

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

Established by Max Heindel
EDITOR, Theodore Heline
ASSOCIATE EDITOR, Kittie S. Cowen

August

1932

VOLUME 24

NO. 8.



Contents for August

The Impending Crisis	395	QUESTION AND ANSWERS—	
Credo of a New Age V. May Cottrell	397	Involuntary Clairvoyance	427
The Power of Love C. R. Bryan	399	The Secrets of the Initiate	427
Hidden Treasure Bernard B. Trinsey	402	The Mystery of Propagation	428
No King But Caesar Gussie Ross Jobe	403	Children Who See Things	428
The Beggar on the Temple Stair		Doing One's Own Thinking	429
Elizabeth Workman	405	Searching for Former Lives	429
Prophecy Ann Copperthorne	410	Contacting the Astral Unprepared	429
The Bible and Mythology		How the Power of Visualization Is	
Corinne S. Dunklee	413	Acquired	429
Aphorisms A. P. H. Trivelli	414	When an Affliction Is Not an Affliction	430
Gleanings	415	Where Do We Go After Death?	430
ROSICRUCIAN NEWS REVIEW—		OCCULT REVIEW—	
We Still Believe in Magic	416	Book Reviews and Film Drama	431
Why Women Stand Cold Better Than		CHILDREN'S DEPARTMENT—	
Men	416	Little Brown Babies By A. C. K.	432
ASTROLOGY—		THE PARENTS' FORUM—	
Leo's Role in the Aquarian Age	417	By Elois Jenssen	434
Meditation for the Solar Month of Leo	417	HEALING—	
The Educational Value of Astrology	418	Healing on All Planes	435
Third Astrological Convention	420	Color Vaccination	435
An Astrological Delineation		Healing Dates—Patients' Letters	436
By G. D. J.	421	Noonday Meditations	437
Life on Planets	426		

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

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

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

PRINTED BY

THE FELLOWSHIP PRESS,
Oceanside, California.



A "Cosmo" For Every Library

It was early in our work that Max Heindel gave us this slogan which we are picking up again today with a view to its actual accomplishment in a comparatively short period of time.

We have made calculations on a five-year basis. This calls for the placement of approximately three thousand *Cosmos*, or some one other of our publications a year, or about two hundred and fifty a month.

This is beyond the ability of Headquarters alone. It is also more than can well be voted by Center treasuries. But it is not more than can be assumed quite easily by the combined strength of Headquarters, Centers, and individual members.

If all members rallied to this call to the extent of making just one of our publications available for library distribution, our proposed program would be completed before the expiration of the time stated.

Is it worth the effort? The following may help you to answer. It is from a student who believes in making our literature accessible where the reading public congregates.

"I went to the library last week," reads this letter, "and found that the *Cosmo* which I had placed there had been used twenty times and it surely looked as if it had been studied. Also heard from a friend in Tucson, Arizona, that the *Cosmo* I had placed there had been out fifteen times. This made me happy."


Who would attempt to estimate the results flowing from just this reported circulation of these two copies of a book so charged with power, so radiant with life, so transforming in effect as *The Rosicrucian Cosmo-Conception*?

Give it a chance and it will work. Place it in a library and it will continue to give of itself to hungry seekers day after day, year after year, in season and out, until its fundamentals shall have become familiar knowledge to the multitude.

If you wish to reap a fortunate and bountiful karmic harvest, here is one way in which you can do it. It requires no special genius; it calls for no large expenditures, it demands but little time and effort.

Our books and magazine are supplied at half price for library presentation. With an hour and a dollar, therefore, an inspirational volume of the New Age Teachings can be set to work, serving a community of thousands for many years to come.

IS IT WORTH WHILE?



CURRENT TOPICS

from the ROSICRUCIAN viewpoint

The Impending Crisis



GREAT CRISIS IMPENDS. There are ominous forebodings everywhere. The time is fraught with possible calamities such as strike but seldom in the long course of the ages.

The planetary atmosphere must be purified, the race body requires a cleansing, lands and seas are due for modifications, and the earth itself is scheduled for a polar tilt. All things are to be made new.

Numberless prophecies tell us that unparalleled events are at our very door. Yet the more cautious among our foretellers, and we dare say, the most illumined, concede that no man knoweth the hour, no not even the angels in heaven.

Man is a freewilled being. Not even the gods themselves will deny to man the exercise of that freedom. True, that freedom is limited by immaturity and circumscribed by self-imposed limitations, but there still remains a sphere of action that is neither predetermined nor subject to ulterior control. What man will do with that margin of liberty none else can tell with certainty and exactitude.

Man himself may prove the ablest prophet false. He has done so in the past. He can do so now. "Yet forty days," cried Jonah "and Nineveh shall be overthrown." It was not overthrown—yet Jonah was a worthy prophet. Nineveh repented. It reversed the currents of its thoughts. It sent them Godward. "And God saw their works" says the Record, "that they turned from their evil ways; and God repented of the evil which He said He would do unto them; and He did not."

The Lord had regard for Nineveh even though its inhabitants could not discern between their right hand and their left. He had compassion on His creatures—on the six score thousand persons and also much cattle. Dumb and undiscerning though they were, so soon as their hearts cried out mightily to God did He hear and make answer. The threatened doom was stayed forthwith.

Can we do anything about the impending crisis? We can,—no less than did the Ninevehites of old. The Law stands. It is forever the same. In its immutable workings we can rest secure.

The Ninevehites escaped destruction by choosing to conform themselves to the dictates of that Law instead of living in contradiction to it. They literally faced about. The king, discarding his purple robes of power and leaving his throne of pomp and splendor, covered himself with sackcloth and sat in ashes. He proclaimed a fast. It applied to all the people, from the greatest of them even to the least of them, and even to the herds and flocks of the field. They were extreme correctives calculated to counteract extreme wrongs.

We are today in a similar emergency arising out of mistaken practices and misdirected purposes. Are we ready for measures as drastic as those adopted by the Ninevehites? Are we minded to change our ways? Or are we determined to cling to that which the cosmos has decreed must now at long last finally disappear? Will we continue to hold fast to thieving, competitive commercialism, to corrupt political machinations, to arrogant, separative nationalism, and poisoning, war-breeding racial prejudices? Will we continue to waste our energies in the accumulation of things while the soul languishes and dies from neglect? Or are we ready to acknowledge the things of the Spirit to be superior to the things of this world? Not until we first seek the Kingdom and its righteousness will all other things become a blessing to us.

All this sounds very trite. It's the commonplace, old-fashioned, evangelistic revival cry. What have we to do with such simplicities in this day of scientific enlightenment? By what claim do such subjects enter the pages of a journal dedicated to the higher mysticism and profundities of the ageless wisdom?

Great truths are simple truths. The loftier the simpler. We are aiming at a lofty simplicity. At present we are enmeshed in a tangle of complexities. This is well in so far as it marks a necessary stage in progress but it becomes our undoing so soon as we accept it as a finality. Simplicity does not necessarily mean wisdom but wisdom is always simple. First unintelligent simplicity, then intelligent complexity, and lastly intelligent simplicity. Such is our course of unfoldment.

Our path of safety today leads to simplicity; not back to childish innocence nor savage ignorance, but forward to that divine simplicity which ultimates in the undivided Unity we call God.

What can we do about the impending crisis? Nothing? Everything. Reread Jonah. That's why we have the story. It's part of our Sacred Scriptures for a purpose. That purpose is to declare the compassion of God, the creative power of man, and the beneficent workings of the Law.

For Nineveh's near-destruction there was a remedy. For our collapse of civilization there is also a remedy. That remedy rests with man himself; he can make or mar, "the power and corrigible authority of which lies in his will."

Credo of a New Age

BY V. MAY COTTRELL

I BELIEVE IN GOD ALMIGHTY:—

The purposeful, uplifting Spirit of Good—
The Creator and Sustainer of all life and activity
throughout the Universe.

I BELIEVE IN JESUS CHRIST:—

Perfect manifestation of Good in human form—
whose strength and beauty of character, purity of aim
and definiteness of purpose make Him a pattern for all
His spiritual brethren to mold their lives by.

I BELIEVE IN THE HOLY GHOST:—

The God within each human being—whose immense
potentialities and powers are as yet scarcely guessed
at, even by the most earnest and intelligent investigators
of natural phenomena.

I BELIEVE IN THE HOLY TRINITY:—

Father, mother, and child—as exemplifying the
natural and beautiful working of Divine Love in
human lives.

I BELIEVE IN THE CHURCH OF GOOD:—

Holy, active, incorruptible—which functions
continually throughout the world—quite irrespective
of color, creed, or station—making its helpful, uplifting
influence felt in increasing measure through the
manifestation of wonderful Godlike qualities in human
beings.

I BELIEVE IN THE COMMUNION OF SAINTS:—

The conscious and controlled interchange of
thoughts and ideas between those who have passed

on to the next stage of existence and their fellows still in the flesh.

I BELIEVE IN THE FORGIVENESS OF SINS:—

The blotting out of unavailing regret from our consciousness through the power of our enlarged vision and deeper understanding of life, which reveals our human faults and frailties as the pitiful result of a childlike ignorance of spiritual values, natural law, and our own best interests.

I BELIEVE IN THE RESURRECTION:—

The complete separation of the ethereal body from its denser physical envelope at death, and its continued existence on another plane of being when the silver cord is loosed and the physical organism falls into dissolution and decay.

I BELIEVE IN THE LIFE EVERLASTING:—

An endless and increasingly happy and useful life in spirit, where human beings in all grades of mental and spiritual development have ample scope and opportunity for self-unfoldment and the gradual attainment of that spiritual perfection which is humanity's goal.

Conquering the Kingdom Within

“We say to humanity, ‘The time has come when you must take the great step and rise out of a material existence into the higher, deeper, and wider life toward which humanity moves. The problems which have troubled mankind can only be solved by conquering the kingdom within; not by harnessing the forces of Nature to the service of comfort and luxury, but by mastering the forces of the intellect and the spirit; by vindicating the freedom of man within as well as without, and by conquering, from within, external Nature.’ ”

—Nicholas Roerich in “*Altai Himalaya*,”

The Power of Love

BY C. R. BRYAN

ST. PAUL in his letters to the Corinthians has given us a wonderful thesis on love. Wonderful in its comprehensive brevity and its all-inclusive scope. It covers the whole gamut of love and its dominant cord of altruism. It was written nearly two thousand years ago, but it applies to us in this age even more for we are beginning to respond to the higher spiritual vibrations and can more easily live according to their deep influence.

Max Heindel wisely incorporated this altruistic love theme into our Rosicrucian Temple Service: "And now abideth Faith, Hope, and Love, but the greatest of these is Love." Faith is important, hope is necessary, but Love crowns all. It is the power that moves the universe. It is not merely the power upon the throne, but the power behind the throne. We are told that without love we are nothing—merely sounding brass or a tinkling symbol. The brass may emit tuneful sounds—it may express culture—but it lacks something. It does not sound the soul-tones, the vibrant qualities of the life. The imitation acquired through so-called culture may show certain tricks of vivacity, certain social graces, but one instinctively recognizes the sham, the pose, the pretense. But, brought into the personality, how Love thrills and charms. How it lights up a human face. How it draws and attracts. It really makes the personality. Without it one has no charm, no power to attract or please.

Love is the greatest force manifesting on earth today. It is a living force. It has a vibration and a color, its vibration being one of the highest on our planet. Its color is golden yellow. It is the great principle upon which the world is

founded; it is a cosmic principle working in harmony with cosmic law. Love is magnetic, cohesive, drawing all things to it. It is the force or substance which suspends our planet earth in space and keeps it rotating on its axis. The "circle dance of the marching orbs" is made possible by the power of love. By this great power we may consciously contact the innermost secrets of the universe and become one with Divine Love. Loving service is the only effective key for unlocking the memory of nature. On the wings of Love we may rise above all earthly trials and tribulations and live in eternal bliss.

The love of which we speak is spirit, life, fire. It is the Christ Love, the great Christ principle which we are all striving to awaken within ourselves. It transmutes all the baser qualities into gold. It is a living flame radiating from a pure center. It must radiate. It must ray out into other lives; that is its power and prerogative. We feel its presence instantly. Some are so full of this vibrant power that we feel it the moment we come near them. That is what we all need to cultivate more and more. That alone will make our Fellowship live and grow. It must begin individually; it can, and must manifest collectively if anything is to be accomplished in a spiritual work for the enlightenment of humanity. When we, as a group or organization, can express this Divine Love we shall no longer need to advertise or try by any means to draw people to us. They couldn't stay away if we radiated that Christ love. They would be drawn to us as the flame attracts the moth. That love is the pure flame of God which keeps ablaze all our little lamps within. It is the Love Divine which circulates

throughout the universe like the arterial currents in our bodies, bearing life, vital energy, and healing. It is like the etheric waves in radio-activity; it flows from its glowing center within the spirit and blesses all within the periphery of its magic power.

Let us apply this great power of love to ourselves as individuals in the service of humanity. Are we interested solely in the great work to be carried on in uplifting, helping, and teaching humanity? Let us endeavor to put aside our own individual interests, and our desire for self-glorification, for the sake of the greater life—the higher motive—the life of service. Let us consecrate ourselves to the Christ ideal: "He who would be the greatest among you, let him be the servant of all."

It is difficult, however, for us to draw the line between human love and Universal Love. The reason why the aspirant to the higher life is taught that he must cherish only the Universal Love is because so much of our human love is mixed with selfish desire—with the baser alloy. But even desire has its part in the great Cosmic plan. Desire is the dynamic force which causes us to act. Mars represents dynamic energy and rules the desire nature. Working through the Mars ray this force desires and sends forth its outgoing energy, hither and thither, without purpose or reason or method. But Mercury, symbol of reason, is now stepping in to say how that desire force shall be used. The more advanced of humanity have entered the Mercury half of the Earth Period and are using their minds to control that desire force, and to use it in a constructive way. Then the Venus ray, which is the symbol of human love, enters and inspires us with purer love—with nobler impulses. It draws together and binds, with a golden girdle, the hearts it touches. It looks with its beautiful, tender love upon the other soul and blesses with its all conquering power. It is the Venus ray that gives us our ideal human loves, our rich emotional music, our art life;

it holds human lives together by a powerful bond. It gives life, color, and charm. Existence would seem very bare and dull without the Venus ray.

But the Venus ray—beautiful as it is—is not all. It too serves a purpose and must pass. There is a greater power, a higher force which is coming into our human evolution. This we call the Uranian ray. It is this ray which the more advanced are beginning to come under now. This love combines the Mars and Venus influence. It is both outgoing and indrawing. It has all the beauty, all the charm, and all the harmony of the Venus ray. It has all the dynamic force and energy of the Mars ray. It is spirit, fire, life, light—it is all that Love expresses. It is the Divinity within each of us in manifestation—the Godlove. The personal self is not the center of this love. It transmutes all within the personal self into higher purposes, into purer ideals. It lifts us up from the lowlands and the valleys of life unto the heights where our visions can sweep the far horizons. We will then see the meaning and purpose of love. We will know that it is a part of the Universal Flame and is in nowise to be confined within forms, or limited. When that love possesses us we shall see all as one—recognize the Divine essence hidden within. Our personalities are mere masks, after all, and when we worship the personality we worship a mere appearance, a chimera which serves a temporary purpose, but which will dissolve like the mist before the sun in the greater light into which we shall pass. All that is beautiful and true and pure—all that is worthwhile in the mask that we wear in each earth life will endure, for it is a part of the God within. But that which is linked to the animal nature will perish. Only that continues which is held together by life, and life is God and God is Love. Hence love is the power which conquers death and endows the soul with immortal life.

