

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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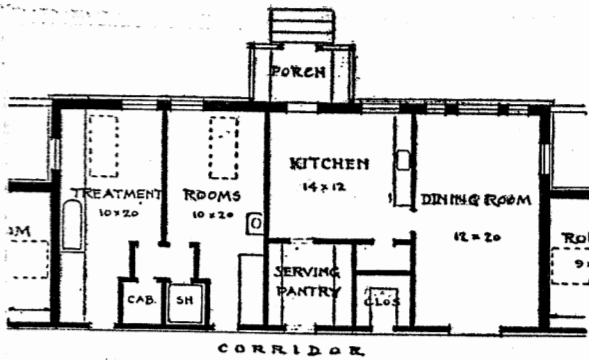
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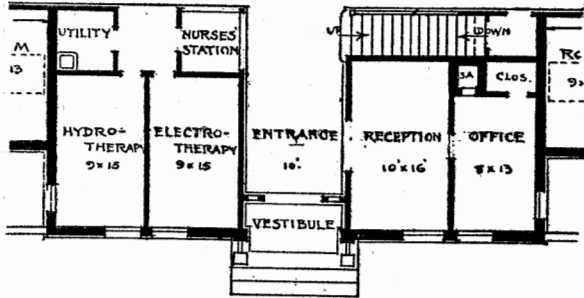
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THE SANITARIUM AT MT. ECCLESIA



ADMINISTRATION AND TREATMENT ROOMS

At the head of this page is a partial plan of the treatment and administrative portion of the new sanitarium at Mt. Ecclesia. The front elevation of this building was printed in the last issue of this magazine. It will be noted from the above plan that provision is made for hydro-therapy and electro-therapy, and treatment rooms are provided for various kinds of manipulation, massage, color treatment, and the like. As long as we are living in physical bodies, physical means of attending to our needs should be given first place as far as they apply. The following was a favorite query of Max Heindel's: "Why spend thirty minutes in the mental treatment of some ailment which could be relieved in ten minutes with a hot water bottle?"

The office, reception room, as well as kitchen and dining room will be contained within the central portion of the building. The private rooms and wards are located in the wings flanking the central portion to right and left. The entire plan was printed in the July issue.

We have had a great number of expressions of appreciation of our proposal to erect and conduct a sanitarium along the lines which we have mentioned. The enthusiasm which the proposition is eliciting shows that there is a strong popular demand for such an institution as we propose to build. We will again, as last month, quote from a few of the letters received, giving the sentiments of the various writers in connection with this enterprise:

"Mrs. H. and I have read the circular referring to the sanitarium. We are both in perfect accord with the project, and it will give us pleasure in helping to the best of our ability. It will be a splendid and necessary addition to the institution now doing such good work for spiritual enlightenment, adding physical uplift to as many as care to avail themselves of it."—G. H. H.

"It was with great interest that I read your recent letter regarding the erection of a sanitarium on Mt. Ecclesia. The carrying out of the proposed plan will meet a long felt want, and if we as members and students of the Fellowship are truly in the work with heart and soul, there is no reason why the erection of the sanitarium cannot be made a concrete reality."—J. G.

"We do hope you will receive such support as will justify the fondest

hopes that Max Heindel conceived toward this work while he lived. Your undertaking is one that is most worthy indeed, and our thoughts will go out toward you for a most successful consummation of the project which you have so fervently wished."—D. C. B. and E. L. S.

"About the sanitarium: Don't give it up no matter how slowly the funds come in. The longer and harder it is to build, the more worthwhile it will be. I like the idea of having a large number give a small amount each because of their personal interest. An institution built of that stuff will endure and be worthwhile. It cannot fail if it is soundly sponsored."—C. D. M.

The question has been asked us, "Why do you propose to go into the sanitarium business when the country is full of institutions with far more money than you have and equipped far more completely than you can hope to equip yours? Why compete with these other institutions? Why not confine yourselves to the philosophical aspect of your work and the healing activities of the Invisible Helpers?"

There are several reasons in reply to the above query. First, there is the effect which we feel quite assured the sanitarium work at Mt. Ecclesia will have upon the ultimate obtaining of the spiritual Panacea about which Max Heindel wrote and spoke so much. This was to be a Panacea given to humanity by the Masters of Evolution through the instrumentality of the Fellowship. It was to be a spiritually prepared essence which would be capable of curing any disease almost instantaneously except those extreme cases where ripe destiny does not permit a cure of any kind. We know that it is a spiritual principle that we must first do work upon the physical plane before we are eligible or competent to do work along spiritual lines. Forms must be built before they can be spiritualized. Max Heindel left evidence which we believe points quite conclusively to the fact that we must do physical healing on the physical plane by physical methods before we shall be eligible to receive the spiritual Panacea and administer it for spiritual healing. Therefore, we feel that we should be failing if we neglected to make a start in this direction.

Then, we believe that with the philosophical knowledge which we have at our command we can accomplish more in healing than purely materialistic institutions can because, as pointed out last month, we shall be better able to cooperate with the occult laws of healing. Moreover, a healing institution at Mt. Ecclesia near the heart of the Rosicrucian work would have the benefit of the higher vibrations which undoubtedly obtain here, to say nothing of the psychological effect on the patients who come here through feeling that they will be in closer contact with the healing activities.

So far \$5504 have been contributed toward this building and \$5309 have been pledged, making a total of \$10,813. As stated in earlier issues, our estimates indicate that to build the sanitarium, equip it, and insure its operation during the first year while it is getting established \$50,000 will be required. However, we shall feel justified in starting the work as soon as half of this amount is at hand. We are confident that the needed support will be forthcoming as soon as the full realization is made by our friends and students of the importance of the work. We have had pledge cards printed which may be signed by those who wish to pledge any amount for either present or future payment. These cards will be sent to anyone who wishes them and will also be sent to the various Centers of the Fellowship as requested.

This project is a great humanitarian undertaking for which we believe there is a definite need. Reports as to progress will be made in this magazine each month, acquainting our friends and readers with the exact status of the undertaking.

YOURS FOR THE HELPING OF THE SICK,
THE ROSICRUCIAN FELLOWSHIP.

TALKING ABOUT PITCH---

THEY SAY YOU CAN'T TOUCH PITCH and remain undefiled, for pitch sticketh closer than a brother! Perhaps so; but unfortunately for the proverb in question, pitch presents no problem to the scientific-minded student who knows that it yields to the persuasions of gasoline.

BY PITCH, OF COURSE, WE SYMBOLIZE EVIL. We cannot touch evil and remain undefiled; that is, we cannot think an evil thought, feel an evil emotion, speak an evil word, or do an evil deed without bearing the marks of it for years, and perhaps even for lifetimes. But the gasoline of scientific self-cleansing and self-development—as for example the Retrospection taught in the Rosicrucian Philosophy—will take the evil out of our character in a longer or shorter time according to the amount of it to be removed. And having once taken it out our souls will abhor all uncleanness.

BUT REMEMBER, the pitch of the proverb refers to our own evil activities, not to the evil characters of our fellow beings! Christ took as His friend the notorious Magdalen. He sat at meat with publicans and sinners. True, the Pharisees thought they saw pitch on His garments, but the pitch was on their own imaginations!

THE STUDENT OF THE ROSICRUCIAN PHILOSOPHY learns to discriminate. He learns that the only pitch which can defile him is the pitch of his own evil nature, and he does not hesitate to do good to the evil-doers of the world, knowing that his spiritual cleanliness is a protection against all pitch bespattering by Pharisees and "sinners" alike.

THE ROSICRUCIAN PHILOSOPHY—THE WESTERN WISDOM TEACHINGS—is the most practical philosophy of self-development yet given to the Western World. If you have not begun your work of improving yourself, do not delay any longer! Write for information on this great Philosophy, the most illuminating revelation of the twentieth century!

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA

Current Topics

From the Rosicrucian Hierarchy

By JOSEPH DARROW

The Rising Tide of Narcotics

IN THE early part of this year Captain Richmond P. Hobson, of Merrimac fame in the Spanish War, delivered a radio lecture from Los Angeles on the alarming spread of narcotic addiction and its terrible consequences throughout the United States, this lecture later being published in "Narcotic Education." In it facts and data are given of the utmost importance to American citizens everywhere for the reason that narcotic addiction is a danger from which in these days no one is entirely immune. It is possible that anyone of us may be taken with some serious disease or meet with an accident that will entail extreme pain, in which case narcotics may be administered to relieve the pain. The result in thousands of such cases has been that the habit of taking narcotics was formed and the persons in question became hopeless drug addicts.

Narcotic addition is reliably reported to be a living death. A more exact simile would be to say that it is a *living hell*, because narcotics thin the insulation which separates a person from the lower astral regions, spoken of in Biblical literature as purgatory and hell; and allow some of the depraved entities there to invade the consciousness.

We will quote from Captain Hobson's lecture to illustrate various phases of this subject:

"Ten years ago the narcotic drug addiction problem in America was a minor, medical problem. Today it is a major, national problem constituting the chief factor in crime, menacing the public

health, the public morals, the public safety Few of our citizens are aware that drug addicts are the cause of our crime wave with its daring hold-ups, cruel and unnatural murders, and the chief factor in the disappearance of girls who fall to the underworld in ever increasing numbers, now estimated at 75,000 per year.

"In the case of cocaine and heroin the degeneration of the upper brain is so swift that the elements of character crumble in a few months. Complete demoralization follows, and often the life of crime joins with physical ills and the spur of torture of the drug, to hasten the end. . . . When the drug begins to subside, a condition of torture sets in. Pains often succeed each other as though a sword were being thrust through the body. In advanced cases this suffering (called 'withdrawal pains') is considered the most acute torture ever endured by man. The drug of addiction will quickly relieve this torture. Naturally, the addict comes to consider getting his supply of the drug as a matter of life and death.

"Before drug addiction all the moral and spiritual attributes of men upon which the institutions of civilized society are built, utterly disintegrate. A sufficient spread of drug addiction must insure the disintegration and destruction of any civilization."

Surely this is a startling picture and one upon which we should look long and seriously before we pass it by lightly and say it is none of our concern. You may be the next one to be caught in the toils. Overcoming the narcotic habit is

DISINTE-
GRATION
OF CHAR-
ACTER

Current Topics

almost a hopeless proposition. The records show that only an extremely small percentage of addicts ever reform in spite of all the aid that medical science can give. In the case of heroin addiction it is stated that, practically speaking, none ever overcome the habit. Those who have had experience in giving up tobacco and alcohol know how difficult that is. They can get a concrete picture of the difficulty of giving up narcotic addiction if they will multiply by one hundred the cravings which they have experienced in connection with tobacco and whisky. It is very seldom that the human will is strong enough to cope with the astral forces involved.

The danger is much more acute in the case of young people than in that of older ones. Boys and girls are being "hooked" in large numbers in every city of the country. They frequently become addicts after two or three indulgences of the drug, and cases have been known where a single application produced addiction. In this connection we will again quote from the previously mentioned lecture:

"The transformation in character is swift, especially in the young, and swifter with cocaine and heroin than with the other narcotics. In an incredibly short time a youth of either sex "hooked with the snow gang," loses the results of good heredity and of careful home training. Self-respect, honor, obedience, ambition, truthfulness, melt away. Virtue and morality disintegrate. The question of securing the drug supply becomes absolutely dominant. To get this supply the addict will lie, steal, rob, and if necessary, commit murder. Thus we can understand how intimately addiction is connected causatively with crime."

Specially dangerous features of addiction are the "exaltation of the ego"

and the "recruiting mania." Some of their results are described as follows:

"In addition to the general anti-social traits of all addicts, the heroin addict has two special characteristics: first, for a period after taking the drug he experiences an 'exaltation of the ego,' looks upon himself as a hero. Bent upon getting money to buy his drug he will dare anything, thinks he can accomplish anything—hence, the daylight hold-ups, robberies, murders committed

STIMULATION OF CRIME by these young criminal heroin addicts. The heroin addict has a mania to bring everybody else into addiction. All addicts have a desire for company and wish others to share with them the problem of securing the drug supply, but in the case of the heroin addict it is an absolute mania for recruiting. He thinks, he dreams, he plots to bring all whom he contacts into addiction. All addiction tends to spread. Heroin addiction can be likened to a contagion."

It is difficult to comprehend how great the sufferings of narcotic addiction are. They are not only physical but intensely mental. "It would be hard for any normal person to appreciate the anguish of mind and of soul that comes to an addict as he gradually realizes his helplessness and sees his own elements of character, his own morals, his own principles disintegrate, and beholds the sufferings of his family and friends and the scorn and hate of society as it pursues him."

Why is it that this narcotic menace is allowed to continue? It is because habit-forming drugs are manufactured in various parts of the world far in excess of the amount required by the medical profession. The Advisory Council of the League of Nations has determined that the quantity required for medicinal purposes is but 336 tons a year, whereas it is estimated that 8600 tons are actually being manufactured.

Current Topics

In other words, twenty-five times as much is being manufactured as is legitimate. It has been found through recent revelations in connection with criminal cases in New York City and elsewhere that there is a secret international narcotic ring which is responsible for the distribution of the oversupply in this country. The nations of Europe are responsible for the manufacture of the oversupply, which in turn causes the excessive cultivation of the plants from which the crude drugs are obtained in India, China, and other countries. Under treaty obligations entered into in the Convention of The Hague in 1912 and the Convention of Geneva in 1925, the principal nations of Europe solemnly agreed to limit manufacture of narcotic drugs to the quantity necessary for medicinal purposes. Yet these obligations are being flagrantly disregarded.

The common-sense way to break up this traffic would be to cut off the supply. If in some section of the world there were a vast den of rattlesnakes, where millions of snakes were produced every year and which

were escaping all over the world leaving death in their wake, the nations would be very quick to organize an expedition to clean up that den of snakes and put it out of existence. Narcotics are a far more terrible menace than rattlesnakes. Then why do the nations of the world not exercise common sense in this matter and make a concerted effort to wipe out this greatest of human scourges? They will of course when they become sufficiently aroused and alarmed, but in the meantime millions of men and women will have been destroyed, physically and mentally.

To educate the public and arouse public sentiment for narcotic elimination the International Narcotic Educational Association, 622 Southern Building, Washington, D. C., has been working

for the past few years drafting proper legislation and introducing narcotic instruction into the schools. They have prepared a uniform state law and had it presented to the legislatures of all the states; they are also working on uniform municipal ordinances and sanitary codes to be used in connection with the uniform state law. A survey of all the textbooks used in the United States has been made from the standpoint of narcotic instruction, and standard material on the subject for insertion in future editions has been prepared and is being incorporated as rapidly as possible.

What can you, Mr. Average Citizen, do about this matter? Well, you can first inform yourself as thoroughly as possible on the subject, and then you

can do your part in creating public sentiment in your community for the proper kind of laws and the introduction of narcotic education into the public schools.

You can help to get information on narcotics broadcast from your local radio station and inserted in your local newspaper. You can write your senators and representatives, urging them to vote in favor of the uniform narcotic law sponsored by the International Narcotic Educational Association. Remember, you are not working merely for the other fellow; it is quite possible that you are working for yourself in a much more real sense than you appreciate at the present time.

We cannot more effectively close than by again quoting from Captain Hobson as regards the present crisis:

"The whole human race, though largely ignorant on the subject, is now in the midst of a life and death struggle with the deadliest foe that has ever menaced its future. Upon the issue hangs the perpetuation of civilization, the destiny of the world, and the future of the race."

The Mystic Light

The Rosicrucian Fellowship

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

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

To the Indwelling Planetary Spirit

By G. R.

Ray of the Sun God, by whose mighty power	Thou pourest out Thy life and love for man,
The earth is borne through space, we come to Thee,	That man may learn to give himself to Thee,
That we may learn the secret of a love Which chooses suffering, when it might be free.	To be a human channel for Thy love, Through which the power shall flow to set Thee free.
O great Sun Spirit, cramped within the earth,	O Christ, Thy love finds echo in our hearts!
Thou suff'rest—its strait bounds im- prison Thee!	Our hands would lift the burden borne by Thee.
Thou seekest human channels for Thy love;	Ourselves we offer, channels for Thy love;
Thou asketh human hands to set Thee free.	Ourselves we offer that Thou may'st be be free.

Initiation

By MAX HEINDEL

(Reprinted from "Rays" November, 1916).

"IS IT possible to be Initiated on another plane without going through a corresponding Initiation on the physical plane? If so, should the memory of the Initiation on first waking be an indication that one has taken place or would it be only a dream?" asks one of our students.

Mankind as a whole is progressing by

a process which we call evolution from impotence to omnipotence. During this pilgrimage we, who were once altogether spiritual, have become gradually crystallized into the various vehicles we now possess. In those bygone days we were all-conscious upon the spiritual plane, and though we had become enmeshed in a physical body, we knew it not. Gradually, however, some became conscious of the physical body; as the Bible

says, "And the eyes of them both were opened and they knew that they were naked." These pioneers who had thus been Initiated into the mystery of the physical body commenced to go around telling the others, "*We have a body.*" At first, of course, there were very few who would believe them, but gradually a large number became Initiated into the mystery of the body. *They received their physical sight*, and saw something which was not patent to their brethren, until finally the whole of humanity had evolved the physical senses and become capable of cognizing the material world in which we now live.

Today it is the other way; now humanity has become so engrossed in the material world that the great majority are unaware that they have finer vehicles and that there is a spiritual world which may be cognized by a sixth sense that has been evolved by a few, but is latent in the majority of people; and those pioneers who by the unfoldment of a sixth sense have become Initiated into *the mystery of the soul* are now busy going about telling the good news to others that we have a soul and a latent sense whereby to perceive it.

