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I D E A L S

IDEALS, THAT most cherished possession of men, are sometimes lost. The lonely struggle to regain them is often more bitter than that waged by the idealistic Crusaders in their attempts to restore Jerusalem to the Christian world. Many Christians today have lost their ideals as well as their faith. It is the work of our Center groups throughout the world to aid people in regaining both their lost faith and their ideals. Listed in the back pages of this magazine are 92 Rosicrucian Fellowship Centers and Groups. You will be welcomed and helped at any one of them. Visit the one in your city today.

The Rosicrucian Fellowship,
DEPARTMENT OF CENTERS

CURRENT TOPICS

from the ROSIERUEIAN viewpoint

BY JOSEPH DARROW

Big Business and Shoddy Goods

THIS is the age of shoddy goods. Shoddiness everywhere. Everything for show, and sacrificing real values to get it. This mania is producing a state of fundamental dishonesty on the part of a large section of the people.

If you don't believe it, look around. Study the situation a little. Examine the goods which you buy in the stores. Make a note of when you bought them and how long they last. It would almost appear that in many lines manufacture is deliberately timed so that goods will last only a certain period, after which they will collapse or fail. Take a simple thing like an alarm clock which may be bought for a sum ranging from one to five dollars. Take one of the better varieties. There is high grade metal in this clock. It is polished and mechanized apparently with great perfection. But notice how long it lasts. About one year! And yet the material of which it is composed is quite capable of lasting half a lifetime. But it is built with a weak link. The watchmaker can't repair it. He says it is cheaper to buy a new one. Which helps business! Throw away that which should have lasted half a lifetime and buy another.

It's Fundamental Dishonesty!

Take an automobile. In the earlier years of the industry they used heavier metal and heavier parts. Now they are very light in comparison. An example: we bought several years ago an automobile of a certain standard make, one of the better grades. After a certain time the question arose as to whether or not we should turn it in and get a new one. After examining the same make in

the latest model it was found that it was constructed of such light material that it was preferable to keep the old machine; that it would probably last longer than the new one. But the idea is, keep the people buying new machines all the while, throwing away that which should have lasted two or three or four times as long. It's good for business!

It's Fundamental Dishonesty!

Or take tennis balls. It would seem that they are timed to last about three sets. And then they are worn sufficiently so that in order to get good results they should be replaced with new ones. They could have been built to last a dozen sets by using a little better material and more care in the manufacture. But—keep the people throwing away good material and buying new. It keeps the factories busy!

It's Fundamental Dishonesty!

The list could be multiplied indefinitely, but the principle is the same wherever we find it. Shoddy goods. Throw them away and buy new. Wasting nature's resources, taking the raw materials which have been laboriously extracted from nature by toilsome processes involving the work of thousands and thousands of men and women, and then manufacturing them into stuff that will last one-third as long as it ought to. Wasting nature's resources, wasting human labor, wasting human thought.

It's Fundamental Dishonesty!

Why these spurious methods? Well, first, the desire for great wealth, then the discovery of this quick method of getting it. A quick method of exploiting the masses, keeping their noses to the grindstone to provide an unending succession of inferior articles, de-

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luding them into the belief that this is prosperity and that they are living in an age and under conditions which are highly desirable.

The second reason is competition. Competition is a destructive force, but at this stage of evolution it is to some extent a necessary one. Competition is so keen and there are so many men going after trade in the various lines of industry that manufacturers "skin" their products to the limit to beat out some other manufacturer and get the business.

The third reason is combination. This is the pre-Aquarian Age. In the Aquarian Age combination and cooperation will be the keynotes. But in this earlier stage we have the negative application of these principles. Instead of combination and cooperation being used for the good of all, they are exploited to put too much wealth in the hands of the few. Actually the wealth of the entire world is controlled by a handful of men, and this is one of the greatest potential dangers to the welfare and stability of the human race. It is said that all the

TIED TO
A BLOCK
OF GOLD

gold in the world put together would only make a cube 38 feet on each side. It is also said that figuratively seven-eighths of

the two billion of people in the world are tied by the leg to that cube of gold. That is, our whole industrial, civil, and social life is tied up with and dependent upon the hypothetical, imaginary uses of that block of gold. But as a matter of fact that gold is of practically no use. It isn't used as a medium of exchange to anything more than a negligible degree. Nobody carries gold around in his pocket. It is too heavy.

To put the system of shoddy goods replacements into full operation it requires an army of salesmen. But salesmen are non-producers. They don't produce anything that didn't exist before. A limited number of them are necessary to carry on legitimate busi-

ness, but thousands of them are parasites living on that which others produce. Moreover, the high-pressure salesmanship in common use today is tainted with hypnotism, a vicious practice.

How could this depression have been kept from coming upon us with such a tremendous mass of bad karma as has been created during the past fifty years by the unethical, fundamentally dishonest methods which have come into general use? How could it have been avoided after the millions of wrong thought creations had been sent out into the ethers by the masses of the people working under a false system based on a false philosophy? All these karmic forces, all these thought creations, must spend themselves before equilibrium can be restored. They are spending them-

WHAT
BROUGHT
THE
DEPRESSION?

selves through the medium of the present depression. In the process the people are learning valuable lessons. It has arrested their course along a path which

would have ended ultimately in futility and disaster. It has turned their thoughts to something higher. It has forced them to think of something except the glittering non-essentials of material life. It is a benefactor in disguise. Let us recognize this benefaction, learn its lessons, and then move forward into a stage where fundamental honesty will prevail instead of fundamental dishonesty, and where a repetition of these harrowing experiences will not be necessary.

In the approaching Age of Universal Brotherhood competition will have been entirely superseded by cooperation—each for all and all for each. In that glorious age men and women will not waste two-thirds of their time in manufacturing on the one hand and buying and selling on the other shoddy goods that use up all their energy and give them little of real value in return. Then they will have time for the higher things of life which are really worth while.



Applying Occult Knowledge

BY LOUIS J. WOODWORTH

MAN IS SPIRIT, dwelling in the human body. By the manipulation of his vehicles he is able to sail the sea of life, collecting individual experience as reward. When an explorer constructs a vessel that he may sail about on the sea, does he plan on returning? Certainly; hence he invariably charts the return route, all the time contemplating a safe return before the exhaustion of supplies and equipment, for without these he would be helpless. Likewise when the Ego descended from the higher planes to birth it was assured of return, which as we know is accomplished by death. Birth and death are the Alpha and Omega of one physical life on earth. As the explorer may make many voyages and return each time, so we may live many lives but must return to the "Father in Heaven" after each one. An explorer contemplating a new expedition desires new and more efficient sailing equipment than formerly used. Likewise we may improve our vehicles from one life to the next. We are born, we die, and we come to birth anew in alternating cycles of activity and rest.

To function in any world and express life there it is necessary to possess a body of the material of that world. That we may manifest in the physical world we have the physical body. The Ego has several vehicles, namely, the physical, vital, and desire bodies as well as the mind. These make up the equipment used to gather experience in each life. If these instruments are of inferior quality or impaired by inaction, there will be but little spiritual development.

Of course we are all well acquainted with our physical body, but most of us are not acquainted with the fact that we

helped to build it ourselves while in the spiritual world before birth. Nor do we realize that the physical body is the oldest of our vehicles and has now evolved to its fourth stage of development. The vital body is at the third stage, the desire body at the second, and the mind is in the first stage. We learn to build our vehicles in the spiritual worlds and to use them in the physical world.

The vital body is a matrix which the physical body is built into during antenatal life. The vital body extends about one and a half inches beyond the physical body, resembling a new-blown peach blossom in color. The solar life force which flows through the vital body is to the nervous system what electricity is to the telegraph system. The vital body is the abode of memory, and there are found the etheric pictures of all the past events which have occurred during our life, be they good or bad.

There are four ethers which go to make up the vital body: the chemical ether, life ether, light ether, and reflecting ether. The chemical ether is the avenue for the operation of the forces which cause assimilation and elimination. The life ether forces produce propagation. The light ether forces create the blood heat within the body, and also manifest as the functions of feeling, smelling, hearing, tasting, and sight. The reflecting ether is the agency through which thought makes an impression upon the human brain. It is also the vehicle of memory.

Then we have the desire body, which enables us to feel desire, emotion, and passion. It gives incentive to action. The desire body is an egg-shaped vehicle

holding the dense body within it and extending from twelve to sixteen inches beyond as the white of an egg surrounds the yolk. The matter in the desire body is in constant motion at inconceivable speed. It may be at the head one instant and at the feet the next. There are no organs in the desire body as in the dense and vital bodies, but there are a number of sense centers. In the majority of people these are dormant and of no use as centers of perception, hence the desire body is of no use to them as a separate vehicle of consciousness. But when the centers are awakened, they look like whirling vortices and furnish means for the perception of things in the Desire World.

The next and last instrument that we have to work with is the mind. It is the link connecting the Ego with the personality, also the mirror through which the Ego reflects itself in the threefold body. The object of the mind is to give purpose to our actions and enable us to subject them to the dictates of reason. The home world of the human mind is the fourth subdivision of the World of Thought.

Our real self, the Ego, the threefold Spirit, functions in the Region of Abstract Thought. There we view the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the Desire World and mirrored in the mind. Our conclusions regarding them are ideas.

The mind projects an idea in one of three directions. In the case of immediate action the thought is projected directly against the desire body, where it arouses the feeling of interest. This feeling stirs into action one or the other of the forces of attraction and repulsion. If attraction, the thought is seized by a centripetal force and whirled into the desire body, where it picks up more life and is clothed with desire stuff. This will enable it to act on the etheric brain, and cause the vital force to flow through the physical brain centers and the nerves

to the voluntary muscles which will perform the desired action. If the force of repulsion is aroused there will be a battle between the will and the desire body. This is spoken of as the struggle between the higher and lower selves. The higher self is constantly struggling with the lower self or physical man. The spiritual force will attempt to clothe the thought form in sufficient desire stuff to enable it to act upon the brain and the muscles. The force of repulsion will strive to disperse the material and destroy the thought. If the spiritual force is strong enough it will force its way through to manifestation, and will stamp upon the reflecting ether of the vital body a vivid picture of the struggle and the victory. If the force of repulsion is successful in destroying the thought, the result will be stored in the memory.

If the feeling of indifference meets the thought form, then it all depends upon how much spiritual force is contained in it whether it will be able to constrain action or simply leave a weak impression upon the reflecting ether.

In preparation for future action the mental images of impacts from without, combined with the thoughts caused by them, may be projected directly upon the reflecting ether to be used by the thinker at any desired time.

In thought transference the thinker projects a thought form toward another person's mind. It will then act in the same manner as if it were the latter's own thought. When the object of the thought form has been accomplished or its force exhausted, it gravitates back to the thinker (its creator), taking with it the record of the experience.

Although the mind is the directing agent it is trammled by the mischievous desire body, which seems to enjoy placing obstacles in its path.

The Ego is here to acquire experience through its instruments. These are the bodies furnished to each of us at birth and they are good, bad, or indifferent according to what we have learned through past experience in former

lives in the building of them. Such as they are we must work with them. Since these instruments cannot be replaced we should learn to take the proper care of them. You may use your automobile carelessly knowing that you may replace it when worn out. But if you were limited to one automobile for an entire lifetime, you would take better care of it than you now do. You should treat your body as you would the automobile in the latter case.

The popular idea of today seems to be that the human body is but a mere machine, and whenever repairs are needed we simply have to park in some doctor's office while they are being made. There are several different methods. A very popular one is the administering of drugs. This is not intended to condemn the practice of any art of healing. Physicians, surgeons, and those who practice various methods of treating the sick are essential, and none will be discarded until they have outlived their usefulness. We know that many of them will not outlive their usefulness so long as man remains ignorant of his higher vehicles. Operations, drugs, etc., may be of benefit to the younger souls who have not learned the higher laws. Many would die if denied the use of them.

All progress depends upon *adaptability*. This is the quality which makes for progress whether we are at a high or a low stage of evolution, and the lack of it is responsible for retardation.

Today the world is blessed with this financial depression, the object of which is to acquaint man with his higher self, endeavoring to stir his latent forces of reasoning and thinking out of their inertia. It is claimed that two per cent of the people in the world do the thinking for the other ninety-eight per cent, and that less than five per cent do any real thinking at all. Just

like a flock of sheep following their leader, and trusting that their faith in the shepherd will protect them from harm without any effort on their part!

Exercises.

The following exercises when practiced conscientiously will be found to be of much assistance in improving and maintaining the Ego's instruments or bodies.

First, practice the art of looking for **GOOD** in everything encountered. Do not deny the existence of evil for you would only be wasting your time and vital force.

Second, practice retrospection: Every night after going to bed the body should be relaxed, then begin making a mental inventory by thinking over the happenings of the day, starting with the events of the evening, then the occurrences of the afternoon, and finally of the morning. Always in this reverse order. Endeavor to reproduce before the mind's eye everything that happened during the day. Live the day over again. Judge yourself, giving blame where blame is due and praise where merited. Where you have done wrong, acknowledge the mistake in thinking it over, and you will do differently next time. Where you did the right thing, think that over too and praise yourself for so doing.

You will be surprised to see how this exercise will build up good habits and change bad ones over to good. You will not only learn the lessons of this life, but also lessons ordinarily reserved for future lives, and this will very greatly reduce your purgatorial experience after death. Practice this exercise long enough and you'll not need to inquire of any one about the things existing in heaven or hell. You'll know.

Third, practice concentration. This is the act of focusing the attention upon a single object or group of objects. There are



two kinds of concentration: one is called objective and the other subjective. They are both needed as we evolve. Objective concentration is directed outward. In subjective concentration you always concentrate on the source of power within. When you have harmony within you can do as much work as you want to and not feel tired. If you want to accomplish much, you must have inner poise of the mind. The greater the inner poise, the greater the outer power. From objective concentration you may rise to the subjective.

You have to go through life to find out that the world at present has little happiness for you. Then you will eventually turn your back on worldly things—never before that. Many of the so-called successful and good people do not know what religion means at all. They go to church on Sunday and donate what they can. Some give large sums, and that seems to make them leading members. Many are successful in accumulating money, yet their nights may be beset by nightmares. They may get a lot of money but at the expense of losing their health. Next they spend that money in attempting to regain their health. Perhaps by this time they commence to learn their lesson and have vague intuitions within them that there is a higher power that might revive them. Naturally they begin to ask questions of their minister such as: "Why do we fall sick? How can we make ourselves well? And where do we go when we die." But the answers are usually not satisfying. Perhaps then they hear about Christian Science. This is a step in advance. But Christian Science does not give any information as to where we go after death. What becomes of us then? Are we reborn or not? These questions it does not answer. Perhaps then the aspirant will drift toward negative occultism. There he will be given answers to his questions. But negative occultism deals with desires, how to use spiritual power to get what you want, how to control others, etc., But the

Rosicrucians say that this is all wrong. Then the aspirant may finally contact one of the constructive presentations of occult philosophy, and then real and rapid progress in evolution is possible.

When you become acquainted with the fact that all the worlds are connected with one another and that each and every one is dependent on the others, you will then realize that we as indwelling spirits, miniature gods, are a part of everything and everything is a part of us. Only then may be comprehend the importance we play in the building and maintenance of this great Scheme of Life.

Do you know that the good within yourself is strengthened by the recognition of good in everything about you? For example, when Lindbergh was flying to fame, the thoughts of the world were focussed upon his success: all hearts seemed to beat as one. Was that accomplishment a miracle? No! His cooperation with the forces manifesting in life about him was a big factor in his success.

The lesser always precedes the greater. Hence the negative side of occultism such as fortune telling, mediumship, commercialized teachings, etc., will precede the positive or really spiritual teachings. In the future naturally there will be much of each, but the discriminating will accept and follow only the positive. Many of the so-called occult keys sold by the commercial teacher are but methods of blocking nerve centers. Hypnotism is a pirate which drives out the Ego, leaving the body to the invasion of foreign spirits.

Your body is the temple of the Living God and should be respected as such. Balance is the keyword of progress. The more poised you become, the more rapid will be your development.

