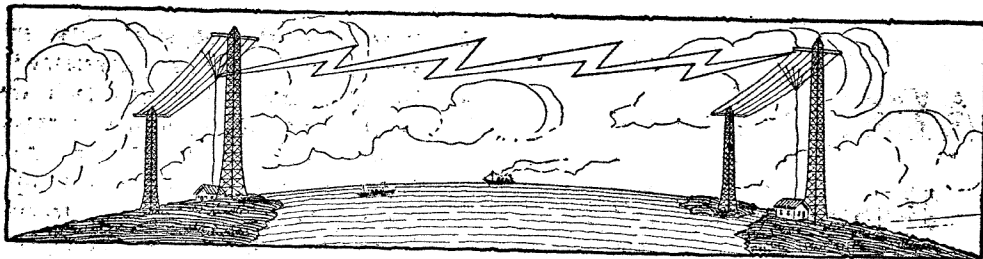
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THE FELLOWSHIP PRESS

Oceanside, California.

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."



Center News

FROM LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP.

Akron, Ohio.

The following interesting news comes from Mrs. Mae Swallow, secretary of this Study Group: "On Fellowship Day every member was present, eager to hear more of our beloved leader, Max Heindel. Mr. Burt Smith spoke to us regarding Max Heindel's life, his great humility and fervent desire to aid mankind. Mr. Smith is a careful, thorough student of Max Heindel's writings, and none is better prepared than he to speak on the subject of the life of the founder of the Rosicrucian Fellowship. Other lectures delivered at this Center during the month were: 'Voluntary Clairvoyance'; 'Entities and Elementals'; and 'The Evolution of the Mind.'"

Chicago, Illinois.

We have received the following interesting report from Miss Mayble Bennett of the Loop Center: "We celebrated Fellowship Day on the 6th. Miss Lakay read an article on the Rosicrucian Fellowship and its work. Miss Malcolm conducted a short class demonstrating the importance of Astrology in the daily life. This was followed by a number of songs which were rendered by the members of the Center. Following the singing, Miss Amber Tuttle gave a most interesting delineation of Max Heindel's horoscope. We all felt we had spent an unusually pleasant as well as profitable evening."

The Loop Center is doing excellent work, and we are pleased to know that the attendance shows an increase.

Calgary, Canada.

From Calgary comes the encouraging news that this Fellowship Center continues to improve both in quality and in numbers. A letter from Miss Margaret Hutchins, secretary, states: "We have had several very fine lectures at the Sunday night services. Miss Yerex gave a most interesting and instructive address based on the new book, 'Ancient and Modern Initiation.' Other lecturers during the month were Mr. Miller, who spoke on 'The Newborn Christ,' Mrs. Fearman, who gave an address on the subject, 'The Other Wise Men,' and Mr. Bond whose topic was, 'The Mystical Interpretation of Christmas.'"

Cleveland, Ohio.

From Cleveland, Ohio, comes the news that Miss Rita Del Mar of Headquarters, who is visiting in that city, began a series of lectures there January 12th.

The Cleveland Study Center expects to be able to do broadcasting over the radio soon. Mr. Christian is responsible for securing this opportunity for the Center's lecturers.

Haarlem, Holland.

Mr. J. Leene sends us the following news of this Study Center, as translated for us by our Dutch secretary, Mr. de Jong:

In February the Holland Bureau of Rosicrucian Publications will publish a propaganda booklet. 10,000 copies will be printed. They are for the benefit of the work and Headquarters. The

booklet will contain a resume of the various activities at Headquarters, the teachings, the courses, healing, etc.; also a list of all the books published in Dutch. It will be distributed throughout Holland.

The Bureau of Publications in Holland has representatives in twelve cities, including Amsterdam, Den Haag, Rotterdam, and Utrecht.

Mr. and Mrs. Van Dam, Mr. Leene, and others are starting Rosicrucian work at The Hague. All the friends there will be called together, and it is expected that regular Rosicrucian activities will be resumed. A hall has been hired in the center of the city.

It is hoped by our Holland members to publish the Dutch Rosicrucian magazine at half its present price and to disseminate the teachings on a much larger scale.

Indianapolis, Indiana.

Miss Frieda G. Nolting, secretary of this Study Group, writes the following; "Very commendable work is being done at our newly formed Study Center under the leadership of Mr. Louis Chavez, who has given so much of himself in service for the Fellowship. Our class attendance is ever increasing, and real interest and enthusiasm are being shown at all meetings. Various artistic charts make the lessons most interesting. Our Center wishes that everyone could see and benefit by the excellent illustrations which we are so fortunate in having."

Miami, Florida.