From this explanation it should be clear that Initiation consists of helping some one who has not previously been able to perceive the spiritual world, to change his consciousness so that he may at will center it upon the invisible part of the human being which we may loosely term the soul, and retain perfect consciousness of all he sees.

That is true at least of the spiritual processes of Initiation. In that far bygone Lemurian Epoch when the first pioneers discovered that we had a body it would not have helped anyone to come together with them and go through a ceremony no matter how elaborate; the uplift to be attained by Initiation was the opening of the eyes and the perception of the physical body in the physical world. Similarly it will help no one if he goes through ceremonials from morning until night, and studies this man's book

and that man's method. The object of occult development is to evolve the sixth sense whereby the invisible world and the invisible vehicles of men are perceived.

This is a process of slow growth; it involves a *becoming* of something that the person is not now. The method of awakening this latent sense best suited to the Western World has been given in *The Rosicrucian Cosmo-Conception* under the caption "The Method of Acquiring First-Hand Knowledge," also in the pamphlet called "Spiritual Sight and Insight; Their Culture, Control, and Legitimate Use." When the physical life lived by any person has fitted him for Initiation the Teacher always appears to him while he is wide awake in full physical consciousness. The candidate is told that he has evolved a vehicle necessary in order to function in the invisible world and is then offered the help to make the first or "*initial*" transition safely, an offer which he may refuse if he will; and no one of the White Brothers would urge him against his will should he decide not to go on. Certain physical preparations are necessary, and throughout the whole process from the time he leaves his body until he returns, the candidate remains in full consciousness and has an uninterrupted memory of all that takes place. Thus it is impossible for any one who has really gone through the process of Initiation to be in doubt of it, or think that it may have been a dream.

Our Noblest Prayer

BY HAZEL J. FRISTAD

When we stretch our arms out and en-
fold
All needy things that our arms will hold;
When we share, whether we're rich or
poor,
Our daily bread with those who need it
more;
When we help another his load to bear—
We shall then have said our noblest
prayer.

When the Dead Walked Again

BY JOSEPHINE D. OPDYKE

At noon of night and at the night's pale
end,
Such things have chanced to me
As one, by day, would scarcely tell a
friend
For fear of mockery.

Shadows, you say, mirages of the brain!
I know not, faith, not I.
Is it more strange the dead should walk
again
Than that the quick should die?

—*Thomas Bailey Aldrich.*

DURING MY long career as a professional nurse I have frequently been asked the question: "Do you believe in the supernatural?"

There was a time when my answer to such a query would have been a laugh of derision. But that was before my experience at Craig Farm, before I had learned the soul of Jean Craig.

In the late summer of 1906, after traveling abroad for several years with a patient, I returned to my native town, in central British Columbia, for a much needed rest. Upon my arrival there I was horrified to hear of the mysterious murder of Jim Craig, which had occurred nearly two weeks previously. The body had been found lying at the foot of a big pine tree on the edge of his own timber woods. He had not been robbed. There was no evidence of a struggle. But the throat bore a clear, black and unmistakable imprint of a hand, a large right hand, with the middle finger missing. A far-reaching search for the owner of such a hand had been instituted and detectives had remained for days upon the premises but no trace of any intruder had been discovered.

The whole town and countryside were still seething with conjecture. Jim Craig, not more than twenty-nine or

thirty, had been popular alike among the town's people and the neighboring farmers. He was the last person in the world likely to have had an enemy. There seemed no one on whom to lay suspicion.

Then, among some of the older residents and homesteaders, ancient tales of the Craig family history began to be revived. One hard-headed old farmer remarked, with an ironical shrug, that he guessed the old curse must be at work again.

The old curse! Dimly I remembered bits of stories I had heard from my earliest childhood; stories of "spooks and hants" in the Craig woods, though later I had come to know those woods and to love them.

The place was situated about three miles from the town and spread up the side of a broad wind-swept hill. The quaint rambling old house and the out-buildings squatted in the midst of a large fruit orchard, and beyond the orchard stretched many acres of spruce, pine and cedar—as rich a tract of timber land as any in the province. Often I had run through these woods on picnicking excursions with other young people of the town and never the sign of a bogey had we seen—unless you could call Jed Lowrie a bogey. Jed was the simple-minded son of old Meg Lowrie, who had been in the service of the Craig family for two generations. He was fearsome enough to behold, with his long swinging arms, his stooping shuffle, and his heavy-jawed, hairy face. We used to glimpse him occasionally skulking among the trees and some of us named him "the ape man." But all this had been during a period of years when Craig Farm was practically abandoned.

When Alex Craig, Jim's father, died, the mother, leaving old Meg and her son in full charge at the farm, took the

young boy Jim, then a lad of fifteen or so, and went back to her people in Scotland, declaring that the farm was haunted and that she would never again set foot upon the place. So it wasn't until after her death, ten years later, that Jim came home to take possession of his inheritance.

And now, no one could say how or where the story of the "curse" had originated, and materialistic generation that we were, no one cared.

But the tragedy was especially shocking to me, not only because I had known Jim as a youngster at school, but because Jean Leighton, the girl he had married within a year after his return home, had been my particular friend in the old days. And now she was in such grave trouble!

Tongues were wagging concerning Jean. She was acting mighty strange, they said, refusing to see people or to talk and she insisted upon remaining alone in the big farmhouse with only those two cracked-brained old servants in attendance. She had never fully recovered from the shock caused by the death of her baby about a year previous. Since then she had taken to reading the most outlandish books and entertaining the most remarkable ideas about the return of the dead, "and all that bosh and nonsense."

She had always been a queer one, they reminded me, but of late, and especially now since poor Jim's death, she had become decidedly abnormal of mind for she had been heard to declare that she could and would, by the sheer force of her will, bring both Jim and the baby back. Why, the woman was going mad! Jim, I was informed, had adored Jean. Her slightest wish had always been his law. But she would find now, poor girl, that death was something she couldn't fool with. Jim was dead and the baby was dead and the sooner she accepted those facts the better for her peace of mind. Facts, facts, tangible evidence! All else was bosh and nonsense, and I must admit, I fully agreed with those sentiments—at the time.

The gossip I had heard brought back old memories of Jean. Although it was hard to imagine the well poised, self-confident girl I had known being now in a state of unbalance, still she had always been what people called "a queer one." I remembered one occasion—we couldn't have been more than about fourteen at the time—when she confided to me, as a secret, that she was psychic. She often saw things, she said, that no one else could see, and she could make any wish come true if she concentrated upon it long enough. To me, the idea had been wildly, delightfully romantic and—just like Jean. I do not suppose that her own family ever really understood her.

I longed to go to her now, yet I shrank from intruding. Besides, the nursing of sick minds had never appealed to me. However, my deep sympathy for my old friend overcame all scruples and it was on the third day after my return that I decided to go up to Craig Farm, use what tact I possessed, and try to get Jean to look at life from a more rational angle.

Except that she had taken on the fuller lines of maturity in the intervening years, Jim Craig's widow was the same gravely beautiful girl I had known. There was the same clear pallor of skin and the same steady, unafraid dark eyes, luminous now with some inner feeling. She seemed deeply melancholy but there was not that ravaged look one expects to find on the faces of those in great grief. I thought that she was glad to see me although she displayed little enthusiasm.

"You'll not care to remain with me long, Anna," she remarked sadly. "No doubt you've heard that I am queer—and then, you know, the place is said to be haunted. But I must warn you I cannot allow any alien influence near me, any fear mediums."

I confess to a little flutter of apprehension at that, but I managed to answer composedly enough:

"I am not afraid, Jean. My one de-

sire is to serve you. Let me stay for a time."

"Thank you, dear," she smiled. "So few there are who understand. It's the mists, always the mists before their eyes."

We sat at tea before a glowing wood fire in the big cozy living room. I had never before been inside the Craig house, and I now looked about me with intense interest. Above the mantel, side by side, hung two life-size portraits; one of Alex Craig, when he was twenty-five or so, and the other of Jim himself at about the same age, painted somewhere in Europe just before his return home. They looked like twin brothers, big, broad-shouldered, tawny-haired and with the same half sad, half merry twinkle in the blue eyes. I was glad to see this portrait of Jim as a man for I hadn't laid eyes on him since our school days.

There were books here and there about the room, books such as "Inner Life," "Power of Will," "Life after Death," "Know Thyself" et cetera. There were books by James, Hyslop, Lodge, and others of that class. I doubted the wisdom of such reading for her at that time, but after all she was Jean.

"Tell me, Anna," she asked abruptly, "what are they saying down in the town about—Jim's death? Are they still looking for the man with the missing finger?"

"Oh, yes," I answered. "They won't give up yet." Then I told her all that I had heard about the case. You couldn't evade those compelling eyes.

"What fools!" she exclaimed bitterly. "It was no mortal hand that struck Jim down."

I could only stare in amazement.

"Don't talk that way, dear," I protested. "It sounds morbid. Just tell me about yourself and Jim and the baby."

"We were happy," she sighed. "And when wee Sandy came our joy was complete. But a blight fell upon the child and in spite of the best medical aid from

the cities his ailment grew worse, and in two months he pined away and died. I couldn't become reconciled. Poor Jim tried to divert my mind. We would go abroad, he said, and see the world. But I felt a strange reluctance about leaving home. You see, my heart was yearning for my little lost boy. I felt he was near, so I began to call him back. Finally, after weeks of mental and spiritual struggle, I began to hear his voice crying for me, always at night and always from out in the woods. I would leave my bed, saying nothing to Jim, and go out to search. When I told Jim of it he thought I was ill and summoned a physician. You see, he could not hear the cry at first, and when finally he did hear it he didn't recognize it as our baby's voice. He thought it some little lost animal, and he would beg me to ignore it. But for almost a year this crying continued until I was nearly mad and my constant, frantic searching drove poor Jim distracted. Then came the night when the cry became so urgent that Jim himself went out alone into the woods declaring he would solve the mystery or die in the attempt. Well, he never came back, Anna, never came back alive. We searched until morning when Jed found his body under the tree."

She was white and shaken after this recital and sat for a few minutes with closed eyes. Then she exclaimed:

"There has always been an evil influence at work here. I've felt it, even from the first. But I shall conquer the thing; I *am* conquering it."

The days had shortened considerably and by six o'clock in the afternoon the room was all in shadow. Jean requested me to leave her alone for a little while. She explained that she and Jim had always enjoyed that gloaming hour together and she wished to continue it.

"I feel very close to him here," she said, "and I hope soon to get into communication with him."

She would make such remarks as casually as though referring to some friend in a neighboring town.

My solitary dinner was served in the big, somber dining room by old Meg, the housekeeper, who in spite of her age was extremely loquacious and alert, and who, I fancied, wore a strained, anxious expression. While I dined she entertained me with the legend of the Craig family.

It seemed that old Angus Craig, the pioneer, who was Jim's great-grandfather, upon migrating to Canada and taking up his homestead, had ordered the eviction of a poor family of squatters living in a little cabin on the outskirts of this land. This enforced eviction and its resultant exposure had caused the death of the squatter's wife and newborn baby, and later of Jordan the squatter himself. This man when dying had cursed the pioneer landowner and all future Craigs who should attempt to dwell upon the land.

From that day on, declared old Meg, there had been woe for the Craigs, for in each generation there had been at least one mysterious death.

"And always before each death the banshee cries in the wood!" whispered the old woman portentously.

She had warned Mr. Jim on his return to the farm but he had scoffed at the idea of a curse and had threatened to discharge her if she ever spoke of it again. It was nothing but a stupid fairy tale, he had declared. Craig Farm was his birthright and there he would remain and, please God, there he would rear his children, and a fig for all the curses ever invented!

"And now it's got *him*, the last of the Craigs, the last of the Craigs!" wailed the old woman.

"I hope you have not talked of all this to Mrs. Craig," I suggested.

"Aye, but I have then, to warn her, for look you, *the banshee again cries in the wood!*"

"Oh, you mean—your mistress is in danger?"

"Aye, in danger!" she muttered.

There was something so eerie about old Meg, about the big shadowy dining

room and the wailing of the wind that in spite of all my reasoning I seemed to feel a spell brooding over the place and not until I found myself alone again with Jean did the peculiar sensation leave me. In her presence there was an atmosphere of peace. She had a forceful poise, a quiet, confident manner that calmed all fears.

I arose early that first morning at the farm and while Jean still slept I wandered out into the orchard. The wind had blown a terrific gale during the night. Great branches had been torn from the trees, and lay in profusion upon the ground and I began to gather some of the lovely autumn foliage. Soon I came upon Jed Lowrie busily collecting debris. Truly, we youngsters had well named him "the ape man." With a wrench of one powerful hand he would tear stout, half-split limbs from the trees and toss them into a pile as one tosses away a burned match. Fascinated, I moved toward him and found myself looking at his hands, counting the fingers. The man was entirely unmaimed, but what brute strength he possessed! How those hands could have—strangled! My mind flaming with this idea I went about gathering the golden, brown, and crimson leaves.

"Just what," I asked myself, "would those two servants gain if anything happened to Jean or if they succeeded in frightening her away from her home? Wouldn't they, in all likelihood, be allowed to remain in unmolested possession of the farm?"

Before I had regained the house I was confident that I had arrived at the heart of the murder mystery.

A few moments later, as Jean and I breakfasted together I cautiously broached the subject of old Meg and her son.

"Don't you find them depressing?" I asked. "Why not pension them off and get more cheerful and wholesome help about you?"

"Why, my dear!" she exclaimed, "they are harmless and absolutely faith-

ful. Meg, I think, possesses a gleam of the truth, although it's so mixed with superstition and fairy lore and fear—fear for me, mind you—that I refuse to listen to her. As for Jed, I know what you think, Anna, but you're wrong. The poor fellow would never have harmed a hair of Jim's head. He loved his boss and followed him about like a big, faithful dog and once he saved Jim's life by breaking the force of a falling tree with his own body. Oh, no, you mustn't pick on Meg and Jed, Anna."

"Well, no doubt you're right," I conceded reluctantly after a few moments, "but just the same, Jean, you need a change of surroundings. Why not take a trip with me? It would do us both a world of good."

"But can't you see!" she cried, "I cannot leave home now. *He* must find me here when he comes."

I realized the futility of arguing the matter and I determined that the only thing to do, under the circumstances, was to keep my eyes open and keep Jean under observation. It was with this decision in mind that on the second night at the farm I left ajar the door between her room and mine.

There were three connecting chambers on the floor where we slept. Jean's was the south one while I occupied the one next, which she and Jim had used as a common dressing room. On the north side was the room which had been Jim's and which Jean had kept locked since his death.

We retired that night at about ten forty-five, to the accompaniment of the ever moaning wind, and although I lay wakeful for some time, the sound finally became monotonous and soothing to the senses and I slept.

Suddenly I was awakened by a slight sound in Jean's room and I found that she was up and dressing herself with celerity.

"Where are you going, dear?" I called, as I arose and went in to her.

Her eyes had taken on a peculiar "far

away" expression, like those of a nun bent on a holy mission.

"I'm going out," she said. "Jim is out there, and he is whistling his old love call to me."

I was dumbfounded and tried to persuade her to go back to bed but she went about getting her wraps and paid no attention to me. Then I too began to dress.

"I'll go with you," I told her.

"Hurry, then, and remember there's nothing to fear."

The big hall clock boomed "two" as we slipped quietly down the stairs, out into the turmoil of darkness, and along the sloping orchard to the woods, Jean tramping over the rough ground with such speed that I found it difficult to keep up with her. Soon we came to the tall pine tree at whose foot Jim's body had been found. Here Jean stopped and called in a clear, ringing voice, "Oh, Jim, here I am. Where are you?"

Soon, despite all reasoning, I found myself listening and expecting—I knew not what.

For a time there was nothing but the sighing of the wind and the whispering of the leaves. But suddenly with rigid ice-cold hand she grasped mine and breathed:

"He is near, hush!"

There came from the spaces and mingled with the wind, a sound, piercingly clear and sweet. It was a strangely compelling and seductive little sound, something like the notes of a reed pipe. One moment it would seem to be high in the tree above us, then at our feet, again, at a distance. At intervals it became low and mournful, as if a dove were calling to its mate. This was repeated several times at irregular intervals while we both stood in anxious expectancy. For more than an hour we waited and listened. Then, finally, when it had died away and she was convinced there would be no more, she turned and we went back to the house.

(To be concluded in next issue)

Walking in the Middle of the Road

With the Sons of Cain

BY ANITA OLIN

IT IS A COMMON enough story, that of the man who walks down the middle of the road, and receives the flying missiles from warring parties on both sides! The lesson in tolerance implied is almost too obvious to require comment: we all recognize the dangers as well as the virtues of the Middle Path. Occult students in particular pride themselves upon their liberality of thought, their broad-mindedness, their tolerance, and sometimes arrogate to themselves the sole ownership of the Middle Path of Tolerance. Nor are students of the Rosicrucian Philosophy exempt.

We all think we are tolerant because we are students of the Western Wisdom Teachings; but we fail to realize that the actual expression of tolerance is purely an individual matter, and has nothing to do with the Rosicrucian Philosophy. Nor must we mistake indifference for tolerance: it is easy when you belong to nothing to praise everything, or to blame everything; but to be wrapped heart and soul in an idea or movement and then to praise whole-heartedly the work of a counter idea or movement, that is Tolerance; that is walking the Middle Way! Let us therefore, in the cause of clarity, define the truly tolerant individual as *one who, sometimes affiliated, sometimes not, is able to realize and appreciate the truth and beauty in all human activities and associations regardless of his own personal inclinations.*

Consider for a moment that it is seldom that any philosophy—especially a religious philosophy—is violently partisan. The founders of philosophic systems are usually too keenly aware of their human limitations to set up themselves or their teachings as infallible.

