

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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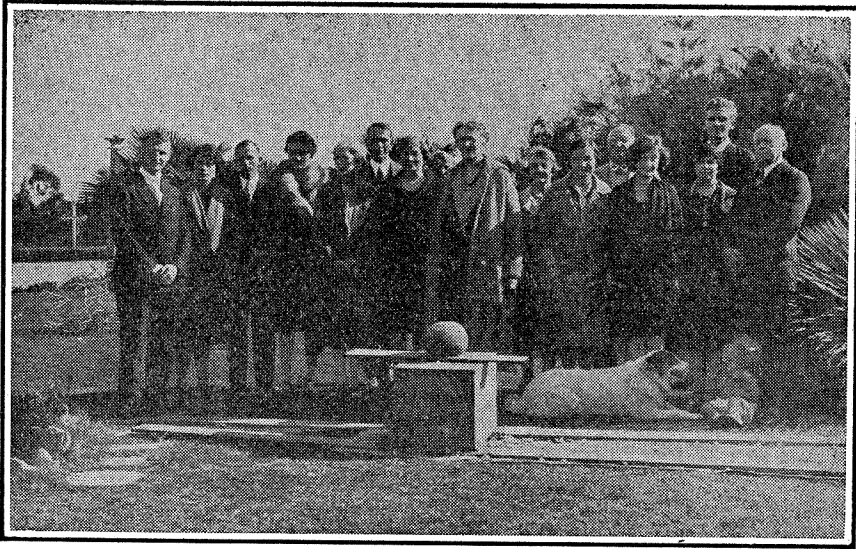
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THE CORNERSTONE

MT. ECCLESIA HEALTH SCHOOL

December 11th, 1929, was a wonderful day for Mt. Ecclesia. As announced last month, that was the day when the cornerstone for the new Health School was made. When the last issue went to press, however, we did not have the details of the ceremony of the making of the cornerstone, and will therefore give them at this time.

"The Ninety and Nine."

The attendance was large, there being ninety-nine present. Ninety-two persons placed a trowelful each of concrete in the forms in which the cornerstone was moulded, and one additional trowelful was placed for Miss Annella Smith, one of our field lecturers, by her sister. This made a total of ninety-three trowelfuls of concrete. These two digits added together make twelve, which corresponds to the number of the signs in the zodiac. If we consider only the ninety-two persons actually present who placed concrete, the sum of the digits of this number is eleven, which is a master number according to the science of numerology. Therefore it would appear that the symbology of the occasion was auspicious.

At the head of this page we have printed a cut made from a photograph taken just after the cornerstone had been made. Another photograph was taken of the entire assemblage of ninety-nine people, but unfortunately the negative turned out badly, and a cut could not be made from it. The above cut shows the box containing the cornerstone just after the concrete had been placed. In the top of the stone there is a compartment 7"x8"x12" for the reception of future documents to be placed there when the cornerstone is laid in the actual foundation of the building. The ceremony opened with a concentration on harmony and love. The principal address was given by Mr. Prentiss Tucker, author of

our book, "In the Land of the Living Dead," now a resident worker at Headquarters. Mr. Tucker spoke as follows:

Prentiss Tucker's Address

"Friends, this is one of the turning points in the life of the Rosicrucian Fellowship. This is one of those times when we take a step forward. In the book of Exodus, 14th chapter, beginning with the 10th verse, we find these words: 'And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid. . . . And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you. . . . And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, *that they go forward.*'

"We have now come in the history of the Rosicrucian Fellowship to a time when there is a possibility of realizing a great hope of Max Heindel and the Elder Brother to have a building in which that other branch of healing can be carried on, the healing of the body—for the healing of the soul of spiritual sickness has already been done to some extent. There has been promised to us a wonderful thing to help those in the world who are sick and suffering, and that is the Panacea; but that Panacea we cannot have until we have qualified ourselves for it. How can we qualify ourselves? By standing still and talking and discussing? Let us remember that in the symbology of the Old Testament the Egyptians are the fears, the worries, the qualities of the lower nature which hold in bondage the Israelites, the developed qualities of the spirit, of the mind. The Egyptians held the Israelites in bondage in Egypt. So have we been held in bondage by the Egyptians—by fear of lack of money, by fear of that thing and the other thing. We could not see how we were going to do it. We hadn't the money to build the Health School. Then why should we begin it? Remember what the Lord said unto Moses; '*Speak unto the children of Israel that they go forward.*' Their salvation did not depend upon themselves when they saw the Egyptians were stronger than they. So for us, the forces of the lower world would hold us back except that behind us there is the Elder Brother and the power of the Savior who is in heaven.

"It was necessary that the Israelites do something. They would never be delivered if they stood still. It is necessary for us that we do something. We shall never be given the Panacea or spiritual healing if we stand still and allow fear to overcome us. We must do something. What we do may be very small. We may put up a very small building. That makes no difference. If it is the best we can do, then it makes no difference. Behind it there is the great cosmic law, and it is the same law as the ancient Israelites were under. We may not see one step ahead, we may not see where all the money is coming from, we may not see where the first patient is coming from, nevertheless it is for us to go forward, and if we go forward with faith in our hearts that the Elder Brother is behind us, then, friends, there is nothing that can stop us.

"If we have a firm determination to do the best that we can for humanity, there will be a blessing upon this cornerstone, for truly on the invisible planes there are those with us today whose blessing means much to us. And the troubles we have had and which have held us back we shall see them again no more forever, for we are about to take a forward step. I pray that the blessing of God Almighty may rest upon it, and that the healing which shall be done in this building, whose cornerstone we are about to make, shall bring

blessing and benefit and comfort and relief from pain to many thousands in the future of whom we now know nothing.”

Talks by Other Members.