So when a great man dies
For years beyond our ken,
The light he leaves behind him lies
Along the paths of men.

—Longfellow.

Color-Blind

A Story of the Desert

BY HELEN LOCKWOOD COFFIN

EVEN IF YOU have never known Marion Allan personally she has probably touched your life in a subtle and mysterious way. She is the artist who has been specializing in desert color; catching and holding this most elusive of all mirages in the most material traps of paint and canvas. Of course you remember dozens of glowing bits you have seen in one or another gallery and exhibition: sunrises and sunsets; wind storm and tempest; yes, and that wonder, "High Noon," a symphony in yellows that burn and glare until in sheer physical discomfort you are forced to move on and rest your eyes. For years she came often to the desert, where she has a little camp of her own, and spent weeks, sometimes months, "trying to match up her paint box to the skies," as Old Tom said. Sometimes she came in the early spring, to study the floral carpet; sometimes late in the summer to revel and despair over the browns, grays, and dull-burned greens. Her studies she called "sample color cards," and when she had come to the end of her patience for the time being, she would pack them all up and go back to her city studio to work them over into finished pictures.

During the War she abandoned these trips. Infrequent letters to Rose Esterbrook and her other desert neighbors spoke of Red Cross duties and, after the Armistice, of being a Reconstruction Aid in one of the hospitals. Then this spring, early in March, she sent word, saying, "We—meaning myself and my husband, Jerry McCoy—will be at the Camp Wednesday morning to stay several months," and asking to be met at the station with burros and pack mules. So that is how it happened that Old

Tom and Rose Esterbrook, four burros and two pack mules stood ankle-deep in the sand one spring day waiting for the train to come in.

Old Tom, weazened and dry and wiry, was general caretaker at the Desert Camp Sanitarium. Rose Esterbrook, tall, lithe, sun-browned, and capable, was postmistress and keeper of the general store. That is, these are the literal census entries which would describe these two people. But men and women who live in the desert are called there by some particular and impelling quest, and the adventures of the quest brand them deeper and differently than does the census. In the Camp Sanitarium men and women were fighting for their lives. It was one of the foundations of the Camp that life was something more than physical. The director of the Sanitarium was a firm believer in old-time verities. When he sent his patients down to the desert to find their health, he frankly advised them to find God there too. He told them of a desert Highway wherein God walked, mentioning it as a guide would indicate any road through a new country, and speaking of Old Tom as a "voice in the wilderness" declaring the Highway. And Old Tom, like the director whose representative he was, talked as freely of God and the Highway and how to find them as he did of sun or sand or water hole.

With the patients in his tents he was daily waging war with the most persistent of all enemies. Sometimes Tom and his forces conquered; often they went down to defeat; occasionally apparent victory ended in disaster. Tom had come to have a fine sense of values. Weighed in his judicious scales to a true

balance, many a hitherto precious treasure was thrown in the discard. Nothing surprised him, he took what came, calmly and serenely. His main concern was to be sure he understood how and where each little incident fitted into the mosaic pattern of the Highway.

So he was in nowise excited because Marion Allan had been married and was coming back to them. But Rose Esterbrook, being a woman, was seething with curiosity. "Think of her not saying a word in explanation!" she complained to Tom as they waited for the train. "Not a word of who or what he is! Not a hint of joy or exaltation!"

"Like as not," surmised Tom, "he ain't the kind to exalt over."

Rose shook her head. "That is exactly what he must be or she wouldn't have married him. She is the sort that love would lift to the heights. And when it came I think she would not be able to keep still about it. She's been a lonesome soul; different from the rest of us, set apart by her work. A sort of consecrated hermit, with nobody to understand her. Not just alone, but lonesome. You know there's a difference."

Old Tom nodded. "Sure; but as I see it, 'taint a matter of other folks understanding you; they never do anyhow. It's more a question of understanding yourself. If you're good friends with yourself, you can be the only person in the world and feel as if you was entertaining a whole parcel of company. But if for some reason or other you and yourself don't agree, you're lonesome in a crowd, like a city, say. Take you, now. You're alone, but you aint never lonesome."

"N-no," hesitated Rose. "I'm pretty good friends with myself, and I'm living my life as I want to live it, free and independent. But sometimes—well, there is always room for love, you know. Marion might say the same of her life that I do of mine; she has her work, she is free; but somehow I thought—"

"Perhaps," Old Tom finished for her, "love doesn't mean to her what it does

to you. It comes different to different people. Like rainbows. They tell me no two of us ever see the same rainbow. And love's like that. Did she ever say out to you what she was thinking about love?"

"No," Rose admitted.

"Or ever say anything about this man?"

"No, unless he is one of those soldiers in the hospital that she wrote about. She said many of them were very responsive; that she had been able to open many doors to them. It seemed as if it was one-sided; as if she were giving everything. But she enjoyed it. She called it 'lending her mind out.'"

"Lending her which?" queried Old Tom.

Rose explained. "It's a quotation from Browning—the poet, you know. It runs something like this: 'God uses us to help each other so, lending our minds out.'"

Old Tom considered this gravely, then accepted the philosophy. "That's true; and a good square way to say it. For of course if there's any lending to do, there is interest to be paid. I dunno as I ever thought of it that way before. Poets is like that, thinking out new ways to say the truth. It is better to lend yourself than to give yourself. Helps the other fellow more. If the artist lady has been making investments like that she's bound not to lose. But she can't lose, anyhow. She is on the Highway. Whatever she does will be all right. She can't go wrong, not if she wanted to."

After a minute he added: "And if this man was in the war—somehow I feel as if those fellows had paid up all their debts no matter what they owed, for all time; had loaned themselves out, like your poet said, until it would break the bank to pay the interest. Like as not the artist lady saw a chance to pay back some of what we all owe to them." He took off his wide-brimmed hat with gentle reverence. "I feel in my bones they's a lot of God's goodness coming to us on this train."

He stood with this high expectation on his face. Rose beside him was more wistful than sure. And when at last the two wayfarers stepped down from the train and she met them face to face, her wistfulness deepened. There was not much change in Marion—no luminous inner light as if love had been there with his lamp and set her world aflame. There was just the old questing, unsatisfied look in her brown eyes; the same hint of rebellion about her, emphasized by her reddish-gold hair that burst from the bounds of her hat and never would stay where she put it. There was no joy or pride or even embarrassment in her introduction of Jerry. He might have been any casual train acquaintance. Rose found him older than she had expected; quiet, grave with that dignified reticence which we recognize as a distinctive bit of overseas armor not doffed at the Armistice.

It was this that made her sure he must be one of the soldiers Marion had written about. Old Tom liked him at once and made it evident. He was talking with him freely as they packed the baggage on the mules, mounted two of the burros, and set off. Marion and Rose mounted the other two burros and followed. And Rose said, smiling an extra welcome: "It is so good to see you again! Tell me, is Mr. McCoy one of the soldiers you wrote about?"

"An ex-soldier, yes," Marion answered. "He was in many of the big battles; saw and heard all the horrors; and came out of it dazed but officially unscathed. He was in one of my vocational training classes; took up raffia weaving. He does very clever work, and it has been his salvation. Then—the miracle happened. He fell in love with me."

"I shouldn't call that a miracle," Rose smiled again. "That's just a natural phenomenon. Very easy to do."

Marion had no answering smile. "This was a miracle, out of the blue. It caught me unawares. It happened to some of the other workers, but I never dreamed

it would happen to me. I thought—well, I knew I was immune myself. And I thought I could give the rest of myself to the service and that somehow the other would not enter in—that the men would understand. But—this happened."

Eager, sympathetic, Rose leaned from her burro and patted Marion's shoulder. "I am so glad it came to you!"

Marion kept her grave eyes steadily ahead. "There is no gladness about it," she said evenly. "It is only a one-sided miracle. I do not love him in the least."

Rose drew back suddenly as if she found herself on the brink of a precipice. "Oh, my dear!" was all she said. But there was something of horror in it.

Marion gave a despairing little gesture. "Oh, I respect him, and admire him. I acknowledge how big and brave and fine he is. I admit my debt to him—the world's debt to him. But I don't love him. How can I? He is color-blind!"

Rose shuddered, as if looking over the brink she saw below a bottomless pit. Marion's reason seemed so trivial, so heartless. And yet Rose knew, and nobody better, that love does not come—or go—for reasoning. She knew too what color meant to Marion. Being on the Highway, she had some of Old Tom's sense of values. She waited.

After a bit Marion went on with her confidences. "I don't expect you, or anybody, to understand," she said finally, with a weary little note in her voice. "I know how unappreciative—how inadequate—that must sound. Nobody realizes how disloyal I count myself in feeling that way. But—I love color! I worship it! To me it is life itself! And it is nothing to him. He cannot even see it! At first I thought it was just an undeveloped sense, but now I know it is not there. Oh, of course he can see a few colors—red, and blue, and yellow—and purple! It is his favorite, and it is the one and only color I hate! A color must be primitive and bright and decided or he loses it. Shades

—fine gradations—hints he does not catch at all. And that is just a symbol. He is like that in everything. Primitive; no halftones. And I am just the chromatic opposite. We do not even speak the same language; literally I mean. Half my everyday words puzzle him; the other half are familiar, but we interpret them differently. We cannot share the same ecstasies, we are not touched by the same tragedies, we have no common ground! It is wearing on me fearfully."

"Then why," asked Rose with simple directness, "did you marry him?"

And with equally direct simplicity Marion answered: "Because he needed me. You know how it is with these overseas men. Physically fit but mentally dazed—if dazed is the right word. I have seen a good many of them, worked with them, been given their confidences. But it is not easy to put it into words. We need a new vocabulary to cover this new condition. They have lost their grip; more than that, their faith. They thought they were going out on a great adventure; it turned out to be a sordid money-making scheme. Or at least that is what it seems to them. They don't say much; brood over what they have heard and seen and done until—well, unless they find a safety valve, they—turn out the lights altogether. All their philosophy boils down to the one phrase, 'What's the use?' I can save Jerry from this. I am his safety valve. He's only one but if I stand by and never fail him, he will come through all right. But if I—no, I won't say it, or think it. If I ever did, I should feel as if I had—turned out the lights for him myself."

Rose was all sympathy. "Do you have to watch him?" she asked. "What a tremendous responsibility! Perhaps we can help you. Old Tom will know a way out."

"A way out," Marion repeated. "That is what they call it, what they are all looking for, what we have to expect and defeat. That is why I have to watch him. It is part of what we learn

to do. There are no 'ways' to do it in our pack. I have learned more about those horrible ways than I ever dreamed there was of knowing. And we learn to watch faces for signs. There is a look comes—I can't describe it, but I know it. Then we must work."

"How?" asked Rose.

"Oh,—listen, sometimes. If the man will talk, it relieves the pressure. If he can put the brooding fears into words, it helps. Or if we can interest him in something that will keep his fingers busy—"

"I see," said Rose. "You are truly 'lending your mind out.'"

"Yes," Marion answered, "just that. I am not the only one who is doing it. And I should never count the cost. I do not mean to. I am only paying my part—a very small part—of the debt we all owe. Only I am so afraid I cannot keep on paying; there will be a last straw some day. Just a trifle probably. And I shall go bankrupt. If I only loved him!"

Rose, remembering Old Tom, spoke of the Highway. "Out here with Old Tom all sorts of tangles get straightened out. This change will be good for you both. There are others here who are gathering strength to keep on paying."

"Tell me all the Camp news," Marion urged, glad to change the subject. "Who is here? Are all Old Tom's tents full?"

Rose told over the annals. "The tent dwellers come and go. Some win out, some go down in defeat, with Old Tom standing right by them whatever the outcome. And of course we have a few others with us besides the sick ones. Jim Crosby is still prospecting for gold and drops in on us once in a while; and Mr. Ingraham occasionally comes along looking for investments. Just now there's a new couple here, a civil engineer and his wife, John and Doris Brookheart. He's surveying for a new road, and they're housekeeping in a tent, moving it along as his work progresses. You'll see all these at a campfire tonight. We have asked them in your honor. And

you'll like them. Then there's a young fellow, a Tad Meredith, who is quite worth knowing. He has been here almost a year; had a stiff fight, and is winning out. He is coming too."

By this time the little caravan had reached Marion's tent. After the mules had been unloaded and Tom and Rose had made sure the newcomers had all the necessities, they mounted again and set off for their homes.

"Well?" queried Tom.

"Is it well, I wonder?" Rose queried back. And she gave him the salient points of the story as Marion had told them to her.

Old Tom whistled softly. It was his only comment. Rose knew he was weighing the situation carefully. She waited, then asked: "Did he tell you any of his side of it?"

"Not unless I can figger out what he meant by what he didn't say," Tom answered. "He's like all those overseas chaps. He knows how to keep still."

"I saw you talking," Rose objected.

"Oh yes—passing the time of day and the like. He asked questions. Come to think of it, they was mostly questions about colors."

"There!" said Rose. "What kind of questions?"

"Well—asking the names of colors mostly. I don't pay much attention to such things, but he kept wanting to know. 'Is that pink? Is that salmon? Is that lobster?' And a lot more fish names I never heard give to colors before. 'Nother thing he seemed daft about was poisons. Wanted to know about every cactus we passed: 'Poisonous, ain't it?' like that, as if he was trying to make me say it was whether it was or not. Snakes too; wanted to know did we have them, and was they the dangerous kind, and did we have to stir 'em up to make 'em bite. Questions like that. Seems like the man's mind was just running 'round in them two circles, colors and poisons."

"You see," Rose eagerly pointed out, "it is serious. We will have to help

Marion, or we will have a tragedy on our hands."

"You'll see," Old Tom pointed out in his turn, "that being on the Highway we just naturally can't have a tragedy. Even the most tragedious things that ever get started out here don't ever go through like they calkerlate. They get sidetracked."

"I wish I had your faith," Rose sighed.

"Taint so much faith," said Tom. "It's sight. My eyes have seen, and I know. Along at first seemed like I had to straighten things out myself. I saw some powerful impossible tangles to unravel. I couldn't find the end to 'em nohow. They was no place to begin untangling. I have done some fierce worrying in my day over things like that. Then somehow God come along and took hold. Like as not they wasn't any tangle at all. What looked that way was just a pretty figger in the pattern. The artist lady now. I don't feel no call to worry at all about her. They's such a lot of love mixed up in her tangle. And where love is"—he stopped. He was on holy ground and was slipping the sandals off his feet. They went the rest of their way in silence.

At the same time Marion and Jerry were getting settled in their tent. Jerry's training made him instantly at home at this sort of work, and he soon had everything in military order. Marion sat in state on top of the suitcases where Jerry put her and watched him. Her nearness and the blessed privilege of waiting on her and working for her set Jerry to whistling. Then he stopped suddenly to ask: "What's that other lady doing out here? Is she an artist too?"

"Oh, no! Marion exclaimed. "She's a school teacher; or was."

(Concluded in next issue.)

My consciousness of God is most indefinite, to be sure, and rather faint, and yet I know that, if it should cease, there would be a great hush, a great void in my life,—*William James.*

The Science of Death

BY THEODORE HELINE

THERE is a science of birth and there is a science of death. Medical knowledge knows much about the one. It is comparatively unfamiliar with the other.

At this point occult science steps in and supplies us with the missing information, for occult science, as you all know, deals with the inner as well as the outer world, and in death we are concerned with the transition of the Spirit from the physical to the superphysical planes of being.

Death on the physical plane means birth on the spiritual plane. Conversely, birth in the physical world means death to the spiritual. Birth and death are merely points of transition in the soul's career. They mark periods of completion of certain phases of its experience.

At the present stage of our development our soul growth requires the periodic alternation of objective and subjective activity. During earth life we experience this in our alternating waking and sleeping states. In a corresponding larger cycle we experience it in the physical activity of successive earth lives and the alternating periods of assimilation on the spiritual planes between these earth embodiments.

It is of great importance that we know more about the condition attending the Spirit's passing. Such knowledge removes the fear of death, for fears are born of ignorance and uncertainty. With such increased knowledge there need truly be "no moaning at the bar" when we put out to sea.