From Miami comes a most interesting letter from Mrs. S. Caro describing the program which was given on Fellowship Day in honor of Max Heindel. Though instrumental music was lacking, says the writer, still there was a wonderful inner music that filled the hearts of those present to overflowing. An address was given by Mrs. S. Caro on the purpose of the meeting, which included the reading of "The Birth of the Rosicrucian Fellowship." (Mrs. Caro lived for years at San Diego, and was always a welcome visitor at Headquarters.) Other ad-

resses were given, and the program was followed by a social with all the "fixin's," during which everyone had a most enjoyable time.

Newark, New Jersey.

The Newark Study Group celebrated Fellowship Day with an unusually interesting program. The secretary, Mr. Joseph Duts, writes: "During meditation on love and friendship we sent our thoughts heavenward to be shared with Mr. Heindel. After short talks on the life and achievements of our Leader, we spent the rest of the evening in friendly chatting during which time refreshments were served."

New York City, House Three-Eleven.

This Center, under the direction of Mr. Theodore Heline, has for the time being turned its attention to a better understanding of the physical body. Among the lectures scheduled for January were: "The Anatomy of the Sympathetic Nervous System"; "The Effects of Colors on the Sympathetic Nervous System"; and "Occult Operation of the Sympathetic Nervous System." These subjects all sound interesting. If we do not understand our physical bodies which we have seen, how can we expect to understand our invisible bodies which we have not seen?

Santa Monica, California.

At the Santa Monica Center a Sunday School class is now being started. Mrs. Elois Jenssen of Los Angeles is to have charge of it. Mrs. Jenssen conducts the Parents' Forum in this magazine, and brings to the Santa Monica Center a fund of specialized knowledge regarding children and an enthusiasm which is "catching."

The astrology class at this Center is under the tutelage of Miss Geraldine James. She spoke recently at the Center on the subject, "The Twelve Apostles and the Twelve Signs." She is also a writer of astrological articles which have appeared from time to time in various astrological publications.

Other speakers during the month of February were Dr. Gerald Bryan; Mr.

Fellowship Centers

—OF THE—

ROSICRUCIAN FELLOWSHIP

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

Study Centers

Asuncion, Paraguay, S. A.—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.
Baltimore, Md.—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
Brooklyn, N. Y.—330 Halsey St.
Cincinnati, Ohio.—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 812.
Denver, Colo.—3425 Grove St.
Duesseldorf, Ger.—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.
Eugene, Ore.—664 Charnelton St.
Guadalajara, Jal., Mexico.—Care Julian S. Hernandez, Calle 12, Sector Reforma No. 130.
Haarlem, Holland.—Kleverlaan 90.
Havana, Cuba.—San Francisco. No. 219, Vibora
Indianapolis, Ind.—107 S. Capitol Ave.
Liverpool, Eng.—7, Elliot Street.
London, England.—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.

Harry Rogers, and Col. Edward Bailey. Col. Bailey gave a most interesting lecture from his personal knowledge and investigation of the aborigines of Australia, among whom he formerly lived and worked.

Paris, France.

From Mrs. Laura Smart comes the cheering news that the work of reorganization in the Paris Center is meeting with much success. Mrs. Smart also says: "I have an almost regular healing and question department—letters coming from England and France, all a part of the work."

The Paris Center is fortunate in having Mrs. Smart with them. She is an earnest student, and was formerly a worker at Headquarters. A hearty greeting always awaits her here.

Portland, Maine.

Mrs. Ethel L. C. Peabody, of this Study Group writes us: "Following the lecture visit of Miss Annella Smith a new study group was formed January 8th, with nineteen persons present, all earnest and enthusiastic, and a wonderfully fine start in Rosicrucian work was made. Dr. Frederic Dugdale has generously given the use of his comfortable waiting room. This is centrally located at 156 Free St., Old Y. M. C. A. Bldg., Room 310. This group meets each Friday evening at eight o'clock. Miss Katharine Murray is proving to be a very efficient secretary. Mrs. Ethel L. C. Peabody conducts classes in the Rosicrucian Philosophy and astrology, and also a little later will take up astro-diagnosis with several interested doctors. On every hand there is shown the greatest cordiality and helpfulness. This is a lovely and informal group with which the Fellowship may well be pleased."

We are very glad to welcome this new Study Group to our ranks and wish it much success.

Vancouver, B. C., Canada.

From the secretary of the Vancouver Fellowship Center, Mrs. J. H. Shrewsbury, comes another Fellowship Day re-

port: "Mrs. May Lembke paid a glowing tribute to the memory and achievements of Max Heindel. Mrs. E. M. Preston, Mr. R. S. Richardson, Mrs. H. Sander, and Mrs. K. Gwin gave short talks which were interspersed with instrumental music and singing. Refreshments were served. All reported a happy, joyous time."