It has been truly said that a teacher's greatest punishment is to have disciples (although it is a necessary punishment), for it is the adherents to a philosophy who declare war over non-essentials in the teachings.

Thus, early Christianity split into factions over the so-called Arian heresy, and modern Protestantism argues about baptism, whether and when and how it shall be administered; while among modern Catholics the younger generation is disputing with the older as to the necessity of Confession and minute attention to ceremonial. These disputes, however, have little to do with Christianity itself, and will ultimately be swept aside in a perfect concord of Truth. All true religions take the Middle Way in their esoteric teachings, but wars and rumors of wars down the centuries bear witness that the followers of such teachings were unable to tell the side from the middle, and so fell a-fighting.

The Rosicrucian Philosophy, being an esoteric interpretation of Christianity, takes the Middle Road; but alas, we who are the students thereof find it exceedingly hard to keep from falling into the ditches of error and bigotry where our compatriots of the churches have been entrenched. This is no criticism of the Church: the Church is doing a beautiful work for humanity, but its instruments are human, and therefore subject to those errors which are the outcome of mortality. *We, too, are subject to error, in equal degree.* The human mind is normally myopic, and needs the spectacles of Love, as well as of Reason, to correct its vision. Otherwise we cannot see to walk the Mid-Path of Tolerance and Compassion,

But, we cannot merely make up our minds to love, and then *love*. We must *love something*. Nor is it an excuse for inaction to say, "Well, if I can't do this in the right spirit I won't do it at all." *We learn by doing*; and in doing a good deed, in speaking a good word, we gradually arouse love in others and their reaction will awaken the right spirit in us, for we are all one in Christ Jesus. All that is necessary is that we *desire* to have the right spirit.

This is the only way to develop the Love to correct our mental near-sightedness; but we must not limit our practice to our collaborators. We must practice on our opponents too; nor should we fall into the error of believing that it is enough to be morally and emotionally tolerant. *We must be intellectually tolerant, also*. We must have an intelligent understanding of the beliefs of our opponents. This, too, is an expression of love, albeit on the mental plane.

Occult students, being of the "Sons of Cain," that is, prone to judge all life by Reason rather than by Faith, will find this intellectual tolerance the hardest of all to attain. They can sympathize with the sincerity of their opponents' beliefs, but they cannot help feeling just a little contemptuous of the *apparent* intellectual weakness which they discover among the Sons of Seth (those who live by Faith). And that means that the descendants of Lucifer have not yet learned the lesson which their arrogant ancestor learned when he fell from heaven. Let the Sons of Cain beware, lest they fail to amalgamate the experience of ages! For as Lucifer fell when he refused to work with water, in the Moon Period of the earth's evolution, so we, too, may fall if we refuse to raise up Seth within us by means of the Love or Madonna (the water) principle, through which, immaculate, is born Jesus, the vehicle of the Christ Within.

We who are of the Sons of Cain, in order to correct our especial weaknesses

must strive intellectually to understand the truths and cosmic beauties of orthodox Christianity. In order to do this we must first of all rid ourselves of our scorn for Creeds. Creeds, we may state as our fundamental hypothesis, are the natural fruits of crystallization, and *all spiritual philosophies when garbed in words will crystallize therein*. Even our own beloved philosophy—Max Heindel foresaw the day—is tending to crystallize itself into the equivalent of a creed, and will some day go the way of all man-expressed philosophies, though its spirit will live on forever.

As proof of the crystallizing process we observe that even today there are literally hundreds of people, who because of a few psychic experiences in their lives, are willing to take Max Heindel's words for everything under the sun, physical or spiritual, even when they do not understand his inspired words. (And how many of us do?) These people did not flock to Theosophy, because their religious instinct was built up around the Christ ideal. Therefore, they accepted Rosicrucianism.

The rank and file are the people for whom creeds are formed. As the Rosicrucian Philosophy reaches out to humanity, and millions of believers flock to its banner—as they assuredly will; it is so written—what will be the result? The majority of them will be drawn from the masses who now comprise orthodox Christianity, orthodox agnosticism, and orthodox Freemasonry. Where else can they be drawn from? We are not a life wave of pioneers.

Of course, as evolution advances, the material vehicle of the spirit becomes more and more rarified; nevertheless, there is room for crystallization of that vehicle relative to the needs of its energizing spirit, and when a certain point of crystallization is reached, it must disintegrate. It has then outlived its usefulness.

Where man-evolved philosophies are concerned there are always the few who understand and the many who believe. It has always been so, from the very beginning of man's evolution as man. This has resulted in the division between teachers and pupils, the teachers expounding, the pupils believing when they could not reason. Now the advanced students could understand the teacher, and had little difficulty in following his instructions, but there were many slower ones who could not keep up with them. For the benefit of less advanced students it became necessary to reduce the teachings to the simplest form possible, and thus, in all religions and in all philosophies, we have the equivalent of the Creed.

Unfortunately, creeds are not formed by the teacher, but by the advanced pupils after the teacher is no longer present with his illuminating explanations. The reason for this is not far to seek: every cosmic truth may be approached from different angles; the resulting different views may appear contradictory. So long as the teacher lives to explain away the contradictions, all is well. But after he is gone, no one remains but the bright students, who, being but students, often fail in their judgments. Yet, there is no one else to decide these points for their slower brethren, and the result is a Creed—that is, a clear and concise statement of the salient or fundamental teachings of a philosophy or religion, which, *though usually possessed of great significance*, nevertheless may contain errors. Nor is this all. The Creed itself is not always correctly understood by its adherents, and this results in numerous commentaries by inferior intelligences, hence greater confusion.

One example of this we find among the Christian churches, for there were no Creeds until after the personal influence of Christ and His apostles and their immediate disciples had passed away from the earth.

Another example is the grip of Science upon the mass mind. Today the majority of people accept scientific theories as God-given facts, without so much as trying to understand them. It is easy to test this fact: not one person in a hundred can prove, or give the proof, that the earth is round instead of oblong; that it rotates on its axis, or that it revolves about the sun. Yet he believes these facts as implicitly as he believes in God, and to some individuals there is no God but scientific fact. It would be interesting indeed to ask some of our young college agnostics to prove the scientific theories which they accept as the Creed of their existence.

Humanity will not outgrow this condition of things in the approximately seven hundred years remaining of the Piscean Dispensation. Not at all! It will merely have adjusted itself to a new belief. True, that adjustment will have required the giving of an additional impetus to mind, but let us not expect too much of it! The adjustment from religious to scientific domination—from Faith to Reason—required an intellectual stimulus, too, but it has not created a new humanity.

So also, the Aquarian Dispensation will not abolish either the necessity for, or the abuse of, Creed. But then instead of the orthodox Creed there will be the Rosicrucian Creed, *or its equivalent*, although the Rosicrucian Philosophy, by its very nature, will never crystallize into so set a form as the creeds of the Piscean Age have done—just as the tyranny of science, due to a few centuries of evolution, is not as rigid as the theological tyranny of the Middle Ages.

And thus, having seen that Creed—*or its equivalent*—is a natural outgrowth of evolution on the physical plane, do not our rebellious Cain intellects become just a little humble? Do we not see the way to amalgamate fire and water by *intellectually* understanding the Sons of Seth? Do we not realize that the Creeds

of the Church are among the most valuable documents of humanity, filled with spiritual light for the heart?

We cannot at the present time go into a lengthy discussion of the esoteric significance of the Creeds of the Orthodox Church; yet we cannot conclude without giving some idea of how to go about finding this significance. It is needless to argue that we cannot get something out of nothing; therefore *if we learn by meditation upon a Creed an occult fact of which we were previously ignorant, but which can be verified by occult authorities, then the Creed certainly contains occult truth.* Let us give a cursory examination to the Apostles' Creed, practically the most occultly valuable document of the Church. The Creed is as follows:

"I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ His Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

Meditation upon this Creed in relation to the Rosicrucian Philosophy will reveal the fact (if you do not already know it) that in it Mary represents the Heart; the Holy Ghost, the Sex Force; Jesus, the Golden Wedding Garment; and Christ, the Life Spirit. The Creed, of course, has its cosmic significance, but the individual interpretation will be of more intimate interest to us. Pontius Pilate, representing the lower mind, shows us the intellect striving to do right, but falling into error. To prove the accuracy of this analysis, let us see

how these factors work into the general scheme of the individual Golgotha.

The regenerated sex force (the Holy Ghost), rising as the Spirit Fire through the spinal canal, vibrates certain ethers to so great an extent that they become luminous. These ethers, however, are those which *in the heart* (born of the Virgin Mary) were extracted from the blood stream, flowed along the Silver Cord to the seed atom of the vital body at the solar plexus, and were there refracted into the spinal canal, where they arose in increasing volume to the head. At last overflowing, they permeated the entire aura, forming the Golden Wedding Garment. Remember that this Golden Wedding Garment corresponds to Jesus, and is actually therefore "born of a Virgin" (the purified Heart), having been conceived by the regenerated sex force, which builds the cross stripes of the heart. The Immaculate Heart, then, brings forth the Golden Wedding Garment as a result of the feminine principles of Love, Purity, and Service.

Then, as the Sun Spirit, Christ, took possession of Jesus' vehicles, so also does the Christ Within, the Life Spirit, take possession of this composite Golden Wedding Garment.

Max Heindel informs us that matter is crystallized force or spirit. He likewise states that the Region of Archetypal Forces is the dividing line between spirit and matter. It follows, therefore, that the Life Spirit is a *veil of force* (as are also the other two aspects of the ego, the Divine and Human Spirits), through which the ego manifests. This Life Spirit Force cannot manifest in the physical world without a vehicle correlated to that region. The Golden Wedding Garment is that vehicle. The more highly organized it is, the more powerfully can the ego bring the Life Spirit Forces to bear upon life here in the physical region; and as the Life Spirit is the vehicle which carries the

records of all past incarnations, and which is in touch with, because correlated to, the world of Cosmic Wisdom, it follows as a matter of course that the weaving of the Golden Wedding Garment will put us in touch with Cosmic Wisdom, so that our minds will become illuminated, and we shall learn without recourse to books. Then it is that the entire history of our incarnations will become revealed to us.

To understand what is meant by the statement that Christ Jesus was "crucified, died and was buried; descended into hell, and on the third day arose from the dead," it is necessary to know what it is said He did in hell. According to Dante, in the "Inferno," he worked among the spirits in Purgatory during that time, and took with him a third of the souls of the dead, who ascended into heaven thereafter. This reveals to us the fact, therefore, that it is necessary for Jesus, immaculately conceived and born of the Virgin Heart, and overshadowed with the Christ Power, to go down into the hell of our own lower nature (sent there by the judgment, the lower mind, or Pontius Pilate), and to raise its forces up into heaven with us. This will remind us of Max Heindel's statement that spiritual development depends upon the victory of the vital body over the desire body. We remember also that it is necessary for the Initiate to meet and overcome the Dweller on the Threshold, and a further fact is brought to light by the Creed, namely, that the Dweller is not completely transmuted at the first Initiation. The Initiate redeems a part of the Dweller, and promises to redeem the rest, as revealed in the tradition of the Church that Christ took with Him a *third of the population of hell*. Let us further make note that the Dweller is composed of *three essences of sin*: the sin essence of evil deeds; the sin essence of evil thoughts; and the sin essence of evil emotions, of all our earth lives.

To understand the significance of the

"three days"—that term which is so often found in occult literature and the meaning of which is so difficult to find—we must realize that the three segments of the spinal cord are ruled by the moon, Mars, and Mercury. In the light of what we have been taught by Max Heindel it is evident that the Spinal Spirit Fire, which is raised through the spinal canal and colored chiefly according to that one of the three planetary vibrations with which it has most affinity, is not raised in its totality at the first Initiation. On the contrary, Initiation is consummated when enough of the Fire has been raised to furnish the motive power, and this same amount of power enables the Initiate to partially sublimate the Dweller.

The threefold Spirit Fire, whose ascent in spiritual development is correlated to the three fiery signs, Aries, Leo, and Sagittarius, rises through the three segments of the spinal cord and vitalizes the three pairs of spinal nerves at the base of the cerebellum, which thus represent the "three days." The work of the candidate immediately following Initiation has special reference to the three segments of the spinal cord and these three pairs of nerves, and the further raising of the Spinal Fire, by means of which the aforementioned partial sublimation of the Dweller is accomplished. Therefore, the Christed individual spends three days in hell, but takes into heaven with him only one third of the population of hell. Continued work is necessary to raise sufficient power to completely redeem the Dweller.

When Jesus (symbolized by the Golden Wedding Garment), now Christ Jesus (for He embodies the Christ Within, the Life Spirit), rises from the dead, He ascends into heaven where he sits on the right hand of the Father Within, the Divine Spirit. This has reference to the fact that the two Primary Aspects of Spirit must always work together, for the Father and Son are one, and posi-

tive and negative must unite in the work of creation. The ascension into heaven, of course, refers to the completion of the Initiatory experience, whereby the liberated ego functions at will on two planes, in and out of the dense body.

“From thence He shall come to judge the quick and the dead” has reference to the ego’s judgment upon all sins and good deeds of all our incarnations, together with retribution for the former, which judgment is impossible without the cosmic wisdom and memory of the Christ Within, the Life Spirit, which is therefore our Judge.

It seems hardly necessary to give the interpretation of the concluding sentences of the Apostles’ Creed, but a few words may help to clarify them for those who have not made a study of them:

We all believe in the Holy Ghost, since it is the creative power of life, (the sex force being one aspect of it), and that is the power through which all life in form is conceived. Without this principle of Deity there could be no life of any kind.

We believe in the Holy Catholic Church in the sense that Catholic means universal, and we know that Christ’s teaching is destined to take in the whole world.

We believe in the communion of saints, for we know that all pure and holy individuals, dedicated to the service of humanity, have it in their power to commune directly with Jesus on the invisible planes; and we all have it in our power by contact with the Christ Within, to consciously learn the love of the Cosmic Christ, and commune with Him.

We believe in the forgiveness of sins, since we know that the records of sin in the negative pole of the reflecting ether may be wiped out by contrition, repentance, reform, and restitution. And that Jesus and the Christ Within help us to effect this forgiveness is scarcely open to doubt; nor that this forgiveness could not be so readily accom-

plished were it not for the actual sacrifice on Golgotha over nineteen hundred years ago.

We believe in the resurrection of the body in the sense that we are reborn again and again upon this earth in a succession of physical bodies.

And we believe in the life everlasting because we know that as sparks sent out from God there is no death for us.

Having given this very inadequate account of the mysteries of the Apostles’ Creed—that most ancient, occult document of the Orthodox Church, whose origin is supposedly traced to the Apostles themselves—we hope that we have presented the Church in a new light, so that other devoted students of our beautiful Philosophy will be inspired to make an intensive study of the teachings of the Christian Orthodox Church, both Protestant and Catholic, and thus hasten the day of our *amalgamation in Christ of the Cosmic Truths* of Freemasonry and Catholicism. Truly, the Church has its Power; and its greatest Power is Love. We can never hope to give to the world what the Church has given to the world unless *we understand in our hearts, and comprehend with our intellects*, the pearls of wisdom incorporated in the great Heart of the Institutions of Seth.

We shall close herewith, recommending to all Sons of Cain that they earnestly endeavor *to walk in the Middle of the Road*. This in their case means to strive to understand intellectually the cosmic truths which are to be found in the beliefs of the Sons of Seth, and in the words of one of our Rosicrucian students, “to feel and to know these truths in the heart; for *‘as a man thinketh in his heart so is he.’* Thus only through the united power of head and heart will they learn to cast the Molten Sea.”

The only money of God is God. He pays never with anything else. The only reward of virtue is virtue: the only way to have a friend is to be one.—*Emerson*.

The Death Law

Points the Finger of Scorn at Each of Us

By C. C.

IS IT NOT time that we as individuals began to recognize the fact that indifference to the death penalty, a spirit of indifference toward the fate of prison inmates and a failure to recognize our own share in the producing of criminals are reflections upon our own personal selves just as much as upon the social system as a whole?

Time was, we are told, when the Church and the State worked as one. But an attempted reunion today would create an upheaval, even among some of the most devout. But though we admit the justification for all opposition to such reunion, it does seem apparent that the governing power cannot be entirely divorced from the spiritual without the gravest consequences. So, although we may not admit the Church, as such, into the legislation and civil government of the State, still in framing our civil laws we should not forget to take into consideration that for which the Church stands, viz. the spiritual welfare of the community.

In the framing of our criminal laws have we not forgotten just this very thing? Haven't we lost sight of this original plan of infusing all laws with spiritual design? Can we say with any honesty that our criminal laws and our treatment of delinquents even *aim* at attaining a higher spirituality for them? Is capital punishment calculated to elevate the masses and promote the spiritual welfare of the community? It seems that civilization should now have arrived at a point where a radical revision in the methods of treatment of its criminals should be made.

Is it not a pitiable sign that the man

in the street is still indifferent to the fate of his less fortunate brothers, that he should have so little love in his heart that he "cannot be bothered" to take the time to go into the matter? Since so many are still deaf and blind to this distressing side of human existence (the condemnation and the life of delinquents), is it not the duty of those whose eyes are open to try hard to improve the sight of those who do not see? Can we not realize that that very social scheme which provides for and is instrumental in creating the respectable citizen on the one hand is partly responsible for the existence of the criminal on the other? Let us therefore recognize our obligations toward the product of our own making, even though he is responsible for much unpleasantness and distress in our midst.

Perhaps the argument most frequently used in favor of capital punishment is that it has a powerful deterrent effect upon the exercise of criminal proclivities, and that without its administration murders would increase in frequency beyond measure. This argument, however, has been refuted over and over by numerous worthy authorities, including the wardens of some of our largest prisons.