Let us endeavor to become a force, a power, a very radiating center diffusing

our light to all within our radius. We would then express the Neptune octave of Mercury and the Uranian octave of Venus. Universal Love is the first principle of the triune God. God IS LOVE. The Uranian ray, the higher octave of Venus, is representative of this first principle of God-love, as is also the human heart. The second principle of the triune God is wisdom. The ray of Neptune, the higher octave of Mercury, is symbolic of this divine wisdom, as is also the human mind. There is a great difference, however, between wisdom and knowledge. The human mind, of which Mercury is the symbol, is the source of all knowledge, but it is only when we begin to respond to the ray of Neptune, or the higher mind, that we receive true wisdom. "Let this mind be in you which was also in Christ Jesus." This is the divine mind represented by Neptune. Let us endeavor to combine the qualities of head and heart that we may respond more and more to the ray of divine wisdom from Neptune and the ray of divine love from Uranus.

Each aspirant to higher knowledge must spiritualize his mind, and so, automatically his actions, by constantly expressing intense love and by using his powers only positively. We know that this Divine Love is a combination of the Mars and Venus influence and that it is a dynamic force. The statement that "One shall be equal to ten thousand" is literally true. A mere handful of sincere aspirants who are prepared to sacrifice all things personal and material and who are ready to unconditionally surrender themselves in intense love for the service of humanity could, by the etheric reactions to their positive activities, save the world from the chaos of serious cataclysmic upheavals that will occur soon if not forestalled. Is your love for humanity strong enough to withstand the sorrows and anguish incidental to the attainment of self-control and order? Anyone can study beautiful ideals, but the exigencies of the times now demand that these ideals shall be brought down

into the realm of practical realities. No one can attain to spiritual Initiation while he still desires human experience, and while the world still has the power to attract him. To reach the goal we must faithfully discharge our worldly obligations, yet be not of the world, and at the same time shoulder our share of the burden.

A new cosmic cycle is now being ushered in. A new spiritual ray is already being poured out upon humanity. The old red ray of passion, selfishness, and greed which we have been working under for thousands of years has served its purpose and must give way to the new. This new ray is the golden-yellow ray of Universal Love. During the next 2500 years, when the sun passes through and illuminates the humanitarian sign of Aquarius we shall be functioning under this harmonizing ray of true love and unselfishness. Max Heindel says: "At the time when the sun passes through a new sign of the zodiac, there is always given to humanity a new spiritual impulse. That impulse must have a channel to flow through, and that channel must be ready and able to vibrate to the impulse. Unless there are some people ready who can receive its vibration and give it out, the teaching connected with that spiritual impulse cannot come." So that if enough souls are not ready to give expression to these teachings their spiritual significance will be lost and a serious loss to the planet and humanity would be the result. It is the task of Western civilization in the Aquarian Age to work out the law of Universal Love according to the dispensation of the Master Jesus, the Compassionate One, who has never left the earth's sphere, and who is now leading and instructing the pioneers who are to inaugurate this new dispensation of the true Christ religion, that of Universal Love, and service to each other.

If we have come far enough along the path to organize as groups, spreading the gospel of the new age, we ought to

be able to unite in the one aim of the higher life—unselfish service to humanity—which is service to God. If we radiate love it matters little what else we lack. Wealth, culture, physical attainments, all that the material world worships, they are as nothing without love. For Love is God and God is Love, and

without it we are mere shells, isolated units, without life or purpose—atoms drifting on the cosmic sea. But with that Love filling our being and shining through us we become powerful forces working with the cosmic life. “And this commandment have we from Him, that he who loveth God love his brother also.”

HIDDEN TREASURE

(Opus XI)

BY BERNARD B. TRINSEY

*Like a seeker after gold—that travels far
And wide, unknowingly trespassing
acres,*

*Miles and miles of hidden minerals
And then picks up a tiny piece of ore,
Examines it, imagining in his palm
The scope of enterprise and industry,
The growth of empires and colossal cities,
The rise, the glory, the fall of Babylon—
My shabby though prospective mind
elates*

*And glimmers in the vast, expanding
knowledge*

*Of the outer world,—like a new-born
star*

*Whose substance, life, and course are
nebulous.*

*What a subject, what a field unwinds for
me!*

I had a glimpse of all eternity.

No King But Caesar

A Tale of Rebirth

BY GUSSIE ROSS JOBE

THE DEBATE was over and the great American public snapped off their radios with weary yawns. It hadn't been much of a program; only a lot of dull talk. Few grasped the enormity of it. Only the intellectuals, or shall I say philosophers, realized that they had heard the age-old question that had been propounded by man down through time. They heard the earnest conviction of the young son of Israel and the red hot scorn of the hardened agnostic, but the great American family was not impressed. They were not greatly concerned with the origin of man, biblical or organic. They were more interested in the latest film at the "Bijou" or if the family "flivver" would hold up for a trip to Tahoe this summer. What did they care whether man evolved from a single cell or if the Divine Spark created one from a rib bone—it was more to the point that there was a cold bottle of home brew in the ice box on a hot night like this.

Leaving the broadcasting station, the two debaters entered a taxi with a few contemporaries, and were taken to the pent-house apartment of Doctor Hoffmeyer, scientist, inventor, and writer of note. Doctor Hoffmeyer had invited the two speakers and their party tonight, to witness an experiment which, he said, would be particularly interesting to them. And due to the doctor's prestige and name they had accepted with alacrity.

The party was ushered into the doctor's laboratory by a young assistant and there the doctor introduced himself and asked them to be seated. Upon a dais in the center of the room reposed a dynamolike object about the size of an ordinary washtub. It was a singularly beautiful object, bright and shining

like new aluminum and jeweled like a Swiss watch, but possessing a dial such as any radio has.

"Gentlemen," said the doctor, "what I have to say before the experiment, as I shall call it, though it is by no means that, will probably sound like an after-dinner speech to you, but in order that you will understand what you are about to witness, I hope that you will bear with me." He looked into the dark eyes of the young Rabbi and then into those of Billings, the agnostic. Billings' eyebrows grew straight across the space between his eyes, giving a look of intensity, even a bit ferocious, until one looked deeper into his eyes.

"You observe here," said the doctor, waving a hand toward the mechanism, "nothing more or less than a radio. Nothing awe inspiring about it. I shall explain the process of it later.

All of you who are present are *thinking* men. Rabbi Stoneman and Professor Billings are considered our leading intellectual lights." He bowed to the two and they smiled their thanks. "But I shall presume to remind you of a few facts with which you are doubtless familiar but which I would like you to keep in mind. First, that photographic vision or telescopes take us into the air not only billions of miles but millions of "light years." Science has found ways to measure distances so great that they mean absolutely nothing to our limited scope. That was all I had to go on in the beginning of my experiment. Of course we know that no sound is ever lost. The radio picks up the slightest whisper and brings it to us through space. Sound may travel on and on through that upper region of terrific cold and insufficient oxygen even though man cannot. But, gentlemen," said he waving a hand to-

ward his machine, "here we have the means of tuning in upon sound that has been lost several thousand years!"

Rabbi Stoneman leaned forward eagerly in his chair and Professor Billings pulled down his heavy brows in a frown of concentration. The doctor continued.

"The troposphere penetrated by Professor Piccard is about thirty miles thick and acts as an air cushion about the earth. Meteorites cannot penetrate it without being melted and their speed checked, nor can we reach the other side of this protecting area. However, sound is carried on and on, as I said, and with supersensitive radio high-frequency we may and shall tune in upon any sound event we choose.

"Here," he pointed with a pencil to a bit of the machine on the dais, "is what we shall call for want of a better name, an electroscope. Because it works on the same principle. Now, gentlemen, will you step up to the projector?"

The party grouped about an aperture with a lens at the back, and watched as the professor flipped a switch.

The lens clouded and then became a milky, nondescript tint with clouds moving across the surface. The doctor again claimed their attention.

"A cinema, gentlemen"; he said jestingly to the group bent over the projection, "it is the intensified process of depositing the photographic events which produced the sounds you are about to hear. Listen..."

A babble of voices came to them, spoken in a medley of strange tongues which the group could not distinguish. The lens cleared and a scene in a magnificent Roman council room appeared. A potentate in toga and crown stood upon huge carved stairs preparing to speak to the holiday crowd below. He held up a hand for silence. Then his Latin speech was easily understood by the listeners. He gestured to a line of prisoners awaiting his verdict.

"Whom will ye that I release unto you? Barabbas, or Jesus, which is called

Christ?"

The confusion of voices again arose and the group around the lens could distinguish cries of, "Barabbas! Barabbas!"

"What then shall I do with Jesus which is called Christ?"

And the mob cried: "Let him be crucified!"

Peering into the lens, the listeners saw distress upon the potentate's brow. "Shall I crucify your king?"

The crowd shouted: "*We have no king but Caesar!*"

A slave appeared with a bowl in which the sovereign immersed his hands.

The lens clouded again and when it cleared the group saw a motely procession crowding along a dusty road. They were jostling and pushing, and their shouts came to the listeners clearly. Above the heads of the throng bobbed the heavy rough frame of a cross; its progress was hindered by the closely packed crowd and the bearer could not be seen.

Suddenly the cross disappeared as though pulled to earth by an unseen force. A captain of the soldiery clenched his spear and cleared a path through the mob. His spear shot upward and downward and the cross rose and then sank again as though weary of the effort.

"Onward!" the captain shouted, "Onward to Calvary!"

Rabbi Stoneman leaned over and gazed into the aperture intently. Could it be? Was it his fancy that this captain of the soldiery was a tiny effigy of himself? He looked up at the doctor questioningly, and Doctor Hoffmeyer nodded sagely as if to verify what he had seen.

Then on the surface of the lens, a spearman forced his way from the ranks and kneeling, lifted the base of the cross. Compassion softened his features and the thick brows that grew straight across his forehead were drawn into a pucker of tenderest pity as he uttered a low sound of pain, "*Master, Master!*" he cried.

The Beggar on the Temple Stair

BY ELIZABETH WORKMAN

SHEILA Von Erhardt murmured a quick apology. He was only a beggar, dreaming on the temple stairs, and surely after a year in the orient she should have been used to the sight of beggars, but in her dreaming mood she had almost stumbled over him. For a moment she hesitated. Something in his startled, upturned gaze filled her with a strange, indefinable feeling. Perhaps he impressed her so strongly because he was the only beggar she had seen in all this ancient, ruined city. Sitting upright in the blazing sunlight upon the worn stairs leading to the beautiful temple he seemed to belong to the picture as if he had been sitting thus wrapped in his beggar's cloak when the city had been filled with life and sorrow and laughter, as if indeed, he had sat unchanging while jungle vines pried apart the stones of palace and temple and centuries of time had changed all into a heap of forgotten ruins.

For a moment they looked at each other in silence, then startled by the strange light in his eyes, she dropped a coin into the fold of his burnoose and hurried on up the deeply-worn steps. She wanted to be alone. Today she had slipped away without a guide, hoping to reach an understanding of the strange longing for something—she could not fathom what—which had held her since she first entered this ruined city. Strange feelings had surged up in her,—teasing, half-remembered things; glimpses of tower or carving or broken statue so familiar they gripped her heart. Each turning of the long temple corridors, the wide balustraded steps leading from terrace to terrace, the wall carvings of battle scenes, all combined to fill her with a sense of home-returning. Wearily

she pressed her palms over her eyes, shutting out the blinding sunlight, as she leaned against a high window, whose facing carved with the story of some hard-fought battle, framed the vivid splendor of the jungle-twined ruins below her.

Suddenly a soft sound behind her caused her head to lift in startled fear, but it was only the beggar, doubtless seeking for more alms. With a quick gesture she waved him away and turned once more to the window, but he did not move, merely stood waiting, and soon she was conscious that from him some force seemed calling her, commanding that she turn and look upon his face. Silently she struggled with this; how dared a common mindicant seek to influence her, but strangely she felt herself desiring to yield. At last she slowly turned her head, asking in a low, stifled voice, "What do you want? Why do you not leave me alone?"

For a moment a flash of triumph lit the man's dark eyes, then he bowed low before her, with a queer mingling of reverence and mockery.

"Madam has strange memories of this place, is it not so?" he asked in slow careful English, touched with a faintly strange accent.

"What do you mean?" asked Shiela, swiftly resentful that he should have read her thoughts so plainly.

A faint smile twisted the man's thin, sensitive lips as he moved forward and stood by her side, looking out over the jungle-buried city. There was a strange air of dominating authority about him now, and Shiela, though she feared to stay, was yet compelled to wait and listen.

Suddenly, he turned to her, flinging

out a slim brown hand toward the ruins below.

"Would you look upon Angkor as she was in her beauty—when princes and wise men dwelt in her palaces and fair women leaned from her balconies with the sunlight blazing upon their jewels—when you were the fairest of them all, aye, and the most wanton and cruel?"

His eyes were blazing full upon her now as she shrank back against the cool stone of the wall, and his long slender brown fingers gripped her wrist fiercely.

"Are you mad?" she gasped, too frightened now to flee, even when he released his grip and turned again to the window.

A slow smile twisted his lips. "Am I mad? Who can tell where madness begins? I have followed strange paths in my search for knowledge, have lived a student and a laborer in strange lands; and now at last I have returned to live and die a beggar upon the temple steps above the city where once I ruled as priest and king, and you"—he turned mocking, scornful eyes upon the shrinking girl, eyes in which, beneath the mockery, burned a warm inner light—"and you," he repeated, "helped me rule and ruin the city now but a waste amid the jungle growth."

He laughed softly as she made an inarticulate sound of denial and fear, then leaned closer.

"Shall I lift the curtain of countless centuries and show to you this fair city alive once more? You have learned much in your many lives since you ruled—a king's favorite—in ancient days, but who knows, perhaps there still burns some of the fire and madness of the slim, brown jeweled-hung wanton of ancient Angkor."

With a short, sardonic laugh, he swept his hand before her eyes. "Look upon the past," he commanded, "and see that which was when this city was your home."

A flash of fire blazed before her eyes, she struggled fiercely before the power

which was beating down her will, then slowly yielded.

* * * * *

From above her came the clamor of temple gongs; voices and laughter, and the sound of a moving multitude filled the air. Instead of the rank smell of rotting jungle growth, the soft breeze blowing against her cheek carried the mingled perfumes of many flowers and the heavy odor of temple incense. Slowly she opened her eyes. Still she leaned against the temple window, but now it framed no vine-torn ruins, but a vista of great buildings gleaming white in the sunlight. The murmur of a busy city came faintly up to her, drowned by the voices of the people thronging the temple terraces. Some great service was over and all were anxious to be out in the sunlit streets. Shiela could catch a word here and there as the brilliantly garbed women and men moved slowly past her. Strangely the soft vowel sounds were as familiar to her as was her own mother tongue.

