

RAYS FROM THE ROSE CROSS

A Magazine of Mystic Light

Edited by Mrs. Max Heindel

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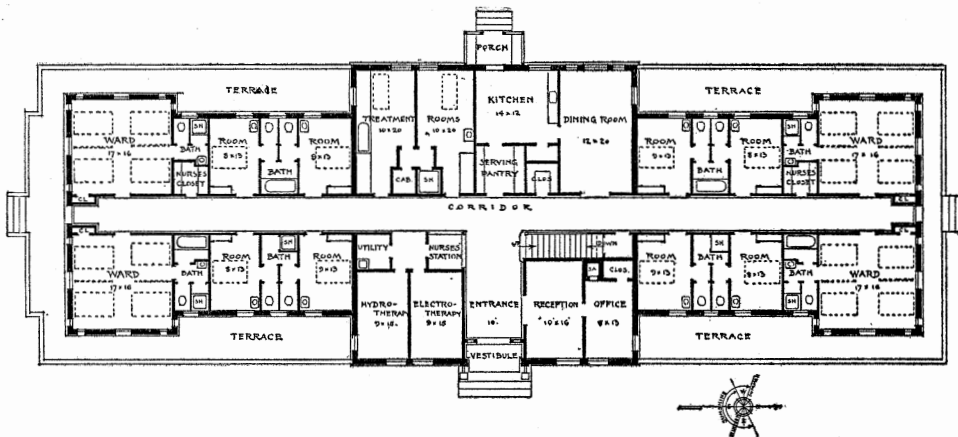
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FIRST FLOOR PLAN

THE SANITARIUM AT MT. ECCLESIA

Since we recently made the announcement of a tentative plan for the construction and operation of a sanitarium or health home at Mt. Ecclesia, the sentiment expressed by the members of the Fellowship has been overwhelmingly in favor of this important project. In this issue we will therefore give some additional data and information regarding it in order that our students and members may get a more comprehensive idea of the proposition.

Above is a cut showing the floor plan of the sanitarium as far as it has been evolved up to date. It will be noted that the central portion of the building contains four treatment rooms, a reception room and office, and a dining room and kitchen. The two wings contain eight private rooms and four wards, each ward with a capacity of four beds. The wards are surrounded on three sides by a terrace which will be utilized as an open air porch and promenade by patients who are able to be up. The second story of the central portion will contain the nurses' quarters, also a solarium arranged for the taking of sun baths.

As stated in the May issue the present plan is to operate the sanitarium along nature cure lines, specializing in physio-therapy which includes hydro-therapy, light-therapy, electro-therapy, and massage, also manipulation such as the osteopathic, together with scientific diet, sun baths, exercise, etc. These nature-cure methods supplement the work which is done by the Invisible Helpers. We know that many of our members when lacking in health would be glad to avail themselves of the facilities of such an institution where they could have natural methods of healing applied and at the same time be in close proximity to the Healing Temple on Mt. Ecclesia where the healing vibrations generated in our Centers and by our students all over the world are gathered and concentrated.

Regarding earlier activities along this line Max Heindel stated as follows in the "Echoes" of February and of August, 1913: "We have opened a school of healing which takes into account much that science has ascertained We are also prepared to receive patients, whether members or not—those whose ailments do not prevent them from attending to their own needs We shall start with a few patients. When we have helped them they will go on their way rejoicing, telling the news to other sufferers who will come and give us the privilege of helping them for Christ's sake By helping the sick to obtain health and by teaching them to live in harmony with the laws

of life so that they may maintain health, we are hastening the day of His coming. May God bless our efforts and strengthen our hands in the good work."

Max Heindel did not live to realize his dream of a sanitarium as an accessory to the Temple of Healing, but he did what he could with the facilities at his command.

One of our students has written us that apparently we are not following Max Heindel's idea of starting in a small way instead of waiting for imposing buildings and complete equipment. As a matter of fact, however, for several years we have maintained rooms which were available for patients who were able to be up and who did not require personal attention. But now we want to get more actively into the alleviation of suffering on the physical plane, and therefore more equipment is required. In any sanitarium the administrative and treatment portion of the building, consisting of offices, treatment rooms with equipment, reception room, nurses' quarters, dining room, kitchen, etc., are much the same for a few patients as for a larger number. With accommodations for only a small number of patients the overhead costs are so high per capita that the institution is unable to pay expenses. Therefore from a practical standpoint it is necessary to provide enough patients' rooms and wards so as to reduce the fixed overhead to a reasonable figure. Only in this way can the cost of treatment and the charge to patients be kept down to reasonable proportions. The plans as designed provide for twenty-four patients, which are as few as it would seem feasible to start with.

We have had a large number of interesting letters and many suggestions from our friends and students. We would like to quote from one of these letters: "I am heartily in favor of your building program and hope that the response will be of such magnitude that it will enable you to start the building of the sanitarium at once. We have sick people all around us who need our help, and quite often, it seems to me, new cases are coming up where the medical profession stands baffled and does not know what to do. I think the carrying out of your program will prove of much blessing and soul growth to all of us, and it is a privilege to have the opportunity of taking a part in it. I enclose a small check for the building fund, and you can expect to hear from me real soon again with another contribution."

Another friend writes as follows: "If you would think it proper or care to make the announcement without mentioning my name, I will say I will be one of 250 persons to give \$100 each toward the sanitarium fund within the next six months. In other words, if 249 other persons agree to give \$100, I will give the same amount. I know years ago at church they raised money very quickly by this method. Those of us who thus give might also in some cases duplicate the amount later. Concerted action would give quick returns."

Up to date \$2575 have been contributed and \$2217 pledged, making a total of nearly \$5000. Considering that there has been only a single announcement of this project we consider the response to be excellent and that it shows that great interest is being taken in it. As stated in the May issue, \$50,000 will be required to build and equip the sanitarium and insure its operation during the first year. As soon as we obtain half of this amount we shall feel justified in proceeding with the work. We know the hearts of our students are with us in this humanitarian undertaking, and we feel certain they will regard it as an opportunity for real service.

YOURS FOR A ROSICRUCIAN SANITARIUM,
THE ROSICRUCIAN FELLOWSHIP.

Summer Session of Mt. Ecclesia College

We shall have the usual eight weeks session of Mt. Ecclesia College this summer beginning Monday, July 8th, and ending Friday, August 30th. Day classes will be held five days a week in the following subjects:

Classes

The Rosicrucian Philosophy: A comprehensive study of the "Cosmo-Conception," "Web of Destiny," "Rosicrucian Mysteries," and the Bible interpreted from the Rosicrucian viewpoint.

Astrology: Setting up and reading charts, the keyword system, astro-diagnosis and healing. The last named subject will be taught by Mrs. Max Heindel.

Anatomy and Physiology: Their correlation with the Rosicrucian Philosophy.

Public Speaking: Practical instruction by a qualified teacher.

Occult Literature: A study of Max Heindel's interpretation of the great operas from a literary standpoint.

Training Class for Teachers: This class will prepare teachers for work in local Centers of the Fellowship and to handle Center administrative problems.

A few rooms in cottages may be had at rates varying from \$15 to \$20 per month, and in Rose Cross Lodge at \$30 per month. There is a limited number of screened tents at \$12 per month. Vegetarian meals are served in the cafeteria at reasonable rates.

Working for board and room will not be possible. A deposit of \$10 is required in advance to secure accommodations. This will be applied on the first month's room rent.

The expense of conducting the course will be met by voluntary contributions from the students.

The Objects of the School

This school will give instruction in the above subjects to anyone who is interested, and it also aims to prepare teachers and lecturers for the field.

This is an opportunity for students to prepare themselves to realize two objects: The first is to become able to cooperate to better advantage with the hidden laws of nature and thereby make a greater success of their lives; the second is to prepare themselves to serve in the great cause of human enlightenment.

We hope that a large number will respond to our call. Please notify us as far in advance as possible of your intention to attend in order that we may make the necessary preparation.

Schedule of Classes

Hour	Mon.	Tues.	Wed.	Thurs.	Fri.
9- 9:50 A. M.	Philos. A.	Philos. B.	Philos. A.	Philos. B.	Philos. A.
10-10:50 A. M.	Sr. Astrol.	Jr. Astrol.	Sr. Astrol.	Physiol. Jr.	Astrol.
11-11:50 A. M.	Physiol.	Bible Study.	Physiol.	Bible Study.	Physiol.
1:30- 2:20 P. M.	Pub. Spk.	Train. Cl.	Pub. Spk.	Train. Cl.	Pub. Spk.
2:30- 3:20 P. M.	Psychol.	Ast.-Diag.	Keywords.	Ast.-Diag.	Occult Lit.

MT. ECCLESIA COLLEGE

The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Viewpoint

By JOSEPH DARROW

What's the Matter with Russia?

AN article in *Current History* some time ago entitled, "How Russia Handles the Sex Question," by Theodore Dreiser, gives us a very enlightening description of some of the conditions in Russia, not only as regards the matter specifically mentioned in the title of the article, but also industrial and social conditions as well. The Russian Revolution and the rise of the Communistic regime in Russia constitute probably the greatest social phenomenon since the French Revolution. It is amazing that the down-trodden and ignorant Russian peasant, who had been under the heel of the Czars for centuries, should suddenly rise in his might and wipe out the system which had kept him there during all that time. In human evolution, however, the pendulum ever swings from one extreme to the other.

Marriage in the ordinary sense of the term seems to have disappeared in Russia to a large extent except among the minority who hold old-fashioned views.

Divorce is a mere matter of registration, which can be accomplished in ten minutes with or without the consent of the marriage partner and on the payment of a small fee. What amounts to trial marriage is quite universal.

The offspring, however, constitute a troublesome question. The above mentioned article states as follows: "Where there are children the couple must jointly support them. In consequence today the courts are full of unmarried mothers who file claims against alleged

fathers for 'alimony,' as support for the child is termed. If there is reasonable proof of the fatherhood of the child, the man named is held responsible by the court, and must pay one-fourth of his income for its support, or a sum fixed by the court . . . Public opinion places no stigma on the unmarried mother." Unrestricted divorce and a succession of husbands and wives, however, result in untold complications. In addition, Russia is filled with homeless children running the streets in bands, little ruffians who have had no training, no supervision, no home life, and who are

HOMELESS CHILDREN open to crime and vice as a natural outcome. The state has made some provisions for taking care of them, but these are very inadequate.

The Western races have been brought up to believe that on the stability of marriage depends the stability of civilization. Occult philosophy confirms this theory. Max Heindel in the "Cosmo-Conception" tells us that the separation of the sexes, which occurred in ancient Lemuria, was brought about for the purpose of hastening evolution, a part of the creative force being directed upward to build the larynx and the brain, the other portion being used for procreation. The time is coming, however, when the two poles of the spirit will be manifested in the same physical organism, and humanity will become androgynous, doing away with the necessity of sex. But this advanced stage can be brought about only through the complete mastery of the creative force. Any regime which promotes license therefore tends to frustrate this great object of evolution.

As regards the economic condition of women in Russia, they are very largely independent, and are encouraged and educated in the idea of supporting themselves whether they are single or married. There is a definite social stigma placed on the woman who is not self-

supporting. The idle rich and women who do nothing but amuse themselves are unknown. Domestic duties are being eliminated by the establishment of community kitchens, dining rooms, and laundries. Day nurseries are common where mothers may leave their children during working hours.

Religion, however, is being systematically exterminated and atheism cultivated. One of the communistic slogans is, "Religion is the narcotic of the people." This, of course, represents the acme of materialism, the belief that there is nothing in existence except material things. The Rosicrucian Philosophy tells us that materialism is the most deadly foe to evolution that there is. It tends to crystallize the vehicles of the spirit so that it loses all touch with the higher regions, then progress changes to retrogression.

There seems, however, to be at least one happy result from the Russian regime, and that is that one's future and one's subsistence are bound up with those of the entire nation. Unless Russia fails the individual will not fail; if Russia prospers the individual is certain to prosper. Therefore there is a sense of security which replaces the restless, painful seeking after many things. Mr. Dreiser mentions the case of a certain Mme. Litvinov whom he met. "She told me," he says, "that when she was out of Russia she was always restless, running here and there, competing with whosoever was competing for anything—clothes, contacts, what not. But once in Russia again all these things seemed to

fall away. Nothing mattered much. Clothes were poor to be sure; social advance all but impossible; wealth impossible. 'And yet I am happier,' she said. 'Like everybody else, I work . . . I have no social life here. There is none to speak of. Yet I am happier here than anywhere, I think.' "

The above is a picture of some of the conditions in Russia which we have reason to believe is fairly accurate. Does it represent progression or retrogression? Max Heindel tells us that Russia has a great future; that the next great race of the Aryan Epoch will be the Slavic race which includes the Russian people. Russia by that time will have

made tremendous progress along all lines, particularly in music. If this is her destiny, then perhaps some of these weird social experiments which she is now making may lead eventually to the development of a plan that will represent real progress. We cannot concede, however, that the experiments themselves are progressive or well founded. Still it is the God-given right of every individual and also of every race and nation to exercise free will in the working out of its own evolution.

The new regime in Russia has been in operation only since 1917, a mere matter of twelve years. What are twelve years in evolution compared with the ages that have preceded us and those which are ahead of us? Let us not judge Russia too severely on account of the things that have occurred in this short period. Where Russia has made mistakes, cosmic reactions will automatically tend to force her back into the right path. And out of this great sociological experiment may come the solution that will help to emancipate from social, industrial, and political ills not only Russia but also the other countries of the world.

Labor's Victory in England

ON May 30th a general parliamentary election was held in England, the result of which was that the Labor Party obtained a large majority over the Conservative Party which has been in power for a number of years. The Liberals, headed by Lloyd George, also made considerable gains. It has just been announced that King George has made Ramsay MacDonald, head of the Labor Party, his Prime Minister, who will succeed Stanley Baldwin in this office.

We in the United States are primarily interested in this election as regards the effect it may have on the naval reduction plan which is being sponsored by President Hoover. The President regards the threatened race in the building of naval vessels by the great Powers as portending grave possibilities of international misunderstanding and conflict, and also as something which would greatly increase the taxes that have to be paid in this country. So long as there is excessive competition in the building of naval and military armament, just so long the spectre of war is hovering close over the nations thus engaged.

Ramsay MacDonald is a moderate socialist, representing primarily the labor organizations of England. He is not an extremist in the doctrines which have come to be classified under the head of Socialism.

From the occult standpoint all preparations for war tend to produce war; that is, they focus attention upon military and naval matters, turn the thoughts of the people increasingly in that direction, stimulate the martial spirit, and bring the creative power of thought generally into play in creating mental archetypes on the invisible planes which, when materialized, must inevi-

tably produce conflict. Therefore occultists deery preparations for war, which are always based on international selfishness, jealousy, suspicion, and fear. The era of universal brotherhood isn't going to be brought about by such means.

If the nations of the world consistently and continually refuse to learn the lessons of peace and universal brotherhood, the Hierarchs in charge of our evolution will eventually permit the people's own evil thought creations to come upon them, with the result that a cataclysm or an international revolution would occur which would depopulate the earth to a large extent, destroy governments and institutions, and clear away the debris of the present regime so that a new start might be made on more constructive principles. Needless to say, that unhappy solution of the matter is one which is to be strenuously avoided. If the peoples of the world have good sense they will avoid it, but it means giving up their narrow national selfishness and prejudices and realizing the fact that the people of all races are brothers and spiritually we are all one.

The recent election in England has some elements in it which lead us to feel that it represents progress. More progressive ideas are to prevail in the English government. These will be much more in line with American ideas, and therefore the net result is likely to be a substantial advance in international stability and good will. It is likely to bring the two great branches of the English speaking people closer together in an informal union for the maintenance of international stability. Friction and misunderstanding between these two branches would be a great obstacle to international peace. Therefore the English election is a matter of congratulation in both countries,

NAVAL
REDUC-
TION

INTERNA-
TIONAL
STABILITY

The Mystic Light

The Rosicrucian Fellowship

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

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

How Did You Die?

EDMUND VANCE COOKE

Did you tackle that trouble that came your way	It's nothing against you to fall down flat, But to lie there—that's disgrace.
With a resolute heart and cheerful? Or hide your face from the light of day With a craven soul and fearful?	And though you be done to death, what then?
Oh, a trouble's a ton, or a trouble's an ounce,	If you battled the best you could, If you played your part in the world of men,
Or a trouble is what you make it; And it isn't the fact that you're hurt that counts,	Why, the Critic will call it good. Death comes with a crawl, or comes with a pounce,
But only how did you take it?	And whether he's slow or spry, It isn't the fact that you're dead that counts,
You are beaten to earth? Well, well! what's that?	But only how did you die?
Come up with a smiling face;	

The Memory of Nature

BY MAX HEINDEL

(Reprinted from the "Rays" of
August, 1917.)

HOW DO the records in the Memory of Nature appear to the spiritual vision? That is, how are the acts of a person in a former life represented? one of our students asks us.