Setting aside for the moment all consideration of the habitual criminal, when a man's blood is up, is any fear of consequences going to hold him back? Experience teaches us that usually it does not. Once the blood is up our actions are frequently beyond our control, we lose perspective, and we are also liable to obsession. The law half recognizes this fact already. The crime of such a man lies not in what he does when in a

state of aberration, but in allowing himself to lose self-control in the first place! Here is the point that should receive more attention than it has so far.

And now what of the effect of the death law upon the man who has once drawn blood? Remember, he is already a marked man, already doomed. He has already incurred the severest penalty, death, in case of capture, so now there is nothing to stop him killing to his heart's content. The more ferocious he becomes the greater his chance of warding off the evil day, and anyway he cannot meet more than one death. In his instance the death penalty becomes an actual invitation to take life; it affords him a greater opportunity of escaping. If he kills his pursuer or not, in the event of being caught his punishment will be no different, and there is always the off chance of escape.

Now there is another vital effect (well known to psycho-analysts) which a feeling of suspended doom may exert upon certain people. Take the well known case of an abnormal type of individual who having contracted a certain deadly form of disease, will go about deliberately spreading the scourge as widely as possible. This complex is also to be met with among the vast army who spread vice of all kinds. A man feels he is sinking morally; he is losing the only thing that makes the spark of life worth burning at all—self-respect. He cannot bear to go down without dragging some one else with him; also his ego craves this artificial sense of exultation for it is the nearest he can approach to a sense of the spiritual. Instead of drawing himself up to the heights to refresh the soul (he has not sufficient moral stamina left), he drags others down to his level, or below it, that he may gain a false sense of uplift by comparison of their position with his.

Suppose we apply the Freudian principle involved to the case of the desperado; we may then find an explanation for much of the unnecessary kill-

ing that goes on. The man, doomed himself, feels an irresistible urge to take others along with him. Where is the deterring effect of the law in this instance?

Hitherto we have said nothing about the spiritual aspect of the law. We hear much concerning its deterring effects—or shall we call them suppressing effects, to be more accurate. If the effect of the capital punishment law upon mankind is merely to cause the suppression of an inner desire, it is not aiming at spiritualizing the potential criminal. But what effect has it spiritually upon the masses who do not come under its direct influence? If it is responsible for the general public attitude toward capital punishment, the sooner it is looked into the better. Certainly the frame of mind that dismisses the subject with a, "Well, it was his own fault," without any attempt to understand the soul condemned, is brutal in the extreme, uncivilized and deplorable; it is, moreover, filled with the very spirit that causes crime in the first place, viz. lack of sympathy and love. Who has the courage to hurl the first stone? So long as society looks upon its more unfortunate members as vermin to be exterminated, how can it ever rise to a higher and more noble status?

Are our rulers and judges striving to give us a more spiritual civilization, or are they merely content to protect what they have and leave those who haven't anything to fend for themselves? Whatever attitude we adopt let us be honest with ourselves. If we decide to embrace the policy of looking only after self, if we take this purely personal attitude without any thought for what lies outside of our own petty circle, with little or no care for the race in general—if this is our attitude, let us frankly admit it, and then there is nothing more to say. The only hope of humanity rising beyond its present crude status lies with those who *have* some sort of recognition of higher obligations.

This problem can never be solved by argument. It is not an intellectual problem to be settled by cold reasoning. It is a moral one. Either one feels the moral obligation or one doesn't; there is no question of persuasion. One's moral outlook is the product of one's entire make-up; it is not a something induced from without. All that the most enthusiastic devotee can do is to point out the moral debt; he cannot make his hearer feel or recognize it.

This brings us to the question: Shall we have a spiritual government or shall we not? Since the vast majority of humankind adhere to some religious faith, and if the majority is to have any say in the matter at all, then it is about time we dealt swiftly with all governors in authority who fail to recognize spiritual as well as material rights. We should accept our religion whole heartedly. (I do not refer here to any dogmatic creed.) We cannot as logical beings accept religion for personal use and discard it where our enemies and criminals are concerned. If as a state we *profess* religion (no matter which, or how many) then we are bound to carry our profession through into effect in *all* our doings.

We allow each man the right to live, and we also recognize that he derives this right from some source beyond our ken (so much even an atheist would find difficult to contradict). Now the criminal has also derived a right to live from the same source, and though we are justified in protecting ourselves and in preventing the criminal from doing further injustice toward society, have we the right to take his life? The original crime was against the Giver of Life. By killing the murderer we are merely repeating the offense, and have in no way aided the criminal to become better or to come nearer to his God. We merely cut off the life of a person who, though smeared with blood, might nevertheless still have done many deeds of

heroism and have developed true virtue. Who dares contradict this? Who has the effrontery to declare that though a man may have killed, even in the most brutal manner, he is therefore incapable of doing good, incapable of performing an heroic deed that even a respectable citizen might fear to do, being perhaps too selfish to take the risk? Such occurrences are certainly not unknown. Who shall judge which man of the two is the dearer in the eyes of God?

Again, if we as religious beings once accept the hypothesis that we are here for some purpose, to learn or to develop; if we accept this world as a sort of preparatory school for some greater event to come, then our criminals, the weaker members of society, are the very ones who need life's lessons most and those guilty of the worst offenses (murder and the like) must be the most in need of earthly experience. With these facts staring us in the face, shall we as a religious or spiritually aspiring community have the effrontery to push further into the mire our most needy comrades? Do we ever stop to think of this? The fact that we do trample on the fallen is an unpleasant thing to have to admit to oneself; that is why most of us prefer not to think of the subject at all. We are afraid to face the accusation of our own souls.

We are where we are in evolution by virtue of our own efforts and mistakes, and those of others. If we escape falling into a ditch it is often simply because some one else has fallen into it before us, and thereby pointed out the danger, thus enabling us to avoid it. If we were farseeing enough, we should feel humble when we consider the price at which our respectability is purchased. But alas, a spirit of indifference, even supreme contempt of the fallen, enters into the very education of the young. True, our criminals are men and women who have failed to meet their obligations toward society; they are shirkers in life's school; but why?

We believe that the fault lies in our present system of education. Education does not aim, these days, at teaching the young the highest virtues. It does not teach them that *in everything* the meeting of one's obligations is one of *the primary necessities of life*. Such ethical teachings are usually relegated to religion, which is brought in as an afterthought, an *extra!* Ethics are not made to permeate the soul as they should. They are things apart and are not considered of first importance. Knowing this, can we wonder then at the lack of moral standards throughout modern civilization? Perhaps the old-fashioned English public-school training in sport is the best example in modern times of the practical building of ethics into the character, and that is rapidly losing its grip in this commercial age.

Instead of attempting to inspire a joy within the breasts of the young at the gradual learning of the truths of existence, the aim of our present educational system seems universally to be to cram the brain as much as possible and to use as a stimulant to the acquisition of knowledge not love for the subject but a craftily generated hate which we call the "spirit of competition." Each pupil is encouraged to try to get ahead of his comrades. In the class rooms is generated the spirit of, "Cram the brain no matter how or to what purpose so long as high marks are obtained." The subconscious aim is not knowledge or wisdom but *high marks*, i.e., going above one's comrades. This is far from the Christ teaching of reaching down to help the lame and needy!

After all we acquire the good things of this world either by birth or by a *faculty* for acquisition, not necessarily as the result of usefulness. Some have this faculty, some have not. Now the man who hasn't it but who is clever in other directions, lacking, however, moral balance, naturally feels he has a right to use his cleverness for acquisition, sometimes in unethical ways. Investigations into the

psychology of the delinquent seem to point to this mental attitude. Many such people, however, when once set on the right road have reformed completely. But, be it well noted, no reformation is ever brought about by unsympathetic, cruel treatment.

Careful investigations into the history of delinquents seem to bring more and more to light the fact that criminal tendencies are to a large extent the result of early environment and faulty upbringing. The seeds of antisocial tendencies are sown at an early period in the life of the criminal. This confirms what was mentioned in the earlier part of this article, namely, that the criminal is partly a victim of our faulty civilization. We as members of this system of social life have therefore a very grave responsibility toward the wrecks that our system produces. It is time we fully recognized this and met our obligations to them in such a way that they will have some chance to reform instead of blotting them out of earthly existence.

The Lily Path

BY ETHEL RICHARDSON

One night I dreamed that you and I
Traversed a pathway to the sky;
A narrow path with lilies fair
On either side, whose petals rare
Shed forth a wondrous living light.

The shining stars beneath our feet,
The air with melody replete;
Appeared a mansion silvery white,
Its portals pouring golden light;
They opened—and you passed inside.

You, fairer than the lilies were,
A wreath of stars had bound your hair;
Your flowing robes like moonbeams
white,
And in the silence of the night—
Next morn I learned that you had died.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it.

13. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that

place Beth-el; but the name of that city was called Luz at the first.

—*Genesis 28:10-19.*

INTERPRETATION

These verses constitute an important part in the story of the attainment of spiritual illumination by Jacob as it is given in the book of Genesis. Beer-sheba means in the Hebrew the "Well of the Oath," and "Haran" means a high place, thus referring to a change of thought and the lifting of the consciousness above material things, which is always the most important step. Like all mankind who are unawakened spiritually, in the early stages of Jacob's development "the sun was set," and he had only stones for pillows. The ladder reaching from earth to heaven with the angels ascending and descending symbolizes the divine illumination that became his. The angels are the thoughts, words, and deeds of love with which he blessed all those with whom he came in contact. Physiologically, verse 12 refers to the various segments of the spinal column and the ascending of the spinal fluid therein. Verses 13, 14, and 15, are not only a promise of material gifts but also of a complete atomic purification of the body. The Temple becomes cleansed for the indwelling god, a very necessary process at a certain period of development as shown in the life of the great way-shower, Christ Jesus, when He drove the money lenders and the traffickers out of the Temple. Every neophyte when he has been through this wonderful experience echoes these words of Jacob, "Surely the Lord is in this place and I knew it not."

Verse 17 does not mean fear in the accepted sense of the word but rather a great awe and reverence. When one

is spiritually awakened then he is conscious of the wonderful beauty and glory of the inner planes and the marvelous workings of the beings inhabiting them. This experience we find duplicated in that of Stephen at the time of his martyrdom. (Acts, 7:56).

Verse 18 is very significant in its meaning. A pillow is a support for one when reposing, thus suggesting a *horizontal* position. Pillar is a firm *upright column*, a support suggesting strength. It is important to note that Jacob used the stone as a pillow in darkness when the sun had set, and again the same stone became his pillar when the light had dawned, or when the morning had come. This verse therefore holds the story of generation turning to regeneration, meaning that his spiritualization was accomplished through the process of lifting the spinal spirit fire. The oil poured upon the stone is the wisdom and understanding through which he accomplished this great work and the spiritual results obtained therefrom.

"Beth" in Hebrew means a house, and "El" means life. The place of Jacob's body had become the house of life eternal, the body of the Initiate that knows no death. Any city esoterically symbolizes a state of consciousness and "Luz" means light. Physiologically, the story of Jacob's ladder shows us the process of lifting the spinal spirit fire and the effect upon the physical body as this great life force passes through the domains of the different plexuses. Each of these plexuses receives a certain vibration from the astrological sign governing it, and so each individual responds in a different manner to the raising of the spirit fire.

From the cosmic standpoint this wonderful ladder of Jacob reveals to us the entire scheme of evolution. We see the egos descending from the World of God down to the material plane and ascending again to be reunited with God at the end of this great Day of Manifestation. We also find the teaching of re-

birth embodied here for we see again the pattern God has shown in the mount of spiritual consciousness to the Initiate—the Teacher or Leader of humanity; we see here the Life Cycle as the egos proceed from the physical world up to the Third Heaven and back again until all the lessons of earth life have been learned.

In these few verses we are studying one of the teachings of Initiation belonging to the Lesser Mysteries. In all religions preceding the Christian Dispensation the candidate always passed through various tests and trials, and these were symbolized by steps. Hence the certain number of steps in the Masonic Order leading up to the throne of King Solomon. The pyramid near Babylon was built with seven rounds of steps to correspond to the different functions of the seven planets. Esoteric Masonry refers to Jacob's Ladder as having nine rounds or steps, the bottom one upon the earth and the top one in heaven, which ladder refers to the path of the nine Lesser Mysteries. The Hebrew word for ladder is "Salam," which means "elevated" or "lifted up." In the wonderful subject of Initiation we find that all the various steps which we are studying as external events *are but processes by which are being built usable powers within the body of the aspirant for Initiation.*

My Symphony

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, never hurry; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.

William Ellery Channing.

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.

The Curse of Nagging

The majority suffer from the curse of nagging. People should cultivate the art of keeping silent—to bear and forbear. The greatest defect in a home is continual nagging. Those who are exposed to a constant hail storm of fault-finding grow hardened to it by repetition, and it makes no healthful impression on the mind. People who do not understand what effect nagging has, have much to learn and answer for since the one lack that can never be made up while life lasts is the lack of that which adds to happy memories. Fortunate are the men and women who, looking back, recall with gratitude one whose smile was their sunshine and whose hands were ever-ready to do a kind act. If people find that the habit of criticising wrongfully and unjustly is creeping over them, that they are readier to blame than to praise, to reprove than to reward, then they should call a halt. Bear in mind that fruit and flowers ripen in the sunshine, and that love and affection have before now been winter-killed. It is not the contents in a home, but the people in it, that make it a place of charm or a curse.

—Fred G. Wilkinson,
In "The Age."

The basic element in nagging is disagreement with others and the desire to compel them to agree with us and carry out our ideas. However, in this age of widely differing personalities which have not yet caught the vision of the unity of all life, the expectation that any two of them will fully agree on anything is rather hopeless. Nevertheless, working toward the point of being able to agree with others is the thing which we must practice. The occult principle involved is that we should look for the good in what others propose because this stimulates the good and adds to it on the invisible planes, after which it materializes on the physical plane. The creative power of thought here comes into play. In thinking or

speaking of anything we create thought forms of it, and if these are constructive in nature, involving the motives of cooperation and good will, these motives ensoul the thought forms and make them powerful for good; but, conversely, if one's thought forms are permeated with a disposition to disagree with everybody and a desire to find fault with others, these forms will be clothed in desire stuff of a corresponding nature and will become disintegrating forces, tending to subtract from the rather limited amount of good there is in the world already.

The Success of Probation

Faith in humanity in general and the efficacy of advice apparently is given new life by official report that of one hundred and seventy probations granted to offenders of the law by Judge Shelley J. Higgins of the San Diego county superior court only five have been revoked. Ten have been called back for alleged infractions of conditions of probation, but only five of that number of original offenders have been found guilty of infractions under the evidence obtained.

Of course, cases for probation may be said to be carefully "hand picked" from the many persons brought before the bar of justice for violations of the criminal laws, but the record in Judge Higgins' court, since August, 1927, shows that of one hundred and seventy in one county who in less than fourteen months' time might have been made confirmed criminals by prison sentences, one hundred and sixty-five probably have been safely redeemed to good citizenship.

"I believe that the saving of a citizen to society is worth more to society than the cold-blooded punishment of an offender with the possibility of making of him an enemy to society and a future criminal," said Judge Higgins in a discussion of application of the probation laws.—*Oceanside Daily Tribune*.

The above article gives us some significant information about what the Probation System does to save men from becoming habitual criminals. At the present time one sees a great deal of

comment in the newspapers and magazines by short-sighted people advocating more severe measures to be applied to criminals in the hope of reforming them by force. Force is based on the vibration of hate, and hate is the vibration of hell. Therefore we are never going to create a heaven on earth through the instrumentality of the vibrations of hate. This means we are never going to reform humanity in general by making penal measures more severe. They must be made more humane and educational so as to return the criminal to society in such a condition that he can make his way successfully through life, after which the tendency to criminality will gradually disappear.

Mental Results of Occult Study

"The story of a youth who dabbled in the occult and then ended his life by a dramatic dive into the Thames from the top of Cleopatra's Needle, was told in a coroner's inquest here today. David Onslow Smith, 17 years old, began his "dabbling" after his mother's death in 1925, according to testimony of his father, a prominent banker.

"The father said that the new line of study unsettled the lad's mind. He sought death by leaping from the historic monument with his hands in his pockets.

"This is not the first time that I have known of people with not too well balanced minds, committing suicide after taking up spiritualism," said Coroner Inglesby."

The above newspaper report of an occult student who committed suicide in London illustrates among other things the prevalent inaccuracy of newspaper reporters and publishers. It states that the young man in question jumped from the top of Cleopatra's Needle situated on the Thames embankment in London. Anyone who has seen Cleopatra's Needle or the twin obelisk in Central Park, New York City, knows that it would be impossible for a person to get to the top of either unless he first constructed a scaffolding. These obelisks are about 75 feet high, and the top tapers to a point. Therefore it is very evident that the young man did not jump

from the top of the obelisk. The supposition that he committed suicide on account of dabbling in the occult is probably equally unreliable. Occult study has to do with conditions on the superphysical planes, which are fully as real as the physical plane.

Mediumship and negative forms of psychic development, however, may easily lead to mental unbalance because they sensitize a person unduly and open up the aura to the invasion of psychic entities which may take possession of the mind. But occult study in itself when conducted along positive lines is always a benefit to any individual because it shows him the hidden laws of nature with which he must cooperate if he is to succeed in life.

Ether and the Secret of Life

"I do not believe we shall understand the mystery of life unless we take the ether into account," is the comment of Sir Oliver Lodge on Professor A. V. Hill's reported discovery of the difference between life and death.

"We may have ideas as to what animates things, but we do not know. The production of life is a terribly difficult and complicated subject. I venture to speculate that life is something which crystallizes out of the ether of space.