Rosicrucian Field Lecturers

Miss Annella Smith is certainly a most indefatigable as well as efficient worker. She recently finished a series of seven lectures in Worcester, Mass., from which place she went to Springfield to fill other dates. A letter from Mrs. C. R. Lambert in Boston, dated February 6th, states:

"I know that you all want to know about Miss Smith. She is back with me and will remain until the last of next week. She is feeling well and looks fine. She is speaking Sundays, Wednesday nights, and Friday afternoons, resting the other days. (Miss Smith is supposed to be taking a vacation). The hall is always packed with people, and you would laugh if you could be there; when the lecture is over they all gather round her and want to ask questions and talk. I stand back and after about ten minutes, I say, 'Come home. You've given one lecture; do these people want another.' Then they start to go home. Really, if I were not there they would keep her until twelve o'clock. Every place she has been the people are writing letters for her to come back."

Corner Stone of Sanatorium Laid

The corner stone of our new Sanatorium was laid on Sunday, February 7th, about noon. A full account of the exercises, together with a photograph giving a view of the scene, will be published in the next issue of the *Mt. Ecclesia Herald*, which is sent out on March 1st. Watch for it.

Milwaukee, Wis.—Room 404, Manhattan Bldg., 617 North Second St.
Pasadena, Calif.—113 E. Union St., Union Bldg.
Portland, Ore.—Mrs L. S. Warren, 541 E. 17th St., North.
Royal Oak, Mich.—920 Mohawk St.
Sacramento, Calif.—1618 7th St.
Syracuse, N. Y.—318 Duane St.
Toronto, Canada.—24 Concord Ave. Care Mary Tambllyn.
Wiesbaden, Germany.—Frau Friederike Russ, Parkstr. 13.

Study Groups

Akron, O.—Burt G. Smith, 409 Metropolitan Bldg.
Amsterdam, Holland—Anna Vondelstraat 1.
Apeldoorn, Holland.—H. Scholte, Nieuwstraat 27.
Apeldoorn, Holland.—D. W. Schaftenaar-Van Vloten, Herderweg 12.
Atlanta, Ga.—216 Zahner Bldg., 1000 Peachtree St.
Battle Creek, Mich.—71 College St.
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.
Brandon, Man., Canada.—14 Imperial Apts.
Brookline, Mass.—Anna C. Hoyt, 17 Park Vale.
Butte, Mont.—Y. M. C. A. Third Floor.
Danzig-Oliva, Ger.—Roseng. 11, Frau Lucie van Salewski.
Darmstadt, Ger.—Magdalenenstr. 8, Herrn Joh. Streuber.
Detroit, Mich.—4813 N. Phillip St.
Dortmund, Ger.—Care Robert Weigt, Hoher Wall 28.
Dresden, A. 29, Ger.—Ockerwitzerstr. 65 b. Herrn K. Kopp.
Erie, Pa.—School Board Rm. Public Library.
Everett, Wash.—519-520 Commerce Bldg.
Freiburg, i. Bri., Ger.—Sautierstr. 42b. Frau Mueller.
Frankfurt, a. M. Ger.—Schadowstr. 11. Frau Elisabeth Nau.
Gruna bei Goerlitz, Ger.—Rosenkreuzer Gemeinschaft, Herr Gerhard Gorges.
Hamburg, Ger.—Stiftstr. 15 part. Rosenkreuzer Gemeinschaft.
Hamilton, Ohio.—Lane Public Librarian.
Hanau-Kesselstadt, Ger.—Castellstr. 15, Herr Heinrich Heuser.
Havelock Town, Ceylon.—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.
Hollywood, Calif.—5928 Hollywood Blvd.
Houston, Tex.—417 Sampson St. Phone Capitol 6713.
Jamaica, B. W. I.—Anthony Lodge, Connelley Ave. S. E. Andrew.