That depends upon where you read the Memory of Nature. There are, in the reflecting ether, pictures of all that

has happened in the world, at least for several hundred years back, perhaps in some cases much more. And they appear almost as the pictures on a screen, with this difference, that the scene shifts backward. If we wish to study the life of Luther or Calvin in the Memory of Nature we may by concentration call up any certain point in their lives and start there. We may hold that scene

wherewith we start, or any other scene, as long as we desire by simply willing so to do, but we shall find that the picture rolls backward; so if we start with the scene where Luther is said to have thrown the ink bottle against the wall to oust his Satanic Majesty, and if we want to know what happened after that, we shall find ourselves foiled in our purpose, for we shall then have presented to us all the scenes that went before. In order to get the information we want we must start at a point later in time than that event; then the scenes will roll backward in orderly sequence until we come to the episode of the ink bottle, and we may later reconstruct the whole picture in the progressional manner which obtains in ordinary everyday physical life.

But if we read in the Memory of Nature in the next higher realm where it is kept, namely, the highest subdivision of the Region of Concrete Thought, we obtain a vastly different view in quite another manner, for by concentrating our thought upon Luther we shall then call up in our minds at one flash the whole record of his life. There will be neither beginning nor end, but we shall obtain at once the aroma or essence of his whole existence. Neither will this picture or thought or knowledge be *outside* ourselves so that we stand as spectators and look at the life of Luther, but the picture will be, so to speak, within ourselves and *we shall feel as if we ourselves were actually Luther*. This picture will speak to our inner consciousness and give us a thorough understanding of his life and purpose not to be gained by an exterior view. We shall know whatever he knew, for the time being; we shall feel whatever he felt, and though there will be no audible word spoken, we shall obtain a perfect understanding of what the man was from the cradle to the grave. Every thought, no matter how secret, and every act, no matter how well concealed, will be known to us with all the motives and everything that led up to them, and thus we shall obtain a most thorough under-

standing of the life of Luther, so intimate that probably not he himself during life realized himself as perfectly as we shall then.

Now it would seem that having obtained such an intimate and thorough knowledge of Luther or of Calvin or of Napoleon or any other man or event either in history or far preceding the date when history was written, we should be able to furnish the world with this knowledge—be able to write books that would explain all these things in the most wonderful manner. Anyone who has tried to read in the Memory of Nature as kept in the high region of Concrete Thought will testify with the writer that he has felt just that way when he left his investigation and returned to his ordinary brain consciousness. But, alas and alack! thought must be manifested through the brain, and to be made intelligible to others it must be translated into sentences consecutively unfolding the ideas to be conveyed. No one who has not felt this limitation on coming back from the heaven world with such valuable information can realize the chagrin and despair which one feels when one endeavors to do this. In that highest subdivision of the Region of Concrete Thought, all things are included in an eternal *Here and Now*; there is neither time nor space, beginning nor end, and to arrange that which is there seen, heard, and felt into consecutively arranged ideas is next to impossible. It simply seems to refuse to filter through the brain. We who have seen and heard know what we have seen and what we have heard but we are unable to utter it, for there is no human language nor tongue that can translate these things in an adequate manner and give to another anything but the faintest feeling, the most attenuated shadow, of the glorious reality.

There is a still higher record of the Memory of Nature in the World of Life Spirit, which is said by the Elder Brothers of the Rosierucians to cover events from the earliest dawn of our present

manifestation and to be so sublime and wonderful that we have no word that will give even the slightest idea thereof. There are a number of misguided people who deceive themselves and others into thinking that they are able to read this

record, but the fact is, according to the Elder Brothers, that only they and other Hierarchs of the other Mystery Schools, together with the Adepts who have graduated from these institutions, are able to do so.

Between Two Lives

BY JETHRO GREGORY

(This article was awarded Second Prize in our recent Competition. EDITOR.)

DARK SHADOWS enveloped me. I felt myself sinking beneath a smothering weight and struggled to free myself. A voice, seemingly from a distance said: "It's the end, poor fellow."

Then another voice, tinged with pity: "Well, he made a mess of his life. Let's hope he succeeds after death, wherever it takes him,—if anywhere—" Then silence—silence, and a queer apathy.

I strove to throw off the inertia but the effort proved futile, so I sank deeper into the dimness with no sense of fear or regret; with nothing, in fact, but a vast weariness—then oblivion.

Complete unknowingness was followed by recurring spells of consciousness. I was in a fog. I closed my eyes, which had opened of their own volition, on a gray mistiness. Then a voice penetrated my indifference to my environment—a soft, pleading voice suggesting tears: "Please—*please* go back!"

Finally I opened my eyes again and looked about me. I was standing on soft grass, shadowy trees all about me, wet with fog. Through the mist I glimpsed a face, young and fair, with tenderly curved lips and deep blue eyes. "Please—*please*—go back!" she repeated.

"Go back where?" I stupidly asked.

"Go back into life."

The reply startled me. I swayed unsteadily on my feet as I bent forward the better to look down at this strange

girl. "Where am I?" I finally demanded.

"Nowhere," was the tremulous answer, "as I am. But *you* can go back—now—before it's too late—and I cannot; and *somebody* must go and look after Bunny."

"I suppose I'm a fool, but I don't get you. Am I dead? And who is Bunny?"

"Bunny is my little crippled brother"—a dry sob choked her utterance for a moment—"and *she* doesn't like him, and I can't go back. When I saw you coming into this Nowhere Land, and knew you would pass through it, and I would be unable to go in either direction, I just had to stop you. Please—please go back!"

"I've nothing to go back to, so why should I?" I coolly retorted. "I've made a mess of life. I heard some one—Graham, I guess it was—say so. And who knows what lies ahead? It couldn't be worse than what lies behind. I think I'll go on—"

"Shame on you for a coward!" The girl stamped her foot and her eyes filled with angry tears. "You're turning your back on the chance to prove that you can make good; that you don't have to die to be immortal."

"That's a new way to look at it. You interest me. I never liked to take a dare. Now tell me about yourself—and Bunny."

"It's unbelievable, but it's true, what I am going to tell you—"

"I'd believe you if you told me I was at this moment playing the part of Ham-

let in a revival of Shakespeare on Broadway."

"I'll talk fast, for you must hurry. I'm Martha Humphrey—"

"Martha Humphrey—why—I heard of you only last week. I didn't know you were dead—"

"I'm not dead. I'm—*suspended*, I suppose you'd call it. The woman you heard of, she's not I. She's an intruder. She stole my body—oh, I knew you wouldn't believe me—"

"But I will, I do," I answered her, and looking deep into her eyes I knew that I would; that however incredible her story might be, it could not contain one grain of falsity. Besides, having delved into the occult, and having started out to give my life to science before the curse of drink claimed me, I prepared myself to listen to the most interesting story I had ever heard.

"The woman who goes under the name of Martha Humphrey is really Sara Leyton—"

"Sara Leyton—killed a year ago by her lover, big Dan McGrath?"

"Yes. He knocked her down in a drunken quarrel, not really intending to kill her. He served six months for manslaughter."

"Yes—yes," I agreed.

Martha—for I knew she was Martha Humphrey if she said so—then told me of the circumstances leading up to her present unfortunate predicament: At a gathering of young people one evening the claim was made that it was entirely possible for one's astral body to remove itself from its material shell and explore the mystery of the next world without tasting death, and to return to the body at will.

Wondering much about it, after she had gone to bed that night Martha decided to try to prove the truth or fallacy of the statement. Lying on her bed, she closed her eyes and willed that she should leave her body. After an interval she was conscious of a lightness and felt herself rising as on wings, floating in the air.

She glanced down and saw her body lying as if asleep on the bed. At first the success of the experiment frightened her and she was about to will herself back when she realized that the miracle of life beyond the grave was about to be revealed to her. So she passed into the next room. She would have gone on, but noticed a girl stealthily tiptoeing toward the door of the room she had left, so she turned and in a panic followed.

The other girl hastened toward the body. Martha grasped her and whirled her around.

"Let me be," the girl cried, "I'm going back to Dan!"

"Who are you, and what do you mean?" Martha cried, fear completely mastering her.

"I'm Sara Leyton, and I've been dead and in a hell of torment—a hell of desire for the touch of his lips—of his arms. And I'm going back, I tell you. I've waited for just such a chance. Your body will do as well as another."

She threw Martha off, and the girl fell, incapable of moving. When she could gather herself together she crawled to the bed, but to her horror she saw her body begin to stir—to sit up.

She turned at the sound of an opening door, and Bunny, her adored little crippled brother whom she supported and mothered, stood balancing on his crutches in his night clothes. "Sister," he cried, "I had such a bad dream. It woke me up. I thought you had gone off and left me."

Then came the tap of his crutches as he painfully crossed the room, making for the girl now sitting on the edge of the bed openly yawning. He snuggled close to her, as she stretched her arms out in a prodigious gesture accompanying the yawn.

The girl gave him a sharp push and he fell, his crutches clattering to the floor. He struck his head against a chair, raising an ugly bump.

With soft cries which he did not hear Martha kissed him over and over. But he saw only the other girl, and winced

as if struck when she told him: "You'll have to keep out of my way, you brat. I won't be bothered with you."

His little whimpers of surprised pain nearly broke Martha's heart, and she appealed to the other girl to either give her back her body, or to take her (Martha's) place with this cherished little brother. The appeal fell on deaf ears.

When Martha had finished her story I was eager to go back. I now had a twofold purpose in life: to find and care for little Bunny, and to devote my knowledge of occult science to driving the usurper from Martha's body and restoring that dear innocent to earth life.

"Stay close by," I cautioned, "for when the time is ripe you must be on hand to take possession of your body."

With a tremendous effort of will I returned to my own body lying prone on the bed. While it takes long to tell, still the events I have related could not have consumed many minutes, for when I opened my eyes good old Doc Graham, watch in hand, finger on pulse, was waiting to pronounce me dead.

"Fooled you," I whispered. "Not going to die just to please a pair of old fossils like you two."

I was too exhausted to say more then. But after the nurse had given me some nourishment I told my two friends—for Dr. Branton, as well as Dr. Graham, had stood by me when all others had deserted—told them in broken sentences that with their help I was going to redeem myself; that I had decided that one need not die to succeed, and that I was going to clean up the mess I had made of my life.

There was no mistaking their gladness; and with their help I was soon able to be on my feet again and to straighten out my practice, which had been sadly neglected before this strange experience.

The first time I was out after recovering my strength I went to the address furnished me by Martha, where she had lived with little Bunny. As I was admitted to the shabby but scrupulously clean boarding house, the question came

for the first time as to whether or not I was a besotted fool; whether or not my experience had been the figment of a sick imagination; whether or not I should learn that Martha Humphrey, said to be living with big Dan McGrath, never had been at this address and never had had a small crippled brother called Bunny.

I had not long to wait for the landlady, a good but garrulous soul, who in reply to my inquiries as to a little lame boy called Bunny, told me that he was no longer there. Then I heard a choice bit of scandal about this Martha Humphrey who, up to a month before, had been an ideal sister and tenant; a very lovely girl who held herself above everything sordid and low, and whose devotion to her little brother had been the admiration of the whole neighborhood. Suddenly she had changed—had turned against the little boy, until finally the authorities had taken him away from her and put him in an orphanage. She, the landlady, would have kept him herself if she could, but she had a large family and many burdens, so had to let him go. Martha had left the house, and was said to have quit her job and gone to live with big Dan McGrath who ran a pool room down the street, and who was suspected of being a bootlegger as well.

My first step was to find little Bunny. He came timidly on his crutches into the big reception hall of the orphanage to see who could be wanting him. My heart went out to him instantly. He was so frail and helpless, and life had used him so cruelly. There was a world of appeal in his big eyes—so like Martha's—which won me.

Drawing him to my knee I explained as gently as I could that his sister wasn't quite herself; that while he was lame in body, she had become lame in mind, but when she was herself she had asked that I take him home with me to be my little brother. He accepted me wholeheartedly, though it was plain that

his grief over Martha's supposed defecation was too deep for healing.

There was some red tape to be observed before I could take the child away from the orphanage. It entailed my seeing the woman who had usurped the body of the girl I now knew I loved, and whom I lived to serve.

"Stay close by, dear," I murmured aloud, and felt that she heard and understood.

By careful inquiry I located the supposed Martha Humphrey in the luxurious apartment where Dan McGrath lived above the pool room. At the door I handed my card to a bowing, servile Jap, and with mixed feelings of joy and repugnance was shown into a small reception room.

In a moment the Jap was back, and ushered me into a strange oriental room, where incense burned; where the heavy hangings gave a shut-in appearance, all sunlight being excluded. Dim flickering tapers in wall sconces threw shadows over everything.

Lying in the midst of this orientalism, clad in strange exotic garments such as I instinctively knew Martha Humphrey had never assumed, was her slender, lovely body. It was the exquisite shell, inhabited by a strange personality as different from her own as could possibly be imagined.

She was smoking a cigarette when I entered, and a table beside her bore a decanter of liquor and glasses.

The delicate outline of Martha Humphrey's face and form was before me. But this face was overlaid with a mask of make-up: bright carmine lips, orange hued cheeks, blackened eyebrows and eyelashes; and the eyes blazing from that lovely face were fierce and passionate. Even had I not heard and believed the strange story told me in the fog of that halfway land, I should have known that spirit and body did not fit.

And yet, with all the debauchery of the creature clad in the exquisite panoply of Martha Humphrey, I knew her to be not wholly bad, even as Martha

with her sense of fairness had declared. In that love which found its outlet in loose living and sin was a spark of divinity.

I stated my errand briefly, first refusing the drink she proffered.

"Sure you can have him. Poor little kid, I do feel kinda sorry for him, but can't be bothered with him myself. So you're welcome to him," was her reply.

I waited until I had the required signature before firing the shot with which I had loaded my verbal gun: "Why don't you play fair, Sara Leyton?" I demanded.

She blanched beneath the make-up. "What do you mean?" she asked.

"You know what I mean. You had your fling. True, you were popped off rather suddenly and were pretty young. But you have lived and loved. Now you're cheating another woman of her birthright."

"Well, what if I am!" she flared. "All's fair in love and war. I was in hell—*hell*, I tell you. Oh, not the old fire and brimstone hell the preachers used to scare people into being good with, but the hell of wanting Dan; wanting to be crushed in his arms again. I saw my chance, and I took it. Why can't that girl go on into the Paradise they talk about? I reckon she's been trained to sing psalms. She'd fit in, and I didn't."

Ignoring the last remark I launched another shot which was pure guess work, but hit the mark: "I'll bet Dan doesn't love you as he did when you were in your own form."

"How'd you know that?" she demanded.

"I fancy you're not his type now. Don't you suppose he longs for the Sara Leyton he killed?"

Such a burst of profanity came from the lips not made for it that I almost regretted having said it. Finally the girl melted into tears.

"He doesn't—he doesn't love me now like he did before," she admitted. "He was true to me then—but now—I asked

him that one day, if he loved me as much as he had Sara, and he nearly choked the life out of me—but I loved even the feeling of his fingers on my throat.”

“Why don’t you tell him the truth and see how he takes it?” I suggested.

“He’d have me locked up in an insane asylum. He wouldn’t believe me. Nobody would believe me. And if he did, he’d be afraid of me, he’s that superstitious.”

She wept again stormily, and then suddenly turned on me. “You get out of here—you—making me tell you things like this!”

I left her wondering as to whether I had advanced or injured the cause of the girl I was trying to help. I walked the streets, tormented by my thoughts, until I remembered that there was still Bunny to be looked after, and that in serving him I was serving Martha.

I took him home with me, where he became the idol of my faithful old James who had cared for me when I was a child and who still looked after me. Under the love showered on him the child bloomed and thrived and was almost happy.

From the first I had wondered if an operation might not make the little fellow grow strong and straight like other children. When I consulted my two cronies, Doctors Graham and Branton, they agreed with me concerning the possibility, and we engaged Dr. Reiderer, the most noted specialist in the city to perform the operation. The child had entwined himself in my heartstrings so that I loved him for his own sake as well as for Martha’s. My two friends were almost equally concerned as to the outcome of the operation. Naturally I had not told them how I happened to have the child. They regarded it as merely a happy accident, which was resulting in good both to Bunny and to myself.

As I stood looking down on the inert little figure while the surgeon’s deft fingers cut and sawed and transplanted tissues and performed the miracle of

healing, I felt that Martha stood close beside me, first in tense anxiety and then in tender emotion and joy. When the operation was over and I saw Bunny gradually returning to consciousness, I knew from the surgeon’s keen satisfaction in his work that he would become like other boys.

So spiritually close was this girl, Martha, during the days of convalescence that followed that I almost forgot the physical woman. The day when Bunny, having taken his first glad steps unaided by crutches, was sitting on my knee exulting in his freedom, James reported that I was wanted at once on the phone. A woman’s distracted voice came over the wire: “Come—at once! You must save him—you must! Dan McGrath’s place—”

Taking my medicine case, I ran for my car and covered the distance in record time between my home and Dan McGrath’s pool room. Lights blazed in every window of the apartment above, and I hastened up the stairs. The Jap was plainly frightened as he admitted me. “Very bad sick, Mr. McGrath. Missy she take on,” he said.