"Didst see the Great King?" asked one bejeweled gallant, pausing by the window to arrange his richly colored scarf more gracefully over his shoulder. "It seemed to me his brow was well clouded with worry and he paid his devotions to Brahma as one who thinks of other things."

His companion laughed. "I could not see his face, but perchance his thoughts were more with the lovely Lakna than with his prayers."

They moved away, becoming lost from her sight among the crowd, but the name "Lakna" clung to Shiela's attention. "Lakna"—it seemed to belong to her in some mystic way. As she puzzled over this strange feeling, a compelling force drew her through the unseeing crowd, down winding corridors to a long narrow descending stair. Down its cool length she hurried, passing through almost total darkness until she reached a doorway opening into a great flower-filled court-

yard adjoining a palace built of huge blocks of gray stone carved by artist hands, and forming a guarding wall for the garden upon the one side as the temple wall did upon the other.

Here she paused, for soft voices and laughter came from a bower of trees and vines near the central fountain, which threw its cool spray high into the air. Slowly she ventured toward the unseen occupants, noting with beauty-loving eyes the tropical glory of vine and flower. Butterflies, gorgeous tropical things, hovered over huge beds of glowing, perfume-filled blossoms, the soft hum of honey-seeking bees and the low notes of heat-languid birds made an undercurrent of sound for the girl's lilting laughter and the soft chink of her many anklets.

Now Shiela could see her and a strange shock of recognition made her hesitate. Although clad in supple silk, whose color of dull gold flamed in the sunlight, with wrists and ankles burdened with dusky, smouldering jewels set in barbaric gold wrought by cunning hands, yet she was Shiela's own image. True her olive skin was darker with a deeper touch of gold in it than was Shiela's own, but the slender form with its lissome curves, the oval face framed in bands of blue-black hair, the long dark eyes, all were as some strange reflection of Shiela. Had the beggar been right? Had she lived before in this lovely place, had she once lain upon this carved gray stone bench and smiled up at the man who looked down upon her so adoringly?

The man—for the first time he attracted her full attention—was clad in long flowing robes, richly embroidered. A wide collar of jewel-studded gold hung about his neck and a narrow band of carved gold bound his brow. For a moment he seemed vaguely familiar, not as a memory of the far past, but of the present, and Shiela knit her brow in thought, then as he laughed a low, rather mocking laugh and flung out one slim brown hand in a quick gesture of derision, the memory came clear. It was

the beggar of whom he reminded her. Even the memory of the rags he wore could not hide the likeness, and in keenest interest she moved nearer, until she could hear the words spoken in his low, slightly husky voice, so like the beggar's.

"If thou dost not love this great prince, who is my guest, why then dost thou seek to charm him by every wile known to a woman? He comes of a far, cold land and loves not like we men of the jungle sun. Why waste thy beauty upon him? I doubt if he even notes thy smiles and sweet glances."

The girl leaped to her feet and stood blazing with wounded vanity as he laughed at her and threw himself upon the cushioned bench.

"I hate him," she cried. "Stupid, frozen barbarian," then dropping upon her knees and leaning against her companion, she smiled into his mocking face with tormenting sweetness. "Dost thou care, O great King, if I play with this northern fool? Thou knowest thy image is enshrined within my heart, but woman's vanity makes me want to bring this stupid one to my feet."

The king's eyes narrowed as he searched her face, then he laughed. "Have thy way, Lakna. I know only too well the hold I have on thee—wealth and power and ropes of jewels—these are the price of thy kisses. Were this barbarian prince able to give thee more of these than I—well, I doubt not but my image would soon fade from thy so loving heart; but thou art beautiful and kings were ever fools," and with a quick fierce gesture he pulled her into his arms and began pressing kisses upon her upturned face and slender throat.

Shiela turned away, the blood pounding in her ears. She felt herself thrilling to the kisses given to this girl, who once was she. For now she knew the beggar had spoken a strange truth. She had lived and sinned in that long past day, and her cheeks grew warm at the thought of all she once had been.

Slowly the light drew dim, the garden seemed to fade from her sight and when

her vision cleared, it seemed to her that many days had passed. Once more the seat by the fountain was occupied, but now it was the soft moonlight which showed Shiela the little scene.

A tall man in light chain mail, his yellow hair gleaming in the moonlight, stood clasping the slim ringed hands of Lakna, the king's favorite. There was something furtive in their actions and a note of fear edged the girl's soft voice as she cried softly, "Ah, then, thou dost love me. I thought that love and thee would stay forever strangers; that indeed thy frozen land had chilled thy heart past all warming."

A familiar note in the man's voice as he broke into impassioned speech drew Shiela quickly closer, and as he took Lakna into his arms, he shifted his position so that the light of the tropic moon fell directly upon his face. A quick cry rose in Shiela's throat, then died unheard, for the face she saw in the moonlight was Carl's face, the same cold, selfish features, the same blue eyes and yellow hair. She recalled with a sharp touch of anger their brief courtship, his coldness merely serving to intrigue her interest; their marriage and then the bitter disillusion when the selfish nature of the man began to assert itself. Now, he was here in this garden with Lakna—yet no, how absurd—this man was in the armor of centuries ago, all was but a vision of the past and Carl had once been the barbarian prince, guest of the Great King, even as she had once been Lakna. Was that the plan of the gods—that they should meet again and again, life after life, until they had learned—but what was the lesson they must learn?

Again the voice of Lakna broke through her musing, "Yes, I will flee with thee. I would fain see thy strange land of which thou hast so often spoken, although I love not the cold, but we must travel fast and far, for the Great King will soon return."

A slight sound behind them caused her to turn in swift fear and a low cry of terror passed her parted lips as the King

stepped into the pool of moonlight and stood watching them, a queer mocking smile twisting his thin sensitive lips.

"I fear the 'Great King' has returned too soon, my Lakna, to suit thy plans," he said quietly, watching the girl who shrank slowly back in terror.

The blond barbarian reached a swift hand to his sword, but the Great King stopped him with a quick commanding gesture. "Nay, my barbarian guest, tonight we shall not cross swords. We would be fools to fight over a wanton's whim. Rather, I say to you, take her with you—she bears your punishment in her slim brown hands," and he smiled as he turned to a captain of his guards, who had entered with him.

"See them to the city gate, my captain, with all due courtesy to our honored guest," and he bowed mockingly as he spoke, "nay, go even farther. I charge you, ride with them a little way into the jungle, thee and thy men, and see that no harm befall them."

He turned haughtily to the silent pair, the girl half fainting in her lover's arms, then with an impatient gesture bade them go quickly. Still without a word, the prince led the shrinking Lakna toward the courtyard gate, but before they reached it, she pulled herself from his clasp and turned to the King, taking a short uncertain step toward him, and half lifting her slim hands in a slight imploring gesture, but he stood motionless and in the dim light of the garden she could not see the look of love and longing in his eyes, from which all mockery had fled. Slowly she turned and passed through the gateway.

Silently the captain had watched them go, but now he turned to his king and stood at salute.

"I have thy orders, O Great King," he asked questioningly, "to see thy guest and the Lady Lakna safely upon their way?"

The King bent his head in assent and answered, "Those were my commands. Why waitst thou?"

"But, O Great King," hesitated the

captain, his eyes anxiously searching the king's face, "dost thou not desire that we fall upon them and slay them in the jungle?"

The king smiled wearily and stepping close, laid his hand upon his captain's shoulder.

"Is death the greatest punishment we can give, my captain? Nay, rather let him go in safety, for knowest thou this, that they who love a Lakna die a thousand deaths when she is not within their sight. Fear not but that he carries his own punishment with him, and as for the Lady Lakna—" he hesitated, then spoke softly, "let her go in safety also, for she turned and looked at me as if she almost would rather stay. Sometime she will return."

He dropped his hand abruptly and turned away as the captain saluted and departed, the gate closing with a sullen clang behind him.

Slowly the king moved toward the seat by the fountain. Pausing by it he looked for a long time at a silken shawl which Lakna had carelessly dropped upon it; then he gathered the soft folds into his strong hands, crushing and tearing the silken fabric. "Yes, she will return," he muttered to himself, "though many lives may pass, she will come back to me and her love will be worth the waiting," and as the vision of the past began to dim before Shiela's eyes; she saw him sink to his knees beside the bench and bury his dark face in the perfumed shreds of silk which he still held.

* * * * *

Slowly Shiela opened her eyes. The hot sunlight beating through the ruined window of the temple was a flame before whose heat she shrank after the cool of the garden. Before her stood the beggar—the beggar who but a moment before she had seen a king in his garden, mourning for a faithless Lakna. Now he stood smiling at her—yes, the same half-mocking smile with which he had looked at the Lakna of so long ago.

"Many lives have you lived since you were Lakna, my beloved,"—he spoke softly as she gazed at him with wide eyes, "but this is the first time we have met since you passed through the gateway that night so long ago." His eyes grew wistful and his smile lost its mockery. "The gods are kind when they drop the curtain of forgetfulness between lives, else the sorrow and longing would be more than some could bear."

"Then it wasn't just a dream, just a—," she hesitated for the word and he answered softly, "a delusion? No, I gave you no dream. I merely drew aside the curtain which veils the past from untaught human eyes, and gave you one glimpse through."

He stood waiting, watching her face as she grasped his meaning and an understanding of what she had seen filled her mind. She had returned after so many lives, she who had taken so long to learn what she had but dimly guessed as she hesitated at the gate in the garden on that moonlit night centuries ago.

Slowly she raised her eyes to the beggar, not seeing his beggar's cloak now, but the king of long ago, and hearing his words so full of a strange wisdom, then with a quick imploring gesture, as of one asking forgiveness for a grievous wrong, she laid her hands in his waiting clasp.

A look of joy flashed over his face; incredulous, he looked deep into her eyes, then bent low and kissed her hands with tender love before releasing them gently.

"You have returned, my Lakna," and a note of vibrant joy rang through his husky tones, "more sweet and fair than even my dreams of you, but you may not stay. I am only a beggar on the temple stairs, brooding over the city ruined through my lust for power. Now I beg for alms from alien hands, but soon this too will end. The wheel of rebirth will turn and I shall come again, and once again, be a leader among men."

With a swift, impetuous gesture Shiela caught his robe. "I pray you let me

stay with you. Let me too beg for pennies upon the ruined steps and work out my punishment among the memories of the past."

Outside a monkey chattered among the jungle vines; the slow hot breeze, cloying with the heavy perfume of some unknown jungle blossom lifted a strand of Shiela's dark hair, while the man gazed into the imploring face, then slowly, almost as if against his will, he

drew her close and bent his dark face to meet her lips.

Today two beggars sit upon the worn steps leading to the Great Temple, dreaming over the ruins below. One, her slender form shrouded in her dark cloak, elicits curious glances from the passing tourists; they say she is no native woman, but few know or care. What does it matter? They are only beggars who ask for alms upon the temple stairs.

Prophecy

BY ANN COPPERTHORNE

THERE WAS no one to go with me, so I went alone. You and I have many times taken that trail to the deserted house, and I thought of you as I went through the woods and up the mountain side to the clearing, where it stands silent and lonely with the forest slowly closing in upon it. What is there about a deserted house, Jim dear, that makes one sorry for it? It seems so forlorn; a home place where people have lived and loved, played and suffered, been born and died—and then forgotten. Going through it seems like an intrusion. The people who have lived there go with you; you can hear their footsteps creak behind you as you go from room to room, dusty, empty, and silent. They watch you, and wonder why you have come to disturb them with your curiosity.

The old house squatted into its surroundings was waiting there as I came out of the woods into the clearing. The old barnyard where cows and horses trampled once, and chickens ran, is a field now, overgrown with weeds and grass. Once there must have been a struggling vegetable garden too, and maybe flowers—although life in the wilderness, such as this was a hundred years ago, left little time for the luxury of a flower garden. Anyhow, all there

is left is grass, knee-deep, some old neglected apple trees in the back, and a scraggly hedge of lilacs.

I looked down the mountain side and across the stretch of wilderness. Forests unrolled softly below me, and above was a huge expanse of sky that almost made me cower in my tininess under its immensity. And always there was the even, never-ceasing pressure of the wind. I could imagine a winter storm here on the mountain top, gusts and sharp onslaughts of the north wind laden with piercing small spears of sleet and snow, an agony to endure, creeping even into the house, a wind filled with an army of hostile spirits howling and screaming in the black darkness, as they hurled themselves against that lone, brave little house and its occupants. But it looked peaceful enough now—gray against the green underbrush and greener forests which lay dark against the placid sky.

I went slowly down the dim path, feeling stronger than ever before—since I was here alone for the first time—flooded with the spell that the place has for me. I looked up at the lowering mountain that crouches behind the house. It seems to overhang it, to pervade it. It is its background, its guardian spirit, good or evil.

Then I saw *the woman*. She stood in the deep grass, her back to me, facing the mountain, dwarfed by it. Both her arms were upraised toward it in a magnificent gesture of challenge, or defiance, or entreaty, or maybe comradeship. Her dress was ugly, shapeless; it was like well-worn homespun. Her dark, heavy hair was carelessly knotted against her neck. Her arms were brown, and muscular from toil. I did not see her face. "A mountain woman," I thought, on a rare walk this perfect afternoon. She partly turned as I approached.

"A pleasant day," I volunteered, by way of greeting.

She nodded, "Aye, pleasant enough," she did not smile. "I've seen you here before," she added sombrely.

"Yes," I answered, rather surprised. "But I've never seen you."

"You always came with others," she said accusingly. "Why?"

"I don't know," I answered. I paused. "I think I was afraid," I said, strangely.

She made a sound in her throat like a grim, unaccustomed laugh.

"Afraid!" she croaked. She lifted her head and stared at the rugged outline of the mountain. "Afraid!" she told it; they seemed to be one with each other. They laughed together, at me.

I said so. I was startled by my saying it. Whatever fantastic things one thinks one seldom or never shares with another. Fear of ridicule, I suppose. But she did not smile. She still stared at the mountain. Her eyes rested on it familiarly, as from long acquaintance.

"Aye, we understand each other," she said in her deep voice. There was affection in it; there was almost hate, too. I wondered at this strange woman. I studied her cautiously as she stood there, forgetful of me, sturdy, powerfully formed in woman-fashion under her drab, shapeless clothes, watching that mountain and brooding. Finally she partially turned to me.

"I lived here once," she said. "That mountain yonder, my man, and toil—

that was my life. I had some flowers the first year, over there by the birches. Lovely things, birches, aren't they? Like slim, naked young girls. After that there was no time for flowers. The lilacs bloomed by themselves, and I had the apple blossoms in the spring. Work, work, work! Cold, and loneliness, and eternal work! We cleared the ground. All the stonewalls hereabouts are the result of our work," she said proudly and a little bitterly. "I helped to lug the stones and set them in place. Then we ploughed, and our crops struggled for life just as we did in the wind, and the storms, and the sun. We fought always, my man and I—together."

"Your—man?" I asked, tentatively. Her face softened.

"Aye," she answered. Her voice had softened, too. She was silent, with the silence of the mountain folk before her emotion. "He brought me here from beyond the mountain," she continued. "He loved the solitude, and soon, so did I—God help us!"