Following Mr. Tucker's speech, short talks were given by a number of our members, some being residents of Mt. Ecclesia and others visitors. Among the latter was Mrs. Arline D. Cramer of Los Angeles, who said that the work of building the new Health School is a co-operative endeavor which will bring us together in the spirit of the Aquarian Age, and she emphasized the fact that the Health School is a distinctly Aquarian movement. Daniel Hirsch, M. D., resident physician of the New Lutheran hospital of Los Angeles, spoke of the great need of humanity for healing, and said that this work at Headquarters, where the healing forces are centralized, is but a nucleus for the great work which must spread all over the world. The exercises were concluded by the parting admonition, which is customary at all exercises at Mt. Ecclesia. Following this the architect who made the plans, Mr. Lester A. Cramer, accompanied by a group of members, proceeded to the proposed site of the Health School, where he explained the possibilities of the location.

The Cornerstone a Symbol of Unity

This cornerstone, composed of separate trowelfuls of concrete solidified into one solid stone, is symbolic of the work of the Fellowship, made up of the efforts of individuals and destined to become a unified whole. The power that is to weld us all into one is the fire of the spirit. At the hour of the making of the cornerstone the grouping of the sun and three planets in the Midheaven in the fiery, aspirational sign of Sagittarius made possible the downpouring of a large measure of spiritual power. This force melted for a time the barriers of separateness, fusing the many into a spiritual unity, and giving a foretaste of the joy to be experienced when we have fully learned to overcome the illusion of separateness and to sink personality and personal wishes in the great work for a common aim and purpose. The individuals privileged to be present were conscious of an inner quickening, and the movement as a whole received a spiritual impetus which we believe will carry the work forward in the face of obstacles and difficulties.

The Message to Max Heindel

Max Heindel wrote in the "Rays" of October, 1915: "Isn't it strange the way all things seem to be ordered about our movement, just as the Elder Brothers said when they gave the following message to the writer in the Temple of the Rose Cross: 'Do not worry if things do not go as fast or as smoothly as you think they should; just keep on doing your work from day to day, and when you are really ready to use the various facilities—workers, buildings, machinery, etc.—they will be forthcoming.'" As an illustration of this, since the cornerstone was made a check for \$3000 was received as well as a number of other donations. Gradually the funds are coming in, and we hope that by Easter they will reach the amount required for beginning construction.

The powerful and loving vibrations that formed the etheric mold into which the cornerstone was poured should ensure for the Health School a far-reaching influence for good. May this wave of healing, unifying power carry us on to our goal, the realization of our earnest desire to be found worthy to receive the Healing Panacea.

YOURS FOR THE HEALING OF THE PEOPLE,

THE ROSICRUCIAN FELLOWSHIP.

Current Topics

From the Rosicrucian Hiehpoin

BY JOSEPH DARROW

The Worship of Youth in America

THE present era in America seems to be one of unreasoning worship of youth. Years ago Dr. Osler, of Johns Hopkins University, got into the headlines by a facetious statement that the interests of the country in general would be better served if men over forty were chloroformed. This statement was given great publicity in the news-CHLOROFORM- papers, and evidently quite ING MEN a large percentage of the OVER 40 American public took it seriously. Probably it has been one of the factors that has stinaulated the worship of youth in America.

In the *Scottish Rite News Bureau* the results of a recent survey with respect to the age of men in important executive positions in the United States are given. We quote as follows:

"Many of the most important industrial plants in the United States are directed by executives between 50 and 70 years of age, according to a survey recently completed by the Sherman Corporation, management engineers of New York and Boston. The careers of one hundred men who direct the largest industrial corporations in the country were studied as a part of the corporation's researches into mergers and the factor of management in their success. The study indicated that 'from 50 to 70 are the years when large leadership capacities come to fruition,' the research division of the corporation reported. Only two men of the group are in the 30 to 40 decade, while thirteen of the men were between 40 and 50. A total of thirty-four men were between 50 and 60, while thirty-five men were between

60 and 70. Fourteen men were between 70 and 80, while two were more than 80 years of age. This is interesting in view of the fact that employers throughout the country hesitate to hire men who have passed the age of forty."

Let us see what Max Heindel has said on this subject. In the "Rosicrucian Cosmo-Conception" he gives a chart of the life cycle, in which the following occurs:

- 7th year—Birth of vital body, growth.
- 14th year—Birth of desire body, puberty.
- 21st year—Birth of mind, majority.
- 28th year—Beginning of serious life.
- 35th year—Prime of life, second growth.
- 42nd year—Change of life.
- 49th year—Prime of mentality.

It will be noted that while the prime of life, that is, the prime of *physical vitality and strength*, occurs at thirty-five, the middle point of the traditional "three score and ten years," *the prime of mentality is not reached until forty-nine*. The mental body or mind is born at the age of twenty-one, but it requires twenty-eight years from the time

49 THE PRIME OF MENTALITY of this birth to bring it up to its maximum capacity for mental work and reliable judgment. This

statement of Max Heindel's is an effective repudiation of the idea that only young men are suitable for important positions even if the survey by the Sherman Corporation had not corroborated it.

Henry Ford claims that a man's judgment, generally speaking, is not sound enough to be worth a great deal before he arrives at the age of fifty. Ford certainly has had enough experience with

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men to qualify as an expert in judging them.

The *Readers Digest* for January reports an earlier and somewhat extraordinary article in *The North American Review* entitled, "The Goddesses in Our Midst," by R. Le Clerc Phillips. This article describes the worship of youth in America, in the form of young girls, stating that they are everywhere given the preference over young matrons in the matter of social popularity. To illustrate this phenomenon of youth worship we quote extracts from the article:

"Certainly there are goddesses among us here in America, although I know of none elsewhere. I allude, of course, to the young unmarried girls of this country and the strange, entirely American attitude toward them—girls so immature mentally that sensible conversation with them is altogether out of the question; girls so ignorant of reality that they

actually believe their life

IMMATURE will be a fairy story.