Some few there are who possess this knowledge, nor is this knowledge merely an intellectual acceptance of the fact. It is more than theory. It is part of their consciousness, and they live in terms of it.

May we cite an instance of one with whom this knowledge was warp and woof of life itself. Madame X. let us call her. A sudden and unexpected loss came upon her. Her only son, a young man of about thirty, was drowned. Madame X. lived for her son. He was moreover her chief support. The young man was a brilliant rising figure in financial New York. Already he had made a sufficient mark in Wall Street for its leaders to arrange a memorial service for him in historic Old Trinity Church. The church was filled with the grief-stricken. The atmosphere was heavy and oppressive. Presently there was a relief. At the opening of the service Madame X. appeared, walked up the aisle to the front, a calm, composed radiant figure in *white*!

The light is breaking through. And surely it is time that we cease, as Paul says, to sorrow as those who have no hope; that we cast away our inky cloaks of gloom and clothe ourselves in garments of light.

A greater knowledge of the passing not only delivers us from the bondage of fear but also secures for the departed more favorable conditions for realizing the benefits from experiences incident to the passing. Of these we shall speak later.

Death occurs when life has run its course in harmony with the laws governing it. The physical body falls away when the vibratory energies of its spiritual archetype have been expended. The physical form came into existence as a result of the activity of this archetype. During earth life it is maintained by it, and at death when this archetypal activity ceases the body resolves itself into the chemical elements of which it was built. The spiritual force then ceases to flow into the form and vitalize

it. The sand in the hour glass has run its course. The time of physical dissolution has arrived.

The length of time which the archetype will continue to vibrate and maintain a living form on this physical plane depends on the amount of energy imparted to it by its owner when creating it in the spiritual world prior to returning to the physical plane for another earth life. At the moment the archetypal energy is exhausted the heart stops beating. There is a rupture of an atom in the heart. It is called the seed atom because there is stored in it as in a seed all that which will in a future time give birth to a new form. The soul or essence of this seed atom is withdrawn and retained by the Spirit for future planting.

Following the rupture of the seed atom the Spirit leaves the physical form taking with it the vital body, the desire body, and the mind. The physical avenue over which it takes its departure is the pneumogastric nerve, and the point of exit is the head, the Spirit rising by a spiral motion from the sutures between the parietal and occipital bones. This withdrawal of the Spirit from the body may be clearly seen by clairvoyants.

The Spirit has at this stage left behind the physical body only. It still retains the subtler vehicles already mentioned. In these it continues to function on the higher planes of consciousness.

For about three and one-half days after death these vehicles still maintain a connection with the physical body by means of a magnetic cord. Not until this silver cord is severed, to use the words of Ecclesi-

astes, is death complete. Until this time there is a possibility of the Spirit's return and revival of the body. Many such instances are on record. It is perhaps a survival of this knowledge, though no longer recognized by the majority, that accounts for the general custom of delaying burial until about the expiration of the three-day period.

So long as the silver cord links the Spirit to the body the latter feels in a measure any injury inflicted upon it. For this reason the body should not be subjected to an autopsy, embalming, or cremation within the previously stated time limit.

Experiments have been performed showing a diminution in body weight at the moment of death. This loss of weight was due to the withdrawal of the vital body or etheric double, for though this vital body is invisible to ordinary sight it belongs to the physical world, and is therefore capable of measurement by physical instruments if such be sufficiently sensitive. Not so the still finer bodies, namely the desire body and the mind. These are superphysical and hence only superphysical instruments are capable of detecting their presence.

Immediately after the Spirit withdraws from this physical body there occurs an event of extreme importance in

its career. This is the unreeling of the record of the past life. From last to first it all unfolds. The Ego views it like a panorama. It is seen in its totality. Everything the person ever thought or felt or did is therein fully recorded. Moreover the detailed conditions through which he lived the past life are all mirrored in it. It includes the



whole of life's conscious and subconscious record.

While there is a totality of impression, there is also a sequential order in which the events appear. The last come first. Thus can effects be traced to causes, and by such observation the Spirit may profit accordingly.

This record is viewed while the Ego is still functioning in the vital body, for it is in the reflecting ether of this vehicle that this record is inscribed. As it is being viewed by the Ego it transcribes itself into the next subtler vehicle, namely the desire body, wherein it becomes the basis of the soul's experience in the Desire World which it is presently to enter.

If this transcription is clear it will make for vivid experiences in that world of spirit. It is obvious that it is to the soul's advantage that there be such experiences whether they are of a painful or joyous nature, for only thus do we learn not to repeat those acts or form those habits which cause suffering, and similarly do we acquire incentives to repeat good that yields abiding satisfaction.

To the end that this impression may be clear and sharp it is important that the Ego be left undisturbed so that its whole attention may be given to this review of the panorama. Excessive grief and lamentation on the part of those left behind tend seriously to disturb such attention. Those therefore who come into possession of this knowledge take great pains to secure for the departed Spirit during these first three and one-half days after death the utmost quiet and the least possible disturbance. If there be a tendency to emotional outbursts the effort is to restrain them at least temporarily, for after the period stated they will not disturb the departed Spirit so seriously as during the time of the life's panoramic review.

This panorama that we have spoken of constitutes our book of life. Out of it are we judged. We shall henceforth reap as we have sown—for such is the law. The good that has been written

into this record will now become increasingly manifest; so too will the evil. We meet all. Now we learn for a truth that there is nothing hidden that shall not be revealed.

While the Spirit is viewing this record it remains, as previously stated, in the vital body. It functions in the region of the ethers. This is not the world of feeling, and so there is at the time of review no feeling with regard to the events observed. That comes later as we shall learn. The length of time that the Spirit views this panoramic record depends on how long the vital body can keep awake which would be about the same as in earth life. The period varies therefore, with three and one-half days as an approximate maximum.

With the collapse of the vital body the Ego now withdraws into the Desire World, which is the realm of feeling. This marks another transition of the Spirit. It now takes with it the soul of the seed atom of the vital body just as it took the soul of the dense seed atom when discarding the physical body. It henceforth continues to function in the desire body and mind.

The discarded vital body gravitates back to the physical body by virtue of an existing magnetic attraction. But it does not now interpenetrate the dense body as it did during life. It hovers a few feet above it and disintegrates simultaneously with its physical counterpart.

Such disintegrating shells may be seen in cemeteries hovering over new-made graves, "where churchyards yawn," as Hamlet puts it, "and hell itself breathes forth contagion to the world." It is a nauseating sight which if seen and sensed by the many would no doubt alter the present methods of disposing of the dead. Cremation would meet with increasing favor.

We have so far followed the Spirit into the Desire World, where feelings and emotions begin to play into its experience. Here it first commences a process of purgation. Through a fasting

and firing process the gold is separated from the dross. The Ego is now in the sphere wherein all that our Heavenly Father did not plant is uprooted. This process completed, the Spirit progresses, rises as it were, to higher levels, into purer atmospheres, in which it experiences the fruits of all the good done in the life past. Here the Spirit remains for a long time, usually several centuries, leading an active existence. It here works creatively under the guidance of superior beings, learns how to build for itself a better physical body for its next earth life, modifies somewhat the earth environment into which it will be reborn, and last but not least the essence of all past experience is transmuted into facul-

ties for further and greater use in the coming earth life.

If we will but lay hold of even the merest fragments of the science of the soul as this has been made available to us by competent investigators in the subject, we can by means of such added knowledge hasten our spiritual progress. We can take our destiny in hand; we can begin to work consciously and intelligently with the Great Plan. We can thus go farther in a day than in a drifting lifetime—farther in a lifetime than in ages of unconscious response to the forward cosmic urge. The way is forward, whether it be rapid or slow, but ours is the opportunity to accelerate the pace if we will.

Help in Daily Living

BY A. INFANTE

"As thy days, so shall thy strength be."

THERE IS an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. The officers who were sent to Jesus came back with the report that never man spoke as He spoke. But the reason for this was that never man lived as He lived. Had His life been other than it was, He could not have spoken as He did. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth.

It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace we must know its power in our own hearts and lives. The gospel we present for others' souls must be the gospel by which our own souls are saved. If we would draw

sinner out of the swift-running current, our feet must be firmly set upon the Rock, Christ Jesus.

The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian.

To live such a life, to exert such an influence, cost at every step effort, self-sacrifice, discipline. It is because they do not understand this that many are so easily discouraged in the Christian life. Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles and be-

set by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord's work, but they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed of which they did not even suspect the existence. Like Israel of old, they question, "If God is leading us why do all these things come upon us?"

It is because God is leading them that these things do come upon them. Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. He who reads the hearts of men knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of His work. In His providence He brings these persons into different positions and varied circumstances that they may discover in their characters the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified.

The fact that we are called upon to endure trial shows that God sees in us something precious which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. He does not cast worthless stones into His furnace. It is valuable ore that He refines. The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction to prove what temper they are of, and whether they can be fashioned for His work.

The potter takes the clay and molds it according to his will. He kneads it and works it. He tears it apart and presses it together. He wets it and then dries it. He lets it lie for awhile without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape, and

on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master-worker desires to mold and fashion us. And as the clay is in the hands of the potter, so are we to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to be molded by the Master-worker.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."

In the full light of day and in hearing of the music of other voices the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage and places it where the bird will listen to the one song he is to sing. In the dark he tries and tries again to sing that song until it is learned and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His children. He has a song to teach us, and when we have learned it amid the shadows of affliction we can sing it ever afterward.

God's Choice in Our Life Work

Many are dissatisfied with their life work. It may be that their surroundings are uncongenial; their time occupied with commonplace work when they think themselves capable of higher responsibilities. Often their efforts seem to them to be unappreciated or fruitless, their future uncertain.

Let us remember that while the work we have to do may not be our choice, it is to be accepted as God's choice for us if it cannot be changed without neglect of duty. Whether pleasing or unpleasing we are to do the duty that lies near-

est. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

If the Lord desires us to bear a message to Nineveh, it will not be as pleasing to Him for us to go to Joppa or Capernaum. He has reasons for sending us to the place toward which our feet have been directed. At that very place there may be some one in need of the help we can give. He who sent Philip to the Ethiopian councilor, Peter to the Roman centurion, and the little Israelitish maiden to the help of Naaman, the Syrian captain, sends men and women and youth today as His representatives to those in need of divine help and guidance.

Our plans are not always God's plans. He may see that it is best for us and for His cause to refuse our very best intentions, as He did in the case of David. But of one thing we may be assured: He will bless and use in the advancement of His cause those who sincerely devote themselves and all they have to His glory. If He sees it best not to grant their desires, He will counterbalance the refusal by giving them token of His love and entrusting to them another service.

In His loving care and interest for us, He who understands us better than we understand ourselves often refuses to permit us selfishly to seek the gratification of our own ambition. He does not permit us to pass by the homely but sacred duties that lie next us. Often these duties afford the very training essential to prepare us for a higher work. Often our plans fail that God's plans for us may succeed.

We are never called upon to make a real sacrifice for God. Many things He asks us to yield to Him, but in doing this we are but giving up that which hinders us in the heavenward way. Even when called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good.

In the future epoch the mysteries that have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings.

We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be: "Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Savior."

Consider the experience of Moses. The education he received in Egypt as the king's grandson and the prospective heir to the throne was very thorough. Nothing was neglected that was calculated to make him a wise man as the Egyptians understood wisdom. He received the highest civil and military training. He felt that he was fully prepared for the work of delivering Israel from bondage. But God judged otherwise. His providence appointed Moses for forty years of training in the wilderness as a keeper of sheep.

The education that he had received in Egypt was a help to him in many respects; but the most valuable preparation for his life work was that which he received while employed as a shepherd. Moses was naturally of an impetuous, martial spirit. In Egypt as a successful military leader and a favorite with the king and the nation he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble.

In this work Moses was drawn nearer to the Chief Shepherd. He became closely united with the Holy One of Israel. No longer did he plan to do a great work. He sought to do faithfully as unto God the work committed to his charge. He recognized the presence of God in his surroundings. All nature spoke to him of the unseen One. He knew God as a personal God, and in meditating upon His character he grasped more and more fully the sense of His presence. He found refuge in the everlasting arms.

After this experience Moses heard the call from heaven to exchange his shepherd's crook for the rod of authority; to leave his flock of sheep and take the leadership of Israel. The divine command found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting his whole trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, fitted for the greatest work ever given to man. Of him it is written: "There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face."

Let those who feel that their work is not appreciated and who crave a position of greater responsibility consider that "promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge. He putteth down one and setteth up another."

Every man has his place in the eternal plan of heaven. Whether we fill our place depends upon our own faithfulness in cooperating with God.

We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are

treated better than was our Lord. "Seekest thou great things for thyself? Seek them not." The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward, men who are more solicitous for principle than for promotion.

Those who are humble and who do their work as unto God may not make so great a show as do those who are full of bustle and self-importance; but their work counts for more. Often those who make a great parade call attention to self, interposing it between the people and God, and their work proves a failure. "Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her."

Because they have not the determination to take themselves in hand and to reform, many become stereotyped in a wrong course of action. But this need not be. They may cultivate their powers to do the very best kind of service, and then they will be always in demand. They will be valued for all that they are worth.

If any are qualified for a higher position, the Lord will lay the burden not alone on them but on those who have tested them, who know their worth, and who can understandingly urge them forward. It is those who perform faithfully their appointed work day by day who in God's own time will hear His call, "Come up higher."

While the shepherds were watching their flocks on the hills of Bethlehem, angels from heaven visited them. So today while the humble worker for God is following his employment, angels of God stand by his side listening to his words, noting the manner in which his work is done, to see if larger responsibilities may be entrusted to his hands.

True Greatness

Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His spirit they possess and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love.

"Ye know," Christ said, "that the rulers of the Gentiles lord it over them, and their great ones exercise authority

over them. Not so shall it be among you; but whosoever would become great among you shall be your minister."

Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Revelations Under Anesthetic

BY FRANCES W. BLOSE

IT WAS William James the psychologist who spoke of anesthetic revelation as a means by which the soul might probe more accurately the heights and depths of truth than in any ordinary state of consciousness. But James was an exception. Almost invariably those who have had no such personal experience will give no credence to what they are pleased to term brain fever, hallucination, self-deception, or anything other than what it is—spiritual revelation.

I had become accustomed to anesthetic. Moreover, I liked it so well that I would willingly have undergone ether for the merest filling in the most inconspicuous tooth. Or for a headache, for that matter. But doctors and regulations being what they are, I had had the delightful experience of anesthesia fewer times than I could have wished. That ecstatic sense of floating away, the unutterable joy of an unspeakable emotion, and even the aftermath of pleasant memories always seemed worth the price of pain incident to the anesthetic.

There was yet more. There was a wealth of spiritual discovery in that lit-

tle known ether land that yielded not only vast deposits of gems of spiritual knowledge, some of which I actually brought back with me, but always promised more treasure, richer hoards than I had even dreamed of.

There was one promise that haunted me like an unfulfilled pledge. It grew to be an element not only of my ether experience but of my everyday life. It became a not unusual occurrence on the borderland of sleep, ever increasing in positive assurance that it was an actual contact with spiritual reality. I learned that I could at times superinduce the state of consciousness necessary for the contact by stilling the senses and recalling a certain reiterated tone with a strongly marked rhythm. So powerful was the rhythmic accent that it swept me irresistibly toward some shining goal, which nevertheless I could never quite reach.

For several years I was conscious of this unfathomable experience, a glorious exaltation,—except that I always awoke in an agony of chagrin and disappointment at being unable to reach the goal. The goal was Knowledge; it was some-

thing I must know, should know, *would* know some day when I had the *will* and the qualifications to break down whatever barriers at present held me back.

I entered that mystic state as one enters an old familiar garden; only it was more of a desert than a garden, and was always heralded by a pleasurable feeling of, "Here I am again." I realized I had always known that state since time began, analyzed it thoroughly while there, grasped the knowledge, heard the song—and failed, with heart-breaking regularity, to bring them back. In some mystic manner the rhythmic chant was a song, a melody inevitably associated with the Knowledge. "If I can remember the melody, I can know," I always thought. But always the tantalizing awakening came, the depressing disappointment at another failure.