Her voice ceased in the sudden cry, and her eyes clung to the mountain as by long habit. I waited, watching that mountain, too, and she went on.

"He died," she said, simply. "The wilderness killed him. On a winter night, it was. There was a gale, and snow, and I—" she broke off.

"Come inside," she invited, not ungraciously. I followed her silently into the house. At the doorstep was a gaping hole where the steps had been.

"Give me your hand," she directed, going before me and stepping over the hole with a strong, lithe stride. I put my hand obediently into hers. Her grasp was light, but firm and tenuous.

Then—how can I tell it! I became intensely alive. I became twice, a hundred times my usual self in power, sensitiveness, in knowledge. There was no surprise, no amazement at my sudden unfolding. It seemed quite natural; it was my real self and the self that I had always known and lived with was but a small part of this whole that I had never

known before. Faculties, senses, intuition, awoke and increased a thousand-fold.

I went with her. She turned into a small room on the left, low-ceiled, plastered, empty as I had seen it a dozen times in my explorations of the place; yet at the same time there was a rough bed in the corner, and a straw mattress covered over with a faded, ragged patchwork quilt. A crude, homemade chair stood beside it. Overhead was a shelf, the same wooden shelf that had always been there. But now a dull metal candlestick stood upon it, a candle in it, lit and pale in the afternoon light; and behind on the wall, hung a crucifix. I looked closer, and to my bewilderment there was nothing there but the empty room and the wooden shelf against the wall. I glanced away, and from the corner of my eye I saw again the forlorn bed, the candle with its wan gleam, and the crucifix.

"He died there," the woman was saying, "when the wind was tearing across the mountain and through the valley. As he—went, a fir tree crashed behind the house, and it screamed as it fell through the snow and down the mountain side. And—I" again she stopped and fell silent.

"You loved him," I said gently, sure of myself, for one who loves always knows when another does.

"Aye, I loved him," she answered, and her strong voice echoed through the empty old house. Her eyes sought the mountain once again, through the broken, many-paned window. My eyes followed her.

"He had a book," she resumed suddenly. "It was an old book, of plays in poetry. When he had time he loved to read in it. One line he taught me. It went thus: 'So doth the greater glory dim the less.'"

I started. You and I have heard that line together, you remember, Jim? Portia said it, in "The Merchant of Venice," and you lifted my hand and kissed it, and I clasped yours in both of

mine in reply, for that line is ours; we live by it, you and I. To hear it here, and from an uncouth mountain woman, was almost a shock. It was an unwellcome bond of intimacy forced between us.

A sense of the inevitable was creeping steadily upon me. I waited for what was to come. The woman stood motionless there in the dim room with me, her eyes forever upon that mountain. Behind her I could see the thin oval flame of the candle wavering in fitful wisps of wind, reaching upward, upward to the dull gleam of the crucifix. And the shadowy bed,—*the bed that was not there.*

"We went together, he and I," she proclaimed quietly, "into that winter storm. 'The greater glory dimmed all the rest,' truly. Always it does. I have waited to tell you."

"To tell me?" I repeated stupidly. But knowledge grew in me as she spoke, sure knowledge that I eagerly grasped, even while I feared it. She turned to me, and for the first time I saw her face. She looked deep, full into my eyes, and hers were wise and serene. The revelation broke upon me in glory, but the human in me recoiled, and I shrank from her, turned to stone for an eternal moment snatched out of Time, before I turned and fled out into the sunlight.

That woman was myself, Jim.

Prayer

BY BEATRICE I'ANSON

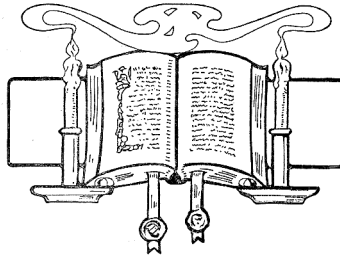
It has been calling down the years
The age-long story
Of Christ, His Life, His Passion
And His Glory.

Touch now, dear Christ, with Light
Divine
The Soul unseeing—
And quicken to Thy Way, Thy Truth,
Thy Life of Being.

The Bible and Mythology

The Story of Orion

BY CORINNE S. DUNKLEE



ORION IS not only one of the largest of the constellations to be seen in the heavens, but is also one of the most vivid and impressive.

The ancient legends describe Orion as being a giant of huge proportions and tell us that he was the greatest hunter in the world.

This mighty hunter roamed the world ridding it of wild beasts clad in his magic *Lion's Skin* which protected him from harm. (The lion is the symbol of Leo and the meaning of Leo is love.)

His death was finally caused by the sting of a poisonous serpent which Juno had commanded to spring out of the ground and punish him for his unparalleled boasting (Egotism, that sin which caused the fall from heaven of the bright and morning star. And also it is the most subtle test which confronts the one aspiring to Initiation at the present time).

When Orion was placed in the sky he was permitted to bear with him his lion's skin, which is to be seen hanging on his arm. His sword still swings from his girdle and his great club he raises above his head.

Longfellow sings:

"Begirt with many a blazing star
Stands the great giant, Algebar,
Orion, hunter of the beast."

Situated in the heavens near the constellation of Taurus, the Bull, who appears ever to be charging him with his golden horns, Orion, the mighty hunter,

defends himself apparently, and compels the Bull to retreat before the onthrusts of his glittering star-club as they move across the sky.

The first view of Orion and Taurus may be obtained in the east near midnight during late October and all through the months of November and December. Their battle is then being waged in the south. By the middle of May they disappear over the western horizon. "But earthbound winds could not dismember thee, nor shake thy frame of jewels."

The lovely Grecian legend tells us that he became the lover of the fair maiden of the dawn, Aurora, and in the mid-summer was always to be seen on the eastern horizon to greet her as she opened the gates to herald the approach of the Sun God, the King of the Day.

The three bright stars which are visible in the constellation of Orion are popularly known as the "Belt of Orion." In the Book of Job they are referred to as the Bands of Orion.

They have also been called the Three Wise Men who are watching for that strange star in the East. For at this particular time of the year they are especially prominent.

Astronomers tell us that one of these stars is of a combined white and pale violet color, another of a topaz yellow, and the third, composed of an exquisite variety of pale delicate colors.

In the figure of Orion we find a prototype of Nimrod who was the great hunter mentioned in the Bible. He lived in Babylon which word means Confusion,

and was instrumental in helping in the building of the Tower of Babel, which is the story of the deification of the power of the concrete mind, the intellect. It is this step in the evolution of man which has ever brought division and confusion upon the earth.

Nimrod typifies the man of the Atlantean Epoch.

"The fourth, or Turanians, became tall with pride, saying, 'We are the kings, we are the gods.'"

Out of rare earths and metals and of black and white stone, they cut their own likenesses and images life-size, and worshiped them.

Shrines were placed in the temples in which the statue of each man in gold or silver was adorned by himself.

Rich men kept retinues of priests for the care of these shrines, and offerings were made to these statues "as to gods."

God was forgotten.

The worship of the Ego was supreme. Humanity had not yet learned to heed the commandment which was later given through Moses,—"Thou shalt have no other gods before me."

The present condition of the world with its conflicts, its inharmonies, "its wars and rumors of war," shows us that man has not yet learned this lesson.

APHORISMS

BY A. P. H. TRIVELLI

The Teacher is the servant of the pupil.

There is no higher authority than your own experience.

Self-forgetting service is the realization of the freedom of the Spirit.

Do not worship personalities. Personalities have names. Worship spirituality.

The true Teacher never makes an appeal to an authority. The appeal is to yourself.

Every Teacher is only a temporary Teacher. One only accepted—that one is yourself. You are your own Eternal Teacher.

Absolute negativity is reflected in relative positivity. The creation of the relative positive reality is the reflection of the self-activity of the absolute negative Spirit.

Gleanings

Do You Know

It Is Stated on Good Occult Authority that—

We may soon expect a recovery of an Atlantean invention by which telescopes will be reduced in size and multiplied in power enabling us to explore every visible square mile of the moon.

Another coming invention will enable us to reproduce sounds and scenes of the long past, on the principle of condensation and amplification.

Radio-frequency waves operate in the lowest stratum of the light ether and the X-rays on the higher levels of this same ether where it contacts the reflecting ether.

The Cosmic keyboard consist of sixty octaves, divided into twelve groups called Vibratory Periods, each period having five octaves of twelve notes, or sixty notes to each period.

In Edenic days the four elements, fire, air, water, and earth were in perfect unity, appearing only in harmonious contrasts. When man fell, the elements too suffered discord and have every since been struggling to return to unity.

Do You Believe

That the color of a flower expresses the vibratory rate of its evolution?

That the perfume of a flower is its Life Spirit and corresponds to the soul body of man?

That every stone and tree and flower has its own horoscope made through the music and the impress of the stars?

That the White Rose has finished its evolution in the plant kingdom, that it is a finished product and hence a symbol of perfection?

Have You Heard

That Count St. Germaine, with changed identity, is physically present and active in the world today?

That Christian Rosenkreuz has visited America in person at least twice during the past few years?

Rosicrucian News Review

We Still Believe in Magic

NEW ORLEANS La. — (AP)—Ancient "magical" beliefs brought up to date that still rule everyday lives of many educated Americans were described today before the American Association for the Advancement of Science.

Women are slightly more inclined to believe in "magic" than men, said Professor A. O. Bowden of New Mexico State Teachers College, because they are less accustomed to meeting the hard facts of reality.

The belief that beautiful pictures, fine music and beautiful home surroundings somehow make people moral and virtuous is held by 86 out of every 100 average citizens, Professor Bowden found. Seventy-five of every 100 school teachers believed it.

He found 65 out of every 100 citizens believe fish is a better brain food than bacon, but only 32 out of 100 teachers believe it.

Sixty-five per cent of the average citizens believe certain men and women are naturally "made for each other" in marriage, the study revealed, but only 58 per cent of the teachers shared this belief.

By "magic", presumably Professor Bowden means anything that cannot be explained by reason. He ignores the fact that imagination is an equally important faculty of the human mind, and without it man's conception of life is lopsided. He finds women more addicted to "magic" than men, and this is because as a general rule women have more of the imaginative mental faculty. Perhaps occult science can explain some of these "magical" beliefs.

Are people affected favorably or adversely by their surroundings? With each breath drawn a detailed picture of one's surroundings passes by means of the reflecting ether into the blood, and is impressed upon the seed atom in the heart. This record forms part of what is called the subconscious mind. Psychologists recognize the important role of the subconscious. Beautiful surroundings alone will not make any one virtuous but they help by impressing loveliness upon the subconscious.

Are certain men and women "made for each other"? Before coming to birth

each Ego chooses in the main what his earth life shall be. Since marriage usually is an important step in the life, it is reasonable to think that in most cases the marriage partner is chosen when the life is "pre-viewed" in the heaven world. In this way we may say that "marriages are made in heaven."

"Magic" still is a factor in our lives, we are thankful to say, and may the day never come when we shall be limited to the Professor's "hard facts of reality."

Why Women Stand Cold Better Than Men

PARIS.—"Women can go into colder water and stay longer than men. This, it is found, is due to the finer texture of their muscles, to a delicate layer of fat protecting the body and to a better heart action and supply of blood because of arteries being relatively larger in women than in men. Mlle. Rose Nougaret, without applying any protecting greases, went into the Atlantic swimming comfortably for fifteen minutes in water at the freezing point, whereas none of the men was able to stand more than a few minutes. The men came out blue with cold and with their teeth chattering, while she was fresh, pink and exhilarated . . . It has been noted during the midsummer across-Paris swimming match that sixty youths were exhausted by the cold, while none of the women contestants was affected."—*New York Herald*.

Besides the physical body with which we are all familiar, each individual has a vital body, a desire body, and a mental body. The physical body of the man is positively polarized and that of the woman is negative in manifestation. The vital body of the man is negatively polarized and that of the woman is positive. The heat of the body is supplied by the blood. The vital body generates the blood and furnishes a supply to the physical body. The woman's vital body being positive generates more blood than does that of the man and therefore woman is warmer and able to withstand more cold than is man.



Leo's Role in the Aquarian Age

Leo, being the polar opposite of Aquarius, enters dominantly into the New Age ideal. Courage of conviction, strength of character, and mastery over circumstances comprise its outstanding characteristics.

The esoteric teachings of the Aquarian Age will be received under the Leo impulse while the exoteric will find expression in the Aquarian ray.

This is symbolized for us in the Temple of the Rose Cross, in which the sign Aquarius is above the entrance whereas on the opposite wall, above the "holy place," is the sign Leo.

When the deeper mysteries bestowed by Leo will have become incorporated in the New Age humanity, man will understand and manifest the transforming heart quality of Leo, which is Love. Then man will come to live the Christed life and to perform the works of the Christ. For in *love* is the fulfilling of the law.

MEDITATION FOR THE SOLAR MONTH OF LEO

Leo brings us close to the very Heart of the Universe; and just as our bodies feel the warm rays from the physical sun, so do our hearts feel the Love radiations from the Spiritual Sun, for the heart is the home of Love.

These are the stellar whispers from Leo:

Have *Courage*—Be *Strong*—Be *Generous*—Be *Loyal*.

Such virtues form the rungs of the Ladder of Life by which we ascend to Christhood and bestow on others the blessings we have received.

ASTROLOGY

The Educational Value of Astrology

THE educational value of astrology centers in the fact that more than any other science does it reveal man to himself. No other science is so sublime, so profound, and so all embracing. It sets forth the relation between the Grand Man of the universe and the little god that is man. "In His own image created He man." The Big Pattern is repeated in miniature human forms. God, the macrocosm, and man the microcosm, are related and fundamentally one.

Material science has determined to some extent the physical effects of the rays of the sun and the moon. Speculations have been offered as to effects of rays emanating from other stellar bodies. Occult science, taking into its field of investigation the subtler forces that impinge upon emotion and mind have charted their effects with no less definiteness than has academic science the reactions of sea and soil, plant and animal, to the solar and lunar rays.

With this knowledge we may determine the astrological pattern of each personality and know the relative strength and weakness of the several forces operating in each life. To the degree that we are in possession of such knowledge we can begin systematic, scientific, character building. We elect times and seasons cosmically advantageous to unfolding undeveloped qualities, correcting faulty traits, and eliminating destructive propensities.

The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It enters into the intangible, yet ever present and potent factors in life. It transcends form. It discovers soul. It demonstrates Reality. It touches every walk of life. It counsels the adult in regard to vocation,

the parents in the guidance of children, the teacher in management of pupils, the judges in executing sentence, the physician in diagnosing disease, and in similar manner lending aid to each and all in whatsoever station or enterprise they may find themselves.

Astrology and astronomy were at one time a single subject. The soul of things has not always been so largely occulted to the great mass of people as it has been during the past century or two of skeptical, materialistic science. So far removed we have been from the true and inner science of the stars that its higher knowledge has been practiced either by the illumined few unbeknown to the world at large or by charlatans who have laid hold of fragments of the subject and exploited that little smattering of knowledge by trading upon the ignorance and superstition of the uninformed.