GODDESSES It is only in the United States that they are prized

for what they are, more than for the promise of what they will become when time has matured the rawness of extreme youth. Visiting foreigners never cease to comment on the phenomenon with astonishment. . . . It is a remarkable thing in an American summer hotel to see the owners of automobiles filling their cars with young girls, while the young matrons are left behind. Yet the young married woman is far more attractive, far more amusing than the bread-and-butter miss.

"The first and chief asset of our goddesses is, beyond all question, their physical freshness—the exclusive prerogative of youth which no beauty shop can duplicate. . . . What are the others? Frankly, I do not know. I have cudgelled my brains to find them, but I cannot—unless we count in high spirits,

Of course, no one denies that high spirits are an asset when controlled by a knowledge of life and an acquaintance with reality. But these are precisely what young girls lack, and lack in a very marked degree.

"No dispassionate person of either sex will pretend that the conversation of girls is interesting except in rare instances. Usually it is merely an exhibition of vanity and self-complacency. Moreover, the vanity of the modern goddesses rests upon no accomplishment whatever. They are today probably a good deal less accomplished than their grandmothers, who could cook and sew and embroider. True, the modern American goddess is more adept at outdoor sports; but her grandmother probably danced much more gracefully. . . . And let us remember that anyone can smoke cigarettes, but not everyone can cook a first-rate dinner.

"What of their future? Time does not stand still even for goddesses, and in a few short years they will find that they are either married or faded. In either case they will be goddesses no longer. As to what they will be, it is better not to hazard an opinion. For with their youth gone, what will be left? Nerve, I suspect, but what besides? They have not deigned to cultivate the old-fashioned accomplishments of their grandmothers. Their intellectual interests have been a little meager, to put the case politely. They will have no resources within themselves, and none of the adulation upon which they have flourished. I fear that many of the care-free young women of this

ANIMAL age will in later years be
SPIRITS AND come the most discontented
VIVACITY old women our race has
ever known."

The worship of youth is a phenomenon which is found only in a young and virile nation, and that is what the Unit-

ed States of America is at the present time. In a youthful nation animal spirits and vivacity are sure to be given a high place in the scale of values. But as a nation passes its youthful period and approaches the stage of maturity, the worship of youth gradually disappears, and in its place comes a veneration for age, experience, and wisdom. Age produces the sages, the philosophers, and the men of wisdom. America is young and enjoying her youthfulness and animal spirits. Let her enjoy them while she can. Age comes quickly enough both to individuals and nations. But we may rest assured that in due time America will arrive at a more mature stage in which mere youth will not be given a rating so far out of proportion to its real value as that which it now receives.

Psycho-Analysis and Repression

IN THE past we have occasionally touched upon the subject of psycho-analysis in this magazine, giving some of its basic principles and correlating them with the Rosicrucian Philosophy. But there is one particularly erroneous idea current regarding the subject which we wish to correct.

Psycho-analysis aims to probe the subconscious and release the buried emotions and desires which have been suppressed and which are causing nervous and neurotic disturbances. The psychoanalyst endeavors by his particular technique to bring back into the conscious mind the incidents of the past which were connected with strong and perhaps destructive emotions. He finds that if he succeeds in doing this, the subconscious

is relieved of emotional pressure, and the nervous conditions disappear.

Some have jumped to the conclusion from the above that psycho-analysis recommends that all desires should be gratified in order to avoid the suppression that might produce future neuroses. But this conclusion is entirely contrary to the facts and also contrary to the Rosicrucian Philosophy. Civilization and evolution are based upon the repression of destructive instincts and desires of all kinds, and substituting for them self-control and the development of character. Most destructive emotions are based upon selfish desire, which emanates from what the Rosicrucians term the Desire Body. The substitution of higher desires for lower ones is advocated both by psycho-analysis and the Rosicrucian teachings. Transmutation is another method advocated by them.

TRANS-
MUTATION
OF DESIRE

This consists in applying the energy which would ordinarily go to the gratification of desire, to some higher form of activity, either service to the community or else self-development, mental or physical. In either case the desire energy is used up constructively, and the destructive emotions which would have accompanied its gratification on a lower and non-productive plane are avoided.

If one were to gratify all his low desires for sensation, he would be doing exactly the thing that would tend to produce neurotic conditions later, for although he would be using up some of his desire energy, nevertheless his subconscious mind would be impregnated with the attending destructive carnal emotions, and these sooner or later would be a possible source of neurotic trouble.

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.

The Bridge

An old man going a lone highway,
Came in the evening, cold and grey,
To a chasm deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned, when safe on the other
side,
And built a bridge to span the tide.

“Good friend,” said a fellow pilgrim
near,
“You are wasting your strength with
building here;
Your day will end with this present day,

You never again will pass this way.
You’ve crossed the chasm deep and wide,
Why build you this bridge at eventide?”

The builder lifted his old grey head:
“Good friend, in the path I have come,”
he said,
“There follows after me today
A youth whose feet must pass this way.
This chasm which has been naught to me
To this frail youth may a pitfall be.
He too must cross in the twilight dim;
Good friend, I am building this bridge
for him.” —*Selected.*

Does Success Make One Generous?

BY MAX HEINDEL

(From the “Rays” of June, 1917.)

AS A MATTER of actual fact,
“The earth is the Lord’s, and the
fullness thereof.”

We may think we “own” a ship, but
in one minute a tidal wave can swallow
it, return it to God’s storehouse, and
leave us destitute. We may dig a hole in
the ground and extract gold or other

minerals under the delusion that we
“own” a mine; but suddenly salaman-
ders may light the hidden fires, an ex-
plosion takes place, and our wealth has
vanished. God has taken His own. We
may melt the iron ore in the mountains,
making pillars and girders for a tower-
ing structure; we may mix cement for
its walls, and place our names over its

portals to signify our proud ownership. But an earthquake can undo in minutes the work of months, and when it does, the twisted pillars are taken to the scrap heap to disintegrate, for God has taken His own.