STUDY GROUPS (Continued)

Jamaica, L. I., N. Y.—9712 148th St.
 Leipzig, N. 21, Ger.—Wilhelminenstr. 33,
 Frl. Hertha Fach.
 Letchworth, Herts., Eng.—8 The Meads.
 Loewenberg, i. Schl. Ger.—Greiffenberger-
 str. 13, Herrn Hermann Klose.
 Los Angeles, Calif.—112 and 120 Coulter
 Bldg., 213 South Broadway.
 Ludwigshafen a. Rh., Ger.—Hohenzollern-
 str. 65, Herrn Heinrich Sprenger.
 Madgeburg, Ger.—Diesdorferstr. 66, Herrn
 M. Mueller.
 Mannheim, Ger.—Staetische Hochschule
 fuer Musik.
 Mexico City, Mex.—Karl Sonn. Lopez 26.
 Restaurant Vegetariano.
 Miami, Fla.—314 Realty Board Bldg. Write
 or phone Mrs. S Caro, 1602 S. W. 11th.
 Newark, N. J.—9 Whittier Place.
 New York City.—House Three Eleven, 311
 West 80th St.
 New York City.—Harlem Center, 321 W.
 138th St.
 Offenbach, a. M., Ger.—Humboldstr. 63,
 Herrn Gottlieb.
 Oldham, England.—4 Fletcher St.
 Omaha, Neb.—307 Patterson Blk.
 Paris, (VII), France.—Mme. Penicaut, 218
 Bd Sy Germain.
 Philadelphia, Pa.—Arthur R. Eglit, 1204
 Gimbel Bldg., 35 So. 9th St.
 Rheydt, Rhld., Ger.—Herr Theodor Wilhelm
 Teich, Wilhelm Straterstr. 43.
 San Francisco, Calif.—1725 Washington St.
 Santa Monica, Calif.—1133 Third St.
 Seattle, Wash.—Capitol Hill Group, 1110
 E. Harrison St.
 Shreveport, La.—John P. Scott, c/o Clem V.
 Ratcliff, Ardis Bldg.
 Southport, Eng.—c/o Mrs. Annie Lees, Wyn-
 vill, Green Lane, Freshfield
 St. Louis, Mo.—4059a Cleveland Ave. Tel.
 8243W.
 Utica, N. Y.—Rm. 10, 115 Genesee St.
 Wiesbaden, Ger.—Parkstr. 13. Frau Friede-
 rike Rusz.
 Youngstown, Ohio.—111 Willis Ave.
 Zurich, Switzerland.—Winterthurstr. 12,
 Herrn Ernst Zingg.

Open Doors Await You.

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

**The Watch Tower**

EDITOR'S NOTE: From time to time we shall
 present in this column the solicited opinions
 of members of the Rosicrucian Fellowship
 on outstanding items of current interest.
 Watch for your letter!

Business of Tomorrow

BY E. W. OGDEN
 Of Knoxville, Tenn.

Answering your request for my views
 on "Business of Tomorrow" I submit
 the following:

Business of tomorrow will first con-
 sider supplying the needs of humanity
 rather than piling up individual wealth.
 Business of tomorrow will see that all
 articles actually needed, such as food,
 clothing, and shelter, will be supplied
 to those who need them. Then the con-
 veniences of life can be added with
 which to secure health, build character,
 and add more leisure time for study,
 recreation, and development.

A man will be considered wealthy ac-
 cording to the service he has rendered
 people in his city, state, or country. His
 reward will be largely a feeling of sat-
 isfaction in that he has accomplished
 something worth while and the kindly
 feeling he inspires in his fellow men.

This will not only make him a better
 and happier man during this life, but
 will be a great help to him in the future
 life. Building on a safe, secure founda-
 tion of unselfish service is the quickest,
 safest, and most joyful road to the suc-
 cess and wealth which really count.

If each one of us today would only
 start off with one kind thought, one
 unselfish act, gradually increasing the
 number of kind thoughts and unselfish
 acts as the days go by, how much better
 our lives and those of all around us
 would be.

Let us prepare now for the business
 of the future so that we may be worthy
 to fill a responsible position in the new
 order of things.

Radio Lectures and Lecturers

Have you noticed the radio masts that are a part of the Center News heading? For those who have not, we now call your attention to them and ask: How many Centers are now broadcasting?

Following the example set by Mr. Theodore Hcline of New York came Mr. Fred O. Schwender of Utica (WIBX), then our Schenectady friends, and now Mr. Christian of Cleveland, Ohio.

Let's make 1932 a "radio year" in the annals of the Fellowship. If you have arranged for broadcasting time on the air and are in need of lectures already prepared, you may secure them by writing to the *Center Department*.

CENTERS, NOTE:

Please send kodak or other pictures of your Center and the building which houses it. If possible a view showing the Center group would also be appreciated. Address, *Center News Editor*.

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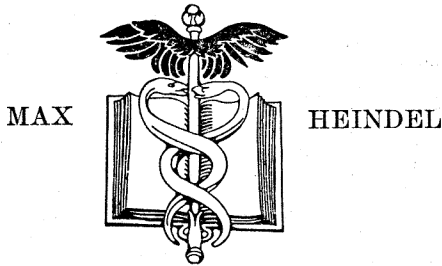
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