Today astronomy, child of astrology, after having left its Father's house, and wandered into a far and barren country where it fed on the husks of forms and figures only, has turned and set its face toward its true home where the feast of spiritual abundance is awaiting its return. Today men of the first rank in the field of science are dealing with cosmic rays and their influence upon man and planet. Rapidly the consciousness of the people is being prepared for an awakening on a vast scale to the recognition of the fact that stellar bodies do not alone mark time and tide, but that the impulses of our very souls are subject to their motions. *Subject* to their motions, mark, but not a *slave* thereto. The destiny of every human soul is to rule his stars; knowledge and obedience are the means thereto—knowledge of the nature

of the stellar forces and obedience to their perfect pattern.

"Such is the law that works for righteousness,
That none at last can turn aside or stay;
The heart of it is love, the end is peace and consummation sweet,
Obey."

Astrology is the greatest, the most sublime and the oldest of all sciences. Its origin antedates history. Its sources apparently reach back to the time when gods are said to have walked and talked with men. It would be difficult to assign to primitive humanity the mere invention of an astrological symbology, universally used throughout the ages and to which foremost seers of many lands and different religions have looked for pictorial presentation of the evolution of man and planet. In these same glyphs the understanding eye discerns the rise and fall of civilizations and the progressive unfolding of the world's great philosophies and religions. They constitute keys with which we may unlock untold treasures in the Bible and the Sacred Scriptures of all the world.

Astrology is at once a science, a philosophy, and a religion. It is metaphysical, occult, and withal practical. The profoundest thinker and the most illumined mystic confesses to have but faint apprehensions of the illimitable wisdom contained in this subject and awaiting our ever growing grasp, yet the rudiments may be learned by anyone who can add and subtract and its elements checked in one's own life to a sufficient exactitude to demonstrate the truth of its claim beyond all possibility of disbelief. An application of the principles it teaches, whether or not those principles are fully understood, is sufficient to prove their validity by their fruitfulness in our daily life.

The errors of practicing astrologers can no more be taken as a disproof of the truth of the subject than the frailties of professing Christians can be argued as demonstrating the worthlessness of religion and the nonreality of the Christ.

Real astrologers like true saints are few and far between. They both represent the fruitage of many lives of noble endeavor and selfless service. Goodness comes not from creed but by living a life of friendliness and usefulness. Wisdom comes not from memory knowledge but from an age-long extract of experience.

Only those who have sensitized their natures and cleansed their vehicles by pure living and high motive can in the very nature of the case receive and transmute the lofty spiritual influences impinging upon us from the heavenly bodies. Lilly, the great seventeenth century English astrologer, recognizing this, wisely declared to his students that the purer their lives the better would their judgment be. By the ear of the soul we may hear the music of the spheres and by the eye of the spirit we may read and interpret their manifold revelations.

Astrology swings our life into wider orbits. It deals with our earthly span of life as but a segment of the whole. Our natal chart is what it is, not by an arbitrary decree of Fate but as the result of our own past action or inaction. It marks the magnetic conditions prevailing at the time of our birth and affirms these to be such as will best favor the acquisition of those lessons most required during the incarnation then beginning. By the operation of this law of consequence, this doctrine of hope and responsibility, we recognize the present to be at once the fruitage of the past and seed for the future. Character becomes destiny.

Astrology, like religion, is divided into two branches, exoteric and esoteric. The exoteric covers purely mundane matters. It tells the mariner when best to set out to sea, the farmer when planting is most propitious, the physician the underlying causes of disease to be treated, the teacher the basic nature of pupils, and parents the innate tendencies and capacities of the child. It reveals the favorable and unfavorable seasons according to which election may be made.

The esoteric transcends all these outer concerns. It has to do with our inmost nature, with the very principle of life, the source of our being. It deals not

with passing fortunes of the personality but qualities of the soul and egoic development. The incidents pertaining to the world of form are inconsequential to it. It is focused instead on that divine element within that is striving toward an ever increasing realization of its unity with the whole through its contact with form and time and space. As such, esoteric astrology becomes a spiritual science, a universal religion. Only such a science and such a religion promise to adequately satisfy the united demands of head and heart of growing, aspiring humanity.

More than any other factor in the world today, astrology gives promise of leading a materially minded generation into conceptions concerning the things of the spirit. Physical science is handicapped by its own self-set limitations. Religion is under suspicion because its

outworn forms are too often antiquated and empty. Astrology of necessity links the fundamental elements of science and religion. It is based on astronomical data. It charts invisible forces. It combines the seen and the unseen, body and soul, form and spirit.

When the rapidly quickening spiritual perceptions of the race will lead it into a serious inquiry of the celestial scroll, we may expect an era of power and illumination such as history knows not of. No other subject within the entire range of human knowledge appears to hold for this day and age the possibilities open to astrologers for helping men to an elevated sense of their own dignity as citizens of a cosmos, to a greater grasp of universal law, and to a realization that we are eternally secure within the caressing fold of Infinite Life and Boundless Being.

Third Astrological Convention

The third international convention of the National Astrological Association was held in Los Angeles last month. The chief object of this convention was to present and discuss the educational value of astrology and there can be no doubt that the four-day discussions and the concentrated labors of the Association's twelve councils went far toward bringing about a restoration to the academic world of this most ancient and honorable of sciences. That the Board of Education granted the use of the auditorium of the Hollywood High School for the evening sessions of the free public lectures is encouraging evidence of growing recognition among the more forward-looking people today of the scientific merits and serious nature of the subject of astrology.

The topics discussed were varied and their treatment uniformly scholarly and at times brilliant. Among the many able participants special mention is due Manly P. Hall of Los Angeles and Dr. Henry J. Gordon of New York, both of whom by the range and depth of their knowledge invested the subject with high dignity and a commanding authority.

Llewellyn George, to whose enthusiastic and untiring efforts the Association is indebted more perhaps than to any one other individual for its founding and successful development, was succeeded as president by Dr. Gordon. The stars augur well for the ever growing influence of the Association toward bringing about universal acceptance of astrology not merely as a science of the stars but as an ennobling philosophy of life.

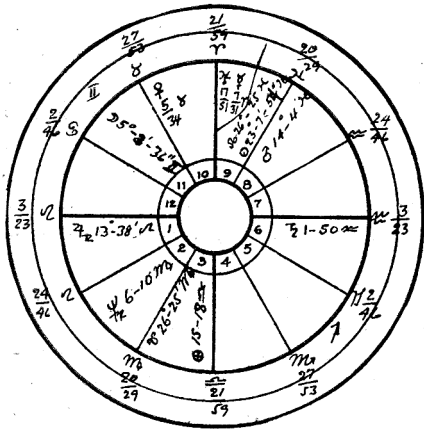
An Astrological Delineation

By G. D. J.

ROBERT W. N.

Born March 13, 1932, 2:03 P. M.

Lat. 37 N., Long. 122 W.



AS a starting point most astrologers use the Ascendant in delineation as the Ascendant signifies the native's physical body, particularly the type of brain he has built for use during the present incarnation.

The first decanate of the sign Leo was rising when the native was born. Leo is the fixed sign of the fiery triplicity and is ruled by the Sun, from which we may judge that the native through his own merit will rise to a high position occasioned by his own inherent strength which is fortified by the good aspect of his ruler, the Sun, to the duty-loving planet, Saturn.

Leo rising bestows a strong constitution, giving vitality to the whole body; moreover it endows the native with an agreeable and powerful magnetism, rendering him a general favorite with all, and it also gives the ability to associate with those born into a higher sphere of life.

This boy has a refined nature which is greatly strengthened by the Moon in Gemini and Saturn in Aquarius while

the planets in Aries add idealism. The native is also open, frank, of a noble spirit, and well able to carry things to their end at all hazards, rarely counting the cost when once his mind has been made up; but with the Moon in Gemini and the ruler, the Sun, in Pisces, back of the fixity of the rising sign, there will also be a changeable, restless, and pliable side to the nature which will to a great extent help him to overcome the proud, domineering, masterful side of his rising sign, which really only manifests when the powers of the sign are perverted; for all Leo persons ordinarily scorn all small and petty actions, thinking only noble thoughts.

Many encounters will come to this boy along the line of the heart, giving many experiences where feelings are concerned. It is probable therefore that the greatest strength of this sign may also become the greatest weakness, for where the feelings and the heart are concerned, there he will receive his most trying tests. Therefore in all matters into which the feelings enter it will be wise for him to exercise exceeding care. The adverse aspects of Venus in Taurus and Mars in Pisces with Jupiter in Leo, this latter planet ruling the 5th house, in square to Venus, show that at some time in life emotional difficulties will enter, but the chart as a whole shows great refinement and an idealistic nature, also self-control, so that difficulties in this direction will eventually result in strengthening and purifying the nature.

All persons with the sign Leo prominent are born for places of power rather than inferior positions. This tends to make the nature somewhat fond of display and a leaning toward everything that is on a grand and high scale. Extremes in all directions are to be avoided.

This boy should have a good body which can be adversely affected only by ailments from excesses or irregular circulation; therefore the vital forces need to be conserved and the blood kept pure.

The native will have success in life through friends (although Moon in the 11th house will also cause some difficulty with friends, especially among the opposite sex) and the help of others, especially persons moving in higher spheres. Sometimes Leo rising brings losses and trouble through servants and inferiors (Leo being the 12th house sign with regard to Virgo), therefore care may be necessary in relation to servants, as this tendency to trouble is strengthened by Venus square Saturn, the latter planet ruling the 6th house, that of service. Generally speaking Leo rising—strengthened by Jupiter rising and Venus in the 10th house—must bring a fair share of success. As stated, however, it should be remembered that where the affections and emotions are concerned there is a liability to go to extremes, for anyone appealing to the native's affection can influence him more quickly and surely than by any other means.

In summing up, we find that the good qualities bestowed upon the native by the rising sign are love, harmony, fearlessness, generosity, dignity, broadmindedness, firmness, endurance, sincerity, self-control, organizing ability, high morality, constancy in love, and a happy, optimistic outlook upon life.

The less admirable qualities of the rising sign point to boasting, overestimation of self, exaggeration in speech, inaccuracy in details, sensuality, passion, ambition, pride, austerity, going to extremes, boisterousness, pride of ancestry, arrogance, and bombast. Moderation should be developed in all things.

The ruler of this chart, the Sun, placed in Pisces, brings an influence of a different nature to bear upon the rising sign increasing, however, that side of the nature that belongs to the feelings and emotions, making these active in the life.

The native is well able to sympathize with others, and is naturally helpful to all those in need, as the sign Pisces expresses itself in unity and love. His adaptability is strengthened by the Moon in Gemini and the many planets in common signs which will help him to counteract the domineering, and often too fixed side of Leo rising; but vacillation, indecision, and a wavering attitude toward problems must be avoided. When the Sun is posited in Pisces the qualities to be developed are accuracy, and positive action, as this position gives some danger of inaction and a leaning on others. Love, unity, and self-sacrifice will find natural expression in this native.

The ruler placed in the 9th house is very fortunate, that being the house of the higher mind and the one indicating the future. Esoteric astrologers claim this to be the house of the Teacher who takes the Spirit in hand whenever it is ready for progress. It awakens all the higher faculties at some period, or gives glimpses of a higher life either through dream or vision (visualization), or by that inner perception which leads to prevision; for the 9th house is that of prevision and from a lower standpoint, that of science, religion, and philosophy. It never fails to make those having their ruler so placed more or less philosophical, which, in this case, is greatly strengthened in other parts of the chart, helping the subject to look at the higher side of life with more devotion than is given to the lower. At some period of life, therefore, this boy will feel the urge to develop the higher part of himself, and through a study of science in its metaphysical aspect (strengthened by Jupiter in good aspect to Uranus and Mercury, and the position of Saturn in the sign of brotherhood, Aquarius), he may come into the possession of that true religious spirit which is free from orthodoxy and thus stand upon his own strength, realizing the good within and thereby seeking to make the whole of life tend in the direction of purifying the

form that it may be a fit temple for the living God.

This boy is fortunate in having his ruler in the 9th house, as undoubtedly the struggle between the higher and lower natures will come to him, as it does to all who are about to enter on that Path which leads to immortality, and he will have to reason with his lower nature and choose between it and the higher.

This boy should be introduced at an early date to the higher sciences such as astrology and occultism so that the philosophy latent in him may be awakened and encouraged. It is important that these interests be given full, free scope and that there be no stifling of the inner voice which will speak clearly at times through the position of his ruling planet. When this planet is placed in the 9th house there is a definite preparation for the future in which the coming horoscope is being woven by thoughts and aspirations of the present. This is a worthy thought for special meditation.

From a purely mundane aspect, the ruler's position, Sun in the 9th house, gives a love of travel, if not physical then mental travel, in which the mind is no longer bound to the objective side of existence but seeks to soar into the subjective realm and discover some of those hidden mysteries which pertain to the soul and the higher mind.

The ruler's good aspect of Saturn will bring a true sense of responsibility, causing the native with advancing years to look upon the world and affairs with seriousness and an increasing understanding of their true worth. Through this aspect, sympathy, love, responsiveness, humaneness, tact, diplomacy, steadfastness, and all the higher virtues of Saturn, such as purity and love of truth are built into the nature. This individual will be able to take on responsibility in connection with philosophical enterprises and all movements furthering the ideal of brotherhood.

The rising position of Jupiter in Leo is fortunate, not only as far as health is concerned, but it also gives success; the

power and dignity to become a leader in social and religious spheres, also in the business world, as there is testimony to a capacity for leadership, strengthened by a good moral and religious nature. The native should strengthen such virtues as self-control, sincerity, generosity, constancy in affections, and the expression of love and harmony in all relationships. By so doing he will feel more and more the expansive effect of Jupiter in Leo, and will become ever stronger through the advancing years.

If the native will be careful and self-controlled in all actions, expressing tidiness in daily habits, the adverse aspect between Jupiter and Venus should not manifest seriously, as the aspect, though applying, is wide of orb. Extravagance and self-indulgence are to be avoided and rashness in matters of the affections is to be guarded against.

Jupiter's good aspect to the Moon will produce circumstances as life advances that will be highly congenial. The chart further indicates a nature that is humane, and reliable, also a hopeful attitude that becomes a magnet for success. Life will be viewed from the standpoint of the beneficent Jupiter. The aspirational and philosophical aspects will be ever present to lend their favors to life.

Jupiter trine Uranus is a powerful vibration which will manifest more and more as life matures, bringing out some links connected with the past, as this aspect produces inventive powers or some streaks of genius, while in philosophical matters it leads toward originality and a broad outlook on life. It also indicates a deep devotion and faith in the ultimate good of all spiritual things. This aspect denotes an enterprising nature and tends to strengthen the regenerative side of it, as the 5th house is involved.

Jupiter in good aspect to Mercury gives a discerning judgment and excellent reasoning powers; also pioneering qualities, and the ability to serve humanity in a large way. This aspect gives wisdom from which flows a noble outlook, a kindly attitude toward others

and an optimistic view of life generally. This is strengthened by other aspects, particularly that of the Jupiter-Moon contact, which will contribute much toward success in life. The native should be successful along mental and philosophical lines. The sooner this Ego enters the Philosophical Path, the more rapid will be his progress.