As a matter of fact *we do not and cannot own any material thing.* "The earth is the Lord's, and the fullness thereof." Whatever we appropriate and accumulate is at the best a loan. God is not always consulted regarding His willingness to lend either, and the debt may be called in at any moment.

Thus the man whose *only* aim is accumulation is a fool. Many whose whole heart and soul are set upon the acquisition of wealth realize this subconsciously, and they therefore try to further deceive themselves with the idea that the possession of wealth is not their ultimate aim but only a means to an end. This imagined object is always altruistic in a certain measure, because it makes them feel good and righteous. It is pleasant for a boy to dream of wealth wherewith to bring comfort to his aged parents; it flatters his vanity to think of himself as their benefactor, and he enjoys in anticipation their expressions of praise and gratitude. He may withdraw his *present* support and justify his neglect on the plea that he wants to be unhampered while "making his pile." Then he will "make up for it." But he that is not faithful or helpful when he has *little*, does not become generous when he has amassed *much*, any more than the leopard changes its spots. And at the door of death, if not before, God demands ALL that such a one borrowed, and interest too in sorrow and suffering when the pictures in purgatory make him feel his hardness of heart.

It is literally true that "he that gives to the poor lends to the Lord," that he lays up "treasure in heaven," for in the post-mortem existence the benevolence which prompted his kind acts and the gratitude of those who were helped by him react upon him and give him added soul power.

It is bad business to be stingy, but discriminate generosity brings success here and hereafter.

Nor should we defer the cultivation of this virtue until we have acquired an abundance. Christ eulogized the widow because her gift, though small, probably involved a great sacrifice and *denial of some necessity.* Therefore it was truly greater than the gifts of those who lived in affluence and who did not feel poorer in the world's goods by reason of their offerings. We have no quarrel with the man who wants to acquire wealth that he may help more, but we reiterate that while wealth opens up an avenue of expression of character, *it will not change a man's nature.* The man who is stingy when poor actually becomes more grasping when wealthy; the man who is generous while in poor circumstances becomes more munificent when fortune favors. In every instance it is true that "*what is bred in the bone comes out in the flesh.*" It is just as important to cultivate the virtue of generosity as any other, even from the selfish point of view. Ella Wheeler Wilcox expresses the idea in the following words:

Gold rusts and shrivels in the hand that
keeps it,
It grows in one that opens wide and free.
Who sows his harvest is the one who
reaps it—
Give of thy gold though small thy por-
tion be.

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The Rosicrucian Message

A Radio Talk by Theodore Heline

DO WE realize that there is a new spirit abroad in the world today? Are we aware that the mind of man is astir with a deepened concern for the things of the soul? Have we noticed materialistic science becoming reverential?

In a *New York Times* report some months ago of the annual meeting of the British Association for the Advancement of Science, which was held in Glasgow, there occurred the caption: "England stirred by theories on life. Trend toward humility seen."

Following this we read: "A tendency toward greater openness of mind on certain tenets upon which most religions are founded is regarded by some as a development of the convention of the British Association for the Advancement of Science, which was concluded here today. Last year the Association's president, Sir Arthur Keith, stated his belief that there was no life after death. This year the new president, Sir William Bragg, declared his belief in the existence of a soul and a divine being after earth life. It might seem that among scientists here there is a trend toward acceptance of Sir William's theories as more nearly the truth. Simultaneously with this transition some of the most eminent speakers before the Association this year have adopted a most humble attitude and called attention to certain of the limitations of science."

It is indeed a transition period in which we are living. The old is passing, the new is forming. The hitherto accepted order of things is ceasing to be. The worth of every existing institution is being challenged. Antiquated creeds fail of intellectual acceptance, and materialistic science leaves the heart cold. Neither are adequate to meet the needs of the hour.

The need today is for a philosophy as large as life itself; a philosophy that accepts science and admits religion; that recognizes the validity of both reason and intuition; that squares with actualities as we know them and the potentialities we would believe in. Such a philosophy we need, and such a philosophy may be had for the seeking. Some of us find the Rosicrucian Philosophy of such a scope. It is not the only occult philosophy. There is no monopoly on light, truth, philosophy, or religion. "A light is good," says Abdul Baha, "in whatsoever lamp it shines; a rose is beautiful in whatsoever garden it blooms." Or to use another one of his figures, "It is the light of the sun we would look to, not the point of its rising. The one is constant, the other variable."

The majority of people heretofore have not been thinking deeply for themselves. The questions they have asked have been such that they could for the most part be answered by another. Not so today. The people are now demanding first-hand knowledge, and are asking questions which by their very nature can be answered only by the people's own inner selves. We are passing from an age of authority to an age of experience. The search consequently is for an intelligent interpretation of that experience, and for guidance in the unfolding of the inner spiritual perceptions which must more and more become the court of last appeal.

This search has brought its own response. That response is coming through many channels. The New Thought Movement is one, Unity is another. So too is Christian Science, Bahaiism, the higher psychology, psycho-analysis, and the increased interest in oriental religions, also in the mystic and the oc-

cult. Among the occult movements is the Rosicrucian School.

The Rosicrucian Order was founded in Europe in the 14th century, but it has only in our own day entered upon the public phase of its work. During the past it has worked quietly, unbeknown to the world at large. The real Order is invisible, having no outer organization of any kind, hence many encyclopedic accounts refer to it as more of a myth than a fact.