Then came the revelation.

I had been subject on the one hand to psychic experiences and on the other to spiritual revelations. I could easily distinguish the line of demarcation between the two, as the higher teaching came usually in some form of light. For instance, on one occasion I had been thinking of the unity of life, when a great sun appeared above a hill. As I looked, another sun, identical in size and color, separated itself from the first, rolled up to midheaven directly over me, and in its center was traced with an invisible finger, "F. E.", my own initials. "I and my Father are one," came the instant intuitive teaching.

In December of 1927 I was slated for another serious operation. This time I determined I would bring through to full consciousness that melody and that Knowledge. To obtain one was to have the other. To acquire either was to KNOW! My last conscious act as I went under ether was a call to the Master. I held the thought as long as I was able together with the positive demand that I know, *must know* what was that information withheld for so long. And that song—!

I was under the knife two hours and

twenty minutes. When I returned to consciousness there was a lucid interval before the long sleep that preceded the awakening to pain. It was during that brief period of half-consciousness that I became aware that I had succeeded. I had heard the vibrant, rhythmic chant that resolved itself into the old familiar melody, now mine forever. I was saturated with the music; it radiated from me like a great light—it *was* a great sounding light of which I was the source, and it continued to ring out in spite of the awful pain that soon took possession of me. With the music came the consciousness of what had taken place in that mystic state. I could recall it at will, and I marveled at the simplicity—and the enormity—of it.

I had been on a great plain, conscious only of self, earth, and light.

"I know," came the conviction. It was I speaking.

"But I know more," came a greater conviction, as though one greater than I were speaking, which caused a certain resentment on the part of the first speaker.

But at once the first and the second personalities were identical, as a third spoke. "Ah, but you don't seem to realize that *my* consciousness is higher than yours"; and then chagrin on the part of the combined first-second personality.

But yet again, another spoke. "Mine is still higher," he said. And, marvel of marvels, one, two and three were but *one*, and antagonistic toward the fourth.

I do not know just how many times the thing was repeated, as though one principle after the other fell away, revealing the next higher, until the final and highest stood unveiled.

Then came the answer to all things. "I am God." And at once the highest was the lowest, the first speaker was the last and all between. The identity was complete.

This, then, was what I was to know. The ecstasy and awe of that moment of supreme exaltation—and humiliation—

are beyond the farthest reaches of the imagination. "It is not lawful for man to utter" such things.

The melody consisted simply of an arrangement of the dominant seventh and ninth and tonic chords—which by the way comprise the entire diatonic scale, the whole fundamental musical equipment—with the vibrating tone on the dominant. Perhaps astro-physicists can explain the phenomenon.

After the tremendous impulse set in motion by that experience was exhausted, the repetition of the experience ceased. I have not had it since, though the tremendous vibrations of the melody lasted for weeks. The knowledge remains mine unalterably, the realization that I am in the All, the All in me, the All is me! My attitude toward life has changed completely, though gradually, in conformity with that great spiritual truth.

It is not often given to human beings to touch the very heart of Reality. *But I know what I know!*

The operation took place on Monday. It had been unexpectedly serious, and for three days recovery was doubtful. The pain was so great that it completely obliterated consciousness of everything else. The sounding light continued to envelop and permeate me, but it was as a thing apart, like the air I breathed.

After several days and nights of unthinkable agony there came the thought of God. How was it that I had forgotten about Him, I whose first instinct ordinarily was God? Yet now He was but a word of three letters. Had He been interested and *could* have helped me, He would have. He simply didn't matter. He was not, as far as I was concerned. Nothing was, except Pain, like a great black fog; and how could the world go unconcernedly on when there was so much of it?

"Where is your beautiful faith?" asked my husband.

"I don't know anything about faith," I gasped. "I haven't any. Nothing can help me; this thing is."

And in the midst of it all I realized for the first time why the Man on the cross must have said, "My God, why hast thou forsaken me?" There is no more terrible desolation than that sense of being utterly alone in the face of powerful and relentless evil.

On Thursday came a knock at the door. It was a ministerial friend of my husband, who, knowing that I was at least technically beyond the religious pale and suspecting that I was without ghostly counsel, came to offer his services. I told him that I was unable to pray, as I had lost God and He had forgotten me; but that I should be glad of any help he thought he could give me.

He knelt by my bed, and I became a respectful though scarcely reverent listener. Audible prayer always distracts me, and I tried not to follow his words lest I might criticize his English or the form of his petition. He was not a highly intellectual man, though profoundly spiritual, and I respected his sincere desire to help.

After a few moments of passive attention I became conscious of a majestically beautiful Figure standing in a column of light above the minister's head. It was as though the spirit of prayer had opened up a passage through the black fog of suffering and despair that enveloped me.

I lay breathlessly entranced in that divinely beautiful Presence. He stood with both hands outstretched in blessing, His face alight with a radiant smile yet the lips pursed with a pitying compassion as one smiles at a troubled child. The little smiley wrinkles at the corners of his eyes were plainly noticeable, and each individual hair was as a tiny prism in its rainbow reflection of the all-surrounding white light. The eyes were blue, the face was broad, and the whole personality that of vigorous manhood and spiritual strength.

He wore over a pale yellow robe a garment of rich heavy material of an indescribably beautiful blue that passed in lovely folds of heavy shadow and

brightly fair shades from under the right arm to the left shoulder. The blueness of that blue I shall never forget. I was so fascinated with the color and light and personality of the Vision that I heard not a word of what He must have said; for His lips moved in speech, although there was no sound. Yet His Presence was Peace and ineffable Love.

From that moment I found my faith

and myself. I was so improved physically the next day that I dismissed both my special nurses.

The Peace remained with me for months. Even now when troubled or at variance with my surroundings the recalling of the Vision suffices to restore harmony.

For His Peace He left with me.

I know what I know!

Mythology and the Bible

By CORINNE S. DUNKLEE

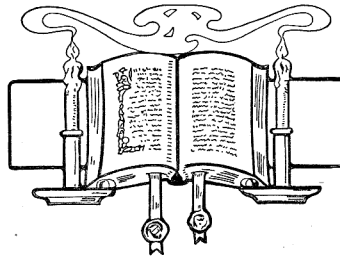
ARIADNE AND THESEUS

A YEARLY tribute of seven youths and maidens was exacted from the Athenians by the mythological Minos, King of Crete.

These Athenian captives were rowed over from Greece to Crete and confined in a labyrinth as a feast for a ferocious Minotaur. This labyrinth had been constructed by Daedalus, a most ingenious artificer, who had so perfected the intricate maze of passageways that neither Minotaur nor any of his victims could by any possible means escape.

Theseus, son of Aegeus, King of Athens, was deeply grieved at the fate of so many innocent sufferers, and thinking that he might be able to overcome the monster he bravely offered himself as one of the seven youths.

Upon his arrival in Crete he was seen by Ariadne, the lovely daughter of King Minos. As she saw the handsome prince among those who were to be sacrificed to the terrible monster, she was filled with a great love and compassion for him and began to make plans to save him. She risked her life by secretly furnishing him with a magic sword and



a long thread. Theseus then attacked the Minotaur with the magic sword which had been given him by Ariadne and slew him, after which he found his way out of the diffi-

cult windings of the labyrinth by following the thread. He and Ariadne then slipped down to his vessel, which had remained anchored in the harbor, and set sail for Athens under the guidance of the goddess Minerva.

In the account of Theseus we see the life and tests of the neophyte, one who brave and dauntless is willing to do and to dare all things for the sake of acquiring truth. Such a one is always the son of a king and a nobleman in his own right.

The labyrinth represents the tests confronting one who endeavors to walk the straight and narrow path which leads to the higher life.

Ariadne represents the higher nature, which always comes to the aid of the personality. The magic sword is the power of truth which the illumined one comes to find. With this sword of truth Theseus slew the Minotaur. Siegfried slew the dwarf, and David slew the giant

Goliath. All these stories represent the same principle, that of the higher nature overcoming the lower through the power of truth. Such a one can always find his way through the labyrinth or confusion of the transitory. "The things which are seen are temporal, but the things which are not seen are eternal," said Paul, the great Christian mystic who had found this same Ariadne's thread which guided him safely through the labyrinth of delusions and out into the light of a new and spiritual life.

As a reward for her bravery and constancy the wedding crown of Ariadne was suspended in the sky, where it still hangs. Its jewels have grown into stars. These stars are now called "Corona Borealis," the "Northern Crown," and have been referred to as "a brilliant sign of the lost Ariadne." Spenser refers to this lovely constellation in his "Faerie Queene" as the crown she wore upon her ivory brow.

Ariadne's "Crown" is about 20 degrees east of Arcturus. It is plainly visible in the east just after sunset during the early spring, but it is most clearly discernible during July.

Cosmic Intelligence

"Dear Fellows:—It seems to me that, intellectually, God is a necessity;—that it is impossible to conceive how the complex, but orderly, universe could have come into its present state by chance; that the unbelievable thing, the incomprehensible thing, is that all this plan and purpose manifesting everywhere are not the work, the manifestation, of mind—of intelligence. With me, the unthinkable thing is that there should be no intelligence somewhere that understands the meaning and the purpose of all things, that knows and planned the end toward which all things move. I cannot doubt that "through the ages one increasing purpose runs."—*Upper Room Bulletin.*

Hills of Heaven

BY FRANCES NEWELL

I am so tired, and high adventure waits
Without the body's prison; the bright
gates

Of Death swing open on the fields of
peace,

Where sorrow, long and long endured,
shall cease;

Where none shall lonely be, and none
oppressed,

And all the weary souls of men shall rest.

Oft in the clear and golden hours of
sleep,

My wandering feet the paths of Heaven
keep,

And oft I breast that soundless starry
sea

Which breaks upon its shores eternally.

The towering hills of Heaven know my
feet,

And many dear companions do I greet.

But I can never stay. I dare not roam
Too far afield, for I must hasten home.

So many dusty fields there are to till,
And wars to fight, and hungry mouths to
fill,

And I can never shirk—I must be there—
But oh, the verdant hills of Heaven are
fair!

The Four Births of Man

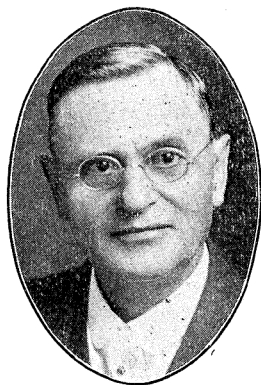
WHAT ARE THEY?

Do you know that every adult passes through four complete births before attaining his majority?

This is but one of the little known facts of life covered by the Philosophy of the Rosicrucians.

If interested, write today for further information about the Rosicrucian teachings.

Address,
THE ROSICRUCIAN FELLOWSHIP,
Mt. Ecclesia,
OCEANSIDE, CALIFORNIA.



Max Heindel's

Page

Soul Mates

"Is there a soul mate belonging to every soul through all eternity? If so, would it not be better to remain unmarried a thousand years than to marry the wrong mate?" Thus a student inquires.

As the light is refracted into the seven colors of the spectrum when passing through our atmosphere, so also the spirits which are differentiated within God are refracted into seven great Rays. Each class is under the direct guidance and domination of one of the Seven Spirits before the Throne, which are the Planetary Genii, the Star Angels. All the virgin spirits in their successive incarnations are continually intermingling in order that they may gain the most varied experiences. Nevertheless those who have emanated from the same Star Angel are always sister or twin souls, and when they seek the higher life they must enter the path of Initiation through a lodge composed of members of the same Ray from which they originally came, thence to return to their primal source. Therefore all occult schools are divisible into seven, one for each class of spirits. That was the reason Jesus said to His disciples, "Your Father and mine." None could have come into as close touch with Him as these disciples were except others belonging to the same Ray.

Like all other mysteries this beautiful doctrine has been degraded to a physical

or material idea such as is embodied in the popular conception of twin souls or affinities: that one is male and the other female, and very often each is somebody else's wife or husband. In such cases the doctrine of twin souls is often made an excuse for elopement and adultery. This is an abominable perversion. Each spirit is complete in itself. It takes upon itself a male or a female body at different times in order to learn the lessons of life, but it is only during the present stage of its development that there is such a feature as sex at all. The Ego was before sex, and will persist after that phase of its manifestation has passed away.

—"Questions and Answers," No. 22.

So long as we think of sex in the privacy of our chamber we cannot escape the urge in our social intercourse, and we are bound to look at all we meet from that viewpoint. If we were frank and honest with ourselves in admitting this, the danger would soon be over for those who desire to live the higher life. Unfortunately we are only too apt to deceive ourselves, and this desire is at the root of the pernicious doctrine of soul mates, which serves to give spurious sanctity to so many clandestine relationships, and has been responsible for rupturing so many homes to the distress of the deserted spouse and the half-orphaned children.

I have no authority to modify the

teachings of our Elder Brothers on this point. I cannot do so without betraying their sacred trust. Perhaps it would have been a temptation to some to add four thousand names to their membership list, but to me the admission of four thousand devotees of this devilish doctrine seemed a menace to our dear Fellowship, so this ended the negotiations.

—*Probationers' Letter, No. 82.*

(*The negotiations here referred to by Mr. Heindel related to the amalgamation of another occult society with the Rosicrucian Fellowship.*—EDITOR.)

REBIRTH OF CHILDREN

One of our readers says: "It is stated in the Rosicrucian teachings that children who die in infancy are brought to rebirth in from one to twenty years. Do they return to the same station in life, or do they sometimes return to a different environment, more or less desirable, from wealth to poverty or vice versa?"

This question was asked before, years ago when the writer was a novice in the investigation of the spiritual world, and it was answered correctly at that time. But later investigations make it possible to give more detail based upon what has actually happened in a considerable number of cases. Notes were made of the results at the time of the investigations, but in moving into our new administration building these have been mislaid. Nevertheless, according to our recollection, it was found that out of twenty children we watched who came to rebirth within five years of the time of death, fifteen or sixteen went back into the same families.

It can be seen at the time when a Spirit passes out, that is, as a child, whether it will be a long time or a short time in the invisible worlds. So we selected another group of twenty which are still in the invisible worlds and not expected to take rebirth until ten or more years have passed. But the tendencies were

quite plainly shown, for when a Spirit seeks rebirth it is usually drawn to the prospective mother years before it enters the womb and sometimes women still unmarried are surrounded by their prospective children even before they have become engaged. Judging from this fact we find that out of the group of twenty only three are staying with their former mothers. The other seventeen are scattered among other families, and two of them are keeping company with small girls, showing that they are waiting for them to grow up and become their mothers.

This tendency of Spirits who are seeking embodiment to follow their prospective mothers around for years, by the way, sometimes gives rise to laughable and embarrassing situations on the part of mediums who do not understand the conditions. We remember the case of a young lady who went to a spiritualistic seance and was told that she had a child in spirit land who was standing beside her and calling her mother. Naturally she denied the allegation indignantly, and arose and left the meeting. So there was a case where both were right though making diametrically opposite statements, and each thought the other dishonest because they lacked the knowledge to reconcile the seemingly irreconcilable.

(*From the "Rays" of May, 1918.*)

The Hidden Cause of Disease

There is a side of the moon which we never see, but we know it is there, and that hidden side of the moon is just as much a factor in creating the tides as the part of the moon which is nearest to us and visible. So there is also a hidden side to man which is as productive of action as the physical being we behold. Transgressions of divine laws upon the mental and moral planes of action are quite as responsible for physical disorders as the hidden side of the moon is effective in producing the tides.

—*Max Heindel.*

Rosicrucian News Review

Linking of Mayans With Asiatics

BOGOTA, Columbia, April 6.—(A.P.)—A sensational theory and partial proof that may link the language of the ancient Mayan Indians of Central America with the tongues of Asia has just been developed here by Dr. Herman Walde of the Colombian National Library.

Dr. Walde believes he not only has succeeded in deciphering the hieroglyphics of the Mixtecs, cousins of the Mayans, but has obtained a measure of proof that they used actual syllables in their writings instead of pure picture writing.