The influence of the Moon indicates that the native has brought over from the past a mind that loves to dip into the intellectual or mental side of things; but there is a tendency to display a somewhat restless, wavering, and indecisive attitude when called upon to choose or decide between two courses of action; for in the past he failed to take a decided stand where his feelings were concerned, which in this life inclines him to waver between the objective and the subjective worlds; but this will eventually cause him to reason upon his sensations and finally choose the mental existence in preference to the sensuous. With Moon in square to Mars and Neptune, there will be a tendency to express along emotional lines, especially as the Sun and Mars are also placed in watery signs. But, considering that the chart as a whole shows a rather advanced soul with high ideals and a deep occult nature, it is safe to predict that the native will eventually choose the mental and more refined side of existence, rather than the lower emotional one.

The Moon-Neptune adverse aspect warns against deception and the lowering of ideals, and the Moon-Mars contact against impulsive actions and indulgences especially as the fiery Mars is posited in the watery sign Pisces. We find, however, that the Moon is in good aspect to the duty-loving Saturn, a vibration that with advancing years will increase devotion to the higher life, steadying the personality, and building more and more the saturnine virtues such as prudence, tact, diplomacy, love of truth and purity into the nature.

The good aspect between the Moon and Mercury will also strengthen the ideal-

istic, aspiring, intellectual, and humane side of the nature. The native is, moreover, versatile, adaptable, receptive, and intuitive, and will have a favorable outlet for mental abilities in speaking, writing, and studies. Many favorable impressions will be gained by travel.

Venus in Taurus will tend to fixity and faithfulness in affections. As Venus is posited in the 10th house and is afflicted by Jupiter and Saturn, it is well not to try to stress the importance of a social success too much, nor to neglect good environment (Jupiter rising with Venus in the 10th) by undue carelessness, as an afflicted Venus in Taurus renders one a spendthrift with a somewhat self-indulgent nature.

Uranus in Aries—this planet affecting the 10th house and in good aspect to Jupiter—promises success along advanced philosophical lines, by the practice of high ideals and steadfastness to principles.

Uranus placed in Aries also gives originality and force to the mind. Love of freedom and great independence is also shown, while Neptune in Virgo is conducive to devotion to high ideals and some sort of genius in either art, poetry, teaching, or chemistry. As Neptune is not entirely unafflicted, drugs or smoking should by all means be avoided, and it is well to avoid anything of a mediumistic nature such as seances and trance conditions and always keep a firm and strong will and not be imposed upon by others. Avoid also any questionable money transactions through friends, and any compromise with high ideals.

The figure shows Uranus and Venus, affecting the 10th house, and Neptune in the second house, the house showing how money will be earned or come to hand. There is a decided ability for teaching and lecturing in connection with educational institutions, dealing with subjects that are out of the ordinary, such as electricity, new and improved methods, inventions of some kind, or original work in general. As a secondary consideration, ability for music,

singing, acting mimicry, or the fine arts is shown, while banking and accounting would be attractive. There is also fondness for the sea, secret service work, dealing in antiques, and curiosities, but the most satisfying experience will be found along mental lines, as a teacher or instructor of law and science generally.

The good aspect between Venus and the idealistic planet Neptune is of entirely opposite nature to the one just mentioned. Here we find pure, ideal affection and an inspirational nature that shuns everything of a lower nature. The aspect also promises good fortune financially. In the character it will make for discrimination, sincerity, idealism, and steadfastness. Musical ability is also shown, and the study of the occult will make a strong appeal.

Venus in good aspect to Mars is also of a regenerative nature. These planets are but polar opposites, Venus representing the higher and Mars the lower pole of one particular vibration of feeling, Mars externalizing that feeling, and Venus governing all that is internal in connection with it. This will cause strong feelings; it will balance the outer with the inner; it marks an affectionate nature which will help the native to avoid mistakes through excess of feeling when Mars and Venus are not in sympathy. It denotes an harmonious flow of feeling in well-directed channels, strengthening the sympathetic, loving, steadfast, and unifying aspect of the character.

The beautifully aspected Mercury in Aries will make the intellect keen, quick at repartee, inventive, acute, ambitious, idealistic, aspiring, artistic, and independent. When this boy shall have learned through the reasoning faculties and their powers of adaptability to govern his afflicted Moon, which governs more the animal instinct, the lower mind, and the changing moods, he will quickly develop capacities for successful accomplishment. The polarized combination of planets in common and fiery signs denotes a demonstrative and independent

nature and a fertile mind that bears the quality of genius. The ruler's position with Mercury also affecting the 9th house, indicates that philosophy and the exercise of the higher faculties will be brought out prominently during the present incarnation.

The good aspect between Mercury and Saturn will give a steady outlook on life and increase the sense of responsibility with the advancing years. It will give perseverance in the gradual improvement of environment. This will be a slow but certain process for Father Saturn looks for perfection regardless of time. Saturn prompts the Ego to build methodically, to assume responsibility, and to cultivate the truths and live chastely. As these qualities are built into the nature the ability to respond to this high vibration will increase until at the end of life they become fully operative. This aspect also gives organizing ability and shows the native to be capable of the successful administration of any task entrusted to him.

Mars is placed in Pisces in the 8th house, which is not a very strong position by sign, but somewhat strengthened by its house position. In its better influence, Mars in this sign gives ability for detective work or activities connected with the less fortunate of humanity. The less favorable side of this position tends to produce certain vacillation, indolence, and indecision, with a liability to weaken the will and to drop down to the lower emotions. Trustfulness, honesty, and candor need to be practiced by the native at all times, as otherwise the life may be complicated by "self-undoing" through secret enemies and slander. In any case, by practicing the virtues of the expansive effect of Jupiter in Leo in the first house, there is little need to fear the Mars in Pisces influence.

We will now consider the influence of Saturn. As Jupiter shows the greatest point of expansion in any horoscope, so does Saturn's position mark the critical point—that of greatest constriction. However, whatever pain this planet may

bring into the life is for the express purpose of refining the nature and to make clear and definite the consciousness on all points. In this case, Saturn, the defining and determining planet, is placed in the humane sign Aquarius, giving the ability to judge character and to meditate on subjective or abstract thoughts. The native will pass the "Bridge" or the depressing side of the planet through his humane, friendly, philanthropic, steadfast outlook upon life. It may be safely expressed therefore, that it would be well for this native to give attention to the needs of and labor for the ideals of brotherhood.

This will insure the ability to tune in with the higher side of Saturn in Aquarius, which is a lofty ideal for present humanity to attain. Any tendency to insincerity should be guarded against and the ideals kept pure and noble.

In conclusion we may say that we see before us a life of great helpfulness, as the nature is essentially an idealistic one with capacity to overcome the restless, sensational, and self-centered elements of the nature, and study of the occult promises to point the way to high constructive use of all the forces and their humanitarian manifestation in terms of unity and brotherhood.

Life on Planets

Under a New York date line of July ninth the Associated Press reported Nicola Tesla, famous inventor, as expressing his conviction that "it is mathematically certain that other planets are inhabited." He declared further that "it is conceivable that there is civilization on other planets far ahead of ours."

What Mr. Tesla here credits as conceivable will no doubt not seem so fantastic as it did to many only a few years ago. A sense of the livingness of the universe is growing upon us. Swedenborg, the great mystic, did his able best to awaken a purblind people to such larger conceptions as these, but two centuries and more passed before his teachings on these matters made any appreciable impression on either the scientific or the ecclesiastical worlds. The late Camille Flammarion, astronomer of the first order, championed the idea of populated planets and his writings on the subject have done much to prepare the way for a general consideration of the more detailed and exact knowledge on the subject as presented in occult science.

Planets are man-bearing worlds, teaches the *Rosicrucian Cosmo-Conception*. One by one they have been thrown

off from the central nebula, each revolving in an orbit at a distance from the sun appropriate to the stage of development of the life evolving thereon. Uranus was first thrown off, we are told. Saturn was next differentiated; shortly after Jupiter, followed by Mars, Earth, Venus, and Mercury. Life on Uranus, Saturn, and Mars is backward. That on Jupiter is highly advanced. So too is the life on Venus and Mercury. Neptune, and Pluto, do not properly belong to our solar system in that they have not sprung from our parent nebula.

It is also the teaching of the Rosicrucians that when the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun, and later a zodiac. "Thus the great hosts of Divine Beings," writes Max Heindel, "who, until then, were confined within the Sun, gain freedom of action upon a great number of stars, where they can affect in different ways the system which grows up within their sphere of influence. The planets are constantly being worked upon by these forces, but in various ways, according to the stage they have reached in their evolution." In the words of Tagore "Life is immense."



WHY INVOLUNTARY CLAIRVOYANCE IS DANGEROUS

QUESTION :

How and why does it come about that one is an involuntary clairvoyant, and why do you call it improper development since it is not under the control of the will?

ANSWER :

The desire body is directly connected with the cerebro-spinal nervous system which is under the control of the will of the individual. When the sense centers of the desire body spin in a clockwise direction with sufficient intensity the person becomes a voluntary clairvoyant and his clairvoyant sight is under his own control. When the sense centers of the desire body spin in a counter-clockwise direction the person is an involuntary clairvoyant because these sense centers are connected with the involuntary sympathetic nervous system which includes the solar plexus, and the solar plexus reflects in a mirrorlike way some of the scenes of the Desire World.

Involuntary clairvoyance is an improper development because through it the individual contacts the lower Desire

A Question for You to Answer

Is Capital Punishment Ever Justified?

Send your answer to the Editor. (Not over 200 words). The best answer will be selected and printed in next month's issue.



World which puts him in touch with the denizens of that region who are inimical to his welfare. This negative form of clairvoyance being connected with the involuntary nervous system is not under the control of the will and therefore these entities when once admitted, no matter how disagreeable, cannot be shut off from the consciousness of the individual and thus they are free to torment him whenever they so desire, as many persons have discovered to their great sorrow. Such entities often gain control of the individual and get him into all sorts of trouble.

Progress in evolution depends primarily on the development of the will. Involuntary clairvoyance undermines the will and renders the individual subject to the domination of outside entities.

THE SECRETS OF THE INITIATE

QUESTION :

On page 521 the "Cosmo" states: "It is possible to live under the same roof and on terms of closest intimacy with an Initiate of any school, yet his secret will remain hidden in his breast." Should I hide the fact that I am studying your teaching and that I have a live interest in the Rosicrucian movement?

ANSWER :

You have quoted only a part of the statement relative to the reticence of the

Initiate. The remainder of the paragraph mentioned explains why the Initiate seldom reveals himself as such. He is, however, always kind, thoughtful, and helpful to all, but were he to go about proclaiming to be one endowed with supernatural powers, he would benefit no one, and would only draw down ridicule and incredulity upon himself which would really injure the cause that he loves. It is much better that he remain silent relative to his attainments and live a life that expresses them.

There is no more reason why a person should remain silent relative to his membership in the Rosicrucian Fellowship than he should if he were a member in a church. However, a Baptist, for example, does not consider it either in good taste or advantageous to the propagation of his faith to announce to every one he meets that he is a Baptist, although he feels perfectly free to mention the fact if he so desires. The same method of procedure would apply equally well to the Rosicrucian student.

THE MYSTERY OF PROPAGATION

QUESTION :

As I understand the Rosicrucian teaching, man was once androgynous, but became single sexed when it became necessary to use one half of the creative force to build a brain; and thereafter it required the help of another individual when propagation took place. Since neither plants nor minerals are androgynous, and have no brains, yet require mating with the opposite sex in order to propagate, I feel sure that there is an irrelevancy in the teaching. Will you please explain?

ANSWER :

At the present time there are four evolving life waves manifesting in the Physical World, namely: the human, the animal, the plant, and the mineral. Each

life wave is separate and distinct, and is evolving in an entirely different manner.

Man in the beginning was androgynous, and therefore able to propagate without extraneous assistance; but after a time it became necessary to use one-half of the creative force to build a brain which all members of the life wave required in order to further their evolution. This left each individual with only one pole of the creative force available for propagation; hence it became necessary that each unite with another expressing the opposite pole in order to reproduce his species.

Animals, as stated, belong to an entirely different life wave. They have never been androgynous but were created in pairs, that is, male and female in the beginning; therefore it was not necessary to separate them into sexes before they could build a brain.

In the plant kingdom we find that some are androgynous and some are not, again showing a decidedly different method of development. The method that will be used in developing the mental powers of this life wave as yet has not been given out publicly. Neither has it been publicly revealed what method will be used when the mineral life wave is ready for intellectual development.

CHILDREN WHO SEE THINGS

QUESTION :

Would you encourage children who have clairvoyant sight to talk about what they see?

ANSWER :

We would neither encourage nor discourage. Just let them remain natural. However, if adults would listen carefully to what they often consider the "childish prattle" of children they would be able to glean much knowledge relative to things that are not ordinarily seen. Many children see the nature

spirits and can give out much valuable information relative to them including their appearance and many of their habits. Such children often have invisible playmates and oftentimes are glad to describe them and repeat their conversation which quite often contain many things of real interest and value.

DOING ONE'S OWN THINKING

QUESTION :

I am attending Christian Science meetings as I do not yet know anything better according to my comprehension than the way they express man's relation to God. What do you think about my attending their services? A word from you on the subject will be appreciated.

ANSWER :

We do not discuss churches nor church doctrines. Each individual is perfectly free to investigate all faiths and should make his own choice. All religious institutions that endure for any length of time have something good in them. There are many grades in God's great school of life, and if we get into a class which is not suited to our particular development, ultimately the Law of Adjustment will shift us into the right place.

SEARCHING FOR FORMER LIVES

QUESTION :

Is it possible to gain contact with the previous earth lives of a friend through the study of the astrological chart of the individual in comparison with one's own?

ANSWER :

If we knew all the rules of astrology, which we do not, a comparison of the

charts would give one a fairly definite idea as to whether in previous lives he had contacted the individual whose chart was being compared with his own. However, with our present limited knowledge, we do not believe that anything very definite can be ascertained on this subject through the study and comparison of astrological charts.

CONTACTING THE ASTRAL UNPREPARED

QUESTION :

Will you please tell me the nature and cause of the so-called "false mental conception"?

ANSWER :

A false mental conception is one that is based on error instead of truth resulting in mental delusion. The best examples of such false conceptions are those that are obtained by negative contact with the invisible worlds where there are many entities who delight in misleading individuals who are sensitive enough to get in touch with them. They appear to get great joy in deceiving such people with false conceptions, false beliefs, and strange delusions all based on unreality and error, and oftentimes downright deception exceedingly base in nature. The positive clairvoyant is trained in detecting these deceptions.

HOW THE POWER OF VISUALIZATION IS ACQUIRED

QUESTION :

I have a friend who is unable to create a mental picture. When he thinks of something it dawns on him as an idea and is clothed in words, but he cannot make a mental picture of it. Is this natural, or is it caused by the improper

functioning or non-functioning of some faculty, and is there some process or treatment by which it can be overcome?

ANSWER:

Ability to make a mental picture depends on the visualizing faculty of the mind, the imagination, by means of which the person makes a thought form with such distinctness that it can be seen by his Ego. This requires will power and the power of concentration. If a person is unable to visualize, such a one is lacking in one or both of these powers and the way to develop them is by practice. Persistent using of the will to concentrate on some desired mental picture will finally develop the ability to image the picture. No other treatment will produce results.