In the bedroom off the exotic room where I had interviewed the woman passing as Martha Humphrey I found big Dan McGrath, handsome, virile, and muscular, fighting his last fight and losing it. That much I saw at a glance. Pneumonia, undoubtedly, complicated with bad whisky and loose living. He hadn’t a chance. In fact, he was even then in the last throes of death, his eyes already glazing.

Beside the bed, frantically imploring him to speak to her, knelt the form of Martha Humphrey, with the spirit of Sara Leyton calling out to the man she loved. With his last breath he murmured, “Sara,” and was gone.

I touched the woman gently on the shoulder, “He is dead,” I told her.

She looked up, haggard of face, wretchedness such as I had never seen dulling her eyes. “Dead—gone! Not

without me! Dan, you couldn't—you couldn't!"

She threw herself across his body, while great, dry sobs wracked her. Finally she arose, walked with unsteady feet to a desk and took out a vial. "If he's gone to hell, I'll follow him. I came back into life to be with him. I'll go back into death to be with him," she declared doggedly.

I dashed the bottle from her hand and it smashed into pieces.

"Now, see what you've done, you cursed meddler," she began, storming.

"Wait," I told her. "You were about to do a cruel and useless thing. You've died once, and you'd have killed this body which belongs to another and cheated her of her chance to live."

"What do I care about her, or you, or anybody but Dan?" she screamed.

"But I'm trying to help you to go to Dan," I soothed her, "and God have mercy on both your souls. Lie on that couch, and *will* yourself out of this body. Then you'll soon find yourself with Dan."

Like a tired child she obeyed. "You're sure?" she asked before closing her eyes.

"Absolutely sure. And I'll help you. You are abandoning for all time, this body. You are slipping out—out—"

The figure lay still as in slumber. Throwing a wrap around her, I lifted her reverently, and said to the awed Jap: "She is only asleep; I'm taking her back to her little brother. Notify the authorities that your master is dead, and refer them to me. I thrust my card into his hand and walked out with my precious burden.

When I reached my own apartment I deposited her tenderly on the couch in the living room, and hushed Bunny's startled cry with the explanation, "She is sleeping, Bunny, and when she awakens she will be all right."

His lips quivered: "Will she love me again?"

"Yes, dear little boy. She will be cured of the mind illness, just as you have been cured of the body illness."

Clasping his little hand tightly in my own, I watched the lovely but besmirched body, glad that I knew that the real woman, the real Martha Humphrey, had been untouched by aught that was impure. Whatever Sara Leyton may have delineated on the fair face faded away, and nothing but sweetness and innocence remained.

We watched so long that I became apprehensive. What if she were not standing by as I had adjured? What if she were unable to will herself back into the body from which she had been so long absent? What if that body should remain tenantless? What of her then—where would she be, whither would she wander? Secure that all was well with Bunny, might she not be drawn on to be reunited with her parents so long gone?

Countless torturing thoughts flooded my mind. I wondered if by sheer strength of my will I might not compel her to return. I could not bear the thought that I might have found her only to lose her again.

A gentle sigh caught my ear, a sigh as soft as the touch of a butterfly's wing, and my relief was so great that I could have wept.

Bunny heard it too, and started as if to speak; then, remembering the treatment he had received, he hesitated.

"It's all right," I reassured him. "Speak to her."

"Martha—sister—" he quavered, "it's Bunny—and I can walk."

The girl opened her eyes and looked straight up into the now rosy face of her little brother. "Bunny," she sobbed, enclosing him in her arms. Then, meeting my eyes over the boy's head, there was an expression in hers, even though dimmed with tears, that gladdened my heart.

Always pay; for first or last you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement.—*Emerson*,

Rebirth

BY THEODORE HELINE

THE IDEA of rebirth is daily growing more familiar. It is destined, we believe, to become the great idea of this century as Evolution proved to be the transforming conception of the last. It is amazing how rapidly the idea is becoming current amongst us. Only a few years ago a believer in rebirth was pointed out as a curiosity. Today it is estimated that no less than 1,000,000 people in America accept the theory as the most reasonable explanation of the riddle of life and death.

This growing acceptance of the theory of rebirth is not due to a desire for added earth lives. It is rather in spite of this fact, for the average individual does not wish to come back. Only too frequently does the burden of this life hang too heavily upon him. One may be quite safe in saying then, that the belief does not rest on a wish but rather on a reason. Upon serious inquiry many are finding it to be the most satisfying answer, the most reasonable explanation to the numerous perplexing problems that otherwise remain completely unsolved. Rebirth is taking hold of men's minds by virtue of its compelling logic—its power to convince, to satisfy and to inspire.

What theory of life could be more appealing than that which assures us that by our own efforts we shall some day be all that we would like to be; that some time, somewhere, we shall realize our fondest hopes and attain our highest aspirations? What greater incentive could we have to spur us on than to know that by our own efforts in this and future lives there is no goal that is too lofty for our ultimate attainment?

The theory of rebirth is itself reincarnating for us in the Western World this very day. It is the answer to the outstanding question which the average

individual is putting to life in this, the present restless, inquiring age.

In his recent novel, "The Bridge of San Luis Rey," Thornton Wilder asks that question of his readers—the question as to the meaning and purpose of life. Is life according to a divine plan or merely a topsy-turvy, hit or miss affair? Since this is a question uppermost in the minds of many, we need not be surprised to find that this work of philosophical fiction has become a best seller.

Wilder opens his story, as those of you will recall who have read it, with a chapter entitled, "Perhaps An Accident." He closes it with a chapter entitled, "Perhaps An Intention."

And what is the story? The bridge of San Luis Rey collapses. Five people who are on the bridge meet sudden death. The community is profoundly impressed by the tragedy. They had come to think of the bridge as being no less secure and indestructible than the earth itself. Among the many who were moved to inquire into the significance of the event was a religious and philosophical Brother in a nearby monastery. What this Brother was chiefly concerned about was to learn just the reason why those five people who went down with the bridge suffered this fate and no others from among the many who might have been on that bridge at the moment of the fatal crash.

He concludes that for every effect there must be a cause and believes therefore that if he could assemble with sufficient completeness all the facts relating to the lives of the five who were killed he would be able to determine the causes that led to their tragic end. He gathers such information in minutest detail. He tabulates the qualities of each of the five.

But these tabulated results show no

agreement on which he can base a general conclusion. He is as far as ever from an answer to his problem. In rating the individuals in question he finds, for instance, that one shows one hundred per cent goodness, one hundred per cent piety, but fails to score on usefulness. Another is one hundred per cent useful but completely lacking in piety, while goodness is not only nil but runs on the minus side. On the basis of the facts gathered it became clear to him that the death of the five was evidently not a providential punishment meted out to the wicked nor a reward to the good, since among the five there were found at one and the same time the religious and the irreligious, the useful and the useless. It became clearer to the Brother, as it might to every individual who seriously questions life in this manner, that no satisfactory answer is to be found until our investigations include more than this one earth life. So long as it is limited to the three score and ten arrangement we can go no further than Wilder did in his novel wherein he ponders as to whether life and death are accidents or whether the result of intention.

We believe that this is a universe of law and order, and that it is ruled by love and justice. We believe that there are no "accidents," this being but the word we use for those events whose causes are not discernible. We believe that there is an intention running through life. We believe that that intention is discoverable and that it follows a design that is just and beautiful. But such intention and such design are to be found only when we look upon life in its larger aspects, in its wider relationships, and its longer evolutionary history. Rebirth gives us such a view, such a perspective, such an understanding.

Rebirth is the chief doctrine taught in esoteric Christianity that is not held by orthodoxy. It is central to all oriental religions. While it is not taught explicitly in our Bible, it is there by in-

ference as we shall observe later. The doctrine was taught in the early Christian church. During the Dark Ages that followed, and the later centuries when materialistic science became dominant, this spiritual law was temporarily forgotten.

This has not been without its compensations. It has been the task of the Western egos to master the physical world. To this end the Western race consciousness has been focused primarily on the material world. This it has conquered to such a degree that the time has now come when its further advancement is possible only if it balances this mastery of the physical with a greater knowledge and application of the spiritual.

If this be true, as we believe it is, it is also true perhaps that we, in the Western World, have need today of a knowledge for the recovery of the spiritual law of rebirth, as of no other one truth.

We believe that it is in response to this need that the knowledge is now broadcast to the multitude. It is finding extensive discussion in the daily press, in popular fiction, in picture plays, and dramas.

You have all noted the wide comment given to Henry Ford's recent statement on the subject. His words are representative. "I adopted the theory of reincarnation," says he, "when I was twenty-six. It was as if I had found a universal plan. It put my mind at ease. I felt that order and progress were present in the mystery of life. I no longer looked elsewhere for the solution of the riddle of life."

In the theatre we have had numerous films, vaudeville sketches, and dramas dealing with the subject. Of the latter the most arresting instance is that of *The Ladder*, a play which was put on in New York in 1926 and ran for over two years. The backer, Mr. Davis, believing that the law of rebirth is the great truth of which we have the greatest need today, supported this run at a personal expense to himself of a sum estimated at

one and one quarter million dollars in order that the many might get its message.

Thus are instruments found to serve the great purpose of the Leaders of humanity. Thus there goes out the knowledge that is destined to play so large a part in counteracting the materialism of today and inculcating in its stead the larger spiritual view of life for which the distracted world is crying out as perhaps never before.

Three theories, and three only, have been advanced in answer to questions pertaining to the whence and the why and the whither of life. These three theories may be spoken of as the materialistic, the theological, and that of rebirth.

The materialistic theory, while held by many, is losing ground. Science and philosophy are less materialistic than they were. The trend away from the mechanistic conception of life was well voiced by a Dr. Carr when speaking some time ago before the International Congress of Philosophy at Harvard University when he said: "Life is an essentially spiritual activity. To comprehend life we must study it as a spiritual, that is, a non-material agency."

Just so. The difficulty today in laying hold of the doctrine of rebirth is due to the fact that we are not thinking of life in spiritual terms. Rebirth is a spiritual law and must therefore be spiritually perceived.

There is little doubt that among the skeptical but honest seekers after truth an increasing number are admitting the inadequacies of the materialistic theory as a solution of life's mystery. It is found that it ignores recognized facts: it limits reality to sensible phenomena; it disregards the evidential value of the universal belief in immortality, and is contrary to the spiral path of evolution which appears to be a universal law. In short the materialist's hypothesis is, in the words of the late eminent scientist-astronomer, Camille Flammarion, "erroneous, incomplete, and insufficient."

The theological theory refers the facts of existence to processes within both the material and the spiritual worlds. But the theological theory denies pre-existence while believing in immortality. Says David Hume, the philosopher, on this point: "The soul, if immortal, existed before our birth. What is incorruptible must be ungenerable. Metempsychosis is the only system of immortality that philosophy can hearken to." All the evidences that can be adduced for immortality apply with equal force to pre-existence.

The greatest objection to the theological theory is its entire and confessed inadequacy. If each life on earth represents a newly created spirit fresh from the hand of God what shall we say of His justice in the face of the inequalities around us? Why does one spirit come into life in a diseased or crippled body and another into a body healthy and efficient? Why does one come to stay but a day, dying in infancy, while another is allowed to live out the normal span? If life be good, why deny it to the infant that passed out? If it be a punishment, why inflict the long life on a noble soul? Why give to one an environment of vice and crime, to another conditions that make for virtue and wholeness? And why, according to the theological explanation, add to the apparent injustice by consigning to an eternal damnation at life's end the one who was born in a criminal environment, according to which he lived, and consigning the other, who lived his life in accordance with the favorable conditions surrounding him, to an eternity of bliss? These are all questions which current theology does not attempt to answer. To say that they belong to the inscrutable mysteries of God is to evade the issue. We have been endowed with the reason that prompts these questions, and we may assume that that same reason is not only justified in asking them but that it also possesses the capacity for arriving at something in the nature of a logical and satisfactory answer. Such

an answer may be found in rebirth.

Other questions there are that come to mind. If the theological theory be true in holding that each life on earth represents a newly created spirit, does not the progress of the race as recorded in both secular and sacred history become the cruel sport of a Deity, who is apparently indifferent to the happiness or sufferings of the individuals who become the instruments for such racial progress?

If God's method of creation be not by gradual evolutionary processes for the individual, why did He then choose to give some spirits the primitive conditions of prehistoric times and permit others to enter life under the more favorable conditions of the present? If one period of history be more favorable than another, what then is the justification for this difference in opportunity? Why plant some spirits in savage bodies in the jungles of Africa or in the snow huts of the Arctic and others in the favored climes and fruitful fields of the temperate zones? How account for these differences if we accept the beliefs that God is no respecter of persons, that to Him time is not, that in His Omnipotence He creates all beings in His own likeness? If we believe all this how can we account for His apparent partiality?

For answers to these and other questions let us consider what the rebirth theory has to tell us.

According to this explanation of life's riddle each spirit is held to be a part of God from whom it came; this spirit is a growing spiritual entity; it enfolds all divine potentialities even as a seed enfolds the plant. These divine potentialities are unfolded in the course of a long evolutionary development requiring repeated rebirths in increasingly improved bodies. Each life on earth is looked upon like a day in school. To this earth school the growing spirit returns again and again until all of earth's experiences have been gathered and all its lessons learned. The ego, the spirit, retains its individuality. It is the phys-

ical body that is renewed. The individuality, like an actor, takes on successive personalities, or masks (our very word *personality*, as you will recall, comes from the Latin *persona*, meaning mask.) These masks or personalities are many, but the spirit is ever the same. As Shakespeare has it, "We have our exits and our entrances and one man in his time plays many parts."

Thus do we continue our schooling, life after life, improving ourselves physically, mentally, morally, and spiritually until we arrive at a point where we become free from the wheel of birth and death—free to continue our evolution in other higher spheres, or to remain here if we choose and continue working with our younger brothers. "Him that overcometh," we read in Revelation, "will I make a pillar in the temple of my God, and he shall no more go out." By this law we are today what we made ourselves yesterday; we shall be tomorrow what we make ourselves today. Our character becomes our destiny.

As we have previously stated, rebirth is not taught directly in the Bible but is to be found by inference in both Old and New Testaments. Christ when speaking of John the Baptist tells His disciples that "This is Elias who was for to come." He repeats this at the Transfiguration when He says: "Elias is come already and they knew him not, but have done unto him whatsoever they listed." And following this it is said they understood He spoke of John the Baptist. That Christ taught rebirth and also its twin law, the Law of Consequence, that law which says that as we sow, so also shall we reap, is perhaps shown in no other place as clearly as in the case of the man who had been born blind. The Master is asked by His disciples: "Who did sin, this man or his parents that he was born blind?" From this question it is evident that rebirth was accepted among the rabbis of the day for how else could they have asked if the man sinned before he came into this earth life?

And it is moreover to be noted that they were not rebuked by the Master for having asked a nonsensical question. The question was evidently in order and in conformity with facts as the serious reply of the Master would indicate.

The purpose of rebirth is education—soul education. Only by doing, do we become. The possibilities of the spirit are far too vast to be unfolded in a single earth life, hence the necessity for the many.

If perchance you have not given a serious thought to rebirth, and find it therefore somewhat strange, then “as

a stranger give it welcome.” “There are more things in heaven and earth—” Well, you know the rest.

It is well that we should give greater heed to the things of the spirit; that we live more for the things that abide for all time; that we let our lives swing into larger orbits. Life is immense if we but wake up to it. “I say,” says Whitman, “no man has ever yet begun to think how divine he himself is and how certain is the future.” May we all come into more of the life that is free, that is joyous, that is abundant.

The War in Heaven as a Factor in Evolution

BY LEILA HUTCHERSON

IN THE Bible we find the record of a war which has had a tremendous effect upon humanity; a war, which in point of sorrow and suffering, sin and shame, has no equal; one before which even the great World War pales into insignificance.

In the Book of Revelation, 12:7-9, are these words: “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.”

The Bible is the most wonderful book that has ever been written. Within its pages are hidden marvelous truths, truths which the world is gradually being prepared to receive, and which as gradually, are being revealed.

Now, we have been taught, and rightly so, that heaven is a place of peace and harmony; a place where wars or dissensions of any kind have no part; a place to which only those who have been purged of all evil may gain admittance.

And yet, here in the Bible we have a statement made by the apostle John that there was a time when “there was war in heaven.” It is not a very lengthy statement, and apparently has had little or no meaning so far as the churches are concerned judging from the scant attention it has received from them during the many centuries which have intervened since it was written. Yet, as we all know, even a very small and perhaps obscure thing may contain a truth which has the power to revolutionize the whole world. Consider how so simple a thing as the falling of an apple to the ground or the flying of a kite has changed the trend of thought, has stirred the imagination of mankind!

The world in general has literally no conception of what that war in heaven among the angels entailed upon humanity. It was a tragedy fraught with so grave and stupendous consequences, not only to the whole human race but to our whole scheme of evolution, that the very foundations of the universe were shaken by the conflict. It is to the occultist we must look for enlightenment on the subject, for he alone holds the key to a solution.

John, the mystic, was an advanced seer, an Initiate of such high degree that he had access to the imperishable records kept in the Memory of Nature; records wherein are inscribed everything that has ever happened in our three and a half Cosmic Days of Manifestation. It was there that the apostle read what had taken place in that far-off distant day when Satan, that old serpent, led a great concourse of rebellious angels to war against the rulership of Jehovah. A mighty battle was fought. The angels of Jehovah, under the leadership of Michael, prevailed against the dragon and his angels and cast him out together with his host of rebels, so that their place was no more found in heaven.