The scientist says the Mixtec writings bear definite relations to Chinese, Japanese and Sanskrit. Should his claims be borne out by future investigation, Dr. Walde believes the dragon of China and the feathered snake of the American tropics will be the key that opens the door of kinship.

It was the feathered snake in the famous Borgian Codex, which is in the Vatican library, that set Dr. Walde on the right track, and it was the unexpected task of cataloguing musty volumes in the National Library here that enabled him to pursue his theory.

"I am certain," he said, "that the signs of the Mixtecs will give me the bases for deciphering of the Mayan hieroglyphics.

"Then would come the proof of the link between Mayan and Asiatic tongues."—*Los Angeles Examiner*.

Scientific researches along the lines followed by Dr. Walde seem to indicate that both Central America and Asia were at one time settled by people of similar tongues and therefore probably related in other ways. There is a possibility that these people were colonists from ancient lost Atlantis. That the Memory of Nature reveals an actual blood relationship between Asiatic races and the Mayans and other Indian tribes of North and South America has long been known to occult science. The inability of the world at large to "see" spiritually makes

it necessary for material proof to be established by laborious scientific research before modern man can be jarred into accepting the statements of occult science.

The Nature of Vital Energy

"Scientific men whose lives are given over to various studies of the phenomena of nature are slowly but surely coming to the conclusion that the vital force actuating all animal bodies is essentially different from that force designated as "mechanical" energy.

"The Vitalistic doctrine is that life had its origin and support in some principle that is neither material nor organic. According to this theory, life owes its existence to a force or agency that operates only in living bodies, and differs in kind from those physical and chemical forces at work in the inorganic world.

Current Proofs of the

The Rosicrucian Philosophy and Teachings as first given to Max Heindel by the Elder Brothers of the Rosicrucian Order in 1907-8 constituted a definite linking of Science and Religion. They were given to the world for that purpose, and contained a multitude of facts then unknown to either Religion or Science. Modern discovery by slow, laborious steps is now establishing the proofs of them.

That Science and Religion will eventually corroborate the Rosicrucian Teachings in their entirety can

"Many of the findings of the psychological investigators have supported this Vitalistic theory that energy in the human organism does not depend upon any material factor such as food or water. An unseen principle apparently permeates the universe which operates through animal bodies to give them life.

"Any desire which stimulates increased activity of the body seems to make it possible to manifest as much power as needed to accomplish the desired object.

"The only conclusion to be reached is that we are at all times literally floating in a sea of infinite energy of which we can use as much as we are capable of imagining, limited, of course, by the structure of our physical bodies."

The above was written by Dr. Frank McCoy, nationally known physio-therapist and dietitian. Should he read the Rosicrucian explanation of the vital body of man which exists as a unit separate and apart from the physical body, he would find a complete and authoritative confirmation of his conclusion that "an unseen principle apparently permeates the universe which operates through animal bodies to give them life."

Max Heindel writes: "The vital force from the sun, which surrounds us as a

colorless fluid, is absorbed by the vital body through the etheric counterpart of the spleen, wherein it undergoes a curious transformation of color. It becomes pale-rose hued and spreads along the nerves all over the dense (physical) body. It is to the nervous system what the force of electricity is to a telegraph system."

As science approaches the "unseen", it enters into the realms of nature with which the occultist by virtue of his development and use of spiritual or clairvoyant sight is already familiar.

Changing Beliefs

"A questionnaire on science and religion has been sent to the Fellows of the Royal Society, the premier association of British scientists and thinkers. Some of the replies were read at the recent annual meeting of the Christian Evidence Society in London.

"One hundred and twenty replied 'yes' to the question, 'Do you credit the existence of a spiritual sphere?' and only 13 said 'no.' Seven Fellows replied negatively to the question, 'Do you consider that man is in some measure responsible for his acts of choice?' and 173 replied in the affirmative. One hundred and forty-two were of the opinion that belief in evolution is compatible with belief in a Creator. Only five replied 'no.'"

Significant news!

"There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in the Mystery Temples. But Religion held sway during the so-called 'dark ages.' During that time it bound both Science and Art hand and foot. Then came the period of Renaissance, and Art came to the fore in all its branches. Last came the wave of modern Science, and with iron hand it has subjugated Religion.

"To avert a calamity, Religion, Science and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation."—*Cosmo-Conception*.

Reality of the Occult

scarcely be doubted when one observes the numerous itemized confirmations appearing daily in the newspapers of the world. As Material Science approaches nearer to the veil that separates it from the Spiritual these confirming discoveries grow more and more numerous.

Each month a number of news clippings are reproduced in this "Review." These are the "signs of the times." They bear out and corroborate the doctrines of Max Heindel and the Brothers of the Rosicrucian Order.

ASTROLOGY

God and the Zodiac

BY JOHN JOSLING

THE CHAOTIC conditions of the present day indicate the birth of a new age. We are now passing through the travail which will cleanse and close the Piscean period and bring into being what is known astrologically as that new day, the Aquarian Age.

Although the astronomical time which dates the opening of this Aquarian Age is still some hundreds of years away, the fact that the Sun by precession (the vernal equinox) is within orb of Aquarius excites Uranus its ruler into action which will introduce to our planet a new order of things. In the realm of thought and spirit, revolution and revelation will take place—in short, a complete orientation of thought and life will occur.

As a result of the impingement of the forces of this advanced planet Uranus upon our own, mankind will at last awaken and solve its most important question, to wit: "What is the origin, nature, and destiny of mankind?"

Increasingly will the findings of spiritual science and research join hands with those of physical science, and by virtue of the flooding illumination brought to bear upon physical science by spiritual investigation our long night of groping and error will in large measure come to an end. The full fruition of the Aquarian Age will include the union of Religion, Science, and Art, which have temporarily become separated, but which are really a unit. And with the last vestiges of our spiritual night fled, mankind will, upon a higher spiral, unite

itself consciously in thought and action with its true source, the Godhead.

Among the many augurs of the approach of this new age is the expanding interest in astrology which has been well marked during the last year even though that interest has been assisted by commercial interests and professional astrologers. However, astrology is a spiritual science, and people who are aware of this—God-aware—will never stoop to prostitute a science so palpably divine and sacred. Spiritual goods are not to be trafficked in, and to the mind illumined this mandate stands out in large relief, with such strength that it is impossible for it to be seduced into selling its astrological services. Yet it is clear that the Heavenly Powers are utilizing those on earth who have made their mark in commercializing astrology, to broadcast and disseminate its teachings and disclosures by radio, by magazines, and by newspapers.

In view of the increasing interest in astrology—much of it of a dilettante nature—numbers of people are becoming informed about the general qualities imparted by each sign, its favorable and unfavorable characteristics. From this slight knowledge of sign quality many have already established themselves behind a wall of prejudices as they glibly remark that they do not care for the native of this or that sign because of the undeveloped qualities which such people manifest.

Now this attitude toward the findings of astrology is quite wrong. Any earnest

student whose intuitive faculty is alive will study this divine science in the light of its real, spiritual nature. And he will have it borne in upon him increasingly the longer he lives that the zodiac and the seven planets of our system expound and express the power and the purpose of our Solar God.

The Seven Spirits before the Throne are the Planetary Spirits of the seven planets. The seven planetary Rays are therefore originated, fertilized, and informed by the direct action of these seven Heavenly Powers, each power operating particularly through its own sign or signs, yet at the same time coloring the rest of the signs to some extent. Each human soul is a member of one of these seven Rays.

Uranus and Neptune (the latter does not belong to our solar system proper) project forces which excite thought and action only in the most advanced of earth's children, drawing out occult powers and mystical qualities respectively.

We are born a number of times in each sign of the zodiac to draw therefrom the lessons and tests of that sign, and it is the destiny of each sign to bring out powers and qualities that are positively and purposively impressed with the signature of God. The 12 signs of the zodiac are symbolized by the 12 sons of Jacob, the 12 disciples of Jesus, the 12 tribes of Israel, the 12 knights of the Round Table of King Arthur, and they represent the 12 facets of the One Diamond—the God-head.

The zodiacal forces of all the signs supply the required power for each soul to learn his respective lessons and tasks while making his earthly pilgrimage through each particular sign. And while these spiritual forces impel in their several directions they never at any time compel; yet by this statement it must never be inferred that the law, "Whatsoever a man soweth that shall he reap," ever becomes abrogated.

The full destiny and meaning of each sign must be thoroughly etched into the inner soul-being of the Ego, there in-

corporated through lessons learned and work properly performed. According to the earnestness and precocity of the individual will be the real advance in the evolution of that soul during each life-day at school. The idlers and those who love to play with life will show in their personalities those qualities which we term disagreeable or unpleasant. The negative phases of each sign thus engendered through retrogression will vary according to sign position, planets in that sign, and aspects thereto.

When one awakens to his true spiritual status and he becomes conversant with the growing power and purpose that astrology is again to hold in the future, he ceases to hold prejudicial ideas regarding the native of this or that sign because he or she is still displaying its negative qualities which show out as unpleasant temperament or wrong habits. Rather will he by virtue of the spiritual glimpses vouchsafed him become so industrious in the improving of his own faulty personality that he will refuse to criticize his brother, preferring in love to give him a helping hand either physically or by projecting toward him positive Christ (love) thoughts, which must perforce help to restore order and harmony in the mind of the one thus focussed upon.

Furthermore he becomes fully aware of the fact that he of himself through his own unaided power without the help of higher Beings could never make the circle of the zodiac, that is, descend into physical incarnation and be born successively in each of the twelve signs, passing through the severities and oft-times the spiritual loneliness which this entails. Yet be it remembered that it is because of these severities and trials that we are lifted up on the spiral of evolution. Through the extracted product of these experiences we are borne up on eagles' wings to the very Throne of Heaven. We thus become strengthened in powers of will and imagination and prepared for work in the earth school. Only through this heightened experience

many times repeated do we become intensely productive in the Great Work.

To become consciously aware of the forces of the zodiac in their representation of the Christ and the twelve disciples is immediately to understand and feed upon that mystical bread and wine which He gives as a veritable cosmic ambrosia. Only thus can we become true disciples of Him and do all things "in remembrance of Him."

As the physical blood is the vehicle of the Ego and thus mediates between the Spirit and the dense body, so the life force of the great Sun Spirit, the Christ, is the vitalizing power which informs every sign of the zodiac, through which each soul must pass many times. Thus Christ becomes our Divine Mediator standing between ourselves and our Heavenly Father.

The power of these spiritual facts generates an inner conviction in all those who have attained any degree of Christ-consciousness, and in these souls no fear of malefic planets or aspects can have place.

The strong soul, developing destructively, soon notifies all in his environment of that fact by his unsocial propensities. Yet his strength reversed or transmuted gives as decided advance in evolution as his movement was backward before that. A strong soul when sinful brings upon his head intense suffering whose refining, purifying action draws him up to a higher spiral which will lead to the Path of Christ. Not many horoscopes have to be read to find that "man's extremity is God's opportunity."

A great power is vested in spiritual astrologers, a power to accelerate the spiritualization of others through effective help given them by accurate disclosures from the birth map. More and more will it devolve upon all earnest, energetic workers in Christ's service to fit themselves to read horoscopes so that they may become truly active in hastening the advent of the sublime Aquarian Age which we are now approaching.

The beautiful living presentation of astrology left by Max Heindel, with its limpid clearness and delightful simplicity and all the fearsome, nonessential technicalities omitted, leaves no real excuse not to learn this soul-revealing spiritual science for those with the latent ability to do so. So accurate are the findings of astrology, so revealing in every department of our being is this science, that no occult student can afford to neglect to give industrious application to the study of it. If he studies industriously he will presently find himself apt and skillful in giving precise soul-help and direction to those in need and at the right time. As a result he will weave that seamless vestment, the soul body, which will enable him to go far in his spiritual evolution. Through his efforts freely and joyously given for the Christ he will hasten the day of his own liberation and thus approach the gates of Heaven, where he will feel the Fire of that Love which is Christ.

"There flows from the living teacher a power which no textbook can compass or contain—the power of liberating the imagination and setting the student free to become an original investigator."

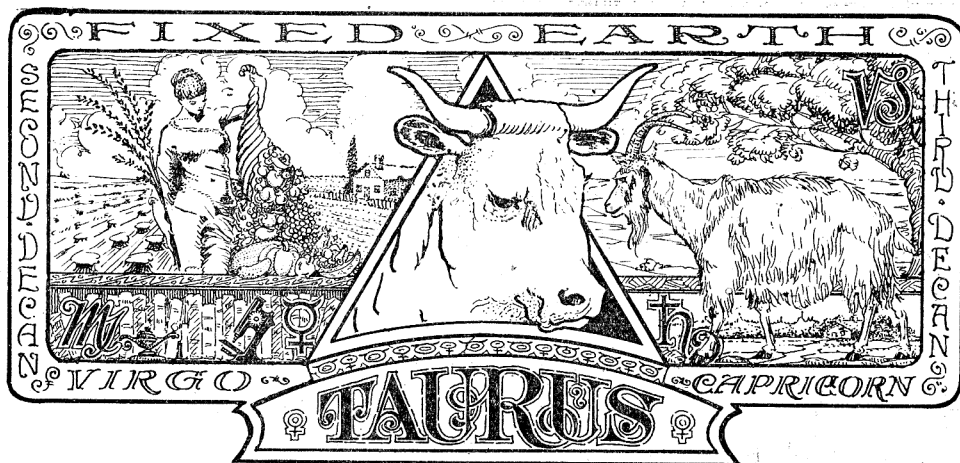
Why We Teach Astrology

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

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

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

The Children of Taurus, 1932



A Character Delineation

CHILDREN BORN APRIL 20TH TO
MAY 20TH, INCLUSIVE, 1932.

POSITIONS OF THE PLANETS

Sun in Taurus.

Mercury in Aries and Taurus.

Venus in Gemini and Cancer.

Mars in Aries and Taurus.

Jupiter in Leo.

Saturn in Aquarius.

Uranus in Aries.

Neptune in Virgo.

The children of Taurus are of a basically amiable and kind disposition, since this sign is ruled by Venus. They have a great deal of determination due to the fixed quality of Taurus, and when the Sun here is in adverse aspect to other planets this determination is likely to become stubbornness. Taurus is an earthy sign, and its children are always interested in material things and pursuits, although not necessarily to the exclusion of spiritual things. The children of Taurus are very patient and persistent, and usually carry out what they undertake.

Taurus is the sign governing the throat and indirectly the voice and speech. Therefore the children of Taurus are likely to be argumentative and to resent

contradiction. They have an inherent love of justice and truth, however, which prompts them to acknowledge mistakes and endeavor to rectify them.

Through the rulership of Venus these children are fond of art, music, and drama. They usually have a good degree of physical vitality. They are fond of good food and likely to indulge to excess, particularly if the Sun here is adversely aspected.

From the above schedule of planetary positions it will be seen that the children of Taurus this year will be somewhat versatile because the planets are quite well distributed throughout the signs, bringing many different planetary vibrations to bear upon them. Mercury is in Aries the greater part of the month, which gives quickness of thought and speech. Venus is in Gemini the first half of the month, where it lends grace to both writing and speech. Mars is in Aries the first two-thirds of the month, where it gives much energy and initiative. Children born during these periods will demonstrate more or less of the respective qualities noted.

The benevolent Jupiter is in the fiery, impulsive, and generous sign of Leo. This is conducive to a generous and magnanimous nature. Saturn, the planet

(Continued on page 260)

fred unconventional and careless as to what others think of her. Saturn square the Moon shows a point of weakness, and it must be admitted that this weakness is due to selfishness. Saturn is an earthy, selfish planet, the planet which grasps things for self. The Moon is an imaginative, emotional planet. When these two are square to each other it indicates great persistence in self-indulgence, particularly of the emotions and the exaltation of the personality. This tendency if given scope tends to alienate friends. Unless it is broken up it will effectively destroy the popularity which could otherwise be obtained from the trine of Jupiter to the Moon and from Venus in Aquarius.

Jupiter trine Mercury gives broad-mindedness and vision. It usually confers educational advantages.