"Has ether the potentiality of life that I can crystallize into matter? We do not know, but I think the solution will lie somewhere in that direction."—*Los Angeles Examiner*.

Sir Oliver Lodge, as reported above, postulates that there is something in the ethers which when crystallized produces life. This is an ingenious theory but not quite in accordance with the facts. The life principle is a function or an aspect of the spirit. Each human ego has this spiritual aspect of life within itself. In addition a vast quantity of life force is sent to us from the sun, being transmitted through the ether. It enters our bodies through the etheric spleen, and is distributed over the body in the form of nerve force. The ethers are not the source of life; they are merely the transmitters of it.

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

Obtaining First-Hand Spiritual Knowledge

Question:

Many of us have to ratify our faith in God by second-hand information. Why is this so? Why does God not speak to us directly?

Answer:

The God of our solar system manifests through three different aspects, namely, the Father, Christ, and Jehovah. The Father belongs to a life wave three steps in advance of our own, hence in our present dense state it is impossible for us to contact Him. The Christ belongs to a life wave two steps in advance of our own, and the only time we have been able to contact Him directly was when He took the dense body of the man Jesus and lived in it for three years. Jehovah belongs to the angelic life wave one step in advance of our own. His lowest vehicle is made of ether. There was a time when the human life wave was not encased in bodies as dense as the ones they are using at present. The most advanced at that time could see and talk with Jehovah and His messengers. It is through the use of flesh food, alcoholic drink, and the abuse of the creative force that the physical body has reached its present state of density, and it is its low rate of vibration that prevents the indwelling spirit from contacting Jehovah and His angelic hosts. However, when man through right living has raised his vibrations sufficiently, he will be able to contact the heavenly hosts and communicate directly with them.

Question:

What treatment do you advise for epilepsy? In your estimation is this a mental disease, disorder, or what? I should also like to know what the astrological influence is over these periodical spells, and why the choking ordeal is experienced?

Answer:

We depend upon our Invisible Helpers in handling these cases. They work under the direction of advanced beings who know exactly what the trouble is and how to proceed in effecting a cure. We believe epilepsy to be either the result of erratic propensities in a past life or else obsession. In the first instance it would be classed as a mental disease for the reason that the individual having made wrong use of the creative force in past lives, is now being forced to live in vehicles the efficiency of which is so impaired that he is not able to control them through the link of mind. In the second instance, the individual is not in possession of his vehicles, the obsessing entity having temporarily driven him out and taken possession of them.

Astrology reveals the time when the individual's power of resistance is lowest, the moon marking these particular periods. The choking is caused either by the individual's struggle to gain control of his vehicles, or else by the obsessing entity endeavoring to control them.

How Old Is the Spirit?

Question:

How old do you think my spirit is and how many more times shall I have to be reborn before I attain perfection? What

position do you think I shall have in the next life and how much knowledge shall I possess?

Answer:

Your spirit was differentiated in the body of God before the beginning of the Saturn Period. It all depends upon you as to how many times you will have to be reborn before you attain perfection. Some individuals forge ahead of others and become pioneers. Their progress is rapid. Others remain with the masses and progress more slowly, while still others lag behind and make very little advancement.

The position and knowledge which you will have in your next life depend largely upon what you accomplish in this life. At the present time you are the sum total of what you have accomplished in all your former lives. In the next life you will be in possession of all this and in addition will have all that you have acquired during your present earth life.

The Number of Man's Days

Question:

I understand your philosophy teaches that our years on earth are numbered. If so, how can you account for the great age reached by many of the Hindus and others who seem to have almost overcome death, if reports are true?

Answer:

The higher an ego ascends in the scale of evolution the more freedom is granted to such a one for the reason that his progress requires it. Again, when an ego has done its work particularly well during earth life there are times when the Great Ones infuse more life into the archetype and thereby prolong the physical existence of such a one. Also there are egos who require a long term of existence on the physical plane in order to work out a specified amount of ripe destiny. All egos will in time build bodies which are much better than they are at present. In fact some of our life wave have already graduated in body

building and are waiting for the Jupiter Period to be ushered in when they will be able to gain new experience.

Man's Varied Mental Activities

Question:

I do not understand how the conscious, subconscious, and superconscious minds work together. Will you please explain?

Answer:

The conscious, subconscious, and superconscious minds do not work together. Each has a specific work to do and a separate vehicle of its own. The seat of the conscious mind is the brain. This faculty of the spirit is learning to develop reason through observation, memory, judgment, et cetera. The subconscious mind contains an accurate record of all the happenings which take place in the immediate environment of the ego. The seat of the subconscious mind is the negative atoms of the reflecting ether. Both the conscious and the subconscious minds are concerned wholly with the experiences of the ego during each separate life. The superconscious mind is the storehouse of all the faculties developed and knowledge acquired during all the ego's lives. The seat of the superconscious is the Life Spirit.

Cleavage between the Vehicles

Question:

How is it possible for me to know when the cleavage has taken place between the two higher ethers and the atoms of my dense body?

Answer:

When this cleavage has taken place and the separation has definitely been made you will thereby become released from your physical body to the extent that you will be able to leave it and function consciously on the invisible planes. When you become able to do this you will know all about it. If you are not now able to leave your body at will the cleavage has not taken place, or at least has not been completed.

Moreover the process of making this cleavage is always accompanied by more or less discomfort, particularly in the five points of the body where the so-called "nails" are located, these "nails" being points where the ethers are particularly firmly attached to the physical body.

When the development of any one has become such that it is safe for him to make the final separation the Teacher shows him how to pull these "nails," that is, to break the connection between the higher ethers and the dense body at these five points.

There is not the slightest danger, therefore, that you or any one else will make this cleavage, at least in its final stages, without knowing all about it.

Recalling Past Lives.

Question:

Nowadays one so often hears people talking about their own past lives. Is there any way to learn of one's past incarnations?

Answer:

Yes, there is. It is done through the development of the inner faculties. However, this usually requires both time and persistence as it is a spiritual process, and all spiritual processes are slow. One of the objects of the Rosicrucian Fellowship is to teach the aspirant how to develop his inner faculties in a safe and sane manner.

Rosicrucian Birth Control.

Question:

I understand that for a Rosicrucian student it would be a sin to practice birth control. I have read some medical works on the subject and the practice was not condemned, but of course that is the non-occult view. How shall we meet the poverty that increase in birth rate is sure to bring along with it?

Answer:

Birth control is really very necessary. It all depends upon how it is done as to whether it is right or wrong. When in-

dividuals learn to control their desire bodies instead of being controlled by them, the creative force will be used only for the purpose of preparing physical bodies for incoming egos.

The creative force working in humanity is the Holy Spirit, the creative force of God, and was not given to mankind to use for sense gratification. In fact, it is the wrong use of this force that is "the sin which is not forgiven," but must be expiated by the ego through working in vehicles the efficiency of which is impaired. The poverty situation should be met by not bringing more egos into the world than the parents can provide for and educate. When the desire body is controlled, as it should be, the problem of birth control is solved.

Christ and the Lord Maitreya

Question:

I wish to ask a question in regard to the Christ and the Lord Maitreya. Are they one and the same?

Answer:

No, they are not. The Lord Maitreya is an ego belonging to our own life wave and as such has passed through many incarnations. The Christ is the highest Initiate of the archangelic life wave, which is two steps in advance of our own. He has never used a physical body except for the three years that He occupied the one prepared for Him by the Initiate Jesus, a highly evolved man belonging to our human life wave.

Types of Egos Diversified.

Question:

We hear so much about different types of people. For instance, one is an Aquarian, another a Piscean, et cetera. Will you please tell me just how many types of egos there are?

Answer:

There are as many types of egos as there are spirits incarnated; but generally speaking we class them into twelve divisions as indicated by the signs of the zodiac, Aries, Taurus, Gemini, et cetera.

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.

The Aspects

BY J. DARWIN MAGEE

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

THE ASTRONOMER with his telescopic vision, scanning the vaulted arch of heaven for some new star or wandering comet, or searching in vain for the central orb in space "around which comets sweep and systems whirl," finds a joy and delight in his quest by the side of which mere mundane pursuits pale into insignificance. But the astrologer who endeavors to interpret the vibrations of the celestial symphony catches a faint melody of the "music of the spheres" and experiences a thrill of joy and eagerness, an enchantment of anticipation and adoration that "makes every star a Divinity, and lights all space with a prophetic vision." But the more intense his efforts and the greater his sincerity to interpret the mystic language of the heavens, the more does he realize the almost insurmountable difficulties that stand in the way.

The mystic astrologer is not so much concerned with the reason for certain influences ascribed to the various configurations as is the more occult type of

astrologer. The mystic astrologer is content to tabulate the effects of planetary influences and use this knowledge to assist his fellow men. But the occult astrologer is not content until he knows the cause which produces these effects. Back of this mystery he sees Nature's challenge to his ingenuity, and dauntlessly he accepts the challenge. Some day he will win the victory just as nature intended he should. But not until such time as he learns to combine his mental seeking with the true mystical attitude of reverence will he accomplish this or find the key that will open to him the hidden secrets of Astro-lore.

In the interpretation of the various aspects in the chart the scientific astrologer meets his first Waterloo. It is generally taught that the sextile and trine aspects are beneficent in effect while the square and opposition are malefic. Yet some ancient astrologers expressed doubt of this rule always holding good. Also it has been stated somewhere that the sextile angle is more efficacious than the trine because the greatest weather changes happen when the moon forms

her last sextile to the sun previous to their conjunction.

Taken from the purely mathematical viewpoint it would seem that the square of two planets, such as Mars and Saturn, would tend to neutralize the effects of both and so would not be as evil as a square of one of them to Jupiter, because in the latter case the benefic influence of Jupiter would be lessened. From the same viewpoint it has been suggested that the sextile is a more powerful angle than the trine, yet most astrologers attribute the stronger influence to the latter. Until we know more of the fundamental principles underlying the cause of these assigned influences, we are not going to be able to decide the degree of truth in any one of them.

The only reason I have ever heard given to explain the influence of the aspects is that it is due to the angle at which two planetary rays meet. However, if this were the only explanation, there should not be the existing divergence of opinion. There are times when we are likely to find that a square is quite responsible for many of the so-called good things it is supposed to deny. Nor can this possibly be explained by the inadequate theory of planetary aspects which considers only the "angle of the rays." Neither can it be accounted for by the overworked phrase of "ruling our stars." There must be, and is, a more scientific solution as will be shown later.

Just as the angle of the ray of any planet relative to the Ascendant at the moment of birth determines the department of life through which its greatest influence will be felt, so does the angle at which two or more streams of vibration meet upon the earth at the time of birth determine largely how we are most likely to respond to their combined influence. But this impelling planetary force works out largely through mundane affairs; and the farther we separate ourselves from the purely material

life, the less we are apt to be influenced by the "angle of the ray."

To thoroughly understand what is to follow it will be necessary to remember the distinction between the occultist and the mystic (the Mason and the Churchman). The former type is symbolized by the fiery triplicity (positive) and its negative pole, the airy triplicity. The latter type is symbolized by the watery triplicity (positive) and its negative pole, the earthy triplicity.

The fiery and airy signs (occult) are positive to the watery and earthy signs (mystic). But within themselves the airy signs are negative to the fiery signs; and in like manner are the earthy signs negative to the watery signs. It might be well to remember that only the fiery signs are absolutely masculine or positive, and only the earthy signs are absolutely feminine or negative. In this connection we know that between the fiery trigon and the earthy triplicity there is neither sympathy nor antipathy, chemically at least. Not until the amalgamation of the two great cosmic principles within man, the occult and the mystical, will he be able to completely rule his stars.

It is generally considered that the conjunction is the strongest aspect, followed next by the opposition, then the trine, then the square, and last of all the major aspects, the sextile. The parallel is a position and not an aspect. By some the parallel is considered equivalent to the conjunction; by others it is considered inferior to it save as regards health. A few seem to place it as inferior to even the sextile. Without any hesitancy I would place it in the latter classification, calling it but mildly more influential than a mutual reception which likewise is a position and not an aspect. But be its relative strength and dignity what they may, it is hoped some light may be thrown on its influence later on.

An intensive study of the influences of the angle of incidence of the planetary rays as recorded by various astrol-

ogers seems to reveal the following truths:

The opposition is separative. It signifies a tearing apart, but it is adjustive. It offers an alternative of two forces; if we are strong enough we may blend and retain the best of the influences of both planets. It signifies the completion of a half cycle. Under the influence of an opposition one may become very sensual and later have to purify himself by the fires of remorse (the force of repulsion in the lower Desire World), or he may attune himself to the nobler impulses and emotions and thus get a new impetus for the latter half of the cycle. Or, the soul who is far along in the scheme of evolution may consciously and scientifically work with the laws of attraction and repulsion and literally "take heaven by storm" by assimilating all the lessons of the entire cycle by the end of the first half cycle. But this latter process must not be understood to mean "ruling one's stars"; it is only working scientifically with them, which we must first learn to do before we can actually rule them.

The square aspect is disintegrative, destructive; but like the opposition it is also adjustive. It will tolerate only that which is perfect. From the lowest in evolution to the more advanced of our leaders it shows no favoritism. Just as man must remain on the cyclic rounds of death and rebirth until he learns to create a perfect body, so must he remain under the destructive influence of the square until all that is imperfect is rejected and disintegrated and only the perfect is left. So it may be seen that while the square is destructive as regards the imperfect, it is at the same time constructive in the very highest sense because it is building a superstructure from the extracted essence of the disintegrated evil.

The square works on the physical body in a more or less vandalistic way and so deserves to be looked upon as destructive. But when we realize that from

the disintegrated elements there is derived the essence of the lessons that were contained therein, then are we able to realize that the square is *adjustive*. On the physical plane it is disintegrative, destructive. On the spiritual plane it is selective, creative, and constructive. It is more radical in its adjustive qualities than the opposition.

The sextile is harmonizing but less discriminating than the trine. By some astrologers it is thought to be more powerful than the trine. And if figured solely from the mathematical angle it might be logical to assume it the stronger of the two, since more importance is attached to weather changes when sun and moon are in sextile than when they are in trine, as we noted before. However, when we consider the cosmic influence of the configurations we shall see why the sextile is inferior in strength to the trine aspect. From the cosmic point of view the sextile and trine are in harmony with mystic development, and work under etheric laws and upon the vital body; while the square and opposition are mileposts on the path of occult development, and work with the laws of attraction and repulsion in the Desire World and upon the desire body. This is patent to anyone who is familiar with the Rosicrucian conception of the cosmos and especially the information given by Max Heindel in "Freemasonry and Catholicism." When we have studied the aspects from the macrocosmic viewpoint, we shall be able to see more clearly, it is hoped, the truth of this statement.

Had man developed along conventional lines, he would not now be floundering around so helplessly with his squares and oppositions—only the harmonizing and creative sextiles and trines would now wield their influence over the patient, submissive "Sons of Seth." But the fact remains that man did not follow conventional lines and so became a sort of anomaly in nature having to be held within certain definite bounds by the resistance and the adjustive ele-

ments of the oppositions and squares. But Max Heindel tells us in effect that because of this we shall in time to come be of a higher order than we would otherwise have been, due to the polishing effect produced by rubbing against the resisting forces of adverse aspects.

A proper understanding of these truths is explanatory of the fact that the mystic (who *pours himself out* through love and adoration) can find comfort and solace by the aid of prayer; and likewise it explains why the occultist (who seeks to *know* and in his efforts *draws in*—the reverse of *pouring out*) can find no such balm in the practice of prayer. The methods of one cannot meet the emergencies of the other; and until such time as amalgamation of the best in the two opposing classes of mankind is accomplished each class will find fault with the principles and practices of the other. The mystic can largely overcome his oppositions and squares by pure living and recourse to prayer and devotional exercises. The occultist cannot do this. He must use other methods. He knows that he must meet every trying circumstance from some angle, but his creative instinct inherited from Tubal Cain prompts him to choose the angle at which the trial shall be presented; and further, he knows that it is the manner in which he responds to the opposing forces that determines the degree of purifying he receives. So the occultist does not seek to block his squares and oppositions, but he seeks to choose how he shall profit by them, since they offer great steps in spiritual advancement—greater by far than if he circumvented or side-stepped their unpleasant but essential lessons.

In the zodiac the creative force, the positive idea, is credited to the fiery signs; the airy, mental signs are their complement or negative pole. The imaginative, receptive force, the negative idea, is credited to the watery signs; the earthy materialistic signs are their complement. The first group fosters

occult principles, and the second group mystic principles.

Considering the aspects from the signs the planets are in, we note that planets in partile (exact) conjunction are always in the same sign. If in partile trine they are in the same trigon. This shows the conjunction and the trine to be very strong aspects since they are from harmonious signs. In like manner the partile sextile of two planets must be from compatible signs, but in this case the aspect is from a positive to a negative sign. (Remember that the positive airy signs are negative to the fiery signs, and that the negative watery signs are positive to the earthy signs.)

If a positive planet be in a positive sign and a negative planet in a negative sign, the influence will be much different from what it would be if the positive planet were in the negative sign and the negative planet in the positive sign. We may begin to see that the ordinary method of reading a chart is no more to be relied upon than is one's intuition. Only by the combined methods of reason and intuition, prompted by sincerity of purpose and an attitude of meditation and prayer, are we able to disentangle the web of destiny as revealed in the scroll of life, the horoscope.

The partile opposition is also from signs of harmony just as the sextile is, but there is this difference: the angle between the two rays by sextile is harmonious, while the angle of the opposition is inharmonious. The latter is a separative influence coming from harmonious signs. To those who are living in their lower nature it is a very evil configuration because the opposition is next in strength to the conjunction. To those who are living in the realm of their higher ideals the opposition offers a very good opportunity for spiritual advancement and soul growth. It affords us the opportunity to learn either by experience or by observation of the reactions of others who are having experience.