Astrological Questions

WHEN AN AFFLICTION IS NOT AN AFFLICTION

QUESTION:

Why do so many occult students connected with the Fellowship have the planet Neptune afflicted at birth?

ANSWER:

Any aspect to either Neptune or Uranus, be it good or adverse, indicates that the individual has at least some slight degree of spiritual awakening. It is much better to have an affliction to one or both of the mystery planets than not to have any aspect to them at all. An affliction to a mystery planet means one of two things: Either the Spirit is being awakened to higher vibrations and cannot yet respond to them perfectly, or else it has in a former life misused the spiritual knowledge which it possessed. In either case the great Beings who use the mystery planets for vehicles are aware of the individual's existence and are striving to be of some assistance to him.

Answer to Last Month's Question

WHERE DO WE GO AFTER DEATH?

An attempt to find a satisfactory answer to this question is constantly drawing an ever larger number of persons to a study of the occult or hidden side of life.

No true esoteric student can ever hold to any fear of death. Soon he comes to realize that all life is but a continuous process of evolution whether in or out of the physical body.

As he progresses, he is enabled to study for himself after-death conditions. He sees, and is often permitted to assist earthbound souls, those whose habits, desires, and passions bind them closely in the aura of the earth plane.

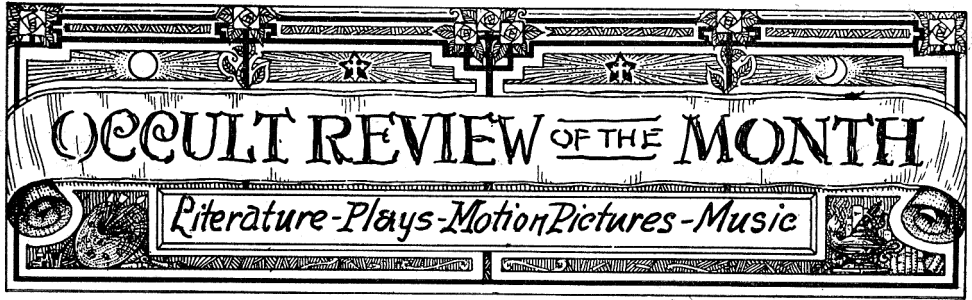
At other times he is privileged to pass into the heaven worlds, to be reunited for a time with loved ones who are there, also to rejoice in the beauty and gladness of the children. Oh that everyone could know the exquisite happiness of child life in heaven! It would indeed prove a recompense for earth parting.

Under the great immutable Law of Causation, each man goes unto his appointed place, there to assimilate the experiences of the recent earth life, and prepare for further experiences in the heaven worlds.

The first hand investigator *knows there is no death*. He triumphantly proclaims with the Initiate, Paul, "Oh death where is thy sting; oh grave where is thy victory?"

—D. S. C., Los Angeles, Calif.

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.



Book Reviews

THE LOVE OF THE FOOLISH ANGEL. By *Helen Beauclerk*. Cosmopolitan Book Corp., N. Y. C. \$2.50.

A CHARMING bit of fantasy, poetry, and romance builded upon deep occult truth.

Tamael, the foolish angel, was banished from heaven with the hosts of Lucifer, but being of so good and loving a nature, no work could be found for him in hell, and he was therefore dispatched to earth to help others of the fallen angels in accomplishing the downfall of man.

The work of the Lucifers in inflaming the passions of mankind is in perfect accordance with occult law. Tamael was chosen to awaken lust in the heart of a beautiful earth maiden so that she might become the easy prey of an evil man. The rare beauty of the story flowers in the love of the foolish angel for this maiden. In his efforts to save her, he reaches the heights of self-sacrifice and renunciation. In forgetting self utterly he finds the gates of heaven unbarred for them both.

The keynote of the book is sounded in these words, "The whole universe is but a movement, a seeking and striving to become one with heaven. Everything in man, his will, thoughts, love, are symbols of this same desire.

"As the Eternal Spirit is One, so do men and women strive to become one. According to the measure of their success or failure are they happy or unhappy.

"For this reason love is holy. It is the highest reflection, mightiest symbol of

the unity which is of all time.

"And so it is that men and women must never cease to strive together in the spirit, for it is only by such labors that love is made perfect."

DREAMS AND DELIGHTS. By L. Adams Beck. Dodd, Mead & Co., N. Y. C. \$2.50.

A series of short stories of deep mystic import. To use the author's own words, these stories "are in truth the soul's longing to behold the White Swan of the World when in dim twilights of dawn and evening she spreads her wings for flight." Each and every one outlines the path for the neophyte and stresses some phase of occult development.

Film Drama

TWO SECONDS. First National production. Director, *Mervyn LeRoy*.

An effective presentation of the un-reeling of the panoramic record of life contained in the reflecting ether of the vital body and as reviewed by the Ego immediately after death.

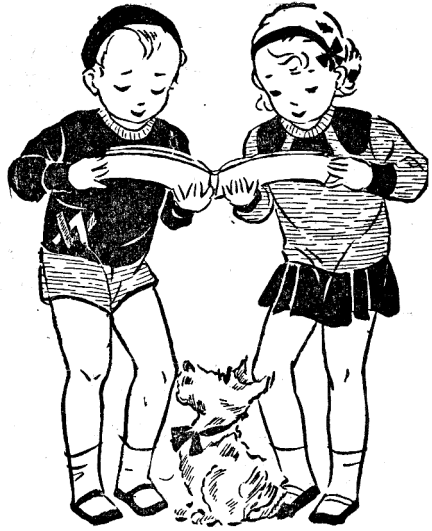
John Allen, as the story goes, is electrocuted. An attending physician states that life in the physical body ceased instantly but a survival of two seconds is affirmed for the mind. During those two seconds the whole of the past life is seen in review. This it is that constitutes the pictured story. A two-second wedge into the doctrine of immortality.

Children's Department



Little Brown Babies

(Continued from July)



SHE DID not fly away and desert her little brown babies. Just as soon as she found no one was following her she came back to her broken home and called her frightened babies together. They had not been left without some protection for the elves had hidden the babies in the grass. You know we cannot see these little fairies unless we have the "seeing eyes," but they were there and saw what happened to some of the little brown babies. The loving Father in heaven also saw what happened, for He sees and knows everything. Yes, He knows when even a little sparrow falls. It was Elfin and his friends that told mother quail what happened to her babies and that she would not see them again for a long, long time. They told her that the children took them to their home. But oh, you cannot think how sad Mr. and Mrs. Quail were to hear this. They could not understand why the children had taken their babies, and that they should not see them again for a long, long time. So they called and called all through the evening until the sun went to sleep behind the hill, away over in the west, and the velvet darkness crept over Mother Earth's face.

Then, at last, Mr. and Mrs. Quail took

all the babies that were left and found a new home for them in a big clump of tall grass down in the pasture on the far side of the orchard, and there they stayed until the babies grew into big fat quails.

"How do you know about the quails?" I hear you ask. It was this way: when the autumn days came, and all through the winter months, there was a large flock of quail near the orchard. They made their home there, and very often came near the farmyard to find grain, when the snow was on the ground.

But let me tell you about the wonderful thing that happened, that night, when Mr. and Mrs. Quail and their babies were gathered quietly in their new home. When the darkness had crept in softly, and the stars had come out and sent their little sparkly lights over all, Mother and Father Quail felt very sad and all the little nature people felt sorry for them. Elfin called out all his little friends that night and how they did strive to make the quail family happy again. Why, Elfin and all the other little Elves joined hands and made a great circle around the new home and how they did scamper through the grass as they danced and sang. While they sang they told Mother Quail many things about Mother Nature and her ways. And

when their songs were ended and Mother and Father Quail had tucked their heads under their wings, all the little Elves went home to sleep in their orchard.

Then a most wonderful thing happened! A beautiful shining angel came floating down the hill. The quails suddenly raised their heads as the angel addressed them. "Dear friends, Elfin is right; your babies are coming back to you. Do not feel so badly; you will see your babies again."

The beautiful angel was the Group Spirit of Quailand who always comes to help her charges and to comfort them in trouble and help them in time of need. Continuing her words of comfort the Shining One soon had them cheered up. "Grieve no more," said she. "Your babies will be safe in the Father's love and will come back when you build a new home next spring. You and all God's children have many lessons to learn, and when you have all these lessons learned you will be ready to go a step higher on God's wonderful ladder of life that reaches even into the beautiful heaven worlds."

When the Shining Spirit left them, Mother and Father Quail did not grieve long over their lost babies for they knew that the great loving Spirit would care for their lost ones and send them back at the right time. But they were not the only ones to learn a sad lesson that summer. There were the children also, who took the baby quails. They learned that it was wiser to let Mother Quail find her own babies, and that she or any other bird mother knows better how to raise her babies than any human children ever could; for all those little brown babies died, and two children's hearts ached all that summer and many other summers afterward whenever they thought of those little soft babies hidden away in a dark bureau drawer. You see they did not know that the babies came back again to Mother and Father Quail. Their Guardian Angel could not tell them about that secret yet.

But that is just what happened, for

after the long winter days had passed and another bright summer came, filled with new life and beauty, Mr. and Mrs. Quail built their nest far away from Peaceful Lane. They built it away down on the other side of the orchard where it was never found by anyone. And when those twenty-four brown speckled eggs popped open, out came those eight little babies again with ever so many other "Little Brown Babies."

The Rosicrucian Sunday School

The Rosicrucian Sunday School is being found of great value in the training of children. The lessons are sent out from Headquarters in the form of booklets, each containing the lessons necessary for an entire solar month and illustrating the particular virtues which should be inculcated during that month. They are furnished to the Centers and also to individuals who wish to conduct classes in their homes. The booklets are 15 cents each, and the manual of instructions for conducting a Sunday School is 10 cents. An entire year's lessons consisting of twelve booklets and the manual of instructions are sent for \$1.70.

We hope that those local Centers which have not yet instituted Sunday School classes will consider the matter, as it is an important phase of the Rosicrucian work.

Special Subscription Offer

With every new yearly subscription to this magazine received before September 1st next we will send gratis to those desiring it a horoscope reading of a child under seven years of age. Several able volunteer assistants have made this possible, and they have done this primarily for the benefit such assistance may mean to the child and only secondarily in order to increase subscriptions.

Only one of these delineations will be published each month in the magazine; the others will be sent to the subscribers direct.

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.

Boy and Girl Complexes.

This column is constantly receiving letters from parents of boys and girls in the teens relative to the problems of the adolescent.

"What shall we do?" comes the anxious query. "My boy thinks of nothing but girls and my girl thinks of nothing but boys." So we venture of few suggestions.

Keep up with the times; attempt to understand the viewpoint of youth, which in this swiftly changing time is very different from what it was when we of the older generation were young; be informed on the important facts touching upon the problems of youth, encourage and merit retaining the confidence of the growing youngsters and withal, give due thought and effort to providing for them happy homes and wholesome recreation.

Some girls mature rapidly and manifest an interest in boys at an early age. Do not be overanxious, but if you should be, give them no suggestion of it. Never antagonize your children; if you do, they become silent and your avenue of approach to them is closed. Mothers can and should be real chums to their daughters, and fathers should be real pals to their sons.

Too many picture shows often develop an abnormal interest in the opposite sex: so too, idleness. Keep the adolescents busy; encourage outdoor

sports, such as tennis, swimming, hiking, anything that will keep them out in the open. Let them cultivate a hobby, amateur photography, collect stamps, precious stones, study wild flowers, birds, minerals, or if they love music, let them study that. Let them join the Boy and Girl Scout organizations. These offer wholesome activities and will help them find an outlet for their surplus energy.

Star Parties.

May I suggest that the Sunday School teachers of our Rosicrucian Fellowship Centers give their youngsters an August star party? It will help them to a recognition of the "Star Angels" such as it is not possible to give them in a class room, and at the same time give them a joy that they will talk about for weeks to come.

August is the ideal month of the year to study the skies, for on the 10th and 11th of August, we have a most imposing shower of meteors, or shooting stars. The center of radiation of these shooting stars is from the constellation of Perseus which rises in the north east about 10 P. M.

In order to get into the spirit of "star gazing," give a party—choose the highest hill you can reach before sunset. Take a picnic supper so the children can watch the sunset as well as name the stars as they appear. Take some warm blankets and pillows, as it is easier to watch the stars when lying flat on the back. Take telescopes, field glasses, sky maps, books on astronomy, flash-lights to turn on sky maps when hunting different constellations; also take plenty of hot chocolate and sandwiches, for after two or three hours out in the open appetites are keen.

Everyone feels the lure of the stars. They seem a heritage of the race. From David's meditation beneath the stars, was born the deathless poetry of the Psalms, and a star led the wise men to the stables where Jesus was born.



Healing on All Planes

THE ROSICRUCIANS aim to heal on all planes of being through the elimination of defects. These planes are the physical, emotional, mental, and spiritual. Whatever occurs for good or ill on one plane reflects on all the others.

On the physical plane we have the dense and vital bodies, the dense body being composed of chemical physical substance and the vital body of etheric physical substance. In the care of the dense body, hygienic measures preserve health, and in the case of disease, which is the reflection of inharmony from the other planes, scientific care along Nature Cure lines helps to remove impurities and to break up crystallization in the body so that the life forces and the blood, in which the Spirit works to harmonize a condition, may flow more freely. Sleep, rest, exercise, massage, pure food, pure air, frequent elimination, regular habits, and sanitary conditions in general are the principal methods used in caring for the dense body. Sun baths, warm shower baths which carry away impure ethers clogging the skin and adhering to it, repetition of constructive thought, prayer, devotion to high ideals, and the right use of the life forces are the principal methods used in the care of the vital body. Repetition is its keynote.

On the emotional plane, poise and the cultivation of the higher emotions maintain a harmonious state which reduces

the wear and tear on the dense and vital bodies and stills the personality, composed of the threefold body, the dense, vital, and emotional or desire body, so that the Spirit does not meet with resistance in its work of controlling its vehicles and of harmonizing conditions on all planes.

On the mental plane, law and order should reign. Where serenity is maintained and thought concentrated and directed into constructive channels through work, study, meditation, etc., new grooves are formed in the brain which create harmony, replacing those which produced inharmony.

That mistakes may be corrected and inharmonious conditions harmonized on the spiritual plane, education along spiritual lines is necessary. The Spirit is threefold and it finds its counterpart in the threefold body. The Spirit must work with this body and the mind, unfolding their divine possibilities. Since these vehicles are acquired anew each life and are not yet perfected, the Spirit working through them is not always able to control situations which arise. Receiving from without the laws governing the spiritual plane is a great step forward. Within each of us there is the soil of divine understanding in which the knowledge that we acquire may grow and illuminate our path of conduct along the path of evolution.

Suffering is the whip with which Nature keeps us in line. As we study the law and apply it in our daily lives we may gradually rise above the necessity of suffering in order to learn and progress.

COLOR VACCINATION

A NEW AGE METHOD OF HEALING

The glands have a secretion for every disease the body is heir to. In the new age, vaccination will be done through color. Each gland has a color power which will overcome the disease which

the secretion of that gland is to be used for.