A very good aspect in this chart is that of Mars trine Uranus. Uranus is placed near the Midheaven, which makes it more than ordinarily powerful. It is likely that Winifred will be a progressive young woman, not satisfied to plod along in a rut, but as previously pointed out she must be careful not to become overprogressive.

The benevolent Jupiter placed in the noble, magnanimous, and affectionate sign of Leo gives a nice side to the personality. Incidentally, Jupiter is in the 2nd house, which rules finances, and its trine to the Moon should therefore provide the native with the material things of life to a good degree. The native, however, has a tendency to be too prodigal in expenditures on account of the square of Mars to Jupiter.

Mars is placed in the 5th house, that of children and teaching. Its good aspects to Saturn and Uranus should give ability as a teacher, and this activity may appeal to the native at some time in her life.

This horoscope has many possibilities. There is also a considerable amount of dynamite concealed within it. Dynamite can work wonders if properly handled

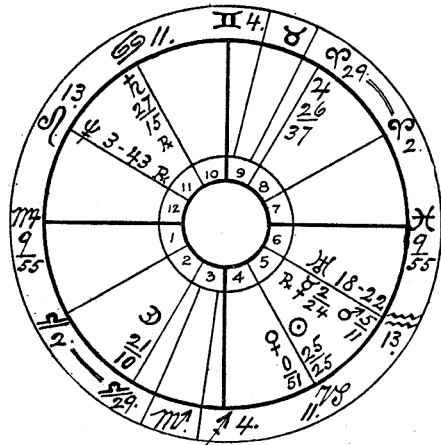
for the elimination of obstacles, but otherwise it will make a sorry wreck of things. The indolence signified by the unaspected Sun in Pisces will give the temptation to play with dynamite; but the conservatism and caution of Saturn should hold this tendency in check and enable Winifred to come through victorious in her life's work.

VOCATIONAL

JACK C.

Born January 15, 1917, 8:55 P. M.

Lat. 50 N., Long. 97 W.



Jack has the mental, analytical sign of Virgo rising, indicating that a mental vocation will appeal to him. Virgo governs all kinds of clerical work, law, chemistry, etc. Virgo people are usually interested in hygiene and diet also.

The ruler of the rising sign, Mercury, is placed in the progressive, scientific sign of Aquarius in the 5th house in conjunction with Mars. This gives a quick, active mind and quickness of speech, although it is not conducive to concentration. This aspect gives great interest in all progressive ideas and enterprises and anything which improves the living conditions of the masses, signified by Aquarius.

The 5th house rules children, teaching, and teachers, and Mercury placed here, likewise the Sun, will probably give an interest in these things. It might induce

the native to take up teaching at some time in his life, probably in his younger years. However, the Sun and Mercury both have the square of Jupiter and the opposition of Saturn, which would bring a good many obstacles along this particular path, and many problems to be solved in connection with teaching. Therefore the native would probably achieve a greater degree of success in some other line.

The path of least resistance is indicated by Venus, the artistic planet and the planet of entertainment, trine to Jupiter the planet of success in the active sign of Aries, together with the Moon, the planet of the creative imagination, placed in the artistic sign of Libra in the 2nd house, that of finance. The Moon also has the original and inventive planet Uranus assisting it with a trine. These aspects and positions would indicate that the native should have some liking for art or the capacity for working with art, and that he would benefit materially from it. This would not mean necessarily that he would be a talented artist, but it might indicate that he would be sufficiently interested along this line to engage in it commercially, or to become a dealer in art objects from which he would profit. This is a possibility that is worth looking into anyway. In addition these influences might give him ability in the entertainment field, which would provide a vocation.

The Midheaven and 10th house, which have an important bearing upon the profession, are ruled by Gemini and this in turn by Mercury, which again introduces the mental element. Gemini is a literary sign and frequently gives ability for writing. Its ruler being in conjunction with Mars reinforces this possibility. The type of writing would be of a quick, spontaneous sort which sees the details of a situation instantly and is able to write them down; therefore reporting would possibly appeal to the native, and he should have ability along that line.

The 6th house, which has to do with employers and employees, not only has

the humanitarian and scientific sign of Aquarius on its cusp but the humanitarian and scientific Uranus is in that house, trine to the Moon, ruling the public. The native should therefore do well in social service activities and organizations, either from a volunteer standpoint or as a promoter and manager of such enterprises.

We have indicated the outstanding possibilities of this chart from the standpoint of vocation and have given enough hints, we believe, so that the native can select a vocation that will get satisfactory results.

THE CHILDREN OF TAURUS, 1932 (Continued from page 257)

of persistence, caution, and concentration, is in the scientific, progressive, humanitarian sign of Aquarius throughout the entire month, giving a blend of these qualities. Uranus in Aries combines the fiery energy of this sign with the inventiveness, original thought, and independence of Uranus, tending to make original characters with ideas of their own. Neptune in Virgo throughout the month directs the inspiration of the native to the things signified by Virgo, namely health, diet, and critical analysis of anything which arouses the interest of the native.

The children of Taurus this year will lack the support of Jupiter and Saturn because both these planets are square to the Sun, the former from April 25th to May 13th, and the latter from April 20th to May 3rd. The children born during the former period will be overoptimistic and have a desire to expand their enterprises beyond the degree which circumstances warrant. Therefore they will be likely to start things at times which they can't finish. Forewarned is forearmed, however. Children born during the latter period will have obstacles placed in their way by the square of Saturn, but these obstacles will usually, or frequently, be of their own making, based on their own self-will and determination to have their own way regardless. Saturn in

square aspect to the Sun is a selfish influence, and therefore brings its natural reaction in obstacles set up by those who have been subjected to the arbitrary or unjust demands of the native. This tendency too can be overcome when one knows its inherent nature, but it will require work to uproot it.

The mystical, inspirational qualities of Neptune will be conferred upon many of the children of Taurus this year due to the trine of the Sun to Neptune during the first half of the month. These children should be interested in mystical and metaphysical things, and in general they will use good judgment in the study of them and not go to dangerous excesses.

As regards mentality, Taurus children this year are pretty well provided for. The conjunction of Mars with Mercury throughout the month gives mental alertness and keenness. The conjunction of Mars with Uranus, April 20th to May 13th, indicates inventiveness; the trine of Jupiter, April 20th to May 6th, confers broadmindedness, vision, and educational advantages; and the trine of Neptune, May 15th to 20th, gives inspirational qualities. Children born during these respective periods will show the corresponding qualities noted. Saturn, however, is square to Mercury from May 14th to 20th. This gives good powers of concentration but adds a selfish trend to the mind.

Venus, the planet of love, beauty, art, and social activities, is the best aspected planet in the lot, being very strong this year. It has the sextile to Mars throughout the entire month, which energizes all these qualities. The children born from April 20th to the 24th will have the benefit of the sextile to Jupiter, which is an aspect of prosperity and success. The children born from April 20th to May 2nd will have the sextile to Uranus, adding originality to the artistic and social abilities.

Children born from April 20th to the 28th will have the valuable trine of Mars to Jupiter to aid them. This gives executive ability and the capacity for seeing the right thing to do at the right

time. It thus helps one to work his way through the world successfully. Mars, however, has the square of Saturn from May 10th to the 20th. Children then born will have the fire of Mars contending with the cold of Saturn, which makes an explosive combination. Temper and even vindictiveness are indicated by this aspect, which will have to be watched and overcome.

Generally speaking, the children of Taurus this year are pretty well equipped for the battle of life, and should be able to achieve a very satisfactory degree of success if they will use the powers they possess.

Meditation for the Solar Month of Taurus

APRIL 20TH TO MAY 20TH, INCLUSIVE

The keywords for this month are *Harmony, Attraction, Beauty, and Stability*. The Universe is built upon Harmony; its particles are held together by the magic power of Attraction. Harmony produces the Beauty that marks all God's handiwork; and it is also responsible for the Stability of nature's laws.

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.



The Music of the Spheres

QUES: *What is meant by the "Music of the Spheres?" Pythagoras mentioned it, and it is also spoken of in Greek mythology. Is there any such music, or is it just a sort of poetic fancy?*

ANS: The Music of the Spheres is by no means a figment of fancy. Each star has a keynote of its own, and as the various stars travel about the sun at varying rates of speed the harmony of the heavens changes every moment. The Music of the Spheres, however, is ethereal or spiritual, not physical, as the latter is a vibration in air, and there is no interplanetary air to transmit sound. According to the changes in the stellar harmony do the people of the world alter their ideas and ideals. The changes that take place in this great celestial symphony mark humanity's progress on its evolutionary journey. There are twelve semi-tones in the chromatic scale, and we have twelve signs of the zodiac. There are seven white keys representing the whole tones on the piano, and these cor-

A Question for You to Answer

Do Gangsters Escape Ultimate Punishment for Their Crimes?

Send your answer to the Editor. The best answer will be selected and printed in next month's issue.



respond to the seven planets. The signs of the zodiac have been likened to the sounding board of the cosmic harp, and the seven planets to the strings which emit different sounds as the planets pass through the various signs.

The great Creative Fiat which brought our universe into being was a musical tone or sound, and without it "was not anything made that was made."

THE ILLUSIVE SILVER CORD

QUES: *Will you please trace the silver cord for me, and tell me of what it is composed and to what it is attached in the physical body?*

ANS: The silver cord extends from the dense body seed atom in the left ventricle in the heart by way of the solar plexus and the liver to the mental body seed atom in the brain. That part of the cord between the left ventricle of the heart and the solar plexus is composed of ether. The part between the solar plexus and the liver is made of desire stuff, and the part extending from the liver to the brain is composed of mind stuff. The silver cord is attached to the seed atom of the physical body in the heart, the seed atom of the vital body in the solar plexus, the seed atom of the desire body in the liver, and the seed atom of the mind in the mind stuff

substance that surrounds the Ego, which has its seat at a point between the eyebrows about half an inch below the surface of the skin.

HOW TO IMPROVE THE PHYSICAL BODY

QUES: *Is it possible for one to learn in this life how to build a better body in a future life?*

ANS: Yes, that is quite possible. The body one occupies during each life depends on the kind of archetype which the individual built in the Region of Concrete Thought before coming down to rebirth. If the archetype is faulty then the physical body will be faulty also, for it is always built according to the archetypal plan. While living in the physical body, if the individual, using his power of observation, will take pains to discover all of the body's defects both external and internal, when he builds his next archetype he will see to it that these defects do not appear again, and consequently they will not be found in the new physical body.

CLAIRVOYANCE IN CHILDREN

QUES: *Is it true that all children are clairvoyant? I have heard it so stated.*

ANS: Nearly, if not all, children are clairvoyant during the very early part of their childhood. The clairvoyance possessed by them is negative in character and usually is lost at an early age. All humanity at one time possessed this negative form of clairvoyance and retained it throughout life. In the future man will again develop clairvoyance, but it will be positive in its manifestation and under the control of the will.

THE WORK OF THE LUCIFERS

QUES: *With which one of man's bodies do the Lucifer spirits work?*

ANS: The Lucifer spirits work with three of man's vehicles, the dense, desire,

and mental bodies. After the brain was built under the direction of the angels, the Lucifer spirits taught humanity how to use it and become reasoning beings. They are the instigators of all mental activity. It was the Lucifer spirits that instilled passion in the desire body of man and infused iron into the blood of his dense body, thereby making it possible for the Ego to draw into its vehicles and become an indwelling Spirit capable of evolving individuality.

ASTRAL OR ETHERIC FOOTPRINTS?

QUES: *Will you be kind enough to answer a question relating to a fox terrier? Since its death we have found paw marks on the coverlet of the bed on which it was accustomed to lie, also a depression as though a small body had lain there. Is it possible that these marks were made by the astral or desire body of the dog?*

ANS: No; but it is possible that they were made by the etheric body of the dog provided its desire for reunion with its master was strong enough to cause partial materialization. Animals frequently remain for a short time near a beloved master or mistress after the death of their physical body. If the owner is a "sensitive," frequently he is conscious of the fact that the animal is still with him. After death the animal remains in the lower strata of the Desire World, where first it incorporates into its spirit the essence of its past earth's experiences and then becomes absorbed for the time being by its individual Group Spirit. The Group Spirit profits by the animal's earth experiences, and then sends it back to be born again on earth.

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

Nature's Fountain of Youth

BY OLA SWARD

THERE IS an old, old legend with a prophetic meaning that tells how the gods one time decided to punish man for a misdemeanor. They would take from him his touch of the Divine Spark and hide it, causing him to wander restlessly in search of it.

"Hide it deep in the earth," suggested one.

"No," said the oldest and wisest god among them, "man will dig deep into the earth and find it."

"Why not place it in the darkest depths of the sea?" asked another.

"Man will learn to explore the ocean," said the oldest god.

"Then there is nothing to do but hide it away up in the sky," concluded a third member of the council.

"That will not do," said the wisest one. "Man will one day sail through the skies. Let us hide the Divine Spark within man himself. It is the last place he will look for it." And they did.

So it is that mankind is forever seeking the things they most desire in the furthestmost places. Ponce de Leon sailed across the great sea in search of the Fountain of Youth. Plain ladies desiring to become fair, and fair ladies wanting to become fairer, join one pilgrimage after another in search of the Fountain of Youth. Always they picture it splashing in some far-off garden. If only they could find it and drink of its sparkling liquid, who may tell of the transformation it might work?

The Fountain of Youth can often be found right in our own home gardens.

It is Nature's lavish gift, and often our cup can be filled with the thirst-quenching, youthifying liquid by a mere stretching forth of the hand. The highly filtered water of which all fruits largely consist is Nature's best way of offering restorative, health-giving draughts from her Fountain of Youth.

Ripe fruit, as it comes from the tree or the vine, is the most perfect of all foods for man. It is unquestionably the oldest food of the human race, and is one of the first mentioned in the Bible: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

Raw or natural fruit is the first and the greatest source of the vital elements of life. It is the ideal food for man. Fruits are rich in vitamins and mineral salts, which have a stimulating effect on all the organs of the body. Fruit juices are the most cleansing and refreshing blood purifiers known, and where there is pure blood it is shown in a fresh, youthful exterior.

The acids of the majority of fruits, contrary to the belief of many, render the blood more alkaline, thus conquering many disorders due to acidosis, now so prevalent among civilized people.

Let us consider the particular qualities of the red, green, golden, orange and purple bubbles of juice from Nature's Fountain of Youth.

Orange juice is predigested and therefore almost instantly assimilable by the system. That is why it is so refreshing to exhausted or feeble persons, particu-

larly those suffering from fevers. It is an appetizer, stimulates digestion; a regulator, guards against rickets in children and is rich in lime.

The lemon, rich in potash, is an alkali in its effect and not an acid as popular opinion supposes. This makes it invaluable as an anti-bilious tonic which actually counteracts the formation of undesirable acids. Lemon juice is also a digestive stimulator as well as a liver and kidney tonic.

Grapefruit is just being recognized as invaluable in all cases of colds, catarrh, and influenza. The citric acid salts in grapefruit, as well as in oranges and lemons, are valuable in cases of auto-intoxication and hardening of the blood vessels.

Grapes should be used in all forms of dyspeptic troubles, nervous exhaustion, rheumatism, and intestinal irritation.

Strawberries are a powerful cleanser and purifier, often inducing the blood to throw out a rash on the surface of the skin. This result is the effect of the fruit aiding the blood to purify itself. Persons thus affected are the ones who should eat strawberries most freely.

Pineapples are good for disordered stomach, containing a substance similar to pepsin. The juice is an effective gargle for sore throat and helpful in cases of croup.

Apples are beneficial for the bowels, the liver, and the brain. They aid in neutralizing surplus acids in the stomach, and are excellent for gout, rheumatism, diabetes, biliousness, and anemia.

Bananas are rich in food values. They should not be eaten until dark spots appear on the skin.

Tomatoes are rich in vitamins and act as a liver stimulator.

Gooseberries rank high as a regulator and tonic in cases of liver disorders.

Peaches, apricots, and plums are blood regulators, and are beneficial in cases of nephritis, and in convalescence after a wasting illness.