However, the opposing influences

must be contacted in some way, whether it be directly or through others intimately connected with us.

The most malignant of all afflictions is the square. The partile square cannot be from signs that are compatible—it is either from fiery and watery signs, fiery and earthy, airy and earthy, or airy and watery. Also, the square because of the angle between the two rays is very malefic. So from the square we have the greatest difficulties with which to contend. The square is most intense from fiery and watery signs because of the greater antipathy between these signs; it is not so malefic from airy and watery signs; it is even less so from airy and earthy signs; and it is least of all evil from fiery and earthy because there is neither sympathy nor antipathy between these signs, and hence the angle between the rays is practically the sole force to consider.

If the square be from fixed signs, it is indicative in a large measure of payment in this life of debts which had their origin in some past incarnation, and the best we can do is to welcome it as an opportunity to balance the account and take a step onward in evolution. (The same is true in a lesser degree if the square is from the 6th or 12th house.) This experience will further the development of the Divine Spirit and promote conscious soul growth.

If the square be from cardinal signs, it indicates more the payment of debts created in this particular incarnation. (The same is true in a lesser degree if the square is from the 1st or 10th house.) Here the native has the greatest opportunity to assert himself and apply Epigenesis. Of course, all that develops in any incarnation is determined in a good measure by past lives; but to a certain degree the cardinal signs give the effect in the same life that the cause is made manifest—"Pay as you go," Max Heindel states it.

If the square is from common signs, the native may "pay as he goes," as

with cardinal signs, or he may pile up debts of destiny for future liquidation through fixed signs. Through the common signs the square and opposition find a *purpose* for action, so that the native becomes awake and aware as to the why and wherefore of his afflictions. The progressed soul *will see in himself* the source of his afflictions, while the less advanced may see the cause in others; but in either event both find some purpose back of all that is. Through the common signs the native may develop spiritual aspiration, he may strive for mental preferment, or he may fall very low in material cravings, but in any case he has *created a purpose* to justify his strivings. This is a foreshadowing of Epigenesis which is ruled by Neptune.

What has been said of the square relative to the fixed, cardinal, and common signs applies in large measure to the opposition: that is, from fixed signs the opposition indicates debts brought over from a past life; from cardinal signs the exciting factor is largely developed in the present incarnation; and from common signs it may produce lack of initiative for material success and cause one to seek mental preferment or spiritual development—but he will find a purpose, either real or fictitious, whereby to justify his efforts.

It is to be noted that the partile square is the only aspect that can occur from incompatible signs. It is the only one that is inharmonic both by angle and sign position. It is not as strong as the conjunction, opposition, or trine, but it is decidedly malefic. Its purpose is the bringing about of harmony between the two natures in man: the amalgamation of heart and mind, intuition and intellect, the mystical and the occult. The sextile, trine, and opposition are builders of character and destiny; the squares are the means of fitting one for Initiation. And just as all inharmony cannot be overcome until after Initiation, so is it true that the partile squares (always from inharmonic signs) cannot be har-

monized until Initiation. This does not mean that we may not even now modify, correct, and improve certain phases of the square's effects, but to say we have "overcome" our squares implies that every phase of their influence in this life and lives to come has been mastered, which is not true of anyone less than an Initiate of high degree.

The parallels, conjunctions, and oppositions are easiest to manage; the squares are a hundred times harder. When any individual has overcome his squares, we shall see a human being who has no moral, mental, or physical limitations. Criticism, fault-finding, nagging, loss of temper, sickness, financial limitation, and all kindred defects will have vanished. The horoscope of that person cannot be read by even the most competent astrologer.

It has been found that certain parallels are good and certain ones are adverse, while others are variable. But in the light of what has been said on the harmony of signs we cannot draw any hard and fast rules for the parallels. The moon parallel Neptune is by some astrologers considered good while the sun parallel Neptune is considered not good. But if the sun and Neptune are parallel from harmonious signs and not heavily afflicted, I would consider the parallel as favorable; whereas, if the moon and Neptune are parallel from a fiery and a watery sign and in any way debilitated, I would consider them as adversely configured. Even a parallel of Mars in Capricorn to Saturn in Aries (Mars and Saturn are in mutual reception with Mars exalted and Saturn in his fall) is not as unfavorable as from certain other signs. But if the parallel is from a fiery and a watery sign, it is very malignant. The parallel of malefic planets is always unfavorable, but if they are parallel from signs of the same triplicity the malefic influence is lessened because of the harmony of the signs holding the planets. Similarly, Saturn parallel Mars in Cancer is not

very malignant since they are in the same sign.

So far we have considered only partile (exact) aspects. Suppose now that we consider a platic (not exact) aspect between Venus in Scorpio 26°, in trine to Neptune in Leo 2°. This aspect is from a watery to a fiery sign. Would we consider the aspect good or evil? We know that the trine is harmonious but that the signs Leo (fire) and Scorpio (water) are in antipathy to each other. We know that Neptune in Leo will give an eccentric love nature, and that the planet Venus exerts an attracting influence but is not discriminating. In this case she will attract things colored by the forces of the martial sign Scorpio. This is decidedly an unfavorable condition if other configurations concur. If it were a square from these signs there would be a likelihood of venereal disease as well as a general lack of harmony in all associations indicated by these planets. But with the harmonious trine there is less likelihood of venereal disease, yet it might cause one to revel in sensuality and be ignorant of committing any great wrong. More especially would this be true if Neptune were in the 5th house and Venus in the 7th, or if either planet were in the 12th house while ruling the 5th.

Again, in the case of the trine aspect which we are considering, it is quite probable that the native would miss the real while grasping at the shadow. In other words, there is offered the opportunity for the realization of platonic ideals that can be equaled only by those on the fictitious Isle of Utopia; for the advanced Neptune, ruling as it does the pineal gland, placed in the creative sign of Leo where consciousness is transferred from head to heart, and the suave Venus placed in Scorpio, the sign of regeneration, would surely tend to attract spiritual opportunities much to be desired. But in all probability the native having such a configuration would express it through the lower phase of the

creative force in Leo, and through the generative note of Scorpio, for Scorpio is the sign of generation as well as of regeneration.

Again, we might consider a platonic square between Venus in Pisces 2° and in the 10th house, and Uranus in Scorpio 28° and in the 1st house. Here it must be noted that the square is from compatible signs, both planets are exalted by sign and by house (angular), and Venus is elevated and within orb of a critical degree. Such a configuration as this might be easily overcome by one having a determined will or by one not having any additional malefic testimonies. But for one to feel that he has proved conclusively that squares can be overcome because this sort of configuration has been mastered shows his lack of astrological understanding.

I cannot pass to the next phase of the discussion without calling attention to the part that might be played by environment and association in connection with the two aspects just considered. The trine aspect of itself does not give an aggressive erotic condition; but it does give a condition wherein the sexual plexus is easily stimulated by the opposite sex, and the native would have no misgiving because of this so long as the result was legitimized by society and by law as in the marriage state. In the case of the square from the compatible signs of Scorpio and Pisces there is an "even break" that the influence would be good as often as it would be evil. Under this square some would revel in sense gratification, while others would no doubt feel the impelling influence working out through an inner urge for spiritual development. With some there is a probability that both urges would be strong, and the early environment and teachings would determine largely the manner in which the native would respond. But enough has been said, I believe, to justify the assertion that a trine may be "evil," or that a square may be "good" though never harmonious.

To the average man the stars may seem too remote and dim to disturb his sense of freedom. Yet to the astrologer who has tested them they reveal their secrets and show him how majestic astrology is. To him the distance which separates us from the stars "is neutralized by the sense of a joint tragedy."

In the words of Oliver Ames Gould, "No grander or more soul-ennobling theme was ever presented to the human intellect than the philosophy and language of the starry heavens. It opens to our inspection an endless volume of sublimated grandeur. It comprehends the incomputable in number, the immensity of space, the duration of eternity."

Treat men as pawns and nine-pins and you shall suffer as well as they. If you leave out their heart you shall lose your own.—*Emerson*.

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 "*Cosmo-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.*

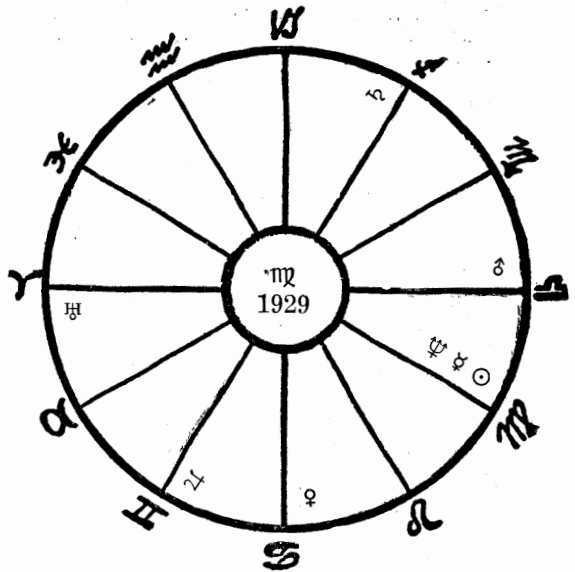
The Children of Virgo, 1929



A Character Delineation of the Children Born between August 24th and September 23rd, inclusive.

The children of Virgo are largely of the intellectual type. They are of a nervous and sometimes unsympathetic nature, and they are apt to allow the head to rule the heart. They are usually even-tempered and forbearing, but when once they are aroused and their feelings hurt, they are likely to be very unforgiving. Their greatest failing is that they are prone to get into a narrow, set groove and become terribly one-sided and somewhat crystallized. The broader outlook such as that of the Leo or Sagittarian is often absent in the case of the Virgo. Virgo being the sign which has rule over the 6th house, which in turn rules health and sickness, Virgo people make good nurses and dietitians.

The children born this year while the sun is passing through this common and earthy sign will be very intellectual, but the mind will incline toward the unusual, the mystical and hidden side of life, for the occult planet Neptune will be in the sign of Virgo during all the month. Neptune, being the higher octave of Mercury, will turn the mental activities into the higher line of occult investigation. Venus, the planet of music and art, will pass into the sign of Leo on the 31st of August. This position of Venus will give talent for music,



especially vocal music. Mars in Libra will endow these children with architectural talent and ability for drafting and all kinds of constructional engineering. Uranus and Saturn are both retrograde, which will have a tendency to hold the influence of these two planets in abeyance.

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.*

FRANK R. H.

Born April 2, 1916, 5:45 A. M.

Lat. 38 N., Long. 122 W.

Cusps of the Houses:

10th house, Capricorn 4; 11th house, Capricorn 27; 12th house, Aquarius 25, Pisces intercepted; Ascendant, Aries 7-11; 2nd house, Taurus 15; 3rd house, Gemini 12.

Positions of the Planets:

Mercury 0-13 Aries; Moon 11-8 Aries; Jupiter 11-45 Aries; Sun 12-28 Aries; Venus 26-46 Taurus; Saturn 9-59 Cancer; Neptune 29-53 Cancer, retrograde; Mars 11-9 Leo; Uranus 18-37 Aquarius.

It is a real pleasure to have a horoscope such as Frank's for our reading. Cardinal signs are on all four angles, and the sun and moon are in the cardinal sign of Aries on the Ascendant in conjunction with the magnanimous and optimistic Jupiter. This configuration gives us a boy who will try to be just to everybody, and with a most pleasing personality which will win many favors. What is quite unusual is that the horoscope has five planets strong by sign. Venus and Uranus are in their home signs, the sun and Neptune are exalted,

and Mars is reveling in a sign of its own nature, the fiery Leo. All these together with four planets in conjunction with the Ascendant, namely, Mercury, the moon, Jupiter, and the sun, will make Frank a strong character, and if he receives the correct cooperation from the parents, he should make his mark in the world.

The moon, Jupiter, and the sun are sextile to Uranus in its home sign of Aquarius and trine to the dynamic Mars. If Frank is taught to respond to these five planets he can accomplish much in electrical engineering.

He will have a desire to appear before the public, and he will want to receive attention. With Venus in Taurus, the sign of the voice, sextile to Neptune in Cancer in the 5th house, the house of pleasure, theatres, etc., and with Mars in Leo in the 5th house trine to the moon, Jupiter, and the sun, this boy will be happiest and at his best when he can entertain. But we would advise that this be done from the lecture platform or the church rather than from the stage, for Jupiter has rule over the 9th house which governs churches, and Jupiter is in conjunction with the Ascendant, sun, and moon. This planet should bring the greatest benefits to the boy.

There are, however, some dangerous aspects in this horoscope which it might

be well for us to consider. First of all we find a powerful Uranus in its own sign and house, the 11th house representing friends. Uranus is in opposition to Mars in the 5th house, the house of pleasures, and square to Venus in its own sign of Taurus in the 2nd house, which governs finances. Venus in Taurus wants good things to eat, and Mars in Leo wants plenty to eat. Neptune and Saturn in Cancer, the sign ruling the stomach, have an obstructing influence upon the digestion of food in the stomach. Observe that it is said in *Astro-Diagnosis*, page 31, that Saturn is contracting, binding, and obstructive; also that Neptune (page 34) is shrinking, constricting, and stunting. In this horoscope we find Saturn in the sign of its fall, Cancer, and square to the Ascendant, moon, Jupiter, and the sun. Therefore we may expect digestive trouble from this source unless the boy is taught to eat with care and moderation. At the age he has now reached damage may already have been done in allowing him to eat according to his unrestricted desires. Saturn in Cancer desires good-tasting but indigestible food such as sweets, pastries, soda-fountain drinks, and everything but the wholesome and health-giving fruits and vegetables.

With Mars in the 5th house, the house of pleasure, in the impulsive and social sign of Leo, and in opposition to the unconventional Uranus in the house of friends, this boy's friends may lead him to do the very things which would later undermine his health. Saturn in the 4th house in Cancer represents both of the parents, for Saturn is the ruler of the 10th house, the father, and being in the 4th house rules the home and the mother. The foundation for future trouble is laid in the home. If the restricting influence of Saturn with his "don'ts" is not removed from this boy, the Mercury and moon influence on the Ascendant is liable to cause him to want to seek his own fortunes out in the world and away from home restrictions at too early an age.

SALLY LOU J.

Born June 29, 1929, 11:54 A. M.

Lat. 28 N., Long. 81 W.

Cusps of the Houses:

10th house, Cancer 0; 11th house, Leo 1; 12th house, Virgo 2; Ascendant, Libra 0; 2nd house, Libra 28; 3rd house, Scorpio 29, Sagittarius intercepted.

Positions of the Planets:

Saturn 26-27 Sagittarius, retrograde; Moon 1-56 Aries; Uranus 11-15 Aries; Venus 21-47 Taurus; Mercury 16-38 Gemini; Jupiter 3-47 Gemini; Sun 7-26 Cancer; Mars 27-12 Leo; Neptune 29-16 Leo.

We have here the horoscope of a little girl with Libra on the Ascendant and with cardinal signs on all of the four angles. The ruler of the Ascendant, the Lady Venus, is in its own sign of Taurus and in the 8th house, square to the dynamic and hot-tempered Mars and the vague and difficult-to-understand Neptune. This will give Sally a disposition which will be very hard to understand. It indicates a person who will be self-willed and headstrong. The sun in Cancer conjunction the Midheaven and square to both the moon and Uranus in the sign of Aries will intensify the above qualities, and the parents will have a difficult time in managing Sally unless they begin while she is very young.

The moon and Uranus in the emotional and martial sign of Aries will tend to cause the native to do things under emotion and impulse which could bring discredit upon her. We may expect that she will also act impulsively due to the fiery planet Mars in Leo in conjunction with Neptune and both square to Venus. With Mars elevated the native is apt to bring discredit upon herself unless she is taught to act very discreetly.

Mercury, the planet of reason, is very strong in its own sign of Gemini intercepted in the 9th house. At the age of thirteen, Mercury will have reached the conjunction of the Midheaven. Mercury is sextile to the planet Uranus, which

will give a very quick and intuitive mind. Sally will not have to dig for things mentally, she will just know them, and this faculty is strengthened by Jupiter in Gemini in the 9th house, the house of the higher mind, sextile to the moon in Aries. This girl should be given every advantage mentally, and especially should she be encouraged to study along the lines of law and philosophy.

VOCATIONAL

WINONA J.

Born February 7, 1913, 7:45 P. M.
Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Gemini 17; 11th house, Cancer 21; 12th house, Leo 22; Ascendant, Virgo 18-56; 2nd house, Libra 14; 3rd house, Scorpio 13.

Positions of the Planets:

Jupiter 7-55 Capricorn; Mars 21-25 Capricorn; Uranus 4-24 Aquarius; Mercury 15-05 Aquarius; Sun 18-43 Aquarius; Moon 8-43 Pisces; Venus 5-22 Aries; Saturn 27-17 Taurus; Neptune 23-58 Cancer, retrograde.

This horoscope has the common sign of Virgo on the Ascendant and common signs on all four angles. The life ruler, Mercury, is in the fixed, airy, and mental sign of Aquarius in conjunction with the sun. The moon, which has rule over the mind, is well placed and strong in the watery sign of Pisces and sextile to Jupiter. This is an indication of a good and active mentality.

The mind will incline toward the unusual, the progressive, for we find that the strongest planet in the horoscope is the original and advanced Uranus, which is in its own sign of Aquarius in the 5th house, Mercury and the sun being also in the same sign and house, the house which rules schools and children. Uranus is sextile to Venus. This should give a love for music and art of an advanced nature. Mars is exalted in Capricorn in the 5th house, trine to Sat-

urn; therefore we should think that teaching or the care of children in a new era type of school would be very attractive to the native. With Neptune elevated in Cancer sextile to Saturn, with the moon in the psychic sign of Pisces sextile to Jupiter, and with Uranus strong in the 5th house she should also be drawn toward the study of metaphysics and the teaching of it to others.