The work of the Order during the past has been carried on in a two-fold manner. First, by means of a spiritual alchemy, a process by which the Brothers of the Order work upon the destructive psychic forces in the world that have been generated by evil thoughts and base emotions, and by means of an inner process transmute these evil forces into energies for good, which are then sent back into the world's atmosphere to work for the good of the whole. The second means by which they have worked during the six centuries past is by lending their encouragement and inspiration to world leaders of thought and culture—leaders who were able and willing to become serviceable instruments in furthering the broad purposes of the Order. Among such may be mentioned Bacon, Shakespeare, Paracelsus, Boehme, Goethe, Wagner, and Dante. Our own Longfellow may well have drawn upon the same source. It is suggested in his last poem dedicated to the Thrice-Great Hermes, in the closing lines of which he aptly described the very method by which the Brothers work potently but quietly behind the scenes—the lines in which he speaks of "How the gods, themselves concealing, lift men to their heights." The teachings of Hermes, it may be added, are looked upon as an earlier presentation of that same Ancient Wisdom now being taught by the Rosicrucians.

The aim of the Rosicrucian Order at the time of its founding was to reform human knowledge; to encourage scien-

tific research, which the church had smothered; to revive the arts, which ecclesiasticism had prostituted to its own particular ends; to reunite the forces of religion, art, and science; to foster individualism; and to emphasize the supremacy of the voice within as opposed to a blind adherence to outward authority, be it that of church or state or book. It is the object of the Rosicrucians to investigate the hidden side of nature, to develop the latent faculties in man, to demonstrate the working of law on all planes of being, and to make science more spiritual and religion more scientific. It aims further to make us not idle dreamers but doers; not vain protesters but transformers; not unbalanced visionaries but eminently sane, practical men and women efficiently filling our respective places in the living, pulsating world of affairs. Its keyword is Service.

The Rosicrucian Philosophy may be briefly defined as Mystic Christianity. In occult phraseology it is the ancient Western Wisdom Teaching. It may be further described as Esoteric Masonry.

Let us now note briefly the Rosicrucian conception of the cosmos. The Philosophy asserts that everything in nature is amenable to one basic law. It postulates one eternal, immutable, all-pervading principle, the root of all manifestation. From that one existence comes forth periodically the whole universe, manifesting as spirit and substance, life and form, positive and negative—"the two poles of nature between which the universe is woven."

The universe, visible and invisible, is divided into seven planes or conditions of substance. The substance of each of these is spirit in a different degree of condensation, but the characteristics of each are different from those of the others. Each plane is denser than the one preceding it. These planes are not separated in space. They all interpenetrate in the same manner that water penetrates a sponge; that air penetrates both sponge

and water; that ether penetrates sponge, water, and air, and so on, the highest plane, that of the Supreme Being, ensouling all that is.

Man, being a part of the whole, has within himself the substance of all these planes. To enter the higher realms therefore does not necessitate a shifting of one's position, but a lifting of one's consciousness to the point where it will vibrate in harmony with the higher planes. Thus we see the literal truth of the statement that the kingdom of heaven is within or amongst us.

Since man contains within himself the seven principles, he is in fact a universe in miniature, a microcosm corresponding to the macrocosm. He is a god in the making. "In His own image created He man." These principles are in process of gradual unfoldment.

This process is slow. The method proceeds by involution, evolution, and epigenesis. During involution the virgin spirit, assisted by divine Hierarchies, builds for itself vehicles of increasing density until it is able to function consciously in the physical or densest of all the seven worlds. In evolution the virgin spirit as a self-conscious ego unfolds its inherent spiritual powers by means of the vehicles it has built for itself during involution, laying aside these several vehicles after they have served their purpose in enabling the ego to gather all experience available on the several planes to which these vehicles are correlated. Epigenesis is that action of the ego which springs from its own independent volition. It is the inauguration of something in addition to that which was originally implanted in it. By virtue of this activity man becomes not merely an automaton simply unfolding something which previously existed, but by the divine creative power within him he brings into being something entirely new.

This unfoldment of man's powers requires repeated rebirths, each life on earth being like a day at school. At the end of each life man drops his physical

body, but goes on functioning in his subtler vehicles, i.e., the vital body or "etheric double," the desire or astral body, and the mind. While in these finer bodies the ego lives a life of purification, works consciously in the preparation of its future environment, assimilates the fruits of its past experience, transmuting them into faculties, enjoys the bliss that the good done in the past life has yielded, and then seeks rebirth in order to profit and grow by another day in life's school.

Linked to the law of rebirth is that of consequence, the law whereby we reap as we have sown. Only in an acceptance of this law do we find a rational explanation of the apparent injustices of life whereby one soul passes out after but a day or year of earth life, while another is allotted its full span of years; whereby one is born an imbecile and another with the mind of a Plato or an Edison; whereby one comes into an environment of disease and poverty, another into the lap of abundance and health. By the law of consequence, or "karma," these facts are not due to a capricious Deity but are in accord with our own past actions. Thus we are today, physically, mentally, morally, what we made ourselves yesterday; and we shall be tomorrow what we make ourselves today.

Thus will our ego—our real and higher self, threefold in aspect—continue to seek repeated embodiments on this the physical plane, using as its vehicle the threefold body with the link of mind until, in the words of Annie Besant, "it will have gathered every experience, rectified every blunder, and eradicated every fault; until compassion will be complete, strength unbreakable, tenderness perfect; until self-abnegation be the law of life and renunciation for others the natural and joyous impulse of the whole nature."

When this is accomplished man will have reached not only sainthood but mastership and liberation. He will then be free from the wheel of birth and death.

A handful of our humanity have reached this stage. Of these some have passed on to other fields of evolution, others have chosen to remain and help their less advanced brothers. The Elder Brothers of the Rose Cross are among the latter. It is from such liberated souls, working incognito in and from their respective temples, that we receive our religions and philosophies, each race and nation getting that which is best suited to its development and at the exact time most advantageous to its progress. This common source explains the fundamental unity underlying all our religious systems.