Pineal—blue; pituitary—yellow; thyroid—violet; thymus—reddish pink; solar plexus—orange; adrenals—red (bright).

If the patient does not understand the power of thought he will be wrapped in sheets of color and taken into a room filled with this color and requested to think of the same intently.

If he understands the power of thought, intense concentration upon color is all that is necessary.

This thought stimulates activity of secretion of the particular gland corresponding to color. This secretion will flow through the body and it will become immune to the disease.

—L. J. D.



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

July 3rd	August 6th.
" 10th	" 12th
" 16th	" 19th.
" 23rd	" 27th.
" 30th	

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

Ceymouth, Mich., March 1, 1932.

Oceanside, Calif.

Dear Friends:

For the first time in seven years I have been free from bladder trouble. What a joy and a relief. I thank God many times a day and always say a prayer for you folks too.

The headaches and nervousness are not nearly so bad as they were. These require help from myself, whereas the bladder trouble seemed to be way beyond my care and of the doctor's also. It certainly makes life brighter, knowing we have so many friends, visible and invisible, who are ever ready to help us when we let them. Life is rather hard at the present, but I am thankful for this experience, for there has been and there still is so much to learn.

Faithfully yours,

—Mrs. M. R. D.

Antwerp, Belgium.

Healing Department,
Rosicrucian Fellowship,
Oceanside, California, U. S. A.

Dear Friends:

I do not really know to what I may attribute such a rapid improvement in my health and I think it is unnecessary to remain any longer on your healing list and ask for your kind intervention.

About two weeks before I received your first answer, one evening after I went to bed, I saw a hand pass above my face. It was, probably, the intervention of an Invisible Helper. That cannot have been autosuggestion, as I did not know anything concerning your method of healing, having not yet heard from you.

Since then, I have not seen anything, except the day I received your first answer. That evening, I found myself surrounded with a white substance such as I have not seen the like of here below. That substance seemed to be homogeneous. There was no motion, no form, no luminosity in it, but it appeared to have a certain density, a certain impenetrability. That vision lasted a great part of the night, although the next day I felt more rested than ever.

Yours sincerely,

—P. H.

San Diego, Calif., Feb. 12, 1932.

The Healing Department,
Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

I am writing my weekly letter to thank you for your help and suggestions and to say that I am trying to follow them as best I can.

My eye is now almost well and I hope to return to business in a few days. My ear is apparently improving also, and I want to express my gratitude for the help received from the Invisible Helpers.

With many thanks,

Gratefully yours,

Noonday Meditations

A SUGGESTION TO CENTERS

The world is in chaos and material remedies are admittedly failing to establish conditions of peace and good will. As a consequence we have a rapidly growing recognition that "There is no other help but God."

Centers so stationed as to be able to throw their rooms open to the public for noonday meditations may greatly enhance their influence in their respective communities at this time by so doing. The Center will become a magnet for those seeking spiritual solace and by the united daily-repeated concentration of numbers of earnest supplicants a beneficent force may be generated and transmitted that will prove a blessing not only to the participants but which will ray out beyond calculable bounds.

A THEME FOR CONCENTRATION

O God, our Father, who is the Great Physician, we ask if it is Thy Will that Thy Divine Love and healing power may be poured forth to help and strengthen us in the daily round and the common tasks of life. Grant that they may help and assist all those who are in need of comfort in sickness or sorrow, or who are entangled in the trials and tribulations of the material life. Help us to make Thy law the center and guide of all our actions, so that it may govern and direct our lives. Grant that the love and compassion of the Living Healing Christ Spirit may dissolve the discord, hatred, and selfishness of the warring natures of mankind, that men may cease to destroy, and that they may begin to cooperate in the spirit of brotherhood and fellowship. Let us each and every one try to establish this spirit within ourselves, and daily at this noontide prayer reach up to unite with the flood of spiritual power that flows in such abundance from the Source of all Life and Being, so that we may become self-conscious channels to be used in the service of humanity.

CENTERS

—AND—

STUDY GROUPS

—OF THE—

ROSICRUCIAN FELLOWSHIP

United States and Canada.

- Akron, O.**—Burt G. Smith, 409 Metropolitan Bldg.
Baltimore, Md.—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
Battle Creek, Mich.—71 College St.
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.
Brookline, Mass.—Anna C. Hoyt, 17 Park Vale.
Brooklyn, N. Y.—330 Halsey St.
Brandon, Man., Canada.—14 Imperial Apts.
Burlington, Vt.—91 North Union St.
Butte, Mont.—Y. M. C. A. Third Floor.
Calgary, Alta., Can.—232 Examiner Bldg.
Chicago, Ill.—Rm. 1622 Capitol Bldg, 159 N. State St.
Cincinnati, Ohio.—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 812.
Colombo, Ceylon.—40 Baillie Street
Columbus, Ohio.—253 N. Hague Ave.
Detroit, Mich.—4813 N. Phillip St.
Erie, Pa.—School Board Rm. Public Library.
Everett, Wash.—519-520 Commerce Bldg.
Hamilton, Ohio.—Lane Public Library.
Hollywood, Calif.—4350 Beverly Blvd.
Indianapolis, Ind.—107 S. Capitol Ave.
Los Angeles, Calif.—112 and 120 Coulter Bldg., 213 South Broadway.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Miami, Fla.—314 Realty Board Bldg. Write or phone Mrs. S. Caro, 1602 S. W. 11th St.
Milwaukee, Wis.—Room 404, Manhattan Bldg., 617 North Second 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.
New York City, N. Y.—Rosicrucian Philosophy, 1823 Broadway.
Oakland, Calif.—Stewart Bldg., 532 16th St.
Omaha, Neb.—307 Patterson Blk.
Pasadena, Calif.—113 E. Union St., Union Bldg.
Philadelphia, Pa.—Arthur R. Eglit, 1204 Gimbel Bldg., 35 So. 9th St.

Philadelphia, Pa.—Mrs. A. H. Vincent, 324 Chetten Ave., Germantown.
 Portland, Maine.—156 Free St., Room 310.
 Portland, Ore.—417 Dekum Building.
 Rochester, N. Y.—202 Burke Bldg., Cor. Main and St. Paul Sts.
 Royal Oak, Mich.—920 Mohawk St.
 Sacramento, Calif.—1618 7th St.
 San Francisco, Calif.—1725 Washington St.
 Santa Monica, Calif.—1133 Third St.
 Seattle, Wash.—Capitol Hill Group, 1110 E. Harrison St.
 San Diego, Calif.—Rm. 9, 1039 7th St.
 Schenectady, N. Y.—1004 Stanley St.
 Seattle, Wash.—515 Madison St.
 St. Louis, Mo.—Carpenter Branch Library, 3309 So. Grand Ave.
 Springfield, Mass.—Annie L. Morris, 108 Yale St.
 St. Paul, Minn.—318 Midland Trust Bldg.
 Syracuse, N. Y.—318 Duane St.
 Toronto, Canada.—24 Concord Ave. Care Mary Tambllyn.
 Trenton, N. J.—Write C J. Schwartz, Yardley, Pa.
 Utica, N. Y.—Rm. 10, 115 Genesee St.
 Youngstown, Ohio.—111 Willis Ave.
 Vancouver, B. C.—Room 12 Williams Bldg. Cor Grantville & Hastings Sts.

Foreign

Amsterdam, Holland—Anna Vondelstraat 1.
 Amsterdam-West Holland.—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.
 Apeldoorn, Holland.—H. Scholte, Nieuwstraat 27.
 Apeldoorn, Holland.—D. W. Schaftenaar-Van Vloten, Herderweg 12.
 Asuncion, Paraguay, S. A.—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.
 Danzig-Oliva, Ger.—Roseng. 11, Frau Lucie van Salewski.
 Darmstadt, Ger.—Magdalenenstr. 8, Herrn Joh. Streuber.
 Dortmund, Ger.—Care Robert Weigt, Hoher Wall 28.
 Dresden, A. 29, Ger.—Ockerwitzerstr. 65 b. Herrn K. Kopp.
 Duesseldorf, Ger.—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.
 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.

Such a key thought as the above may then be followed by a five-minute silence at the close of which the following words may be appropriately spoken as a conclusion to the brief service:

Let us now go forth to our daily tasks carrying with us the spirit of helpfulness and service.

On special healing days all or part of our regular healing service could be read and on other days portions from the Bible or some other inspirational book. While this part can be varied, every service should always include an expressed thought of God the Father as the Great Physician and that of the living Christ as His manifestation to man.

The Herald Takes Over the Center News

As Center News is of interest chiefly to Fellowship members, and as the *Herald* is designed primarily for circulation in our own circle, Center items will henceforth be carried in this our little monthly.

To accomodate this added material the *Herald* will be doubled in size beginning with the August issue. It will continue to go out to members without charge. To others fifty cents a year. Members wishing to contribute the subscription price toward covering the costs are of course free to do so and such added support will assist materially in its production and circulation.

MAGAZINES WANTED

As we are completely sold out of the following issues of our magazine, we would value recovering a few of each so as to be able to supply complete sets whenever such are wanted. If any reader has any of the missing numbers on hand and would like to make them available to us we would be grateful.

The missing issues: 1916—Jan., Feb., March, April, July. 1917—Jan., March, July, Nov., Dec. 1918—March, April, June. 1919—Jan., Feb., April, May, July, Sept., Nov., Dec. 1920—March, April, May, June. 1922—Feb. 1925—Dec. 1926—May, July. 1927—May, Nov., Dec. 1929—Nov. 1930—Jan., March, May. 1931—April, Oct.

New Board of Officers

Owing to extreme pressure of professional duties Judge Carl A. Davis found it necessary to ask to be relieved of the Board presidency. With an expression of the deepest appreciation for the able and conscientious service that Judge Davis has rendered the Fellowship during his time of office, the Board reluctantly accepted his resignation.

Mr. Andrew C. Lohr of Los Angeles was elected to fill his place and the office of vice president made vacant by this promotion was filled by Mrs. Adda J. Wilkes. Our new officers bring to their post an experience and a combination of qualities that inspire confidence in the successful prosecution of our work under their competent direction.

Field Lecturers

Miss Annella Smith, who is now at Mt. Ecclesia teaching in the Summer School and also in charge of the Center Department, expects to return in September to the eastern field to there continue the work she so successfully developed last season.

Mr. Joseph Darrow, who is well known to all readers of this magazine through his monthly editorials, is contemplating a cross-country lecture tour beginning in the early autumn. Further particulars will appear later.

Dr. H. J. Gordon Speaks at Mt. Ecclesia

Mt. Ecclesia was favored this past month by a brief visit of Dr. Henry J. Gordon of New York, following his attendance at the National Astrological Association in Los Angeles of which he is now the president. During his stay Dr. Gordon delivered two evening discourses on astrology in which he presented a wealth of material in a manner delightfully entertaining. Dr. Gordon believes firmly that astrology will

Hannau-Kesselstadt, Ger.—Castellstr. 15, Herr Heinrich Heuser.
Haarlem, Holland.—Kleverlaan 90.
Havelock Town, Ceylon.—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.
Havana, Cuba.—San Francisco. No. 219, Vibora
Jamaica, B. W. I.—Anthony Lodge, Connelley Ave. S. E. Andrew.
Leipzig, N. 21, Ger.—Wilhelminenstr. 33, Fr. Hertha Fach.
Letchworth, Herts., Eng.—8 The Meads.
Liverpool, Eng.—7, Elliot Street.
Loewenberg, i. Schl. Ger.—Greiffenbergerstr. 13, Herrn Hermann Klose.
London, England.—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.
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.
Mexico, D. F., Mexico.—San Ildefonso 44, Altos 1.
Offenbach, a. M., Ger.—Humboldstr. 68, Herrn Gottlieb.
Oldham, England.—4 Fletcher St.
Paris, (XVII), France.—Monsieur M. Frankel, 155 rue Legendre.
Rheydt, Rhld., Ger.—Herr Theodor Wilhelm Teich, Wilhelm Straterstr. 43.
Rotterdam, Holland.—G. A. Jansen, Rauwenhoffplein 23c.
Southport, Eng.—c/o Mrs. Annie Lees, Wynvill, Green Lane, Freshfield
Wiesbaden, Ger.—Parkstr. 13. Frau Friederike Rusz.
Wiesbaden, Germany.—Frau Friederike Russ, Parkstr. 13.
Zurich, Switzerland.—Winterthurstr. 12, Herrn Ernst Zingg.

ROSICRUCIAN FELLOWSHIP CENTERS ARE SCHOOLS OF PHILOSOPHY, INCLUDING 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.

ROSICRUCIAN BOOKS

∞∞

On the Philosophy

The Rosicrucian Cosmo-Conception ..	\$2.00
Paper bound copies75
Paper bound in lots of four	2.00
The Rosicrucian Mysteries	1.50
The Web of Destiny	2.00
Mysteries of the Great Operas	2.00
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	2.00
Letters to Students	2.00
Teachings of an Initiate	2.00
Steps to Self-Mastery	2.00
Mystical Interpretation of Christmas ..	.75
Rosicrucian Philosophy in Questions and Answers	2.00
Freemasonry and Catholicism	1.00

Booklets

How Shall We Know Christ?15
Rosicrucian Child Training50
Christ or Buddha?30
Rosicrucian Lectures, each10
Complete set of 20 lectures	1.50

Astrology Books

Astro-Diagnosis	3.00
Message of the Stars	3.50
Simplified Scientific Astrology	1.50
Tables of Houses (3), each50
The three cloth-bound in one vol..	2.00
Simplified Scientific Ephemerides 1860 to 1932—each year25
Ephemerides, bound, (20 years)	5.00

Rosicrucian Books in Foreign Languages:

Spanish, German, French, Italian, and Dutch. Catalogue with price list on request.

NOTE:—This Magazine and all Rosicrucian publications on sale at the Local Centers of the Fellowship, leading bookstores, and news stands.

If unable to obtain them from local agencies write to us direct. Discount given to dealers.

ABOVE PRICES INCLUDE POSTAGE

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

soon win general recognition and favor in high places and in his present position of leadership among astrologers, his ability, his vision, and his faith will go far toward realizing such a consummation.

Pluto Ephemeris

The January, 1931 issue of *The Rosicrucian Magazine* contains an Ephemeris for Pluto, covering years from 1864 to 1931. Price 20 cents.

BACK NUMBERS AT DISCOUNT

While the excess stock lasts we will supply the following issues of *The Rosicrucian Magazine* at five cents each on orders of not less than five. Singly, ten cents. 1930: January, July, December; 1931: June, August, September.

Study by Mail

Rosicrucian Philosophy Courses:

A new course of twelve Preliminary Lessons, using the "Cosmo-Conception" as textbook. Capable instructors correct these lessons and give individual help where needed.

Astrology Courses:

Anyone not engaged in commercializing spiritual knowledge may apply for these courses of which there are two: A Junior Course of 26 lessons for beginners, and a Senior Course of 12 lessons for advanced students.

The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by freewill offerings.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Rosicrucian Prayer Card

We have the Rosicrucian prayer printed on an attractive card, including the Rosicrucian emblem and the caduceus in gold. Many students are glad to have this card to keep in their rooms. The price is 10 cents postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.