In the Western Wisdom teachings, given to the world through the instrumentality of Max Heindel, one finds a much clearer and more definite exposition of what occurred at the time of insurrection described in the Bible, as well as its effect upon infant humanity, an effect which is still felt. From these teachings we learn that great periods of evolution preceded our present Earth Period, periods in which we as tiny sparks were differentiated within the body of God, in whom we live and move and have our being. We also learn how through myriads of ages we have gradually built vehicles wherein the spirit can manifest, and have slowly, very slowly, evolved to our present stage of development. The world periods were interspersed with long cosmic nights when the spirit assimilated the fruitage of its experiences in life. Other periods will follow this Earth Period in which we are now manifesting, during which we shall make much greater progress along the path of conscious development.

That we may better understand the reason for the war among the angels, let us examine the work which was done in the Moon Period, the period immediately preceding our present one. In every period something new is given the evolving life waves to be mastered. In the

Saturn and the Sun Periods the constituents of fire and air were given; not air as we know it, however, but a more attenuated substance. In the Moon Period the new element was moisture, the densest matter of that period being ether. When we say moisture, we do not mean water or water vapor such as we are now acquainted with, for there was nothing as dense as that in existence at that time; we mean instead a rarified ethereal substance corresponding to water.

The globes of that period had a fiery core; round about that core was an envelope of moisture, and outside of that was an atmosphere of fire-fog or hot steamy gas. As the moisture about the fiery core become heated, it changed into a substance resembling steam and ascended until it became cooled by the outer space, when it descended toward the fiery core.

A simple experiment which may be carried out in a cold climate illustrates the principle quite well. By heating a vessel of water to the boiling point over a hot stove, then opening the outside doors and letting the cold air rush in, at the same time removing the cover from the vessel, the escaping steam meeting the cold air will be precipitated as snowflakes, or, if the air is not cold enough to produce snowflakes, the steam will be deposited upon the windows as moisture.

The moist etheric substance previously described was the material with which the angels, who were in the human stage of their development in the Moon Period, worked in learning to build etheric or vital bodies; just as we, for instance, with every rebirth in earth life are becoming more and more expert in building physical bodies from the solids, liquids, and gases of chemical matter.

Ether, then, was the new substance to be worked with in the Moon Period. However, among the angels were some who were much more backward than their companions. They were stragglers, some of whom had barely made the evolutionary grade, and now they

were lagging behind the others in much the same way as pupils in our schools do when they have not mastered the work of previous grades thoroughly, and find the lessons of the advanced classes so difficult that they lose interest in them. In place of applying themselves so as to catch up with their fellow students, such pupils get into mischief, become rebellious when reasoned with, and finally have to be demoted. Quite a number of the angels were of this class. They simply abhorred the substance we have spoken of as moisture, preferring to leave it strictly alone.

The result of this aversion was that when Jehovah commanded them to take up the work of that period and build bodies with this moist substance, they refused to obey. We know what would be the outcome should such disobedience occur in our schools. The pupils would either yield or they would be expelled. It was so in the case of the angels. But they did not want to leave heaven. Before the matter was settled, there was war. Force had to be used, and as recorded in Revelation, Michael and his angels fought and prevailed against the dragon and his angels; they were cast out, and their place in heaven was not found any more. They were not only expelled, but the gates of heaven were closed against them, so that naturally they lost the opportunity which had been theirs to learn the more advanced lessons which they must learn in order to continue their evolution. From the time of their expulsion from heaven—that is, from their own life wave—they became known as the Lucifer spirits.

The Lucifer spirits are by no means the only stragglers, however. We see stragglers in every department of life. In our life wave are to be found first the pioneers, those who are always in the van of every movement for the betterment of mankind; then a second class who make up the great bulk of humanity, slowly but steadily moving forward, busy with the work of everyday affairs;

and last of all the stragglers, men and women who live simply to gratify their own selfish desires, squandering spiritual forces for personal aggrandizement or sensual indulgence.

There is the same tendency to straggle in the other kingdoms of life—animal, plant, and mineral. A gardener may sow the ground he has prepared with any variety of seed he chooses, and in a short time after the seeds have germinated he will notice that here and there a few plants are in advance of the majority and are making a more rapid growth. He will also find some which are beginning to look stunted, and which later ceasing to grow are either weeded out or die. Among animals the same condition prevails.

Now let us consider the influence which the stragglers Lucifer spirits exerted upon us in the Moon Period at the time when the densest matter was ether. The following excerpt from the "Web of Destiny" relative to that period is illuminating: "Fancy now in that far-off time the firmament as one immense placenta from which there depended billions of umbilical cords, each with its foetal appendage. Through the whole human family, then in the making, circulated the one universal essence of desire and emotion, generating in all the impulses to action which are now manifest in every phase of the world's work. These umbilical cords and foetal appendages were molded from the moist desire stuff by the emotions of the angels," (Note that the angels were using their emotions to build, not to destroy, as the most of us do when our emotions have become active.) "while the fiery desire currents which were endeavoring to stir the latent life in mankind, then in the making, were generated by the fiery, martial Lucifer spirits."

Do you see what the Lucifer spirits were doing? They were instilling fiery desire currents into us in order that we might be of use to them later on, for

note what follows: "The color of that first slow vibration which they set in motion was red." Is it any wonder that we see red when we get angry? (We refer, of course, to persons who still get angry at times.) Why, red is the color which will make a bull paw the ground and bellow with rage; the color which even a turkey gobbler finds irritating. And listen to this: "And while that tincture of trouble (for that is really what this ever-flowing, eternal restlessness is, which even now drives us on without pause or peace) was circulating within us, the planet on which we dwelt also circulated about a sun."

"Tincture of trouble!" Yes, and yet we may feel thankful to the Lucifer spirits for the fiery, substratum of our desire natures, for though it may be the means of getting us into all kinds of trouble until we gain control of it, still it is a great power; a power which under spiritual guidance will help us to rise to heights that otherwise we could never attain.

Passing on to the Earth Period the Lucifer spirits found themselves in a serious position. They were demigods, not so far advanced as the angels, from whose life wave they had straggled and who did not need a brain in order to evolve, but so far in advance of humanity that it was impossible for them to take a dense body like ours. They were half way between man and the angels. They could work through a physical brain yet had no way of building one. The only way open to them to gain knowledge was to use the physical brain of man. This they proceeded to do.

Before man received the link of mind he did not see the physical world as we do now; he had an inner picture consciousness. Thus the Desire World was much more real to him than the physical. Propagation was carried on under the guardianship of the angels, but as man's consciousness was focused in the inner worlds he was not aware of it. Woman,

who was more imaginative than man, was beginning to sense physical forms. She was perplexed because some of her friends appeared different at times and could not be seen in the physical world. The Lucifer spirits took advantage of her difficulty. They entered her brain by means of the spinal cord, and solved the problem for her by "opening her eyes" to the real facts of the case. They taught her how, by cooperating with man, new bodies could be created at will and thus death would have no terror for them.

Knowledge of the generative act is symbolized in the Bible by the eating of the forbidden fruit in the Garden of Eden, while the "serpent" signifies the Lucifer spirits which enlightened Eve after having appeared in the serpentine spinal cord.

It was the unwise use of the propagative faculty without regard to planetary conditions as well as the abuse of it for sense gratification that made man subject to sorrow, suffering, and shame, and brought about the rapid crystallization of the body, resulting in early death.

The Lucifer spirits still have control of the left cerebral hemisphere of the brain, which is given over to selfishness. But when we have developed the cross stripes in the heart, which are even now being formed, and which will bring it under the control of the will, we shall be able to direct the blood to any part of the body we wish. If we refuse to nourish the thought centers in the left half of the brain devoted to selfish purposes by not supplying them with blood, they will atrophy and be useless as instruments of the Lucifer spirits. These centers in the left hemisphere of the brain are referred to in the Bible as the City of Babylon, the city of confusion, which has become an abomination, having caused war, trouble, and desolation among all the people of the earth, and which sooner or later must fall.

Had man remained a God-guided automaton, he would have been unac-

quainted with sickness, pain, and death even to this day; the dread Dweller on the Threshold would have held no terror for him, nor would the thousand and one ills which now beset him have had a place in his consciousness. Let us remember, however, that it is due to the Lucifer spirits that man became emancipated from outside influences. They are the instigators of all mental activity, whereby man is learning to rule the physical world; they are also the cause of the war that is going on continuously between our vital and desire bodies where by more consciousness is gained.

Had it not been for that war in heaven among the angels previously referred to man would not have had the independence which resulted from the enlightenment given by the Lucifer spirits, and which started him on the path to the evolution of his own spiritual powers—an evolution which, as Max Heindel tells us, will eventually enable him to upbuild himself with wisdom such as that of the angels and other Beings who guided him before he exercised free will.

In *Lalla Rookh* we find an interesting account of how a lost peri regained Paradise, a peri, according to Persian mythology, being a descendant of the

fallen angels. When the peri sought to enter heaven,

“The glorious Angel, who was keeping
The gates of Light, beheld her weeping.
Gently he said, ‘One hope is thine:
'Tis written in the Book of Fate,
The peri yet may be forgiven
Who brings to this Eternal Gate
The gift that is most dear to Heaven!
Go seek it, and redeem thy sin;
'Tis sweet to let the pardoned in.’”

The peri goes away to seek the gift that will unbar the gates, but it is not until she brings the tear of a repentant sinner that the gates stand ajar.

May we in a spirit of love and thankfulness be grateful for the wisdom which has come to us through much pain and suffering, and be hopeful that as we earnestly strive to transmute selfishness into unselfishness, as we become more and more filled with love, the lessons we learn may also be learned by the Lucifer spirits, so that in the day when we enter the New Jerusalem they too may enter being alight with the “true light”—the spirit of Christ within, the Redeemer and Savior not only of mankind but of the fallen angels, the Lucifer spirits.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

7. Whereof I was made a minister, according to the gift of grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath

been hid in God, who created all things by Jesus Christ:

10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

12. In whom we have boldness and access with confidence by the faith of him.

13. Wherefore I desire that ye faint

not at my tribulations for you, which is your glory.

—*Ephesians 3:7-13*

INTERPRETATION

In the writings of St. Paul, the great Christian Mystic, the student of the Rosierucian Philosophy is enabled to find a verification of many of the esoteric truths given in this school of deeper Christian thought.

In the Rosierucian Philosophy we learn that the rule of Jehovah preceded that of the Christ; also that Jehovah's reign was one of sacrifice and bloodshed based upon the controlling of the desires of man through fear. So we find that the constant admonition of the Old Testament is to fear Jehovah, and the priests impressed the people with the fact that *the fear of God is the beginning of wisdom*. The religion of that time was in charge of a select priesthood, carefully chosen and reared about the temple in which they were to serve. To them was entrusted the spiritual knowledge which they administered to the masses of the people as they saw fit.

At the time of the Crucifixion the regime of Jehovah was ended and the new dispensation of the Christ began, which is the reason for the name *New Testament* or *New Covenant*. The New Testament is the book of the new covenant of Christ Jesus with humanity. In studying the life and Epistles of St. Paul we find that he was the principal expounder of the new faith and gave some of the most deeply esoteric explanations of this new covenant.

It is here that fear gives way to love. "Perfect love casteth out fear," and the ideals of mercy are set up to take the place of cruelty. The acquirement of spiritual power is no longer to be restricted to the members of the priesthood—the *Way* has been made open for whosoever wills to come and partake of "*the water of life*" freely which term has reference to Initiation, or a deeper understanding and use of spiritual power than is possessed by the masses of the people.

In his letter to the Ephesians, St. Paul refers to these identical truths when he says: "The mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

And again: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath broken down the middle wall of partition between us (meaning between the priesthood and humanity); having abolished in his own flesh the enmity, even the law of commandments contained in ordinances.... Now therefore ye are no more strangers and foreigners (that is, not permitted to find and enter the Holy of Holies) but fellow citizens with the saints, (Initiates), and of the household of God; and are built upon the foundation of the apostles and prophets (this foundation is Initiation), Christ Jesus Himself being the chief corner stone." (For the reason that He opened the "Way of Initiation" and brought for the first time the four great Initiations to man.) *Ephesians 2:13-15*.

St. Paul also refers to his own enlargement of spiritual consciousness (his personal Initiations) when he says: "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery."

The chief foundation or corner stone of the Aquarian religion will be Initiation, which is but an extension of the state of spiritual consciousness which increases the mental and spiritual power of man far beyond that of the average individual, enabling him to perform so-called miracles which again are but the result of controlling and putting in operation superphysical laws.

Modern scientists are endeavoring to make supermen by isolating the hormones in the pituitary gland. Purely physical means will never effect this end. *The superman must be developed*

first of all within man himself by PURITY, unselfish living, and following the ideals of the Christ. The occultist knows that the pituitary body is the secondary seat of the Life Spirit, or Christ Consciousness within man, and that with the unfolding of this consciousness within humanity there will be a marvelous spiritual development connected with the work of this gland, far beyond merely increasing or decreasing the physical stature.

The church as yet does not recognize Initiation as the next step in its spiritual progress. However, the Bible is filled with allusions to great power conferred by Initiation as attested by the prophets and apostles, chief among them being the Christian saint, Paul of Tarsus.

In verse 7 above Paul says, "Whereof I was made a minister, according to the gift of grace of God given unto me by the effectual working of his power" (meaning as much as he, Paul, was able or worthy to receive). Max Heindel traced Paul's work through the fifth of the Lesser Mysteries. In verse 8 Paul emphasizes that spirit of *true humility* which is the real indicator of spiritual attainment in every man and woman. The ego who is proud of his own accomplishments has nothing of true worth, and some time must be shorn bare and learn through the long weary round of suffering and pain that to none is honor and worship due save unto God. The greatest Master of them all has said that "I of myself can do nothing; the Father, He doeth the works." And so St. Paul, whose power was so great that even those who touched his garments were healed, says in touching humility, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

In verse 9 "the fellowship of the mystery, which from the beginning of the world hath been hid in God" refers to the mission of the great Sun Spirit Christ, the highest Initiate of the Arch-angelic hosts, to purify the desire en-

velope of the earth and *open the way for man to redeem himself*; which is the true meaning of the Vicarious Atonement. Christ came to earth to show man how to save himself; *the work of salvation must be done by humanity and was not accomplished by Christ.*

This doctrine when fully understood gives complete satisfaction to both the Christian faith of the heart and to the logical reason of the head. This is "the eternal purpose which he purposed in Christ Jesus our Lord."

Through esoteric Christianity, the religion of the New Age, is made known this, "the manifold wisdom of God."

The inner realization of the esoteric mission of the Christ provides a deeper incentive to follow Him even unto the very shadow of the Cross—that like St. Paul we may faint not under adversity, but as he did, find glory in tribulations. And at the close of life's pilgrimage through the material world may that supreme, triumphant chant of this great saint be ours in which he says: "I have fought the good fight. I have finished the course."

Plutarch on Meat Eating

In his "Essays On Flesh-Eating," Plutarch wrote long centuries ago all that is essential for the moral man to know on the subject of vegetarianism. Details and names of properties necessary to sustain human life have added little to what he then stated. Vegetarianism is no new fad of enlightened man, but is as old as the formation of his body and his moral sense. Plutarch says:

"Does it not shame you to mingle blood with nature's beneficent fruits? Other animals, such as lions and tigers, you call ferocious, whereas you come behind them in no species of barbarity. To them murder is the only means of sustenance, whereas to you it is superfluous luxury and crime."

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

Vampires, Ancient and Modern

Of the many hideous fears which have haunted the imaginations of men there is none more horrible than that of the vampire, the living corpse which rises at night from its grave and goes forth to suck the blood of the living. Thereby it maintains its own dreadful life while inflicting on its victims a fate worse than death, since those sucked by a vampire are doomed to become, after death, vampires in their turn. And as the tradition of the vampire is one of the most gruesome ever known, so, too, is it one of the most widely spread and most persistent. Some 6,000 years ago it was known to the Sumerians, who, perhaps, originated it; from them the belief passed to the Babylonians and Assyrians, to Syria and to Palestine. The vampire haunted Mexico before ever the Spaniard came.

"He is feared by the Chinese, the Indian and the Malay alike, while he also has a prominent place in Arabian story. Even to this day the tradition persists in certain portions of Europe. And in Transylvania, Slavonia, and parts of Greece the peasant will take the law into his own hands and utterly destroy the carrion who—as it is yet firmly believed—at night will issue from his unhallowed grave to spread the infection of vampirism throughout the countryside."—*New York Times*.