The Bible, say the Rosierucians, was given to the Western World by those guiding human destiny, "who give to each and all exactly what they need for their development. They are above mistakes and if we seek the light in the Bible we shall find it there."

Christ is central to the teaching of the Rosierucian Order of Christian Mystics. The Christ is looked upon as a great Cosmic Being who came to earth in order to give special help to a humanity which had become bogged in matter to such an extent that only by such divine aid would many have been able to take the successive steps in their remaining evolutionary journey and attain the goal intended for them. The mission of Christ, according to the Rosierucians, was not to relieve man of his responsibility under the law of consequence, but to assist him in working out his own salvation under the difficult conditions which he had created for himself.

To sum up briefly, the Rosierucian Philosophy aims to give a definite, sequential, and logical teaching regarding man's origin, development, and destiny. It presents both the scientific and spiritual aspects. It gives a reasonable solution to all the mysteries of life. It aims to reunite art, science, and religion that they may again function in our lives as a trinity in unity even as they did in ancient Greece, only now on a higher

level as a result of the gains made in the centuries past. It aims not at intellectual knowledge for its own sake, but merely as an aid to the inquiring mind that it may find a satisfactory explanation of being, so that with the mind stilled, the heart may again speak.

This body of occult knowledge given out by the Western Wisdom School is not dogmatic nor controversial. It makes no statements that are not supported by reason. It admits fallibility, and insists that it is in no sense a faith once for all given. It does *not* claim to be the whole of truth, recognizing that truth in its fullness is not within the possibility of our grasp; that at best we can as yet apprehend but fragments of it. It aims to emancipate the student from dependency on others and to make him self-reliant. It asks of him that he accept or reject the teachings set forth in accordance with his best experience, judgment, and intuition.

An international group of students banded together for a study of the Rosierucian Philosophy is known as the Rosierucian Fellowship. It is as the name implies merely a Fellowship. It is not the Order, but the exoteric representative of the Order. The students composing this Fellowship are scattered the world over. They are drawn from every kind of group, religious and non-religious. The bond of union consists not in a common belief but in a common search and aspiration for truth.

The attitude of the Fellowship toward the churches is one of cooperation. The aim is not to draw apart from the church, but rather to supplement its efforts. It encourages its students to remain with the churches, and to bring into these churches whatever they may find in this Philosophy that may prove helpful to their larger serviceability. Students may take up the study of the Rosierucian Philosophy as they would the study of Aristotle, Kant, or James. They may enter a class as they might at Columbia

or Harvard without prejudice to their religious or political convictions and with the purpose to broaden their knowledge, acquire new incentives, and deepen and enrich the daily life.

A mere acquaintance with a Philosophy of such a scope as that which we have here outlined helps us to a realization that at present we live for the most part for small and narrow ends. What are we adding to the sum total of world welfare and progress? How much do our feverish activities in purely personal matters carry the race forward? What will our final, net life's contribution amount to?

We should rise above the petty and

the personal, and identify ourselves with some constructive social movement or humanitarian work and know the joy, strength, and enthusiasm that come from association with the great building forces of the Universe. We become useful to the extent that we become one with these forces, and as we let them replace in our lives the little personal concerns that would monopolize our time and energies. We should work with the Plan; we should minister to the whole; we should make Service the watchword of our lives as it is the keyword of our Philosophy. Such is the appeal, such is the Message of the Rosicrucian Philosophy to the world today.

A Psychic Experience

BY THE ONE WHO WENT THROUGH IT

It is against our policy to exploit sensational psychic happenings. However, stories like the following which describe the experiences sometimes had by sensitives, serve the purpose of demonstrating that conditions and disembodied spirits in the Desire World are real and not just a figment of the imagination.

—EDITOR.

I WAS once invited by a married couple whom I had known for many years to go up to London and spend the Christmas holidays with them. At Michaelmas they had moved into a large, freshly decorated house situated in a nice open street with trees growing on either side of the pavement. I quite admired the place when I arrived on Christmas morning. As there were quite a large number of rooms in the house, they took boarders I found. I noticed that the bathroom was on the ground floor, which was unusual for that district as bathrooms were mostly on the landing above the hall door.

At this time the "paying guests" were

a handsome, dark-haired, powerful-looking Irishman, who seemed well worthy of a woman's regard, two fine youths, and also two sisters, nice bright business girls. My friend, Mrs. M—, was an energetic, smart, businesslike woman as well as very kind-hearted. Being most practical-minded she objected to anything of a psychic nature, which she deemed "ignorant superstition," and she was extremely sarcastic about the supernatural. But her husband was not so dense. He would relate remarkable phenomena that had occurred within his knowledge in those parts or elsewhere, and avowed that he believed in those manifestations even though he did not understand how or why they occurred.

I found on my arrival that there was also an elderly lady staying with them whom they had known a long time. She had been a house matron for forty years at one of the colleges, and was a well preserved woman, also a dominating personality, laying down the law on all occasions. Her son and his wife, quiet refined people, came to spend Christmas

day, besides a most pompous man, his nervous wife, and their son and daughter. These completed the Christmas party.

I had taken my violin, also some songs and instrumental pieces. Some of the company played, including Mrs. M.—'s young brother, who used my violin. We all sang, and good songs too. The Irishman favored us with some of Moore's melodies, excellently rendered, and all went harmoniously. This was kept up till late hours, when the visitors went home.

I noticed that the former matron was shown to the room which ought by rights to have been the bathroom, but which had been made into a very dainty bedroom. I had to sleep on the sitting-room couch, which was quite comfortable and I slept well. We all arose fairly early next day, as everyone was going somewhere. The elderly matron went to her son for the rest of her stay in London and Mrs. M.—and her husband took me with them to another part of the city to spend the afternoon and evening at the home of a mutual friend who had asked a few relatives and acquaintances to meet me. We returned home early and retired in good time, for all except my hostess and myself had to be at their several places of business at the usual hour next morning.