Prunes, rhubarb, and cranberries con-

tain acids that are harmful if partaken of too freely by those suffering from hyperacidity of the stomach.

A temporary raw fruit diet is the best means of disinfecting the stomach and intestines in general. The stomach fluid of some patients has been found to contain more than three million germs to the ounce, but a short time after eating a meal of raw fruit few living germs could be found.

A few don'ts regarding fruit may be helpful. Do not cook any fruit that may be eaten in its natural state. Wash all fruit thoroughly before eating. Do not eat fruit until fully ripened. Do not eat a full meal and then "top off" with fruit.

Do you not hear the Fountain of Youth splashing in your own garden? Drink and become younger.

"Mens Sana in Corpore Sano"

(A Sane Mind in a Sound Body)

BY DR. FRANCIS J. PERROTTA

"Mens sana in corpore sano," said the ancient Romans, and they placed more value upon a well built body than any accomplishment by an individual. In fact, the laurel crown that the Roman youth won at athletic games was more precious to him than a golden prize obtained in any other field would be to one of our modern students.

If we only could realize the importance of a well built body and the good influence that proper physical exercise has upon the health and the functions of our body, we would surely be careful that the intellectual development should not entirely supplant physical training, and that both should be carried on.

It is not absolutely necessary to have an erect carriage or to be an athlete in order to enjoy good health. But many persons carelessly and unconsciously get into habits through faulty posture, a

sedentary life, etc., that gradually weaken the spinal column to the extent that its vertebrae become so sensitive or displaced that they cannot properly support the weight of the body and maintain its equilibrium. This gives rise to many diseases that accompany displacement of the vertebrae.

The so-called medical gymnastics included in the many systems in use tend to correct resulting deformities and help to restore the body to a healthy condition. A trained instructor by examining the patient, studying his individual history and peculiarities, and ascertaining the causes of impaired health, then selecting the proper exercise that will overcome his defects, will do more toward restoring him to health than all the medicines on earth.

Many times, however, people fail to get good results from exercise because proper rules are not observed.

A weak patient should start with moderate exercise which will not put a severe strain on him.

A few exercises that do not cause loss of breath or palpitation of the heart are very effective.

Regularity in the time of taking exercise should be observed. Before breakfast and at bedtime it should be taken, but not soon after meals. All movements to be slow and methodical, breathing to be full and regular. Exercise is better taken out of doors.

The use of apparatus is not obligatory except in the case of curvature of the spine.

Sports and calisthenics are exercises that produce good health and longevity.

There are many systems under the name of medical gymnastics that exercise the skeletal structure of the body by either passive or active-passive movements, such as the English or German or Swedish movements. There are also special systems that are expressly used to correct deformities and various special conditions of the body.

Generally speaking, the influence of well directed exercise cannot be over-

estimated, and the good effects on every function of the body are such that they will command the attention of all who investigate.

Sugar Versus Cancer

The life span of a cancer patient depends on the amount of sugar in his blood, Dr. Gladys E. Woodward of the University of Pennsylvania told the American Chemical Society today.

"Cancer cells feed on sugar," Dr. Woodward said, "and we find patients with little sugar in the blood respond more readily to treatment than patients in which the sugar content is high.

"We cannot say that sugar causes cancer, but many authorities believe a large amount of sugar in the blood makes a person more susceptible to the disease.

"We tell our patients to eat very little food containing sugar and starches. Cancer patients who follow these directions live considerably longer than those who do not."—*Los Angeles News*.

A SCIENTIFIC VIEW OF RELIGION THE

Gleanings of a Mystic

BY MAX HEINDEL

This book, the writings of an accredited messenger of the Rosicrucian Brotherhood to the twentieth century public of the Western World, gives an explanation of Truths hitherto known only to the elect and hidden from the mass of humanity, regarding:

Church Sacraments, Marriage, Baptism.

The Immaculate Conception.

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Revealing—

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Vegetarian Menus

« May Recipes »



—BREAKFAST—

Sliced Oranges
Whole Wheat Rolls
and Butter
Omelet
Cereal Coffee

—DINNER—

Nut Rissoles
Brown Gravy
Mashed Potatoes
Large Lettuce and Tomato
Salad
Mint-flavored Carrots
and Peas
Peach Polly

—SUPPER—

Sliced Bananas and Cream
Bran Gems
Beaten Sour Milk
Watercress and Cottage
Cheese Salad

Nut Rissoles.

Soak one cup fine dry breadcrumbs with one cup cold water until all the water is taken up. Add one small chopped onion, a little sage, butter the size of an egg (melted). One-half pound chopped nuts (walnuts or Brazil nuts), one egg, and salt and pepper to taste. Mix well and shape, using one dessert spoonful to each rissole. Dip in beaten egg and fine bread crumbs and cook in deep hot oil until golden brown.

Peach Polly

Arrange a layer of preserved sliced peaches in a baking dish. Sprinkle with soft whole wheat bread crumbs, a little brown sugar, and bits of butter. Pour in a little of the peach juice. Repeat until dish is full. Add one tablespoon lemon juice and bake thirty minutes in a moderate oven.

The beaten sour milk is as delicious as buttermilk if served cold. It is extremely healthful.

Our thanks to Alice H. McLeash, Victoria, B. C., for recipe for Nut Rissoles; and to Mrs. Stallsmith, Edmonds, Wash., for recipe for Peach Polly.

Diet Beats Tooth Brush for Teeth

It's the conviction of Dr. Percy R. Howe, professor of dental science at Harvard University, that the diet is

mightier than the toothbrush in keeping teeth sound.

The professor, winner of the Fauchard medal for his research on the influence of diet on teeth, told the convention of the American Dental Association today that brushing teeth only removed bacteria deposits.

"Toothbrushes aren't the answer to cavities," he declared. "Diet is."

More vegetables, fruits, and milk in the average diet, along with less meat and cereals, was Dr. Howe's prescription for healthy teeth.—*Los Angeles Times*.

A SCIENCE OF DIET

Nutrition, Health and Protracted Youth

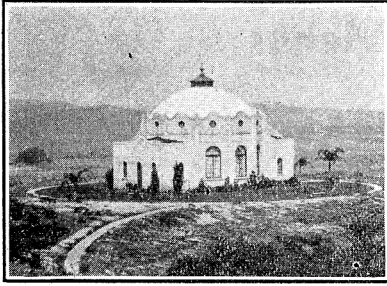
(LECTURE NO. 8)

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Healing, Ever a Sign of the Rosicrucians

FOR CENTURIES the name Rosicrucian has been almost synonymous with Healing so outstanding has been the interest in public health of those who have belonged to or been representatives of this great Order. Read the accounts in our encyclopedias of such great Rosicrucians as Comte St. Germain, Cagliostro, and Paracelsus, each a healer, and the latter such an authority on medicine that physicians to this day revere his works.

On April 9th, 1910, the Teacher appeared to Max Heindel and told him that during the following decade he was to be privileged to carry to the world a system of healing which should become a great instrument for good. In this connection he was instructed to erect at Headquarters an Ecclesia for the concentration of the healing force. The Rosicrucian Temple of Healing pictured above was erected for this purpose. For the past twenty-two years the Rosicrucian Fellowship has labored to carry out this expressed wish of the Teacher.



PEOPLE WHO ARE SEEKING HEALTH

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

is supported by freewill offerings. For further information and application blank, address,

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

HEALING DATES

April	5th	May	2nd
"	12th	"	9th
"	19th	"	16th
"	25th	"	22nd
		"	29th

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

PATIENTS' LETTERS

Pt. Orchard, Wash., March 15, 1932.
Rosicrucian Healing Center,
Oceanside, Calif.

Dear Friends:

Thank you for your kind letter of last week and I wish to thank you also for the healing I have had of sinus trouble. It is entirely gone, and the doctor had said I would be deaf in one ear. I ask the helpers to help me at night when I go to bed and thank them for their help. Bless you all, you are doing me such lots of good, mentally and physically.

Yours sincerely,

—M. S.

Akron, Ohio., March 9, 1932.
The Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

I am very happy to report to you that I am much better. The pain and discomfort in my spine are much less. I do not mean that I am entirely free from pain, but it is so much less that I am already feeling like myself once more. I am now able to sleep in a bed again and it is such a wonderful relief.

I can never express in mere words my heartfelt appreciation for your help. It has not only relieved me of physical pain but has instilled in my soul a something too deep for words. I shall continue my study of the Rosicrucian Philosophy through the help of a friend for the present and then as soon as I am able to attend the class at the Center I will go there.

I shall keep you informed as to my progress. In the meantime I thank you most sincerely for all you have done for me.

Sincerely yours,

F. W. R.

Children's Department



Little Brown Babies

BY SELMA

SUCH TALL, soft green grass, so many great spreading weeds, and oh, so many lovely tinted wild flowers! Could there be a better or more interesting place to make a home? So thought Mr. and Mrs. Quail as they looked over "Peaceful Lane," a small field near the orchard. "Surely this is a fine place to build our nest," said they, and so they decided to stay there.

There was a great orchard beginning just a short distance away where insects abounded in plenty. This would mean plenty of food for a large family of children such as Mr and Mrs. Quail always had, and just across the road was an open pasture where the grass was soft and low, such a fine place for the babies to take their first lessons in catching bugs, and also to take their first flying lessons.

"Yes, this is just the place for our nest," they said. "True, the road is only a short distance from this lovely spot, and men and boys will very often pass by, but we do not care for that," they remarked.

The quail are very sociable little bird folk, and they really like to live close to a farmhouse. They are not at all afraid of the sounds and noises heard about the



farm. But I am sorry to say, men sometimes take their guns and kill these dear little friendly bird people and use them for food. How sad that this should be! Surely some day the dear Christ Spirit will be born in their hearts and teach them not to do this cruel, thoughtless thing.

Mr. and Mrs. Quail and all the quail family are some of man's best friends among the birds. They are gentle little creatures never harming anyone. They catch many insects that destroy the farmer's crops, and they eat the seeds of weeds which would grow up and choke out the plants and grain that the farmer raises for food.

Who does not like to hear the quail's love call, "Bob-white! Bob-white!" through the lovely spring and summer days? I fancy I can hear the clear call of Mr. Quail of our story this bright spring morning, "Bob-white! Bob-white!" And listen; can't you hear Mrs. Quail saying, "All right, All right"?

Yes, it is all right, for here they decided to build their nest, so what was the use of looking further. Just then Mr. Bluebird came flying by. He stopped for a moment's chat with Mr. and Mrs. Quail, but listen to what he said: "What, build your nest down in that grass on the ground? Not I, oh, no! I would not feel safe there; so many things could happen to your precious

brown eggs and to the babies when they are all hatched out."

"My dear friend, Mr. Bluebird," said Mr. Quail, "perhaps *you* wouldn't build there on the ground. It is not the proper place for you to build. Your place is high up in the tree. But what would we do with a nest away up in a tree? Our habits are so different from yours. We spend a great deal of our time on the ground. We are swift runners and so are our babies, so you see a home on the ground is the place for us. You seldom sit on the ground at all, and then you can only hop." Mr. Bluebird danced restlessly about on the limb of the tree on which he sat for it was hard for him to sit still.

"Well, I suppose you are right, Mr. Quail. But I do feel much safer up in a tree."

Just then a group of little nature spirits came dancing by on a gentle breeze. They were sylphs, the little wind fairies, with their dainty gossamer gowns.

"Hello, Mr. Bluebird, who are you advising this morning?" one of them said. "Ah, I see. You are talking to Mr. and Mrs. Quail. You say you would not build your nest down among the grass and flowers. Why should you? That is not where the great Over-Spirit taught you to build. You would really look quite funny sitting on the ground. Why, Mrs. Bluebird is so restless she can scarcely sit still in her nest in the tree where she is hatching her eggs! But Mrs. Quail is a very patient mother even though she is swift of wing and foot. She can sit perfectly quiet, and is not disturbed by every little noise she hears as you are," said the fairy. All the fairies were now grouped around the tree where Mr. Bluebird was flitting about so lively.

"Then also her dress just matches the gray brown of the dried grass and weeds," said the fairy who had spoken before. "Your blue coat could easily be seen by anyone; you could not hide in the grass at all. And then let me tell

you this; it is a secret to the human people: we are very fond of the quail family, we dearly love the dear little brown babies when they are hatched from the eggs, and we watch near Mrs. Quail's nest and warn her when danger is near. When the babies are old enough to leave the nest we guard them if danger is near, and when they run and hide in the bushes we pull the leaves over them so they cannot be seen at all, not even by the sharpest eyes. So Mrs. Quail is quite safe in her nest on the ground."

"Well," said Mr. Bluebird, "I am very glad to hear that she is safe. But I have stayed here long enough, and it is time for me to be going to attend to my own business, so good-bye." And away he flew like a blue streak in the morning sunshine.

Mr. and Mrs. Quail were quite busy for several days after this, making their new home in the field of grass and weeds. But they were never too busy to stop and say good-morning to all their bird friends, and especially to the little wind fairies. The fairies are much interested in all the home building of the birds in the springtime of the year when the whole earth is stirring with new life and activity in the lovely golden light which the loving Christ left in the earth after He went to His beautiful home in the sun.

The wind fairies are not idle by any means. They too have their work to do as all God's creatures have. But I wonder if you could guess what their work is? Among other things they must sway the branches of bush and tree to rock the bird babies to sleep; and they must rustle the grass, flowers, and leaves to sing the quail babies into slumber. They also have fun chasing the undines out of the streams and up into the clouds where the raindrops gather. There these drops stay till all at once they come down to earth together as a shower of rain, for Mother Nature's children must have rain to help them grow.

(To be continued)

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.

Mothers' Day and National Child Health Day.

In May we celebrate National Child Health Day and Mothers' Day. We Americans, as a nation, flatter ourselves that we are immensely concerned with the welfare of our women and children. As proof of this we point with pride to our public health work, our Children's Bureau, and our local and state agencies organized to promote well-being among women and children. It is therefore a bit disconcerting when government statistics show that 16,000 mothers die annually in America in childbirth, and that among 22 nations the maternity death rate in these United States is the highest. Out of the 16,000 deaths of mothers that will occur this year, 10,000 could be prevented with better prenatal care, better provision for careful delivery, also better knowledge of after care.

And what about Child Health Day? During the present period of depression and unemployment thousands upon thousands of American children have been found to be suffering from undernourishment and from tuberculosis. Thousands of little ones are in the care of communities; many are crippled or handicapped by defective sight, hearing, or speech; many are herded into the ugly tenements of our large cities; thousands of young boys and girls are robbed of schooling and normal childhood by the necessity of earning a bare living. All this is wrong in such a wealthy country as ours. No child should be deprived of food or a decent bringing-up and education. It is these things we

must remember when we celebrate Child Health Day.

Camps.

Don't forget that next month more than a million boys and girls will be going off to the summer camps. By this time your camp, that is, the camp that fills your especial need, should have been selected. Therefore this month is a good time to spend Saturdays at the dentist's, also to have the youngsters' eyes cared for if there are signs of eye strain after the long school term.

See that all is in readiness as to their equipment so as to avoid nerve strain from hurry at the last moment. Be sure your camp is not too far from home so Mother and Dad can visit it for an occasional week-end. Also get acquainted with the director of your child's camp. See that he or she is really interested in children. Be sure to choose a camp that is maintained on an educational and recreational basis, one that has a well balanced program of sport and play, as well as nourishing, wholesome food. See that plenty of sleep and rest, the great health builders, are included in their program.

Anyone desiring information concerning good camps can write Parents' Forum. That is what this Forum is for; use it.