The above extract is from the review of a book entitled, "The Vampire," the review appearing in the *New York Times*. The occultist tells us that the vampire in the form in which it is described in old legends, namely that of a living corpse which rises at night from its grave and goes forth to suck the blood of the living, does not exist, and never has existed. On the other hand, there are many astral vampires of various kinds living on the invisible

planes, in close contact with man by virtue of the fact that they live in the lowest regions of the Desire World, which interpenetrates the earth. Paracelsus tells us of incubi and succubi which attach themselves to the invisible bodies of people and extract their vitality. We know also that disembodied spirits who while on earth lived a vicious life are earthbound, and are ever looking for an opportunity to attach themselves to persons who are psychically and mentally negative in an effort to absorb their magnetism and their vitality, which they accomplish in proportion to the negativeness of their victims. Persons who have vicious tendencies or engage in crime lay themselves open particularly to such entities. Safety from them consists in living a positive, constructive life and keeping oneself on the constructive side of nature in all ways.

Lightning Computers

William Strong, the man who could compute figures with the speed of an adding machine and never knew how he did it, is dead.

He would stand beside a railroad track as a long freight train rolled by, observing the car numbers. When the caboose flashed past he would announce the total as correctly as the tabulator with pencil and pad who stood beside him.

Merchants employed him at inventory time instead of using adding machines. He would tell engineers how many bricks would be needed for a wall; compute cube root; reply with an exact age the instant a birth date was given him. Always to the question, "How do you do it?" he would answer, "I do not know."—*New York Times*.

We hear of mathematical prodigies quite frequently. They perform mathe-

matical "stunts" of various kinds, giving the correct results without apparently doing any mental work in the process. One explanation of this is that the archetype of any existing thing may be found on the invisible planes, and the individual who can psychically get into contact with it, though it be subconsciously, is able instantly to give the information which it contains. Max Heindel tells us that the archetype speaks to one as it were, and almost instantaneously tells the whole story of the facts and conditions which it represents. Mathematical prodigies thus get into contact with the spiritual counterparts of mundane problems and translate them subconsciously without knowing how they do it.

Prophetic Dreams

"My parishioners, in inland Papua, are the most primitive of our race. At midnight on a recent Friday, a native teacher among them died at the station. His greatest friend was another teacher named Babona, who lived ten miles of mountains distant. It was Babona's custom to spend each Sunday hunting in a valley some distance still further away. I sent a message to him on that Saturday morning telling of his friend's death. He had not been aware of his illness. I was surprised to see Babona at the burial, a few hours later. I asked how he managed to reach the place so quickly. He replied quite simply, that the night before he had a dream in which the son of the deceased appeared with the black of Papuan mourning on his face, and told him that his father was dead. Babona decided that instead of going in the opposite direction to his usual hunting ground he would walk toward his friend's place. He met my messenger on the way."—*Australian "Christian Work."*

Dreams may be prophetic or they may be mere phantasy. The majority belong to the latter class. However, occasionally an ego during sleep gets far enough away from its body to observe some of the archetypal conditions in the invisible world which are about ready to materialize, in which case the resulting dream may be prophetic and may indi-

cate conditions that are actually to occur. Primitive peoples, such as noted in the above clipping, have not involved as far away from spirit as the more civilized races, and therefore in many cases quite easily get into contact with the invisible realms. Even though this may be accomplished in a negative manner, they are more likely to have prophetic dreams than the man or woman of the Western World.

The Animal Rescue League

"The Animal Rescue League will soon be in a position to care for the many pets, both cats and dogs, which are daily turned over to it for shelter. The use of land at Tenth and Highland in National City has been given by a member for the erection of temporary quarters until the five-acre farm with its permanent shelters for cats and dogs—its bird sanctuary, animal cemetery and other up-to-date features, becomes a reality.

"A small house on the temporary premises has been put in shape for the superintendent and his family and the kennels for cats and dogs now under construction will be ready within a week. A unit of boarding kennels will be added to assist the finances of the institution, proceeds from the care of the boarders helping to care for the homeless and abandoned animals.

"The officers of the league are giving their time, money and constant care without compensation other than the joy of helping their four-footed friends; every penny goes to the saving and placing in good homes of the animals, and it is hoped that the public will be sufficiently interested to cooperate in making the temporary shelter a success that the permanent one will follow within the year."

In National City, located in the extreme southern part of California, a home for the care of cats, dogs, and other animals has been established as indicated in the above clipping. Our younger brothers, the animals, depend on us to a very large extent for their progress in evolution, and we are correspondingly responsible in the matter. Such institutions as described above are much to be commended. It is hoped that the idea may penetrate to many quarters with similar results.

Question Department

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

BY KITTIE S. COWEN

The Salvation Army in Heaven

Question:

A man who comes to my mother's store tells her that he is able to leave his body and "go over" as he calls it. He says that in the heaven world the Salvation Army stands around on the street corners beating their drums, and that their ministers preach sermons to those who gather about them. Do you believe this? I always imagined heaven as a place more quiet and peaceful. Then, too, this man uses snuff, great quantities of it, and there is nothing which appears to be spiritual about him. I thought one must live a clean life and not boast of his power in order to have the ability to leave his body consciously. Will you please explain?

Answer:

No person can leave the dense body consciously and contact the superphysical realms who is not a sensitive. A sensitive is one in whom the connection between the dense and vital body is very loose. There are two distinct classes of sensitives; one class is directed by the will from *within* and is therefore positive. The trained clairvoyant and the Invisible Helper belong to this division. The other class is amenable to the will of others. This is the class to which mediums belong.

The entire human family was at one time negatively clairvoyant. This form

of clairvoyance is dependent on the negative activity of the pituitary body and the pineal gland and being exercised by means of the involuntary nervous system is, therefore, not under the control of the will. There are in the world today many unadvanced egos who have not yet lost this form of spiritual sight. Such people although in possession of unusual powers are far from being advanced egos. In fact they are often ignorant, garrulous, and boastful. It is among this class that we find the drinking, smoking, and often drug addicted involuntary clairvoyants. The positive clairvoyant is one who has consciously evolved his spiritual faculties to such an extent that he can control the positive vibrations of the pituitary body and the pineal gland. Hence spiritual sight is his to use at any and all times.

There is at the present time another class of negative clairvoyants who have recently come into existence. These people, together with the masses, lost their clairvoyant sight when they became enmeshed in materiality but through the practice of certain negative exercises they have been able to restore it. Involuntary clairvoyance was all right in the first place but it belongs to a past stage in our evolution and, therefore, should not be encouraged. Positive clairvoyance, which depends upon the positive action of the pituitary body and pineal gland, is a new lesson that must in time be mastered by all humanity. Such clairvoyance is not easily developed, however, and therefore is in the possession of but a few individuals who are really

advanced upon the evolutionary path. The only safe way to cultivate positive clairvoyance is by means of exercises given out by the Mystery Schools, and these exercises must always be accompanied by purification of the vehicles.

The substance of which the Desire World is composed is very plastic in nature, hence it is easily molded into various shapes and figures by means of the thoughts and wills of those who live in the physical world. In this way all sorts of forms have come into existence in the Desire World and these forms become ensouled by elementals and endure as long as the will, thoughts, or desires which created them continue to function. For instance: around the Christmas season and for some time after, a thought form of Santa Claus actually exists in the Desire World and rides around in a sleigh drawn by reindeer. The New Jerusalem of orthodox Christians is also to be found there; and if this is true, why should not a thought form of the Salvation Army be in evidence, and undoubtedly such a one is there and can be seen by the clairvoyant. The Desire World includes a vast amount of area, and individuals visiting it naturally gravitate to the locality to which their vibrations correlate them. Some places are noisy and some quiet and peaceful.

Ethers, Stationary and Migratory

Question:

I understand that the vital body is composed of four ethers. Now what I want to know is whether these ethers are mingled like a chemical mixture, that is physically inseparable, or do some parts of the vital body contain one ether and other parts two, three, or four as the case may be?

Answer:

The two lower ethers form the matrix which gives shape to the dense body; each dense atom being penetrated and vibrated by an etheric atom composed of chemical and life ether.

The prismatic ether atoms which com-

pose the vital body matrix remain in the same relative position during the ego's entire life time. That is to say, those in the head never change their location to the feet, those in the arms never change to any other part of the body, et cetera, but all remain relatively in the same place where they were at the beginning of the ego's life. Although these atoms are stationary as to place, still they have a high rate of vibration.

In the average individual the light and reflecting ethers are somewhat attenuated and have not as yet taken a definite form. They interpenetrate all of the atoms of the dense body in much the same way that air interpenetrates a sponge and they extend beyond, forming a slight auric atmosphere. They also mingle in the blood stream. These two ethers are in constant motion and being both volatile and migratory in nature they therefore travel with great rapidity.

In the light of the foregoing you will see that every dense body atom is penetrated by all four ethers: that the chemical and life ethers are stationary, but vibrate at a high rate of speed; while the light and reflecting ethers, being volant and shifting are constantly and rapidly changing their location in the dense body.

Sex in the Plant Kingdom

Question:

In the animal and human kingdoms there is a division into sexes and we are told that this same division occurs in many of the plants. If this is true I cannot understand how it is possible for a stationary plant, either male or female, to reproduce its species. What is the solution?

Answer:

Some plants are male, some female, and some androgynous. The flower of a plant is its reproductive organ. The blossom of an androgynous plant is composed of calyx, sepal, ovary, pistil, stigma, stamen, anther, and pollen. The

female organ of reproduction is a single unit. The lower end of it, which is usually embedded in the calyx, is called the ovary; the central portion, the pistil; and the upper end, the stigma. The male organ is also a single unit, the stalk part of which is called the stamen. On the top of the stamen is a small knob called the anther, and this anther exudes from itself a fine, dustlike powder called pollen. The life germ of the plant is in the pollen. The pollen falling from the anther on the stigma produces fertilization. One androgynous flower may contain many stamens and pistils. The single-sexed flowers may contain many stamens or pistils, as the case may be. In the androgynous flowers it is very easy for the stamens to pollenize the pistils. In flowers that are not androgynous it is not so easy, for the pollen has to be carried by insects or the wind from one flower to another.

Why Rebirth Instead of Reincarnation?

Question:

I notice that in your literature you invariably use the word "rebirth" instead of "reincarnation." Is there any reason for this or does it just happen that way?

Answer:

Yes, there is a reason why we use the term "rebirth" in our literature instead of "reincarnation." It is possible for a disembodied spirit, or even for an elemental, to oust an ego from its dense vehicle, and incarnate, or enter in and take possession of it. Such a being has "reincarnated" in the stolen vehicle. This is what is usually termed obsession. The ego may also "reincarnate" by being born in the regular way.

The word "rebirth," on the contrary, has no such double meaning. "Re" when used as a prefix denotes again or back to a former state. "Birth" means the act of bringing forth. Hence the word "rebirth" has only one meaning and that is to return to a former state through the gate called "birth."

Heaven World Greeting

Question:

When a member of the Rosicrucian Fellowship passes into the Great Beyond by whom is such a one met and assisted in becoming familiar with his new environment?

Answer:

Those who pass out in what the world calls death are always met on the other side by some of the relatives, friends, or both, of the departing spirit. This is made possible by the fact that all earth-life events are recorded in the heaven world before they materialize on the earth plane. Accordingly the coming of the spirit into the higher world is looked for and expected. Since the sun's light is always absent from some part of the earth, the Invisible Helpers in that region are active during the hours of their bodily rest, and some of them are always near when their assistance is needed in reconciling a spirit that has just entered the Great Beyond to its new environment and assisting it in becoming adjusted to the altered conditions. There is also, among others, an assembly of Invisible Helpers in the spirit world consisting of Rosicrucian students and Probationers who have departed from this life and who have been organized by the Rosicrucian Order into a band of workers whose activities are largely concerned with the so-called dead, assisting them in their after-death adjustment.

Learn the wisdom of St. Bernard: "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."—*Emerson.*

We learn wisdom from failure much more than from success. We often discover what will do by finding out what will not do, and probably he who never made a mistake never made a discovery.—*Selected.*

The Astral Ray

The Rosicrucian Conception of Astrology

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

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

What I Have Learned from Astrology

BY CEDRIC W. LEMONT

A GOOD friend of mine, a Christian Scientist, once asked me, "Lemont, what good does all this astrology do you?" And I replied that the greatest thing it had taught me was love and charity for my neighbor. His comment was, "Oh, but you might have learned that in your own church." Yes, I might have, but as a matter of fact I didn't.

In common with many of my brethren brought up in strict sectarian religious beliefs, I judged every one and everything according to my own narrow and prejudiced understanding, and this in spite of the oft quoted injunction, "Judge not that ye be not judged." It took the study of many, many horoscopes before I realized the many divergent urges and inclinations, tastes and tendencies, underlying the action of the individual.

Naturally, my views very often differ from those I contact in my daily life, but I realize that I have no right either to judge or condemn. I may differ from you; I may not like or approve of

what you say or do; but how can I possibly attempt to condemn you when I realize that if I had your chart the chances are that I would think and act about as you do? And conversely, if you had my chart wouldn't you think and act about as I do? Why, then, should you have it in your heart to judge or condemn me?

And so I say that astrology, rightly understood, teaches charity, and without charity we are "as sounding brass or a tinkling cymbal," according to holy writ. If I had learned nothing more than this from my years of astrological study I should feel amply repaid.

Another thing astrology has taught me is that one cannot "buck" the cosmic forces and "get away" with it. I suppose that this might be expressed also in the old proverb, "Be sure your sin will find you out"—sin being defined as "falling short of the mark." If you misuse or ill-use any of the planetary forces, you will have to pay, and pay heavily. Most of us don't like the way Mars and Saturn, Uranus and Neptune,

make us pay when they are badly placed in the chart, and so we call them "evil" planets. But are they? They are certainly great correctives—but evil? No indeed!

Since this article is concerned with what I myself have learned from astrology, I am going to keep it strictly personal, although it would be an easy matter to open my files at random and draw conclusions from the mass of data contained therein. Any chart will teach you lessons if you are willing to learn, but the lessons to be learned from your own chart will be forced on you. So you might as well accept them with a good grace, for as I said before, no one can "buck" the cosmic forces with impunity. I know this as the result of many attempts, made in my blindness to the fact, to do so.

We might all just as well accept the idea as axiomatic that we cannot possibly change the planetary conditions, either in our natal or progressed charts, by one iota. All we can do is to learn to control our own reactions to them, and this, as I see it, is the great lesson of life.

I often think of the natal chart as picturing the kind of car one is driving and the general trend of the journey, while the progressed chart shows the passing local conditions of both car and road. Without the aid of the friendly chart we drive blindly; with it we know our conditions and tendencies at all times. But it should not be forgotten that you must drive the car yourself; no one can do it for you.

It seems to me that a horoscope or forecast may be equally helpful or harmful, depending on one's reaction to it. If your natal chart shows planets weakly placed or badly aspected, you may of course assume the attitude, "Poor me; look what a rotten horoscope I have." Or you may be undergoing a train of very trying directions or transits and be tempted to say, "Heavens, look what I have to go through!" If this be the

attitude you assume, it would be better for you to leave astrology severely alone, for it will hamper rather than help you.

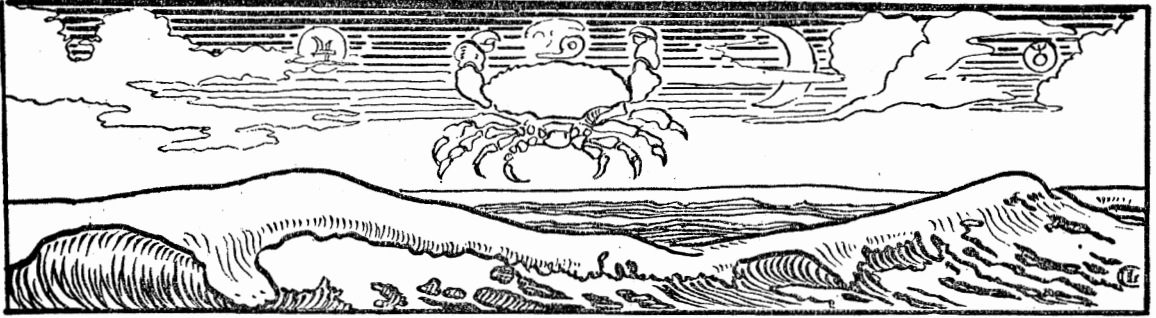
Just recently my moon has progressed to an opposition with Neptune, which is not far from the midheaven in my birth chart. Only you who have consciously undergone the chaotic emotional state which this aspect produces can realize the agony I have gone through. But did anything "happen"? you may ask. And I reply, "No, nothing did," because I took mighty good care to watch my step in every way so that nothing should. I have no doubt that beneath the surface typical Neptunian forces were at work in a cosmic way, but through my own attitude I averted all adverse events of a personal nature.

In 1928, when I worked out my forecast for this year of grace 1929, I noted that the moon would come to a conjunction with Venus in my 4th house in the month of January. So I planned ahead for a removal at that time, knowing that I was consciously working with the cosmic forces and that all would go well. And the result? I have a most attractive home and office in one of the best locations in Columbus, Ohio, where I live. My landlord has done everything possible to make us comfortable, and this in spite of the fact that the previous tenant told us we could expect nothing from him.

Anticipating that Saturn was likely to lower my vitality and cause illness when he transited my sun, I went on a fast at the first sign of illness, and after three days of nothing but grape juice and water I was back on the job "working my head off," while other "flu" patients were still in bed.