The little room was now allotted to me. The bedclothes were changed, and yet when I went into the room, I felt a great repugnance to sleeping in it. It would have been most ridiculous of me to hint that I had that feeling and Mrs. M.—would have been justly annoyed, so I said nothing. Knowing my dislike to a dark room, she had kindly provided me with a night light, and according to my invariable custom I had taken a couple of candles with me and a box of matches. In a few minutes the house was as quiet as possible, but feeling eerie I sat awhile and read from a little book that had been left on the table. It was entitled "Devotions for Morning and Evening."

These rightly prepared my mind for my own devotions, which happily for me I never miss.

I was thoroughly tired and sleepy, and as I laid my head on the pillow I must have fallen asleep at once. The bed was a single one. I had locked the door and placed the chair against it with my candlestick on it so it would be at the head of the bed, and the window was opposite. Some time later I was suddenly aroused from sleep by a sensation as of something heavy jumping on me and by the bedclothes being dragged off me. I started up. The light was out, and to my astonishment the window was opening. Then the shade began flapping in the wind that blew in from the opening. I broke out into a profuse perspiration, but I suppose the cold air nerved me for I got up, shut down the window, and fastened the latch. Then I drew up the shade, lit the night light and one of the candles, and made up my bed.

Then it struck me, Could anyone be playing a joke on me? It was absurd, but I investigated. The door was still locked, the chair had not moved. I looked to see if wires had been slipped under the door to pull off the bedclothes. But why that sensation of something beating or jumping on me? I was not subject to indigestion. I had had a light supper while out and nothing when I returned, so it could not be that. I sat up in bed for some time, and even read a little to compose myself. But I soon fell asleep to be again aroused by the battering and jumping sensation. Again I clutched the blankets as they were being dragged off. The lights were both out, and I could see the window slowly going up for the second time. I sprang out of bed, banged down the window, and when I had lighted the candle I fastened the catch with a pair of curling tongs. Now that won't open again, I assured myself.

Then I pondered over the mystery. Was that elderly woman who had oc-

cupied the room a powerful psychic who had left some weird effect in it? I certainly felt unkind toward her, for I was alarmed, more than puzzled, and trembling. I dressed, and wrapping a blanket well around me I sat once more on the bed and began again to peruse the devotional book. But an unaccountable lethargy stole over me, and again I had the same sensation as before. The light went out; the fastening of the wretched window gave way with a loud snap, and the window kept on going higher and higher. I sprang to it, slammed it down, and bore down on the sill, holding it closed by main force. Somehow I had an awful dread of that window opening, not on account of the bitter cold, but because an uncanny feeling told me I must keep it firmly closed. I determined I would not leave it until that fearful night was over—if it ever would be over—though I shivered with fright.

I now began appealing for spiritual help and protection. Then in a flash I remembered that my precious crucifix was resting securely over my heart, and I besought the blessed Christ to defend me. Quite suddenly I became calmer. I gazed out on the street and noted how quiet it was.

How long I remained thus I do not know, but presently I saw a figure move furtively from behind some bushes that hedged a garden nearly opposite my window. After a little while a policeman emerged into full view. How welcome was his appearance! He was indeed like a friend sent to calm me. He stolidly gazed at my window for a long time, then slowly paced up the street, and I felt he was watching me from some other vantage ground. Then I took courage again. Once more I lit the night light, then wrapping a blanket around me I went back and firmly held down the window, determined not to have it opened again so mysteriously.

I was thankful when at last I heard movements in the house. The Irishman

and Mrs. M.—'s husband both arose between five and six o'clock. The latter made his wife a cup of tea, and to my intense delight he knocked at my door with a cup and some biscuits. Oh, how grateful I was for a cheery human voice and that refreshment! Breakfast for the rest of the household was at eight o'clock. I told no one of my experience, though I signified my intention of going home that afternoon, and so bade farewell to those who would not return until the evening. Great were the protestations at my resolve, though they could see that I did not look well. I had a very painful sore throat. Mrs. M— was really put out. She wanted to take me to some other friends' houses, also to various entertainments; but I kept to my resolve, for I felt quite ill.

After lunch I left with Mrs. M— to get my bus, carrying my violin and suit case. As we came out of the house, the next-door neighbor was at her gate, and we had to pass her. Salutations were exchanged, and I was introduced as a friend from the country. "You had a bad night," she remarked.

"How do you know?" I asked quickly.

"You slept in the little room, did you not?"

"Yes," I replied.

"Well," she continued, "my husband and I heard the window bang down several times. The noise woke us up, and we heard you groaning and moving about. Then this morning the policeman on the beat told us that he expected every minute to see another tragedy; he was watching for some time, and saw a woman slam down the window."

"What other tragedy was it that happened there?" I inquired. She looked at Mrs. M—. "Oh, you need not be afraid of telling me before Mrs. M—," I said, "for she does not believe in anything supernatural."

"You think it was something supernatural then?" said the neighbor.

"I am quite sure of it," I rejoined; "and that is the reason I am going back home at once."

"Well," she explained, "the last tenants were a funny couple. The man drank heavily, and used to illtreat his wife shamefully. One night to escape his violence she locked herself in the bathroom, but he battered the door open and beat her dreadfully, and nobody knows if the poor thing jumped from the window or whether the madman flung her out. However, the same policeman, hearing her screams, hurried up just in time to pick up her body."

"Was the man hung for it?" I asked.

"No, for before the trial could take place, he died a raving maniac. That same policeman, hearing the banging of the window last night, hastened up the street and watched to see what was going to happen this time. He saw it was a woman in distress, and he wanted to speak to you, but thought you might resent it."