HE'LL TRAP NO MORE

A Colorado fox trapper was caught by both hands in one of his own traps while in the mountains alone and far from home. It was four days before his release was effected. He may lose one of his arms.

"I never want to see a trap again," he said at the hospital, "I never dreamed the animals that are caught suffered that way. God, it makes me shudder just to think of a living thing being forced to suffer as I have."—*Claremont Courier*.

ANSWERS TO YOUR QUESTIONS

If we were spirit and a part of an All-knowing God, why was it necessary for us to take this long pilgrimage of sin and sorrow through matter?

If this earth life is so important and really the basis of all our soul growth, the latter resulting from the experiences we gain here, why is it so short in comparison with the life in the inner worlds, approximating a thousand years between two earth lives?

Is the Desire Body subject to sickness, and does it need nutrition and replenishment?

The above three questions were taken at random from—

The Rosicrucian Philosophy in Questions and Answers

BY MAX HEINDEL

The answers to these and 186 more questions make this book an encyclopedia of occult knowledge.

418 Pages. Cloth Bound. \$2.00 Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from August)

- Q. What is the threefold spirit in man, the ego?
- A. It is the God within, whom the personal, bodily man must learn to follow.
- Q. What did Christ say?
- A. That to be His disciple, a man must forsake all that he had. His teaching points to the emancipation of the God within. He calls upon man to exercise his prerogative as an individual and rise above family, tribe, and nation.
- Q. Must man disregard kin and country?
- A. No, he is not to disregard kin and country. He must fulfill all duties, but he is to cease identifying himself with part and must recognize an equal kinship with all the world. That is the ideal given to mankind by the Christ.
- Q. What was the rule under the Race Spirits?
- A. The nation, tribe, or family was considered first—the individual last.
- Q. What was the rule regarding the family?
- A. The family must be kept intact. If a man died without leaving offspring to perpetuate his name, his brother must "carry seed" to the widow, that there might be no dying out. (Deut 25:5-10).
- Q. How was marrying out of the family regarded?
- A. Marrying out of the family was re-
- garded with horror in the earliest times. A member of one tribe could not become connected with another without losing caste in his own. It was not an easy matter to become a member of another family.
- Q. Was this custom followed by other nations besides the Jews?
- A. Not only among the Jews and other early nations was the integrity of the family insisted upon, but it has also been practiced in more modern times. The Scots, even in comparatively recent times, clung tenaciously to their Clan, and the old Norse Vikings would take no one into their families without first "mixing blood" with him, for the spiritual effects of haemolysis, which are unknown to material science, were known of old.

(To be continued)

Extension of Correspondence Course in German

For the benefit of our German students we have had forty-four additional questions on the Rosicrucian Philosophy translated into German and printed. Each question is printed on a separate card. The student is left to find the answer in the Teachings, after which he writes it out and sends it to us for our criticism or correction. This offers a very good test of his knowledge of the Philosophy. Any of our students who have completed the other German courses may apply for this extension course, which will be gladly sent upon request.

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

CHILDREN'S DEPARTMENT



The White Rose Chain

Today I will think good thoughts;
 Then I will do only good deeds,
 And I will be kind to every living thing;
 My heart will then be pure as a white
 rose,
 And I shall see God in everything.

The Fair Maid

BY FLORENCE BARR

ROSALIE was standing at the window looking longingly out over the garden. How wet it was—such a heavy rain, with no sign of clearing. The garden did need rain, though, and after the storm the flowers would be so pretty and fresh.

Dick, busy trying to be a real knight and do brave deeds, forgot all about Rosalie. She was “only a girl” and did not enter into his plans. So she grew silent and wistful, wondering if there were no brave maids, ever.

“Do you believe in fairies?” asked a soft voice. “Far away across the sea, in the long ago, lived a fair maid named Joan. She believed in fairies and often watched them at play. In the little French village where she lived was a beautiful beech tree, called the ‘Fairies’ Tree.’ Happy children danced around the Fairies’ Tree, hanging garlands of flowers on its boughs. Joan danced too and sang, for she had a happy heart. As Joan grew older, she liked to go to the little chapel—just beyond the

Fairies’ Tree—carrying fragrant flowers. There she would kneel and pray, gazing longingly at the angels’ pictures. She fancied the angels spoke to her. They seemed to whisper, ‘Be good, Joan, be brave; you have a mission in life.’

“About the house Joan was very helpful. As she learned to sew and spin, her mother told her strange stories of kings and far-away kingdoms. One old prophecy—that the kingdom of France, lost by a woman, was to be saved by a fair maid—fascinated Joan. She wondered and wondered *who* the maid would be.

“One bright summer’s day when she was about thirteen years old Joan was standing in the garden. Her beautiful body was tall and strong, and she was a fair maid indeed. The whispering trees swayed in the breeze and the birds twittered merrily. Everything was so lovely and Joan felt very happy. All at once the garden seemed to grow brighter and a soft Voice whispered, ‘Joan *you* are the maid who is to save France.’

“She could scarcely believe her ears. As she went about the village on errands for her mother, or on her way to and from the little chapel, she would rest beneath the sheltering boughs of the Fairies’ Tree. One day sitting under the tree Joan was startled when the Voice said: ‘Now is the time; you must save France. Your king needs you. Go at once, Joan, to the Governor and he will help you.’

“How could she, only a peasant girl,

save France? She went at once to her father and told him what the Voice had whispered. He said, 'My child, you only imagined it.'

"As the Voice kept urging Joan on her mission she then went to her uncle. He encouraged her and even went with her to the Governor.

"Surprised to see the maid, the Governor said: 'Speak up, my child, what have you to say?' Fearlessly, Joan replied, 'The kingdom of France belongs to my Lord, and my Lord wills that the dauphin shall be king.' His enemies shall be overcome and I myself shall lead him to be crowned king of France.'

"'And who is your Lord?' asked the Governor.

"'The King of Heaven,' fearlessly answered Joan.

"'Go home to your father and mother, my child,' said the Governor. 'Your fancies have run away with you.'

"Joan returned home. In her heart she knew that what the Voice told her was true, so she was patient. After many months Joan and her uncle again went to the Governor. This time she met with favor, and she was given an escort to conduct her to the dauphin's court. At first he had no faith in the maid and would not even listen to her. But when she whispered in his ear a secret known only to himself, he was startled. Then he believed in her, and decided to do as she urged and fight for the throne which was rightfully his. A fine suit of armor was made for Joan, and carrying a banner with three white lilies embroidered on it she led the soldiers into battle. After many struggles the victory was won and the dauphin was crowned 'Charles, King of France.'

"There was great rejoicing. The king was kind to Joan and the people praised her bravery and showered her with gifts.

"But jealous-hearted people began to be unkind and said Joan had listened to evil spirits—they even said she was a

witch. Those who were near the king filled his mind so full of evil thoughts that he forgot Joan's bravery. Finally he turned against her himself, and even sent her away.

"Joan still listened to the whispering Voice and was happy. And one bright day her sweet spirit, like a white dove, flew heavenward to her true king—the King of Heaven.

"The tidings of Joan's passing went speedily through France. Many beautiful stories were told of her goodness and purity. She is among the saints now and her brave spirit is guiding others to do golden deeds.

"Dear children everywhere, each one of you has a mission in life. So be sure to listen to the still small Voice of Truth which guides you, knowing that always your guardian angel watches over you."

"All alone, Rosalie?" inquired Mother as she turned off the radio in the talking table.

"Oh, Mother, there have been brave maids as well as knights," replied Rosalie. "Just think, it was a fair maid—Joan of Arc—who led a king to his throne."

"You, too, may serve a king, Rosalie dear," Mother replied, "for the King of Heaven is your king, even as He was Joan's."

The Spirit of the Birch

I am the dancer of the wood—
 I shimmer in the solitude;
 Men call me Birch Tree, yet I know
 In other days it was not so.
 I am a Dryad slim and white
 Who danced too long one summer night,
 And the Dawn found and prisoned me!
 Captive, I moan for liberty,
 But let the wood wind flutes begin
 Their elfin music, faint and thin,
 I sway, I bend, retreat, advance,
 And evermore I dance! I dance!

—Arthur Ketchum.

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.

Healing Herbs

BY HELIOME AUGUSTA KOERNER

THERE IS a saying that no herb grows which can keep off death.

Essentially this is true, for ultimately we all pass away like the flowers of the field. There are multitudes who are really enduring a living death, suffering from the diseases which man is supposed to be heir to; racked with pain and submerged in woe which rob them of all joy. Hopeless, helpless, they reach out in all directions for relief in their distress. Sometimes they are saved, but more often they never recover perfect health, often dragging their suffering bodies painfully to an early grave. Some may become resigned and say that it is the will of God that they should suffer so.

But who can conceive of a loving Father who would will His children to suffer such tortures and fall into such despair?—His children whom He created to be like unto Himself but who live in bodies filled with impurities and decay! Now, if we cannot accuse our God, whom can we blame? Ignorance, one of man's ancient archenemies, is largely responsible for the long list of diseases which destroy all his joy and prevent him from becoming a radiantly happy being on his march back to the Father.

God has done all which a loving Father could have done. He has given us pure air, pure water, golden sunshine. He has strewn the earth with marvelous things to serve us as food, and as remedies if we or our beasts get sick. See how the gardens are filled with succulent vegetables and how the trees and bushes are loaded with luscious fruit! God has filled the earth with His treasures and has said to man: "Take of my bounty and use the gifts which my love has provided. They are vibrant with life and healing for your use if you should be unwise and get sick. Be whole and happy, bright and healthy, so that I and my angels may take up our habitation in the temples which you thus prepare for us!"

In the lowlands and in the highlands, at the borders of the singing brooks, in meadows and orchards, upon the hills and high mountains, up as far as the eternal snows, the loving Father has planted His herbs. Some are lowly and humble, others are gorgeous and beautiful. Some spread themselves beneath the feet that man should notice and use them. Others raise their heads high up into the air like candles lighted to the glory of the Almighty. But most men

know them not and will not make friends with them. Man digs the so-called weeds out of his field and garden, grumbling long and loudly while he is destroying them as fast and as thoroughly as he can. Some of these very weeds, however, might have cured him of the disease that makes his stooping after them so painful; but he knows not their virtues and their powers. Then he runs to the doctor or the druggist and buys with his money the very same thing in another but deteriorated form, which would have served him far better in its original form and which could have been had just for the picking. The beasts of the earth know better. Where did the chamois go to school to find out which little herbs to nibble high up on the mountains when it is sick? How about your dog and cat? If they have the freedom to search for themselves, you can see them looking among the many kinds of herbs for a certain one. How delighted is the cat when it finds a catnip plant! This herb in combination with a few others will cure epilepsy when it is at all curable, and will make melancholy people glad again. Has anyone seen wild animals drag themselves around sick and diseased? When they cannot cure themselves with nature's remedies, they quietly vanish and the wilderness knows them no more. Pray, where did they learn how to take care of themselves? They obey the laws of nature and follow the dictates of their group spirits.

Primitive peoples, the Indians and other simple folks of the plains and of the mountains, are also wise. They recognize certain plants as being endowed with power to cure the ills of man and beast. Such plants they use for tea, poultices, salves, and tinctures.

Almost all diseases have their origin in a poisoned blood stream caused by defective elimination and wrong mental attitudes. If people only knew how easily they could make and keep themselves well! So many, though not having to stay in bed, never feel well; they have

no appetite; the finest delicacies do not look good to them. Their system is clogged up as if its every door were locked fast. They feel full and stuffy in stomach and chest; their head aches, and seldom have they a peaceful night of dreamless, refreshing sleep. They pester the doctors and send for advertised medicines. They are wobbly on their legs, and they constitute a full orchestra of lamentation.

Such people should take a course of purification once or twice a year; they should cleanse the interior of their bodies as housewives clean their houses. They should take a basket on the arm and a pair of clippers and walk out into the fields to find their cure. It would be best to do this in the springtime when all vegetation is young and tender. They should cut off the tender shoots of thorny trees and bushes such as the rose, blackthorn, whitethorn, blackberry, and raspberry; also of currant and gooseberry bushes and pines, beeches, hazelnut trees, oaks, and poplars. The shoots and blossoms of fruit trees may be added also. They should take a handful of this collection, place it in a pan holding one-half quart of water, and let it come to a good boil. Then they should strain off the liquid and drink it by cupfuls during the day with a little sugar added.

This tea will cleanse and purify the whole body, blood and all. How many sick and miserable people have cured themselves in Europe by this method! Continue with this tea till you bloom like a rose, till the appetite has returned, till your headaches have gone, till your flour-sack complexion has changed to one of roses and you are sure that the grave digger will have to put his shovel back in his shed. If you have been pale and unsteady you will after this arise in strength and confidence to go happily about your work again. You may add to the good results by boiling a lot of pine or juniper shoots in water and pouring the product into your bath water, using this from six to twelve times ac-

ording to your need. This will help you to look fresh and blooming like a June bride.

Herbs are full of vitamins, and their vital powers can keep one in radiant health provided the mind is right. Most men know not that in the fields they are walking over treasures of phosphorus, iron, et cetera in vegetable form, some of which have the power to dissolve the lime in the body which is petrifying it and making it old, senile and brittle as well as destroying the brain. Man could almost become immortal on earth if he cared to find out the secrets of Mother Nature. Wise benefactors of mankind, such as Galen, Pythagoras, and Paracelsus, have searched them out and left them as legacies to the world. Those who are wise will go and learn from them.

Two paths in life lead to different goals. One is through fields of self-gratification, self-indulgence, selfishness, and ignorance to the ruin of the body and the sorrow of the soul. The other is steeper but more beautiful; it is the path of self-control and discipline, and it passes through God's wonderful fields of nature. Each one must choose which he will follow. Each one is accompanied by invisible divine beings who are made glad or sad according to the path which he of his own free will has taken.

Balanced Diet

The term "balanced diet" is a very loose one. At one time it was employed to denote a combination of foods containing certain fixed proportions of proteins, fats, and carbohydrates. Its sponsors always ignored the significance of mineral salts. They never dreamed of vitamins. Nowadays they have become hysterical over the subject of vitamins, but still ignore the mineral salts. Yet if there is any one subject in which the average human being requires instruction it is the subject of mineral salts.

It is now known that all foods during

digestion in the body produce reactions that are either acid or alkaline. The acids must be neutralized by a definite quantity of alkalines, otherwise the diet is deficient in alkalines and can not be regarded as balanced, no matter what proportions of proteins, fats, or carbohydrates are involved. So the old term "balanced diet" may now be construed to mean that combination of foods in which the acids are adequately neutralized by the alkalines.

Cereals, when whole, containing the ordinarily discarded germ and bran, provide almost sufficient alkalines to neutralize the acids elaborated in their digestion. But even cereals require basic foods like milk, vegetables, and greens if a proper balance is to be attained.

Refined sweets and white flour products are acid producers; therefore it is obvious that pure milk and whole-grain breadstuffs, plus the ordinary garden run of fresh vegetables and fresh fruits, should be regarded as indispensable in balancing a meal for the growing child.

The diet that is not balanced leads automatically to auto-intoxication, which means self-poisoning. Auto-intoxication is brought about through the accumulation of poisons elaborated in the intestines and subsequently absorbed on account of faulty elimination. A diet is unbalanced to the degree by which it fails to provide the essentials of proper growth and development in the young.

By Alfred W. McCann.

—In Correct Eating Magazine.

Tell Your Friends

You enjoy reading the Rosicrucian Magazine; others will like it too. Let your friends know about this magazine. Send us the names and addresses of those you think would be interested in receiving a sample copy. Please write plainly, using a form such as this:

Kindly send sample copy of The Rosicrucian Magazine to:

Name:

Address:

Vegetarian Menus

—BREAKFAST—

Grapefruit
Oatmeal with Cream
Whole Wheat Muffins
Cereal Coffee or Milk

—DINNER—

Pineapple and Cucumber
Appetizer
Rice with Poached Eggs
String Beans
Coconut Apricot Fluff

—SUPPER—

Waldorf Salad
Scotch Scones and
Marmalade
Raspberry Ice

Recipes

Whole Wheat Muffins (serves 12)

Two cups whole wheat flour, one-third cup sugar, one rounding teaspoonful baking powder, one-half teaspoonful salt, one and one-fourth cups sour milk; one-half level teaspoonsful baking soda, one egg, one tablespoonful butter (melted). Mix the dry ingredients. Beat the egg, add the milk, then the melted butter, then the dry ingredients. Beat well and bake in twelve oiled gem tins seventeen to twenty minutes. Very hot oven first five minutes, then moderate.

Pineapple and Cucumber Appetizer

Drain syrup from two cups crushed pineapple, and chill. Add to the pineapple one-half cup diced cucumber and four tablespoons of capers, and mix thoroughly. Make a dressing from one-half cup of syrup of pineapple, the grated rind of one lemon, and two teaspoons lemon juice. Fill small glasses with pineapple mixture, and pour dressing over the top.

Rice with Poached Egg

Boil one cup of brown rice in $2\frac{1}{2}$ cups of water and one-half teaspoon salt. Cook in double boiler at the simmering point exactly one hour without stirring, then remove the cover to let out the steam. The liquid in which brown rice is cooked is a valuable essence. It should be proportioned so it is all absorbed by the rice. While rice is cooking make a dressing as follows: Put one tablespoonful of butter into a saucepan, melt, and rub into it one tablespoonful of flour; into this stir slowly one and one-half cups of vegetable stock (or milk or

water); season to taste. Pour this over the rice and serve with poached eggs. The dressing for above may be varied by using tomato juice instead of vegetable stock (rub canned tomatoes through a sieve), or a mixture of tomato juice and chopped mushrooms and onions.