If I have learned charity toward my neighbor, if I have learned to work consciously with the natural forces instead of acting blindly or in a haphazard way, I have astrology to thank. Isn't that something for me to be thankful for? Praise be to God and a blessing.

The Children of Cancer, 1929

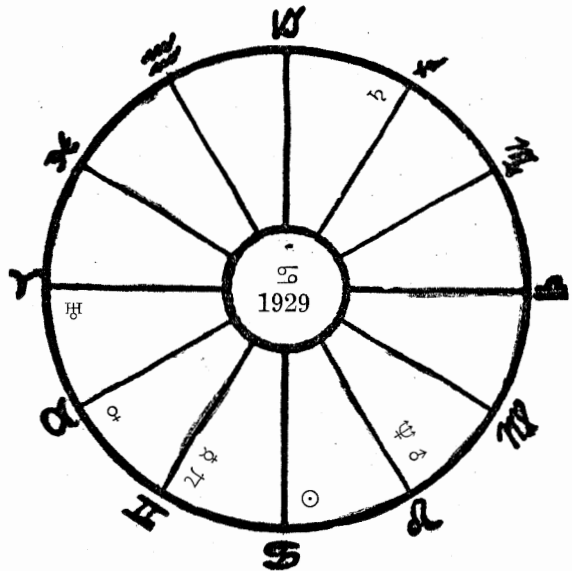


A Character Delineation of the Children Born between June 22nd and July 22nd, 1929.

The children born during the time when the sun is passing through the cardinal and watery sign of Cancer are extremely sensitive, sometimes to such an extent that they keep themselves and all who are close to them disturbed; life in the home of this type of Cancer person is not the happiest. Cancer children are shy and shrinking. The timid Cancer child may at times, however, become very autocratic and severe. Cancer people are most loyal friends to just a very few. But when they set their affections upon a person, they desire to absorb his whole attention, and they cling to this friend most tenaciously. If the friend dares to divide his attentions, they are consumed with jealousy.

Cancer people are quick mentally and have a very retentive memory, but they are prone to keep what knowledge they have gained for themselves or one or two special friends. Cancer natives need sympathy and a home environment. The women are fond of pretty clothes and home decorations and are apt to spend much money for these purposes. They also make very good cooks. Their greatest trouble is excessive eating, which often undermines their health.

The children who are born this year during the time when the sun is passing through this sign will be artistic and musical, for Venus is at home in its own sign of Taurus. These children should



take up some mercurial pursuit, for Mercury is at home in Gemini and is sextile to Uranus and Mars. This gives a quick and active mind. Mars in Leo with a distant trine to Uranus and a sextile to Mercury will give ambition and energy. With Uranus in the martial sign of Aries and having the above trine to Mars from the fiery sign of Leo, and with Mercury and Jupiter in Gemini, the sign of the hands, the boys born

(Continued on page 357)

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

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to give *Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth as nearly as known. If these data are not given, the reading cannot be made.

NOTICE: *When the time of birth given is DAYLIGHT SAVING TIME, applicants for readings should be very careful to so state it, otherwise the delineation will be in error.*

IAN A. MacP.

Born January 10, 1926, 12:30 A. M.

Lat. 42 N., Long. 72 W.

Cusps of the Houses:

10th house, Cancer 27, Leo intercepted; 11th house, Virgo 0; 12th house, Virgo 29; Ascendant, Libra 22-42; 2nd house, Scorpio 20; 3rd house, Sagittarius 22.

Positions of the Planets:

Saturn 23-39 Scorpio; Moon 24-33 Scorpio; Mars 9-7 Sagittarius; Mercury 28-33 Sagittarius; Sun 19-15 Capricorn; Jupiter 1-3 Aquarius; Venus 25-54 Aquarius; Uranus 22-13 Pisces; Neptune 24-17 Leo, retrograde.

Ian has the suave and cautious sign of Libra on the Ascendant. The Libran often wants to find the easy road, the path of least resistance, and the path of ease and pleasure. Mercury, the planet of reason, is in the sign of its fall, Sagittarius, sextile to the pleasure-loving Venus and square to the unconventional Uranus. These aspects to the mental planet will be very apt to result in this boy allowing his mental energies to drift carelessly, causing him to follow paths of pleasure to the neglect of his studies. He is the type of boy who will like to play "hooky."

The parents have drawn to themselves an ego to whom they owe a heavy debt of destiny, and he is likely to cause them heartaches. He will be a rebellious spirit who should be given the more careful training on that account. He should be surrounded by the very best influences during his childhood, particularly during the first seven years of age, which is the period of the building of the vital body. This body is the mold into which the future soul is cast. In the present case the parents should by all means build carefully and not use the common method of "I an, don't," for it would tend to arouse a spirit of rebellion in the boy that would cause him to leave home at an early age. And serious consequences would result if he should be thrown out into the world alone, for he would quickly gravitate to companions who might cause his undoing.

With the moon conjunction Saturn in Scorpio, square to Venus and Neptune, and the sign of Scorpio having rule over the sexual nature, there is danger of a tendency toward a secret practice, a perverted habit. Also there is danger of drifting into careless and untidy habits. The boy should be taught to keep his toys in order, to take care of his own clothes, and to keep clean, for Venus afflicted by a square of Saturn and the moon is indicative of untidiness. Mars,

being unsuspected, will not give much help.

The great saving factor in this horoscope is the sun in Capricorn, sextile Uranus, Saturn, and the moon. This gives us much hope for the overcoming of the above mentioned afflictions. If the parents love this boy and have a real interest in his future, which we feel certain they have, they must begin *now* to plant the sweet flowers of chastity, beauty, obedience, and spirituality, and tend these flowers well, watering them with patience, love, and comradeship so that they may bring out the very best in the boy's nature.

ROBERT SMITH S.

Born May 31, 1928, 12:50 P. M., Daylight Saving Time.

Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Gemini 10; 11th house, Cancer 14; 12th house, Leo 16; Ascendant, Virgo 13-04; 2nd house, Libra 7; 3rd house, Scorpio 6.

Positions of the Planets:

Moon 9-56 Scorpio; Saturn 16-18 Sagittarius, retrograde; Uranus 6-41 Aries; Mars 11-11 Aries; Jupiter 29-14 Aries; Venus 1-36 Gemini; Dragon's Head 9-38 Gemini; Sun 10-00 Gemini; Mercury 3-17 Cancer; Neptune 26-33 Leo.

This chart has the common and earthy sign of Virgo on the Ascendant and common signs on all the four angles. Mercury, which is the life ruler, is in Cancer in the 10th house and square to the rebellious Mars, which is very strong in its own sign of Aries. Mercury is square to Uranus, which is also in the strong and rebellious martial sign of Aries. These configurations will give Robert a somewhat flighty, impulsive, and erratic disposition. He will have a mind that will work very quickly but which will be apt to scatter its forces. The horoscope indicates a boy who will be a great talker, with big ideas, but who will be apt not to fully carry them out. The

parents should be most careful that he does not form the habit of untruthfulness. With Uranus conjunction Mars and square Mercury he is prone to draw on his imagination and to tell little fibs while very young. This is the time to watch him, and before it has become a habit this practice should be uprooted.

We find the artistic planet Venus in Gemini in the 9th house, the sign of law, and sextile to Uranus; the sun is in the 10th house, conjunction the Dragon's Head and sextile to both Mars and Uranus; and the planet Mercury is in the moon's sign of Cancer, trine to the moon. All these planets and configurations will give Robert a very clear, quick mind. The study and practice of law would be congenial to him. He will have the gift of quick thinking and quick speaking that would be valuable in the pleading of a case in court. In order to prepare this boy for such a future, the parents should plant the seeds of honesty and truthfulness *now*, and by so doing they will save him as well as themselves much unhappiness.

VOCATIONAL

ELOISE E.

Born May 6, 1913, 7:15 A. M.

Lat. 46 N., Long. 117 W.

Cusps of the Houses:

10th house, Pisces 4; 11th house, Aries 8; 12th house, Taurus 21, Gemini intercepted; Ascendant, Cancer 2-21; 2nd house, Cancer 21; 3rd house, Leo 10.

Positions of the Planets:

Neptune 23-30 Cancer; Jupiter 17-50 Capricorn, retrograde; Uranus 7-32, Aquarius; Mars 28-52, Pisces; Mercury 21-20 Aries; Venus 27-58 Aries, retrograde; Sun 15-28 Taurus; Moon 18-52 Taurus, Saturn 4-35 Gemini.

The horoscope which has been drawn for our vocational reading has the cardinal sign of Cancer on the Ascendant, and the life ruler, the moon, is in conjunction with the sun in the sign of the moon's exaltation, Taurus. The moon is sextile the mystical Neptune, strong

in the watery sign of Cancer, and trine to Jupiter. This gives us a very powerful moon, and as it is placed in the 11th house, the house indicating the friends, this young woman may expect much help from her friends. They will ever be ready to assist her in her undertakings.

Mars is prominently situated in the Midheaven. He is the ruler of the 6th house, the house governing labor, employment, etc. He is sextile to the moon and Saturn and trine to Neptune. Mars is also in the secretive 12th house sign of Pisces, while Saturn is in the 12th house. These planetary positions and aspects indicate a person who should be very diplomatic and who also is secretive. Eloise could therefore become efficient in secret service work; for instance, for the government, for Mars in the 10th house indicates those in authority. The moon conjunction the sun in Taurus, sextile Neptune and trine Jupiter, would also give talent for singing and music.

THE CHILDREN OF CANCER, 1929 (Continued from page 354)

during this period should be given every possible advantage along mechanical and electrical lines. Many of them will be Edisons in embryo, and will be very clever with the hands as well as the brain.

With Venus in mundane square to the impulsive and bestial sign of Leo, it will be well to watch the appetites and desires and to teach these children moderation in food.

ERRATUM

In the February number of the "Rays," page 89, in the delineation of Ralph G. Jr., the statement made that Uranus is in opposition to the moon and Neptune is in error. There is no aspect between Uranus and these two planets.

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "Cos-

mo-Conception" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student. At the end of the course the student becomes a member of the Rosicrucian Fellowship, receiving thereafter a monthly lesson and letter direct from Mrs. Max Heindel.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced student. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in the commercializing of astrology may apply for these courses. The expense of conducting them is met by freewill offerings.

*The Rosicrucian Fellowship,
Oceanside, California.*

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This book, which public demand has now sent into its second edition, has been fully revised, an exhaustive index of about 50 pages being added, together with additional information regarding the study of character and disease from finger nail and thumb—thus making it a complete and invaluable book on Medical Astrology.

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“Cosmo” Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the “Rosicrucian Cosmo-Conception.”

BY ALFRED ADAMS

(Continued from June)

- Q. How does a tribal spirit appear to a trained clairvoyant?
- A. A tribal spirit appears as a cloud enveloping and permeating the atmosphere of the whole country inhabited by the people under its dominion. Thus are produced the different peoples and nations.
- Q. What did Paul call the Race Spirits?
- A. Paul spoke of “The Prince of the Power of the Air;” of “principalities and powers,” etc., showing that he knew of the Race Spirits.
- Q. What is the present-day attitude regarding Race Spirits?
- A. Now not even an attempt is made to understand them, although their influence is strongly felt. Patriotism is one of the sentiments emanating from and fostered by them. It has not now so much power over people as formerly. There are some who are being liberated from the Race Spirit and can say, “The world is my country.” There are those who can leave father and mother and look upon all men as brothers. They are being liberated from the Family Spirit, or spirit of the clan, which unlike the Race Spirit, is an etheric entity. Others again, who are fast in the toils of the Race or Family Spirit, will suffer the most dreadful depression if they leave home or country and breathe the air of another Race or Family Spirit.
- Q. When did the ego commence to get some slight control of its vehicles?
- A. At the time when it enters into

them. Each human entity became more and more conscious of being separate and distinct from others, yet for ages man did not think of himself primarily as an individual, but as belonging to a tribe or a family.

- Q. What does the affix “son” signify when attached to the surname?
- A. This is a remnant of this family feeling. A man was not simply “John,” or “James.” He was John Robertson, or James Williamson.

(To be continued)

Rosicrucian Christianity Lectures in Spanish, Bound

BY MAX HEINDEL

We have just had the twenty Esoteric Christianity Lectures by Max Heindel translated into Spanish, linotyped, printed, and bound in one volume. This book will supply a need which has long been felt by our Spanish speaking students when they had completed the Preliminary Correspondence Course that we offer. It will enable them to carry their Rosicrucian studies much farther than they have previously been able to do. These lectures contain occult information of the greatest importance, some of which may not be found in any other part of the Rosicrucian literature, not even in the “Cosmo-Conception.” We earnestly advise our Spanish students to take up the study of this book as soon as they have finished the Preliminary “Cosmo” Course of twelve lessons. It may be studied in connection with the Cosmo-Conception, which we also issue in Spanish.

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*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



Jenny's Secret

BY FLORENCE BARR

WHAT DO you think? Dick had been for his first flight in an airplane! He felt quite like a bird high up in the clouds, looking down on the beautiful city below. He could have gone on forever he thought, for he was so happy. Ever since that eventful day he had been sure that when he grew up he would be an aviator. He even had a secret hope that he might have a real air mission—that would be wonderful.

He asked dozens of questions: What made the airplane fly? How did it stay up in the air? What kept it from falling? How did it know just where to land? and all sorts of other questions about airplanes.

At last his father said: "Watch the birds, Dick. See how they fly and how they light on the trees and bushes. The very first airplane ever built was shaped like a huge bird."

Dick thought he knew much about birds, but he soon found that he knew very little. One day he had a bright idea—he would find Elf-kin and talk with him. So he took the secret path that led to the part of the garden where Elf-kin usually worked.

As he passed the bird house near the old-fashioned garden, he heard the cheeriest rippling song. Dick looked up to

see where it came from. Perched at the entrance to the little bird house was a saucy cinnamon-brown bird. Its stubby tail stuck straight up. Another cheery song seemed to say, "Oh, I'm so happy, happy, I've found a house to live in."

"It must be a wren," thought Dick. "It's brown, with short round wings, and smaller than a sparrow."

Quickly he ran down the secret path and spying Elf-kin in the distance called to him. "Do come with me, please, Elf-kin. Perched on the little bird house that we just put up is the sauciest brown bird. It's a wren I think, but you will know for sure."

When they reached the bird house Mr. Wren was just flying back with some twigs in his mouth. Elf-kin gave a low chuckle. "Yes, that's a wren and he is getting a home ready for Jenny." Just then another little bird flew up to the bird house. Such a trilling, joyous song Mr. Wren sang to his little bride, as much as to say: "Jenny, here is the best little house in the world built just for you."

Jenny disappeared through the tiny entrance into the bird house. And out of the entrance came twigs, feathers, and bits of straw. Then Jenny herself appeared and how she scolded poor Mr. Wren. "Chit, chit, you have too much in the house." She disappeared again and arranged everything the way she wanted it. When the house was neat and tidy out she came, shook herself, and with her saucy tail sticking straight up seemed to say, "Now everything is all

right." Mr. Wren hopped about very proudly and sang as though his little throat would burst with joy.

"You are lucky, Dick," said Elf-kin, "to have wrens in your bird house. They come back year after year and are the finest tenants possible. They eat the little grubs and insects that might destroy the pretty flowers and shrubs. It always pays to be kind to wrens. Kindness helps them along and in return they give affection and gratitude."

"Birds and nature spirits are much together," chattered Elf-kin. "While hopping about the flower roots searching for food for their families the birds tell us their joys and troubles, and secrets too. Jenny has a secret that she doesn't tell often—but she told it to me. Would you like to hear it, Dick?"

"Indeed I would," said Dick, "I love secrets."

"A long time ago," Elf-kin confided to Dick, "birdland held a convention to choose a king. Each bird was puffed with pride feeling sure it would be chosen. There was such a commotion that it was finally decided the bird that could fly highest should be king. The eagle spread his wings and felt certain none could fly as high as he. Imagine the surprise of all the birds when flying higher than the eagle was little Jenny Wren! You think they were all pleased?" asked Elf-kin. "Not at all—they were indignant and cried out: 'Cheat cheat! with your short wings, Jenny, you could not fly so high.'"

"So Jenny had to confess that she rode on the crest of the eagle until he had gone as high as he could, and then she flew up, up still higher. That really was not fair, so the convention chattered and scolded, insisting that Jenny be punished.

"Mr. Owl, a very wise bird, spoke up and they all listened. 'Jenny was too ambitious,' he said, 'but we must play fair. We must not forget that she has been called "Friend of God," for 'tis

said she built her nest in the manger that cradled the little Baby Jesus. And she brought soft moss and covered the holy Babe.'

"'Twitter, twitter, cheer up,' chirped the birds, 'Jenny shall not be punished for one foolish ambition.'

"Then Mr. Owl spoke to Jenny. 'The bird family will all love you if you can find the treasure in your own little home. By being the best little housekeeper in birdland you will find it. Try, Jenny, try.'

"That is Jenny's secret," Elf-kin concluded. "She found the treasure of *contentment* and now is famed far and wide as a most skillful nest builder and perhaps the finest housekeeper in birdland."

Just then Mr. Wren sang another love song to Jenny. They both looked so happy perched on the little bird house.