ABC of Rosicrucian Philosophy



(Continued from April)

COSMO-CONCEPTION, PAGE 392

- Q. Have modern nations practiced Christianity in their treatment of weaker peoples?
- A. In many cases they have not. The most cursory reading of the history of the Greco-Latin, Teutonic, and Anglo-Saxon races will corroborate this, and show the means by which the more powerful of the so-called Christian nations have gained supremacy over the heathen peoples, and even over other but weaker nations professing the same faith as their conquerors.
- Q. What was to be observed while man was under the full sway of race religions?
- A. Each nation was a united whole. Individual interests were willingly subordinated to the community interests. All were "under the law." All were members of their respective tribes first, and individuals only secondarily.
- Q. What is the tendency at the present time?
- A. The tendency is toward the other extreme—to exalt "self" above all else. The result is evident in the economic and industrial problems that are facing every nation and clamoring for solution.
- Q. Why is this state of development a necessary stage?
- A. Because the national, tribal, and

family unity must first be broken up before Universal Brotherhood can become a fact. But now the regime of paternalism has been largely superseded by the reign of individualism.

Q. What are we learning from all this?

A. We are learning the evils of individualism more and more as our civilization advances. Our method of distributing the products of labor, the rapacity of the few and the exploitation of the many—these social crimes result in under-consumption, industrial depressions, and labor disturbances, destroying internal peace. The industrial war of the present day is vastly farther-reaching and more destructive than the military wars of nations.

THE HEART AS AN ANOMALY

Q. What hinders the growth of a true feeling of Universal Brotherhood and the adoption of the teachings of Christ?

A. For nearly 2000 years we have lightly assented with our lips that we should govern our lives in accordance with such maxims as, "Return good for evil." The heart urges mercy and love, but the reason urges belligerent and retaliatory measures, if not as revenge then at least as a means of preventing a repetition of hostilities. It is this divorce of head from heart that hinders the growth of Universal Brotherhood.

(To be continued)

*The Book from Which the Above is
Taken and Which Gives Additional
Illuminating Material on the
Subject Is,*

The Rosicrucian Cosmo-Conception

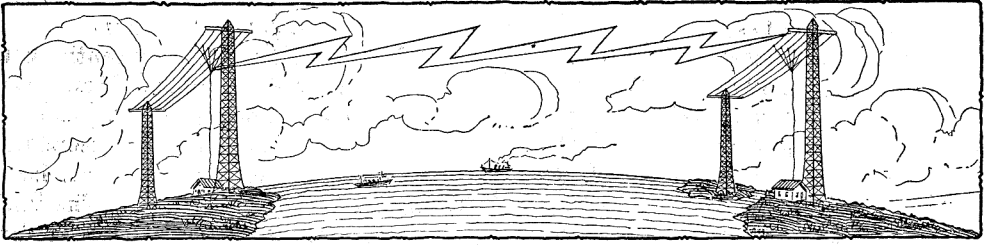
BY MAX HEINDEL

\$2.00 Cloth Bound. Paper, 75 Cents.

THE FELLOWSHIP PRESS,

Mt. Ecclesia,

Oceanside, California.



Center News

FROM LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP.

Amsterdam, Holland.

Our good friend, H. des van der Hoeven, secretary of this Study Group writes us:

"Everything is going on rather well. The interest in the junior and senior courses for cosmology is satisfactory, the number attending on an average being twenty-five persons. Also the astrology groups make a regular appearance. Devotional services are held and Bible lectures are given often."

Brussels, Belgium.

The new Brussels Study Group sends us the following items through their secretary, M. Arthur Bottelberghs: "Second meeting, March 2, 1932. Fourteen present. The subject of the talk given by the president, M. Brahy, was: 'A sketch of the Rosicrucian Philosophy.' Mme. Verhulst, for reason of ill health gave in her resignation as secretary of the Group, and M. A. Bottelberghs was appointed to fill the office in her place. Mme. Verhulst was elected Vice President."

M. Bottelberghs states that Flemish is his mother tongue and therefore he is able to recruit Dutch students. He asks for pamphlets to distribute to the Dutch.

Chicago, Illinois.

The Chicago Fellowship Center is blessed with a number of members who understand the Philosophy as given out by the Brothers of the Rose Cross and are untiring in their efforts to spread the truth. In other words they have set their light on a hill where it can

be seen. During April the following lectures were delivered: "The Mystery of Golgotha and the Cleansing Blood," by Howard A. Burk; "The Great Pyramid," by Amber M. Tuttle; "Where Are the Dead?" by Morris Berkowitz; and "Regeneration," by Minnie Troyer. Miss Antonia Lakay and Miss Mayble Bennett have charge of the Philosophy classes, and Miss Amber Tuttle and Miss Elizabeth Malcolm conduct the work in astrology. Mr. Burk has a Bible study class, and Dr. Edward G. Griffin is teaching anatomy.

Dortmund, Germany.

Friends in Dortmund, Germany, have started a new Study Center. The following are excerpts taken from a letter sent to Headquarters:

"The object of this Study Center is to discuss the Rosicrucian Teachings amongst the students. Every student will be given an opportunity to act as a lecturer in order that he may have practice in explaining the Rosicrucian Teaching to others.

"The Center is represented by a Board chosen from the student members. Every student will in turn lead the evening meetings and is responsible for the success and harmony of the meeting. All meetings must be permeated by the high ideals of the Rosicrucian Teachings. Foreign teachings related to magic, bringing to the front personalities, etc., are to be avoided."

Headquarters expects to see these friends demonstrate true fellowship to

the world. Our best wishes go to them, and may much success be theirs.

Glenmore, Auckland, New Zealand

The Rosicrucian message is certainly encircling the globe. From Auckland comes the following interesting communication written by one of our probationers, Mr. L. Tannahill.

"Our Study Group is going strong since its inception. We have opened a minute book and on the front page have placed the names of those who were present at the first meeting and who formed the Group. The motto is, '*In service for humanity—our friends.*' We usually open the meeting with an invocation followed by a short lecture, then answer questions, and then give those who need it a helping hand with their astrology lesson; we find the evening all too short. We are trying to keep a good spirit of cooperation in the group with very good response."

Hamburg, Germany.

Miss Frida Ihl gives an interesting report of the activities of the Hamburg Study Group. Lectures with and without the stereopticon have been given by Mr. Rost and Mr. Halert. The "Cosmo" is being studied, also astrology, and healing services are given the necessary attention. In connection with the lectures and class study helpful, harmonious discussions take place. Through Miss Ihl the members send greetings to Headquarters, which kindly act is much appreciated.

London, England.

Miss Winifred Timmins, the secretary of the London Study Center, writes that despite the inclement weather Fellowship Day was celebrated in due form by the Center. Classes in the Philosophy and astrology are held weekly, and many lectures are delivered by various members of the Center. Mr. Dawson teaches the "Cosmo" class. Reports show that the members of this Center are earnest, sincere workers, and Headquarters feels that they can be depended on to spread the teachings of the Elder Brothers in a most efficient manner.

Los Angeles, California.

This Fellowship Center recently held its semi-annual meeting. Mrs. Alfa Lindanger is the new president, and Mr. Leon Chambers was reelected secretary.

Among the interesting lectures listed for April are the following: "The Path to the Temple," by Mr. Andrew C. Lohr; "The Angelic Life Wave and Its Service to Man," by Mrs. Elois Jenssen; "A Forgotten Truth," by Dr. Gerald Bryan; "The Seven Planes of Consciousness," by Mr. William Arbert.

The Los Angeles Center is blessed with a number of good speakers and teachers, all of whom are eager to do their part in spreading our beautiful teaching.

New York City, House Three-Eleven.

The secretary of this Center, Mr. C. W. Bryan, writes as follows:

"The publicity committee working out of '311' wishes to report some progress during the past month. The *World-Telegram* on March 5th carried a two-column article on Rosicrucianism and especially the work and purpose of the Rosicrucian Fellowship. We have had some favorable comments and inquiries as the result of this article. We are enclosing a clipping of the paper on that date in which appears the article. We are still working on the magazines in an effort to get something published along the lines of our teachings, and hope to have something to show for our endeavors soon.

"The library committee reports that the 'Cosmo' is going into the libraries of Greater New York rapidly. Mr. Eugene Selnick has taken charge of Manhattan, and Miss Wenke is working Brooklyn. Mr. E. A. Hollander has taken charge of the larger field embracing the eastern states, and reports that he intends to do things in a big way. This is a great work that Mr. Hollander has undertaken, and we believe that with some assistance given to him great things can be accomplished."

Omaha, Nebraska.

From Mrs. Lottie F. McLaughlin, secretary of this Study Group, comes the

following bit of cheerful news:

"We had an increased attendance the last meeting. We are now studying about the World of Thought. I always try to give something of interest besides the lesson, and I choose such subjects as, 'The Bow in the Cloud,' 'The Human Archetype,' 'The Soul Body'; this week I plan to use 'The New Sense of the New Age.' We use the Rosicrucian Prayer at class and send divine love and healing power to the cross at the Mt. Ecclesia Healing Temple. We close with 'May the Roses Bloom Upon Your Cross.' We have music and nearly always some light refreshments. In fact we have a very harmonious group and really spend delightful evenings."

Philadelphia, Pennsylvania.

Philadelphia has a new Study Group. Its secretary, Mrs. Anna H. Vincent, writes that they are meeting in a large room having five big windows and plenty of light and air. On Sunday evenings Mrs. Vincent gives a lecture, the material of which is chosen to show the importance of living in such a way that the inner self may be able to manifest according to the principles exemplified in the life of the Christ. The importance of right thinking, and a knowledge of rebirth and the law of consequence are all emphasized, and individual problems are taken up at times and worked out in the light of the Rosicrucian Philosophy. The regular Study Class is held on Tuesday evenings. At the close of the regular lesson this Group has a forty-five minute period during which any experience they have had since the last class is brought forth and discussed. This Group also meets on Friday evenings in what may be called a preparation class, the object being to prepare the mind for taking up the deeper work.

Syracuse, New York.

From the Syracuse Study Center we receive the following in relation to the progress of this earnest group of people:

"The class is struggling to gain headway, is keeping a sturdy foothold, and has started a new class both in the Philosophy (Tuesday afternoon, led by Mrs.

Fellowship Centers

—OF THE—

ROSICRUCIAN FELLOWSHIP

- Amsterdam-West Holland.*—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.
Asuncion, Paraguay, S. A.—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.
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.—515 Madison St.
Vancouver, B. C.—Room 12 Williams Bldg. Cor. Granville & Hastings Sts., opposite Post Office.

Study Centers

- 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.
Duesseldorf, Ger.—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.
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.
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.

Rosicrucian Fellowship Centers Are Schools of Philosophy and Astrology

Your interest in these subjects and desire to study them will serve to admit you to the classes and lectures of all these Centers. Visit the one in your city.

You will be cordially welcomed and made to feel at home. The invisible bond of fellowship that exists between those who pursue occult studies is never felt so much or so strongly until as strangers in the course of their travels they first enter the portals of one of these Centers in some part of the world to find themselves welcomed with open arms.

STUDY GROUPS (Continued)

- Ludwigshafen a. Rh., Ger.*—Hohenzollernstr. 65. Herrn Heinrich Sprenger.
Magdeburg, 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 St.
Newark, N. J.—9 Whittier Place.
New York City.—House Three Eleven, 311 West 80th St.
New York City.—Harlem Center, 321 W. 138th St.
Offenbach, a. M., Ger.—Humboldstr. 68, Herrn Gottlieb.
Oldham, England.—4 Fletcher St.
Omaha, Neb.—307 Patterson Blk.
Paris, (VII), France.—Mme. Penicaut, 218 Bd Sy Germain.
Philadelphia, Pa.—Arthur R. Eglit, 1204 Gimbel Bldg., 35 So. 9th St.
Portland, Maine.—156 Free St., Room 310.
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.
Southport, Eng.—c/o Mrs. Annie Lees, Wynvill, Green Lane, Freshfield
St. Louis, Mo.—Carpenter Branch Library, 3309 So. Grand Ave.
Springfield, Mass.—Annie L. Morris, 108 Yale St.
Utica, N. Y.—Rm. 10, 115 Genesee St.
Wiesbaden, Ger.—Parkstr. 13. Frau Friederike Rusz.
Youngstown, Ohio.—111 Willis Ave.
Zurich, Switzerland.—Winterthurstr. 12, Herrn Ernst Zingg.

S. T. Price) and astrology (Tuesday evening, led by Mrs. E. Pearl Cooper). Mrs. Cooper is preparing a series of broadcast programs to be given over the local station. Our Study Group is governed by the executive board. Mrs. George H. Brown is acting as chairman. A great deal of praise and gratitude is due Miss Louise Brucker and Mrs. Minnie Mansfield, coming from Utica, fifty miles, in severe winter weather to help the class they established here some two years ago."

Tampa, Florida.

The "Study Group" idea seems to be gaining momentum. From Mrs. Ella May Holder of Tampa we have received the information that two classes are being held there weekly, one on Wednesday night and the other on Thursday night. Mrs. Holder mentions the need of extra copies of the "Cosmo" for the use of the visitors who come to their Group from time to time.

Torkornoo, Gold Coast, West Africa.

From far-off West Africa comes the following hopeful news written by our friend, Mr. Edward Oben.

"I wish to inform you that a Center was formed here on the first of the month. The first meeting was fairly well attended, and the lecture which was delivered by the writer was based on the Preliminary Course, lesson one, 'The Visible and Invisible Worlds.' Meetings will be held in the future once every fortnight using the 'Cosmo' as a textbook, or basing the lectures on the Preliminary Course so as to give the beginners a better chance to answer the questions as quickly as possible. The Presbyterian Mission has given us a place for our meetings. I attach herewith four applications for admission into the Preliminary Course on the 'Cosmo-Conception.' "

Present environment with its opportunities and limitations is such as suits our individual requirements as determined by our self-made destiny in previous existences.—*Max Heindel.*

Literary Contributions Welcomed

Articles, stories, and features will be welcomed by the Editor. Authors wishing to contribute to this magazine may send double-spaced typewritten manuscripts on any of the following subjects:

Scientific research linked to Rosicrucian Philosophy.

Occult articles and stories.

Stories illustrating rebirth and the Law of Consequence.

Astrological articles and stories.

Diet, health, and healing articles.

Articles and illustrations on art and its occult interpretation.

Biblical and archeological articles.

Children's stories.

Articles and stories which are found available will be printed as space permits.

(A year's subscription to this magazine is given for the first accepted article of 1000 words or more, not in the nature of compensation but to acquaint new contributors with our philosophy and teachings.)

News clippings bearing on the occult also wanted. Please mark what paper they are taken from, also date.

All manuscripts should be addressed to,

Editorial Department,

THE ROSICRUCIAN MAGAZINE,

Mt. Ecclesia,

Oceanside, California.

Rose Cross Sanatorium

The construction of this building is progressing satisfactorily. The plastering is now being done, and this will be followed by the wood work and interior finishing. Further details and photograph of the building will be given in the May issue of the *Mt. Ecclesia Herald*.

Sacramento, Calif.—1618 7th St.
Syracuse, N. Y.—318 Duane St.
Toronto, Canada.—24 Concord Ave. Care Mary Tamlyn.
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.—Singsaal der Sachsenhauser Oberrealschule Holbeinstrasse, Sachsenhausen.
Gruna bei Goerlitz, Ger.—Rosenkreuzer Gemeinschaft, Herr Gerhard Gorges.
Hamburg, Ger.—Stiftstr. 15 part. Rosenkreuzer Gemeinschaft.
Hamilton, Ohio.—Lane Public Library.
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.
Jamaica, B. W. I.—Anthony Lodge, Conolley Ave. S. E. Andrew.
Jamaica, L. I., N. Y.—9712 148th St.
Leipzig, N. 21, Ger.—Wilhelminenstr. 33, Fr. Hertha Fach.
Letchworth, Herts., Eng.—8 The Meads.
Loewenberg, i. Schl. Ger.—Greiffenbergerstr. 13, Herrn Hermann Klose.
Los Angeles, Calif.—112 and 120 Coulter Bldg., 213 South Broadway.

Agencies Outside U. S. A.

CARRYING ROSICRUCIAN LITERATURE

Ancon, Canal Zone., Panama.—Frederick N. Fearon, Philadelphia House.
 Auckland, N. Z.—Theosophical Book Depot, 371 Queen St.
 Barcelona, Spain.—Libreria Sintes, Ronda Universidal 4.
 Blama, Sierra Leone, W. C. Africa.—A. Riby-Williams.
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