Coconut Apricot Fluff (serves 6)

Two cups cooked apricots, one-half cup sugar, one-half cup cream, whipped, one cup shredded coconut. Force apricots through sieve; add sugar; fold in cream and one-half cup coconut. Chill; sprinkle with one-half cup coconut.

The Rosicrucian Sunday School

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Tamak, Auckland, New Zealand.
June 28, 1929.

The Rosicrucian Fellowship,
Healing Dept.
Dear Friends:

I had a wonderful experience the other night—the Invisible Helpers materialized hands. I was awakened by what felt like a great weight being forced up the spine toward the head. As I came to I saw one of these great workers, and he smiled at me in a wonderful way. I sensed rather than saw another one who was evidently directing the treatment. How I feel is more than I can express in words—it is something beyond them, hence this bald statement which does not nearly approach the love and gratitude I feel toward the Invisible Helpers and the Fellowship.

I am,

Yours fraternally,
—S. H. D.

Bridgeport, Conn., June 27, 1929.

Rosicrucian Fellowship,
Healing Department,
Dear Friends:

It is with a feeling of deep gratitude and thankfulness to the Fellowship for help during my recent illness of bronchial asthma, that I am able to report great benefit in my case. Have ceased taking medicine, am following your diet list, and the wheezing and difficult breathing is a thing of the past. With your help I hope to report entire recovery soon. Considering the severity of the case, this seems little short of miraculous. There must have been some planetary influences in the past two months which afflicted my chest, because nothing helped ease the pain, neither medicine, violet-ray, heat nor baths. For the release from such agony I am more than grateful to God working through the Invisible Helpers.

Sincerely your student,
—Miss E. L. B.

Windsor, Ont., Canada, April 16, 1929.
The Rosicrucian Fellowship,
Dear Friends:

Many thanks for your letter which I received yesterday. You will be pleased to know that I do without my spinal support entirely now—it was a great effort at first, but it is easier every day.

Very best wishes and grateful thanks,

Yours very sincerely,
—N. H. G.

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

August 2—8—16—23—30

September . . 5—12—19—26

October 2—9—17—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.

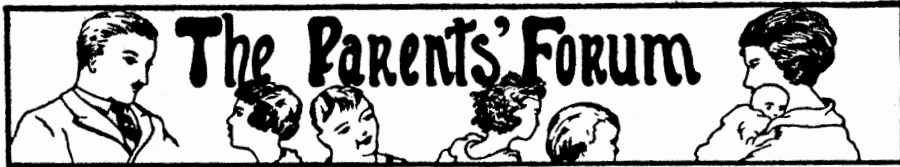
Rosicrucian Christianity Lectures in Spanish, Bound

BY MAX HEINDEL

We have recently 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.

429 Pages. Cloth Bound. \$2.00 Postpaid.

*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

Should Children Read Comics?

The above question is so often asked at mothers' group meetings that it seems timely to discuss it in this column. Parents, of course, must be censors of what is good or bad for their children, but we do not believe the modern American child can be denied comics. In the small child who cannot read it fills a craving to "read" the newspaper as the grown-ups do. Children love to laugh, and what is more mirth provoking than "Jimmie Dugan" in "Reg'lar Fellers," by Gene Byrnes; or "Skippy," by Percy Crosby? Let the children read those comics that meet their need for humor—those that do not feature unkindness or cruelty—those that are delightful "make-believes," but do not bring into the home any that tend to make them incorrigible, that emphasize spite or give distorted pictures of life. All these can easily be eliminated by the substitution of better "funnies," but in all justice to a modern child, do not forbid the comics!

"My Child Will Not Go to Bed Without Fussing. What Shall I do About It?"

The above question is one we hear so often that it seems worthy of discussion. First of all, why do children fuss? Do they have a regular bedtime hour? Are they hurried from their play or book without being allowed to finish whatever they may be doing, or does some one suggest the time a few minutes in advance which allows them opportunity to finish the play or book? Do we plan a

quiet half hour of reading or story-telling which prevents the fatigue due to overexcitement? If children are small, do we insist on their going to bed by themselves, or do we keep them company while they undress? Are they afraid of anything? Have they something on their minds that they are hesitant to confess? If so, do we invite their confidence by our attitude of trust? Finally, do we always make this last hour of the day a happy one for our children, one in which we prove our love for them by joining with them in a few moments quiet prayer and meditation? I feel sure if we do our part, we as parents can make of "bed time" a joyful event.

Corporal Punishment.

Corporal punishment is a relic of the age of brute force. Harsh punishments should never be necessary where a child is properly managed from its infancy, but some form of denial will be necessary in the reformation of the "spoiled" child. The parent who strikes or whips in anger is unfit to have the management of any sentient life, much less that of a dear little human being. Whipping makes children lie, steal, breaks their spirit, makes them hate their parents, and fills our juvenile courts with runaway boys and girls. All victories won by such brutal methods are but a battle deferred. Learn to govern your children by the greatest of all forces, *Love*. Love is the only power that will successfully control the unruly child, a people, or a nation.

I would advise the father who asked for this article on corporal punishment to read what Max Heindel says regarding its dire results in his book on children, "The Rosicrucian Principles of Child Training."

Local Center News

From the Local Centers of the Rosicrucian Fellowship

TUNING IN ON C-E-N-T-E-R!

TUNE in Centers! Tune in on the one great Center of the solar system, the Heart Power of God, the Cosmic Christ! Soon—very soon—when the sun enters Virgo, you may visit the Communion Altar of the year, the bread of which we find symbolized by the sheaf of wheat carried by the Virgin, Virgo! It is at this time that the Christ Spirit descends to hover over the earth preparatory to His entrance at the autumnal equinox. And therefore this is an excellent time for all Centers of the Rosicrucian Fellowship to re-dedicate their hearts to Christ, and by united devotions weave more strongly the bonds of love which bind them together in Christ Love.

After all there is no better place in which to learn the lessons of cooperation, which are a special manifestation of the synthesizing Christ Principle, than in a local Center of the Fellowship. Here are many different egos, seeing life from totally different viewpoints, all "harnessed" together so to speak by the invisible bonds of Fellowship. Here we learn that we have a right to personal freedom, but that that freedom is limited by the proximity of our friends; in the words of a certain school teacher, "You have a right to swing your arm round and round if you choose. But your right to do that stops at the end of my nose."

The holy season now approaching is the best time of the year in which to learn the lessons of love and cooperation. Let us all tune in on Christ, the C-E-N-T-E-R of our solar system.

Eugene, Oregon.

Miss Marjorie Speed, secretary, writes us: "The Eugene Study Center met every week but one this past month. Our attendance remains about eight, but was twelve at the last meeting. One happy factor is the letters that come to us from members who have gone their way but who send loving greetings to us. Mrs. N. D. Brown of Halfway, Oregon, and Mrs. Vanderkooi of Galion, Ohio, are two such. Sometimes we get papers or folders from other Centers, and they make us as glad as a sugar plum would make a child. The world is full of friends, and a friendly greeting across the miles dispels the clouds and brings forth sunshine."

This letter should be an incentive to all Centers to redouble their efforts to promote correspondence friendships with other Centers of the Rosicrucian Fellowship throughout the world. Do your duty, Centers!

Hollywood, California.

Mrs. Arline Cramer's lecture-classes in the Rosicrucian Philosophy and astrology are conducted every Thursday at 10:30, 2:30, and 8:00, at 5928 Hollywood Boulevard. These classes are open to the public. Mrs. Cramer is an excellent teacher and lecturer and is interesting many people of the Hollywood section in the Rosicrucian Philosophy.

Long Beach, California.

Miss Lola Burrill, the Secretary of the Long Beach Study Center writes us as follows: "This Center appreciates very much the work Mr. John Wierz is doing, and can hardly spare his presence even for a short time. His mes-

sages tell of the valiant Spirit within. On August 4th, Mr. Andrew C. Lohr will lecture at this Center. Mr. Joseph Burge gave a lecture here on July 21st. Our rooms are open now every Thursday afternoon. We shall be glad to welcome any visitors who may be in our city."

Los Angeles, California.

From the Los Angeles *Bulletin* edited by Mrs. Frances Ray, we learn the following persons are the speakers at this Fellowship Center for the month of August: Mrs. Mary E. Shaw, Mr. L. O. Chambers, Mrs. Nora E. Geibler, and Mr. Andrew C. Lohr.

We are also informed that Mr. S. R. Parchment, of the San Francisco Center will speak here on August 13th, 8 P. M.

Minneapolis, Minnesota.

The speakers for August at this Study Center, we learn from the *Twin City Fellowship Rays* are Mr. E. A. Carlson, Mr. H. B. Olson, Mr. Alfred Johnson, and Mr. D. J. Kunkleman. The president of the Center, Mr. Olson, writes us as follows: "Mr. Alfred Johnson has been with us for better than a month now. He came at a time when activities were at their lowest for the weather is very warm. Our hall is on the second floor of a two-story building, and so we have only the roof between us and the hot sun, which also shines directly against our windows all afternoon. This means a very hot room during the evenings, and an electric fan does very little good. As soon as conditions warrant, we shall try to locate elsewhere. Mr. Johnson in spite of all these handicaps is doing fine work, and we have had good attendance considering the conditions. His talks are very interesting and instructive and we hope he can stay with us well into the fall."

For information about the picnic to be held August 18th by this Center and the St. Paul Center see St. Paul paragraph.

New York City, Union Center.

We are in receipt of a supplementary

bulletin from this Center which gives us the following information:

The Sunday evening speakers for July were Mrs. F. Gahan, Mr. Sidney R. Moller, and Dr. Whiting Taylor. Mr. Conner will speak on August 4th, and Mrs. Newbury will give the address on August 11th.

We note that in addition to the three philosophy classes conducted at this Center (the "Rosierucian Cosmo-Conception," Parts I, II, and III), there is also a Philosophy class in French, which is taught by Dr. K. S. Guthrie.

Oakland, California.

Mr. George Deckelman, secretary of the Oakland Fellowship Center, writes us that the following were the speakers during the month of July: Dr. E. L. Hodges, Mrs. Amy E. McCarthy, Mrs. H. H. Bernhard, and Mrs. Mabel Kellogg.

Pasadena, California.

Miss Mary Dudley, secretary of this Study Center, writes us a cheery little note: "Dear Friends: As you see, we are holding our own this hot month, vacations and all considered. Our speakers for July were Mr. John Wierz, Mr. Rex McCreery, Mr. A. C. Lohr, and Miss Cora Ehrig."

Portland, Oregon.

The Portland Center announcement does not give us the names of their speakers but the following is a list of the titles of the talks given in August: "Hopefulness of Success"; "Circles"; "Poise"; "The Christ." All sound very interesting, and we are sorry not to have the names of the speakers.

Seattle, Washington.

New officers were elected by the Seattle Fellowship Center located at 515 Madison St., at their semi-annual election held July 15th. According to the report of Mrs. Lillian Fenton, secretary, the officers elected were as follows: Mr. Duncan Davidson, president; Mrs. Ola S. Dunn, secretary; Mr. George B. Fenton, treasurer; Mrs. Corinne O'Neil,

Librarian; Mr. H. Hood, Sunday School Superintendent.

St. Paul, Minnesota.

Miss Minnie G. Nelson, secretary of the St. Paul Fellowship Center, writes as follows: "It is gratifying to note a steady increase in the attendance of the Philosophy Class, and St. Paul is not providing summer resort weather either. In fact, it has been very hot. Mr. Alfred Johnson, former field lecturer, is conducting this class, and we very much appreciate this opportunity to delve into the more advanced phases of the philosophy. The Minneapolis and St. Paul Centers have arranged for a basket picnic to be held at Como Park, St. Paul, August 18th. All members and their friends are invited."

From the *Twin City Fellowship Rays* we note the following as the speakers for August: Mr. Alfred Johnson, Mrs. M. Schmidt, Mr. J. G. Knuetter, and Mr. J. W. Greenfield.

Utica, New York.

Mr. Fred O. Schwender, secretary of this Fellowship Center, writes us that during the summer only the Sunday devotional and the healing meetings will be carried on.

Addresses of Local Centers

The street addresses of all local Centers of the Rosicrucian Fellowship will be found on the inside front cover of this magazine, together with the hour and day of the week when the principal meetings are held, in those cases where we have this information.

"IN THE LAND OF THE LIVING DEAD"

Dramatized by Detroit Fellowship Center.

Miss Madeline H. Stephenson, secretary of the Detroit Fellowship Center, writes us a bit of news which will be of interest to all our members. We quote her letter: "An adaptation of the story 'In the Land of the Living Dead' (by Prentiss Tucker) is being rehearsed at

the Center by the Dearborn Civic Theatre Group. They hope to be able to give a public performance some time in the fall. The adaptation and revision were worked out principally by Mr. Sherlock Vickers and Mr. Ralph Marlatt. Copies of the play as adapted may be had by anyone who might wish to dramatize it or photoplay it, by writing to Mr. Vickers, at the Detroit Fellowship Center, 4210 Woodward Avenue."

We understand that Miss Stephenson is taking the leading feminine part in the dramatized version of this book. Judging from the little we saw of her histrionic work at Headquarters last summer when she attended the Summer School we would say that the director of the play made a wise selection for this part.

Rosicrucian Field Lecturers

Summer is the vacation season for our field lecturers as well as for the rest of the working world, although "vacation" by no means represents a cessation of activity. Dr. Franziska Lash and Miss Annella Smith are teaching in the Summer School at Headquarters (Dr. Lash, anatomy; Miss Smith, public speaking). Mr. Alfred Johnson is assisting the Centers in the Twin Cities of Minneapolis and St. Paul. Mr. Ortwin Schaumburg after a two weeks' vacation is again in Duesseldorf, helping Mr. Adolf Brinkmeyer in the work there. To quote his letter: "I have spent two weeks by the seaside—got a good sunburn, and am now ready to go on with the work." Friends will be interested to know that he plans to continue lecturing on the Rosicrucian Philosophy in Germany during the coming season. He has done unusually good work there, and we are expecting even greater results in the near future through his efforts. He writes us that the Rosicrucian songs, Sunday Evening Service, and Healing Service have been translated into German.

Echoes From Mt. Ecclesia

Chats with the Editor

THE WRITER wishes that she could give to her readers a clear mental picture of Mt. Ecclesia at this time of the year and to waft some of its soft and balmy air into the sections of the world where they are now sweltering with the heat. If some of the people who go to the country to spend their summers in order to escape the discomforts of the heat and who go south for the winter could spend an entire year in the vicinity of Mt. Ecclesia, they would find a climate which gives absolute comfort in summer and is free from blizzards and cold in winter; in fact, from a climatic standpoint life is really worth living here twelve months of the year. The Elder Brothers of the Rose Cross truly chose a garden spot of the gods in which to establish a center for the work which is done under their direction.

Our Summer School is in full swing. A most interested and sincere group of students are gathered together in the sweetest of harmony and good fellowship, and the classes are very well attended. The return of Dr. Franziska Lash and Miss Annella Smith to Headquarters after a ten months' lecture tour has brought us much news from the local Centers, which seems to draw our students from out in the world closer to us. Mr. John Wierz, who has been a field organizer during the past season, is also spending a short time at Headquarters. The silver-tongued philosopher, Mr. Manly P. Hall, is sojourning with us for the summer months. His weekly lectures here are attracting much attention. We feel that it is a real privilege to have this speaker with us. We are looking forward to having Mr. S. R.

Parchment of San Francisco with us after the 14th of August.

There are some mysterious whisperings among our young people, who under the leadership of Mr. Hall are preparing to give an entertainment in the grounds, which will be lighted with Japanese lanterns. We believe they intend to give us an evening of oriental magic.

The children of our New Era School recently entertained the Summer School students with the play, "Little Red Riding Hood." The children took the parts of the various characters in the play. This was followed by recitations and songs, and Miss Florence Barr concluded the entertainment by giving the children a most interesting display of lantern-slide pictures of nature spirits. We were much pleased at the fine showing made by our little tots as well as the good work done by the nurses and teachers who have had them in charge.

A Request

We are told by a friend who has just made a trip extending from southern California to the Northwest that copies of *The Rosicrucian Magazine*, "Rays from the Rose Cross," are hard to find in the libraries. As a rule they are kept in the file rooms and out of sight, while some other occult magazines are on display. We feel sure that if our friends and students make it a point to ask for our magazine, the librarians will keep it in a more accessible place. Library attendants are uniformly kind and courteous, and are anxious to be of service to their patrons.

At this time when so much misleading occult information is being given out it behooves us to make every effort to keep *The Rosicrucian Magazine* in the public libraries so that those who are seeking the light may find it and have the opportunity of contacting the sublime truths of the Rosicrucian Philosophy. Public buildings and stations may also be supplied to advantage with copies of the magazine. Will you be one to help in this service?

Position Open for Spanish Secretary

We still have a position open 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. 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. The letter of application is to be written in Spanish, accompanied by a complete translation in English. Further information upon application.

*The Rosicrucian Fellowship,
Oceanside, California.*

Photographs of Max Heindel

On account of the many requests for photographs of Max Heindel we have had an expert retoucher in Chicago make

and retouch a negative from which we have had several sizes finished. We have these on sale at the following prices which include mounting, packing, and postage:

3 x 4 inches	\$.50
5 x 7 "75
6 x 8 "	1.00
8 x 10 "	1.25

*The Rosicrucian Fellowship,
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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.
- Steps to Self-Mastery, \$2.00.
- 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 Rosicrucians 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.*