Dick ran back to the house as fast as he could to share Jenny's secret with his father. When he had finished telling it his father said: "Perhaps you don't realize how much Jenny's secret of a foolish ambition has to do with aviation.

"The sylphs who live in cloudland sometimes resent the invasion of their kingdom by aviators," said Father. "If airplanes, like huge birds, fly on pleasure, or are carrying mail to bring people and nations closer together, then the nature spirits are happy, because that is bringing earthland and skyland nearer together in love. But if aviators have bombs in their planes or plan warfare, then the nature spirits resent it and are very unhappy. That is really cheating, and they do not like to have their kingdom of love invaded by enemies.

"So Dick, if you realize your secret wish of being an aviator, be sure that you fly on errands of love and helpfulness through cloudland and help to bind closer together the earthland and skyland."

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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

Homeopathy and Rosicrucianism

BY CHESTER A. VINCENT

(Concluded)

IN A similar way all of the remedies of the present homeopathic materia medica have been proved, taking into account all symptoms that ran consistently through the group on which the provings were made.

In looking for the *principle* of cure for such symptoms, Hahnemann reasoned that it must be by similars, that is, that the cure for a disease or group of symptoms is the very drug that would in a healthy person produce these symptoms. This is expressed in the Latin by *similia similibus curantur*, which is the principle of homeopathy. Later, Hahnemann found in his research that twenty-two centuries before, Hippocrates, the Father of Medicine, had written that disease could be cured by either similars or opposites, and he noted also that some of his own findings were compatible with those of Hippocrates.

Hahnemann was convinced of the disastrous effects of crude drugs, and by reasoning and experimentation found that the very highly attenuated drug had the curative power of the strong drug without its bad effects. The method of attenuating the drugs with which to prepare these remedies is merely to make a solution consisting of one drop of

tincture of the drug in one hundred drops of distilled water or alcohol. After the solution is well shaken, add one drop of it to one hundred drops of alcohol; continue the process until the degree of attenuation required is obtained. Not less than 3x is used, which is one part in a million, and from there on up to the 200th, the 1000th potency and above, which attenuation is far greater than is evident to the casual reader.

In 1810 after laborious work and the collection of a mass of data Hahnemann published his famous *Organon*, which gives the gist of the homeopathic philosophy. He started practicing with the remedies he had proved, constantly adding new ones until he had a large materia medica at his command.

He had marked success but was persecuted by the old-school physicians, and was finally forced to leave Leipsic in 1821. He then became physician to the grand duke of Anhalt-Kothen and remained in that position until 1835, when he moved to Paris. There his great success caused his name to become famous throughout Europe. He died in July, 1843, at the age of 88, having left to the world a science and an art of healing that will endure.

Dr. R. O. Moon says of Hahnemann

that he was "the lineal successor of Paracelsus," meaning in medicine. Max Heindel says Paracelsus was a Rosicrucian. Now it can be shown how homeopathy as created by Samuel Hahnemann corresponds with Rosicrucianism as given out by Max Heindel. Hahnemann postulated the "life principle" or inner man as being "a spiritlike vital force of very fine substance," which corresponds exactly to the *vital body* composed of etheric substance as described by Max Heindel, and both held that the immediate cause of disease lies within this etheric body. The homeopath then, in attenuating the drug to a high degree, may be separating the etheric or vital body of the drug (drugs are mostly vegetable products, and therefore have a well developed vital body) from its chemical matter. If this is the case, then by administering the vital body of the drug to the vital body of a man a cure may result, and the reason for the remarkable cures reported by the homeopaths is immediately apparent to the Rosicrucian student. A truth as given out by Max Heindel shows us why this process of attenuating drugs by the use of distilled water or alcohol is successful, namely, because of the great affinity of fluids for etheric substance. It behooves the true homeopath then to avail himself of the teachings of the Rosicrucian Philosophy, whereby he can see the reason for these remarkable cures.

Quoting from the *Organon*, paragraph 9: "In the healthy condition of man the spiritual vital force, the *dynamis* that animates the material body, rules with unbounded sway and retains all the parts of the organism in admirable, harmonious, vital operation as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence."

In commenting on this paragraph Dr. Kent, Professor of Materia Medica at Dunham Medical College, in his lectures on homeopathic philosophy says: "It

could hardly seem possible that Hahnemann in the time he lived could say so much in a few lines." And yet if we apply the key as given to us by Max Heindel, the truth and importance of this sentence expands well beyond Dr. Kent's competent analysis. Hahnemann had no cause nor reason to go deeper into the constitution of man than the vital force (or body), and therefore included under one head the sensations and functions which are separated by Max Heindel into vital and desire body activities. If we therefore write the Rosicrucian term after Hahnemann's in the quotation the whole scheme of human processes unfolds: ". . . as regards both sensations (desire body) and functions (vital body), so that our indwelling, reason-gifted mind (ego and mind) can freely employ this living, healthy instrument (dense body) for the higher (spiritual) purposes of our existence." This gives in brief how the threefold body is linked by the mind to the spirit, which is also threefold.

Quoting from Dr. Kent's lectures, an insight is given into the inner nature of the Doctor, who was a profound thinker and a true disciple of Hahnemann, when he says: "The materialist to be consistent with his principles is obliged to deny the soul, and to deny a substantial God, because the energy which he dwells upon so much is nothing, and he must assume that God is nothing and therefore there is none. But the one who is rational will be led to see that there is a supreme God, that He is substantial, that He is substance, the first of all substances from whom proceeds all substance." In the first chapter of John, referring to the Supreme Being we find the following: "All things were made by Him; and without Him was not anything made that was made."

The homeopath recognizes the cause of disease as being in the vital body or inner man, and realizes that with a perfect vital body no serious disease from physical cause can enter the organism.

This is exemplified by Max Heindel, who states that the cause of disease, also weaknesses, may be carried over from past lives. However, man can wreck his vital body by improper food or wrong habits. To have a healthy body, the proper mineral salts must be provided. In this day of refined foods, the mineral salts are not present in all of them as supposed by many.

Bright's disease, cancer, and consumption all indicate a diseased condition of the vital body. The removal of the results of disease by local applications, (salves, drugs, or the surgeon's knife) cannot cure the vital body, but may give temporary relief—and do permanent injury. There are different ways to cure the vital body, but it must be done through etheric substance. One way is to give the homeopathic attenuated remedy, but another and safer way is the direct contact of the etheric Invisible Healer with the patient, through which method etheric and even physical adjustments can be made. This is the method used by the healing department of the Rosicrucian Fellowship, as established by Max Heindel, which opens up a new field in the art of healing undreamed of by the medical practitioner.

The apparent proof of the pathological action of the homeopathic remedies is legion. Two characteristic examples selected from the data available will illustrate. A physician was called far out into the country, in the time of the horse and buggy and very bad roads, to see a sick child. A certain remedy was clearly indicated, but on opening her medicine case the doctor found the vial empty which was supposed to contain this remedy. The condition of the child showed plainly that something must be done immediately if its life was to be saved. The doctor, being a good homeopath and understanding its principles, rose to the occasion and put some sugar pellets and a few drops of alcohol into the vial, shook it vigorously, and ad-

ministered the dose. The child made a miraculous recovery, the vital etheric essence of the remedy being still present in the vial.

In another case a homeopathic doctor was called to treat a man suffering from a very bad case of blood poisoning, his leg being swollen and inflamed to the groin, the calf about ready to slough off. The doctor's first thought was amputation, but on examination he saw it was too late to be attempted. So instead he gave pyrogen in a very high potency, with orders that it be continued. The action was quick, and a few days later the patient was so much improved that the doctor ordered the medicine discontinued, reasoning that the man's vital force now had the trouble well in hand. But a day or so later he found the patient much worse, with the inflammation and swelling greatly increased. He immediately started the pyrogen treatment again and continued it until the man was cured and in a few weeks returned to work. This also illustrates the last principle given out by Hahnemann, that best results can be obtained by repetition of the giving of the remedy. This principle agrees with the teaching of Max Heindel in which he says that *repetition* is the keynote of the vital body.

If you should ever visit our beautiful capitol city at Washington, D. C., you should not fail to visit 16th Street and Scott Circle, near which you will see opposite a bronze statue of Daniel Webster a beautiful, colorful monument erected to the memory of Samuel Hahnemann by his grateful, loving followers. And as you gaze upon this image of a man seated in deep thought, you will picture in your mind another man, Max Heindel, who also worked for the emancipation of mankind. One of these great men worked to alleviate the sufferings of the body, the other to satisfy the cravings of the spirit; but both worked for struggling humanity, to ease the burdens which they carry over life's rough way and to guide their steps along the path to God.

The Luscious Avocado

As this magazine is published in one of the greatest avocado belts on the west coast, it seems timely to say a few words in behalf of this little known but already popular fruit, the avocado. This most conspicuous aspirant for popular favor at the present time is now being grown in a large number of varieties outside of the tropics. Hundreds of acres are now under cultivation in southern California alone. Avocados show a fat content as high as 29 per cent, protein 2.43 per cent, while the total amount of organic salts is much greater than in many other fresh fruits. Potassium, sodium, calcium, and magnesium compose more than one-half of the total mineral matter. The avocado is an excellent addition to combination salads for it supplies both protein and fat, which are more or less lacking in the ordinary vegetable. Used as butter on whole-wheat bread for growing children it makes an excellent recess lunch; served with a hot soup it makes a perfect meal.

—*Elois Jensen.*

A Suggestion from Detroit

“About four years ago one of the members of the Detroit Center of the Rosicrucian Fellowship started a book business in that city as an avocation—not for profit, but as a means of service. At first he handled the Rosicrucian books almost exclusively, but later added those written by Manly P. Hall. He financed the project himself, with the help of a few friends at times. As the books were placed on consignment at the various book stores and no money was received from them until they had been sold by the book dealers, the original investment was retained and turned over again and again. All profits were given to the book dealers to serve as inducement for them to handle the books, thus practically eliminating overhead expense.

“This system saved the local Fellow-

ship Center from the business details, and brought about a large sale of books, with the consequent help to thousands of people, who are one by one becoming members of the Center of their own accord.”—*From a Member of the Detroit Fellowship Center.*

The above is an excellent suggestion and one which could be utilized by others in disseminating the Rosicrucian Philosophy as well as for increasing the membership of the Local Centers. There are great possibilities for service in this scheme.

Spanish Secretary Wanted at Mt. Ecclesia

We have an opening for a secretary who can write and translate Spanish, to take charge of our correspondence courses and correspondence with our Spanish speaking students throughout the world. This is an opportunity for one of our students versed in this language to come to Headquarters and take up what should be a congenial work amid the advantages which Headquarters offers for the study of Rosicrucianism. The applicant should be at least fairly well acquainted with the Rosicrucian literature. Either a man or woman will be acceptable for this position if properly qualified. Applicants should be residents of the United States so that the one selected can take up the work at once. We have had applications from well qualified people in other countries, but the difficulties connected with entering this country involve so much delay that it does not seem feasible to consider them. Applicants will please state their qualifications definitely, which will include technical ability and past experience as well as knowledge of the Rosicrucian literature. A thorough knowledge of Spanish as well as typewriting ability are required. Further information upon application.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Strawberries
Browned Cornmeal Mush
Maple Syrup
Whole Wheat Toast
Cereal Coffee or Milk

—DINNER—

Asparagus Tips
Macaroni Mousse
Fresh Buttered Peas
Parker House Rolls
Date Custard Pie

—SUPPER—

Olive and Cheese
Sandwiches
Cold Slaw
Celery
Charlotte Russe
Chilled Chocolate

Recipes

Macaroni Mousse

One cup macaroni broken in two-inch pieces, one and one-half cup scalding milk, one cup soft bread crumbs, one-fourth cup melted butter, one pimiento chopped, one tablespoon chopped parsley, one tablespoon chopped onion, one and one-half cups yellow cheese, three-eighths teaspoon salt, a dash of paprika, three eggs.

Cook macaroni in boiling salted water, blanch in cold water, and drain. Pour scalding milk over bread crumbs, and add the butter, pimiento, parsley, onion, grated cheese, seasoning, and the eggs well beaten. Put macaroni in thickly buttered loaf pan, and pour milk and cheese mixture over it. Bake about fifty minutes in a slow oven, until loaf is firm. Serve with mushroom sauce.

Date Custard Pie

Combine two cups milk with one-third pound stoned, chopped dates. Cook in double boiler until tender. Put through ricer. Pour mixture over two beaten eggs, one-eighth teaspoon salt, one-fourth cup sugar. Turn into pastry-lined tin. Sprinkle with nutmeg. Bake in a hot oven for ten minutes. Lower the heat and continue baking for thirty minutes. Top with marshmallows during the last ten minutes of baking.

Olive and Cheese Sandwiches

Cut whole wheat bread very thin. Spread the first slice with soft cheese, put on second slice, and cover with chopped stuffed olives moistened with mayonnaise dressing. Add a third slice

and spread top and sides with mayonnaise dressing. Garnish with stuffed olives, sliced or chopped and arranged in a design or to form little flowers. Place in a refrigerator one or two hours before serving.

Rosicrucian Opening Hymn

We have had the words together with the music of our opening hymn printed on bond paper, sheets 6x9, for use by our students in classes and Centers. There has been a demand for these in the past which we have been unable to supply. These hymns may be obtained for 5 cents each, 25 cents per dozen, or \$1.00 per hundred.

*The Rosicrucian Fellowship,
 Oceanside, California.*

New Edition "In the Land of the Living Dead"

BY PRENTISS TUCKER

The first edition of this fascinating story of the Great War, both upon the seen and unseen planes, has been exhausted, and we have just got out a new edition. This story hinges upon the experiences of a young mystic, and conditions upon the superphysical planes which he encountered. These conditions are delineated in such a manner that the lay reader can get a concrete conception of them.

168 Pages. Cloth Bound. \$1.50 Postpaid.

*The Rosicrucian Fellowship,
 Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Carlsbad, California, June 1, 1929.

Healing Department,
Dear Friends:

During the few months I have been on the healing list I have received more help than I could have hoped for: nothing miraculous, but a steady, sure relief which has lifted a burden right out of my life. I am especially grateful because the trouble with irregular menses from which I suffered was more or less hereditary, and doctors agree that little is to be done in such cases. It is also significant that when I came on to the healing list I had little if any faith in the Invisible Helpers; I accepted intellectually the principles of healing under which they work, but could not bring myself to believe that I really could be cured. But as I knew of nothing better, I decided to try the Rosicrucian method. Results were immediately noticeable, and the only times that I have relapsed to the old condition is when I have abused my body by too much excitement, overwork, worry, or too little sleep.

The afflictions I have suffered from came from fixed signs, which show that they have their root in past lives, and I cannot expect that a weakness of many year's standing would be cured in its entirety in a few months. But so much *has* been accomplished, so much more than I really expected, that I cannot realize I am the same person. I know that if I do my part by living a sensible, sane life, eating right and sleeping right, that it is only a question of time before *all* my difficulties disappear.

I cannot express my gratitude for the relief I have obtained through the Invisible Helpers, and as I know that the same aspects which cause the one trouble are also responsible for the other general conditions from which I have suffered, I realize that the present work done by the Invisible Helpers is merely the *foundation* for what is yet to be done.

Sincerely your friend,
—T. O.

Los Angeles, California.

Healing Department,
Dear Friends:

We do not know how to express thanks for the wonderful help given my wife. As stated before she sustained a compound fracture of the wrist on August 24th. The chief surgeon set the bones and has given it his personal attention ever since. She could not understand why he should take such exceptional interest in her case until he told her, this week, that they had never seen such a bad break. He said that some years ago they would have amputated such a hand and wrist. He did not tell her before, but showed her the X-ray negative and explained it to her. Both the radius and ulna (lower arm bone) were shattered just

above the wrist, and almost all the carpels (little hand bones) were smashed.

The splints and bandages are all removed (five weeks) which the doctors cannot understand. They are much surprised at the rapid and perfect setting and healing, but do not know of the "Invisible Helpers" work of which she has several times been conscious. The hand is, of course, nearly useless, but she is receiving treatment to loosen the joints and can move fingers and wrist a little.

Sincerely,
—J. C. F.

People Who Are Seeking Health

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

June 2— 8—15—22—30

July 6—12—19—27

August 2— 8—16—23—30

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

Wanted at Mt. Ecclesia

We shall require later in the summer a secretary, man or woman, to take charge of our French correspondence courses in the Rosicrucian Philosophy and general French correspondence. Applicants should have a knowledge of the Rosicrucian Philosophy and be able to use the typewriter. A student of the Fellowship preferred. *Apply in French*, giving full particulars, to

The Rosicrucian Fellowship,
Oceanside, California.



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

BY ELOIS JENSSEN

Guard Against Typhoid.

How many thoughts the very speaking of the word "vacation" implies! Its famous holiday—the Fourth—circus—the week-ends at the beach or mountains—the touring season with its joys and mishaps. But guard against typhoid! If camping by water the source of which is doubtful, always boil all drinking water twenty minutes, then cool it in clean vessels before drinking. Also, be very sure of the milk you feed the children. Better use fruit juices and pure water than contaminated milk.

Treatment for Sunburn

The public health service recommends the following treatment for sunburn: Take one-half pint of hot water and stir into it a level tablespoon of boric acid powder. To this add twenty drops of carbolic acid and shake well. This lotion should be dabbed on the inflamed skin with a small piece of cotton, or sprayed on with an atomizer (atomizer preferred). Never rub inflamed skin—repeat treatment every half hour if necessary. If this medicine is not available, cold compresses will relieve badly burned areas.

Question

I should like to start my son's musical education during his summer vacation. What is the best instrument for the beginning of music study?

Answer

There are some differences in opinion on this subject, but most music educators today agree that the first instrument that children should study is the piano—

whether or not they subsequently study any other. The reason for this is that the piano involves instrumental experience for the child in all the factors of music—rhythm, melody, and harmony.

Raw Vegetables

At this season of the year it is a good plan to serve as many raw vegetables as possible, even to the very young children. Those under two or three years of age can have the juices of tomato, cabbage and many other vegetables that are easily ground and the juices easily extracted. Raw or finely grated vegetables are now being advocated at all modern children's institutions. They can be used in many ways as dainty salads. Used between slices of whole wheat bread they make a delightful sandwich filling for a picnic lunch. If children do not like mayonnaise dressing, then substitute mashed cooked prunes, or orange or pineapple juice. Also mix cooked and raw vegetables for variety and flavor. Apple sauce and carrots make an excellent combination.

Remember to reduce the amount of raw vegetables if found too laxative, but feed some leafy green vegetables daily as they are rich in iron, calcium, and phosphorus.

Sun-bath Suits

To the mother who wishes to know the type of sun-bath suit she should use for her small child, we would say that any department store carries a stock at this season of the year. Or she can write to The Climax Bathing Suit Co., Philadelphia, Pa. They will also send her a booklet describing the sun bath. Sun baths must be taken with great care, only exposing the tender skin of a young child for a few minutes to start with, and increasing the time each day until the body is accustomed to it.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Brooklyn, New York.

The speakers for June at the Brooklyn Fellowship Center as reported in the Union Center *Bulletin* are Mrs. Josephine Brown, Mr. L. R. Godden, Mr. John M. Pate, and Mr. John N. Patterson.

Los Angeles, California.

The *Bulletin* from this Fellowship Center announces the following as the speakers for the month of June: Mrs. Arline Cramer, Judge Carl Davis, Mr. Rex McCreery, and Dr. Gerald Bryan. The Sunday evening service of June 30th has been put in charge of the Young People's Union. The entire service, including the lecture, will be given by the young members of this Center. The Y. P. U. invites all young people between the ages of 13 and 30 to come out and join them in their outings as well as to take part in the regular meetings and classes held in the Fellowship rooms at 6:30 Sunday evenings. A Sunday morning service has recently been instituted, following the regular Sunday School classes. Mrs. Bernice King has been appointed to take charge of this service and find out its possibilities.

The *Bulletin* is now under the capable editorship of Mrs. Frances Ray. Its publication was instituted during the presidency of Dr. Gerald Bryan, who was its first editor and a very capable one.

Mrs. Arline Cramer's lecture-classes in Rosicrucian Philosophy and astrology are conducted every Thursday at 10:30 A. M., and 2:30 and 8:00 P. M. at 5928 Hollywood Boulevard. These classes are open to the public.

Mexico City, Mexico.

From the Mexico City Fellowship Center we have received another interesting communication regarding their activities.

The new rooms recently engaged were thrown open for use on May 5th. The opening services were unusually well attended, the lecture of the evening being given by Senor Nava. Music has now been added to the regular exercises, and later the Center hopes to have its own little orchestra. The work of the Center has been expanded to include new classes, so that a meeting is held every night of the week.

Minneapolis, Minnesota.

The *Twin City Fellowship Rays* announces the following as the speakers for June: Mr. E. A. Carlson, Mr. H. B. Olson, Mr. Hans Hallen, Mr. Theo. Kriz, and Mr. Wm. B. Anderson.

New York City, Harlem Center.

The speakers at the Harlem Center for June are as follows: Mr. Arnold C. Wedderburn, Mrs. C. I. Parchment, and Mr. John N. Patterson.

New York City, Union Center.

The Union Center *Bulletin* announces the following as the Sunday evening speakers for the month of June: Mr. Hugo A. Weiss, Mrs. Maud Weber, Mr. Istra Stern, Mrs. Lennie Roberts Marsh, and Mr. J. C. McIntyre.

Oakland, California.

Mr. George Deckelman, secretary of this Center, writes us that the members are all taking an active part in the work. During the past month the following were the Sunday evening lecturers: Mrs. Mabel Kellogg, Dr. E. L. Hodges, Mrs. Sara Naglo, and Mrs. E. Deckelman. The study class in the "Cosmo-Conception" conducted by Mrs. Kellogg is well attended, the students taking a lively part in the discussions.

Portland, Oregon, Study Center

Mr. F. Schuyler Hilscher, secretary, writes that the speakers at this Center for April and May were Mr. Dennis

Lowe, Mr. Chester A. Vincent, Miss Esther Tobiason, Mr. Edwin Lindstedt, Miss Bernice Vincent, Mr. A. J. Hofman, Mrs. Vivian Jensen, and Mr. F. Schuyler Hilscher.

Rochester, New York, Fellowship Center.

Mrs. Edna Fairfield, of this Center, according to the Union Center *Bulletin*, is doing fine work in the Auburn Penitentiary and other prisons in the dissemination of the Rosicrucian Philosophy, and her "continued work deserves the warmest commendation."

Rochester, New York, Study Center.

From this Center comes the news that Mrs. J. Scott Ashley is doing excellent work lecturing in the towns and cities surrounding Rochester. She recently gave a lecture in Syracuse on the subject, "Evolution of Man." This was her second visit to Syracuse.

National City, California.

The National City Center recently held its annual musical program, this year presented by Mrs. Florence McElwain, a talented musician and one of our young Probationers. We are looking forward to the extension of artistic activities among our members so that a thorough appreciation of all phases of beauty may be attained, not only in music—though music is of especial importance—but also in all branches of art.

St. Paul, Minnesota.

Miss Minnie G. Nelson, secretary of this Fellowship Center, writes us an interesting little missive which we quote verbatim: "The president of our Center, Mrs. Bertha Hager, has just completed plans to attend the Summer School at Headquarters. She will be accompanied by her daughters, Bertha and Rosemary. With the welfare of the St. Paul Center in view and hoping that we may still claim loyalty and service, it is our earnest request that Headquarters shall not see fit to claim her as a national lecturer. It would be their gain but our loss."

In the *Twin City Fellowship Rays* we find the following listed as the lecturers

for June: Mr. Theo. Kriz, Mrs. M. Schmidt, Mr. D. J. Kunkleman, Mr. H. B. Olson, and Mr. J. W. Greenfield.

Chicago, Illinois, North Shore Center.

Mr. Wm. J. Cassiere writes us that this Center will have no meetings during July and August. He tells us, however, that the past year has been one of the Center's most successful years from every point of view.

Sydney, Australia.

Australia in this day when airplanes have only begun to annihilate distance still seems far away where mail is concerned. And so it is that we are forced to give the April news of the Sydney Study Center in the month of June. Mrs. Laura West, secretary of this Center, writes us that at the monthly meeting on April 28th two talks were given: one, "The Power of Mars," by Mr. W. A. Langan, and the other, "Is God a Personality?" by Mr. F. Jones. She also writes that the Sydney Center was much pleased to receive a report from the Minneapolis and St. Paul Centers regarding their activities.

A EUROPEAN GUIDE TO ROSICRUCIAN ACTIVITIES

The "Guide to Rosicrucian Activities in Europe" issued by the members of the Duesseldorf Study Center proves to be a most interesting as well as valuable piece of work. In it are listed the names and addresses of the various Rosicrucian Centers and study groups in Europe.

According to the "Guide" there are twenty-four German cities in which Fellowship Centers or groups have been established. In Holland there are three Centers and three study groups. Rosicrucian literature is published in Dutch, and is circulated in the colonies and among the Dutch speaking peoples of South Africa. There are Fellowship students in nearly every Swiss city, although the Fellowship has been represented in Switzerland only a short time. The work there is progressing rapidly.

We also find information in the "Guide" in regard to Centers in Italy,

Poland, Roumania, Lithuania, Latvia, and Turkey. In Portugal there are three Centers or study groups. The "Cosmo" is being translated into Portuguese, Mr. Florinda da Costa having charge of this work.

In France the main Center is in Paris. The members of this Center are now preparing the French translation of the Supplementary Philosophy Course and the Junior Course in Astrology. "Questions and Answers" by Max Heindel and "The Message of the Stars" are also being translated into French.

According to the "Guide" Spain has seven Centers and study groups, and England has four.

We are much pleased at the publication of the "Guide," and are sure that it will prove of great value to our European students as well as to our American students when abroad. We feel that the work of the Duesseldorf Center in issuing it is greatly to be commended.

Rosicrucian Field Lecturers

Now that the lecture season approaches its termination with the oncoming of the Mt. Ecclesia Summer School, three of our four Field Lecturers are making their homeward tour after a very successful season.

Dr. Franziska Lash is completing her tour with a series of lectures in Phoenix, Arizona.

Mr. Alfred Johnson is lecturing in Milwaukee, where he recently organized a new Center.

Miss Annella Smith, having lectured in Detroit, Chicago, Omaha, and Lincoln will soon be in Salt Lake City, which is the last city on her schedule.

Mr. Ortwin Schaumburg is still in Germany, where he is making a most successful lecture tour. He writes us that the German people are very enthusiastic in their reception of the Western Wisdom Teachings, and good audiences are met with even in small towns having only one or two Rosicrucian members. Mr. Schaumburg plans to lec-

ture in at least twenty-four towns in which there are Rosicrucian students. We are looking forward with great interest to future reports of his work.

Mr. Phillipp Grell, who has generously made use of his trip abroad to help Mr. Schaumburg in his German lecture work, also reports much progress, and speaks very favorably of the ready response which he finds among the German people.

We wish to express deep appreciation to our Field Lecturers for the conscientious and devoted work which they have done throughout the past year in the various parts of the United States and Europe that they have covered. We know that the world is becoming more ready every year for the truths contained in the Rosicrucian Philosophy, the Western Wisdom Teaching for Western people. Therefore the great necessity of developing lecturers to carry the message and to make the personal contact with the people which will create confidence in our philosophy and lead them to take it up seriously. We hope that the local Centers will become more and more active in the development of lecturers so that as conditions permit we may put more of them into the field to take part in this important work.

Mrs. Max Heindel at Long Beach

Last month we announced a lecture by Mrs. Max Heindel to be given at Long Beach on the subject, "How the Rosicrucians Heal the Sick." Her many friends will be glad to know that she had an unusually fine reception there, the number of people in the audience being between eight and nine hundred. Mrs. Heindel attributes the large attendance to the great enthusiasm displayed by the workers of the Long Beach Center in advertising the event by radio and otherwise, and which she deeply appreciates. She will give another lecture at the Long Beach Auditorium on June 26th, at 8 P. M., her subject being: "Our Dead and How We May Help Them."

Echoes From Mt. Ecclesia

Chats with the Editor

THE WRITER while on lecture tours has frequently had students living in various cities beg her to write more in the "Echoes" about Mt. Ecclesia and the Rosierucian work. So many are hungry for news of their beloved Headquarters and the life there. It is a hard task for one who stays at Mt. Ecclesia to realize the hunger of those out in the world.

Max Heindel gave us a picture of the work that was to be accomplished on Mt. Ecclesia in an article in volume No. 9 of "Echoes," written in February, 1914. A few excerpts from this article may give the reader an idea of the work that has been and is to be accomplished.

"We are endeavoring to make Mt. Ecclesia a beauty spot by the application of art to nature." This has been accomplished as many of you have seen from our postcard pictures, and this year Mt. Ecclesia is more beautiful than ever. The city of Oceanside is becoming a city beautiful. Its Beautification Club is offering prizes for the most attractive grounds. Mt. Ecclesia is already considered one of the most sightly places of its kind in San Diego County. Truly, beauty in our surroundings is a very necessary thing to help the aspirant to become beautiful in spirit.

Max Heindel further states in his article as follows: "Literature, music, and the drama have not yet been taken up to any extent here. It is proposed to train students in dramatic art so that plays having a psychological import may be taken up. In this connection an orchestra will also be trained so that the fullest possible expression may be given to that wonderful soul builder, music."

We are now doing a big work. We have among other activities three great fields which are budding and require

special attention. First of all are the children, who are the coming strength of the Fellowship. The Sunday Schools all over the country as well as the boarding school at Mt. Ecclesia require more publicity so that more children can be added to our ranks. Then we have a big field among the poor shut-ins, the prisoners. We wish you could read some of the letters of appreciation from these men and women. In addition we have engaged in a new field of humanitarian work among the blind, those poor brothers and sisters who are shut out from all the beauties of nature. They are so soul hungry! We have two members, one in Long Beach and another in Pasadena, who are donating their time for the cutting of the Braille books. But they need help in proof reading, for which they now pay a blind man. We at Headquarters are binding the books and placing them in state libraries for the blind. There are numbers of orders on file yet to be filled. I could go on telling you of the many big things that are waiting, but space will not permit me to say more in this article. "The harvest is ripe, but the laborers are few."

A Message to the Centers from Headquarters

THOSE of our friends in the Centers who have been reading the Local Center News in the "Rays" will by now have gotten a very good idea of the work being done by the Centers. But has it occurred to you to check up the real magnitude of the work you are doing? Have you glimpsed yet the real mission of the Centers and the part they are to play in the Great Work?

One problem especially seems to puzzle our Centers. From time to time we receive complaints about the restriction of the Rosicrucian platform to Rosicrucian speakers. To many this seems arbitrary. In view of this feeling it seems wise to state the attitude of Headquarters on this subject:

We are merely following the policy laid down by Max Heindel in the very beginning of the Fellowship work. It was his opinion that the Centers should be left as free as possible to work for humanity in their own way unrestricted by Headquarters except for one or two requirements, *which he considered indispensable to the work of promulgating the Rosicrucian Philosophy*. One of these was the restriction just mentioned concerning the lecture platform. The reason for this restriction is that we look upon the Centers as extension units of the Fellowship itself; they are the hands, so to speak, Headquarters the heart. It must be the work of the Centers, then, to aid Headquarters in giving out to the world the Western Wisdom Teachings. Since our work is to promulgate one definite philosophy, we cannot throw our Centers open to other teachings; it is understood that people who come to the Fellowship Centers come there to learn the Rosicrucian Philosophy. If they wanted to learn any other philosophy, they would naturally go to the place where it is taught. It is therefore casting no reflection upon other teachings to bar them from the Rosicrucian platform any more than it would be a reflection upon a medical school to restrict its professors to the teaching of medicine and surgery.

The Rosicrucian Fellowship reveres the religious beliefs of all peoples, of whatsoever nature those beliefs may be. Moreover, we have no desire to restrict the intellectual freedom of our students; our only aim is to have distributing Centers for the Rosicrucian Philosophy where all who seek the Western Wisdom Teachings may find them. Headquarters alone cannot reach all the people who

are seeking this philosophy: we are to a great extent dependent upon the Centers to make the personal contacts in our stead. We know that when the Centers realize the great responsibility which is theirs, there will be no more misunderstanding on this score; for they will know that they are meant to be *teachers of the Western Wisdom Teachings* and not merely groups for the discussion of general philosophies which may be studied at any metaphysical library.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00
- The Rosicrucian Mysteries, \$1.50.
- The Rosicrucian Philosophy in Questions and Answers, \$2.00.
- The Web of Destiny, \$2.00.
- Freemasonry and Catholicism, \$1.00.
- Mysteries of the Great Operas, \$2.00.
- Gleanings of a Mystic, \$2.00.
- Letters to Students, \$2.00.
- Teachings of an Initiate, \$2.00.
- The Mystical Interpretation of Christmas, 75 Cents.
- Rosicrucian Principles of Child Training, 50 Cents.
- Bound Volumes of *Rays from the Rose Cross*:
Vols. 13, 14, 15, 16, 18, 20, each \$2.50.
Vol. 17 (8 months), \$1.50.

Pamphlets

- Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.
- How Shall We Know Christ At His Coming? 15 Cents.
- Earthbound, 10 Cents.
- Evolution from the Rosicrucian Standpoint, 15 Cents.
- Christ or Buddha? 30 Cents.
- Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.
- How the Rosicrucian Heal the Sick, 5 Cents Each—\$1.50 per hundred.
- Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

ON ASTROLOGY:

- The Message of the Stars, \$3.50.
- Astro-Diagnosis, \$3.00.
- Simplified Scientific Astrology, \$1.50.
- Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
- Ephemeris bound, 20 years, \$5.00.
- Simplified Scientific Tables of Houses, (3), 50 Cents Each.

In Braille, grade 1½: The Rosicrucian Cosmo-Conception in 12 volumes, the Rosicrucian Mysteries in 3 volumes, and the 20 Rosicrucian Christianity Lectures. Loaned free of charge to blind people.

*The Rosicrucian Fellowship,
Oceanside, California.*