"Thank you for telling me about it," I said, "and please thank the policeman also for wishing to help me. I saw him after awhile, and his being there *did* help me." Then we went on our way.

"She is a wicked liar," exclaimed Mrs. M—.

"Well, I am not," I said, "and I assure you I would not sleep in that house again, much less that room, after my experience last night for any reward however great."

"Mrs. G—slept there for over a week and never had any frights," said Mrs. M—.

"Possibly," I replied, "but I am not Mrs. G—." Mrs. M— saw me to my bus and almost cried when I bade her good-bye, she was so upset at my going. I caught the first train home, and then lay in bed with severe bronchitis for nearly a month, also with an awful pain in my head. The former the doctor cured easily, but the latter defied all his skill. It was a maddening pain.

Finally, however, I slept; slept for many, many long hours. Those in the house became so alarmed that they sent for the doctor on that account, but he

would not have me disturbed. When I awoke of my own accord, my headache had entirely vanished. But the memory of that night comes back vividly to me at times; it will not fade away, though I never encourage the thought of it.

Being a Friend

BY CLAUDE R. HENDERSON

Being a friend is a gallant adventure,
You who attempt it must have in your
breast,
Courage unflinching and faith that no cen-
sure
Daunts nor dismays, but must give of
your best.
Even before there's a call for the favor,
Be ready to serve, to give or to lend;
Stand staunch and true, though the whole
world should waver,
This is the meaning of being a friend.

Being a friend is an endless endeavor,
Not for a moment and not for a day,
Not for a year, but all time and forever,
There's no turning aside along friend-
ship's way.
Ever in moments of triumphant glad-
ness,
Be ready to praise or freely commend,
Ready with tears for the seasons of sad-
ness,
Never must sympathy fail for a friend.

Being a friend calls for the best that is
in you,
Give it ungrudging, not stopping to
count
What it will cost you or what it will win
you;
He makes an error who checks the
amount,
Added or given from out friendship's
coffer.
Summing it up when you come to the
end,
Life has no grander achievement to
offer,
Nothing that's finer than being a friend.

The Symbolism of the Automobile

BY GRACE EVELYN BROWN

FROM the earliest times men have read the meaning of life from the different symbols which the divine plan has presented for their inspiration and study in the different kingdoms of nature. In addition to these, man himself as a fragment of Divinity has furnished additional symbols, both consciously and unconsciously, with his inventions for use and beauty. From the amoeba to the star the varied organisms which the earth presents offer an endless display of forms which are the language of symbolism. From the chambered nautilus to the signs of the zodiac men have perceived symbols, and have thus learned the language of God. Man, "made in the image of God," has carried out the symbolism of nature, and has reproduced some of these symbols in the ruler, the compass, the wheel; and he has combined them in more complicated mechanical devices such as the steamboat, the locomotive, and the automobile.

The sign of Sagittarius is one of travel, and symbolizes the evolutionary journey of all advancing beings from humble beginnings to their glorious culmination. Thus it rules all forms of locomotion. The automobile, the modern descendant of the horse, comes under the rule of this sign, as well as the locomotive, the trolley car, the omnibus, the steamboat, and all vehicles of land and water travel.

These all reveal themselves as symbols of the spirit and its body. The engineer is the spirit of the engine, guiding and sustaining it, superimposing his life and intelligence upon that wonderful, complex instrument of steel, iron, brass and wood, even as the spirit of man takes control of its instrument of bone, muscle, nerve, and flesh which we know as the human body.

The automobile is in many respects a perfect symbol of the human body, and its driver, its guiding intelligence, corresponds to the spirit. As an automobile is completed as a mechanical creation through the cooperation of many heads and hands in a factory devoted to this purpose, so a human body is formed by many occult forces of nature. From the head of a factory, down through the different departments, each worker does his part to make tangible the model conceived in the brain of the inventor, and a modern marvel is the result, giving testimony to man's creative genius. So in the formation of the human body, that marvelous instrument for the use and evolution of the advancing ego, many forces contribute to its ultimate realization. Through the instrumentality of the archetype, the plan for the character and attributes of the body, conceived in the Divine Mind, and through the aid of hosts of occult divine agencies working in the great workshops of the different planes of nature this wonderful instrument has been perfected during long aeons. This has been accomplished with the cooperation of the human ego itself.

It has taken decades to produce the automobile, yet infinitely longer to bring the human body to its present state of efficiency. Mechanical inventions can be brought forth comparatively quickly. In "Right Living as a Fine Art," Newell Dwight Hillis writes: "Dead objects, like bullets, can be hurled swiftly. Living seeds cannot be forced. Slowly the acorn grows toward the oak. Slowly the babe journeys toward the sage." The human body bears the marks of its ages of effort and its victories of spirit in gradually overcoming matter even as the automobile in its latest developments shows the results of the sum total of the successes and failures which have

brought it to its present stage. Both human organism and material mechanism have developed because of the workings of *life* to form matter to its needs.

The automobile being completed, it becomes the property of a certain individual, even as the human body upon its completion becomes the possession of a certain spirit. The new driver has to become accustomed to the car. He must understand what each part has to do. He must understand the complexities of the clutch, the gears, the brakes; how to start the car, how to stop, how to steer, and the rules of traffic. In the same way the incoming intelligence of an infant body has to learn the control of its new vehicle. Its unimpressed physical brain has no messages to give as to what this member means and how to use that one. Therefore the child has to experiment in order to learn that the hand is fashioned to hold an object and the feet for walking. The infant has to learn the laws of perspective, that the eyes see something far away as readily as something very near if the former is large and bright enough. Therefore the young child tries to grasp the moon, and does not understand why a sunbeam cannot be held in the hand, not yet comprehending the properties of light.

The difficulty of learning to drive a car should make one who has passed through such an experience very sympathetic with the child in its awkward attempts to walk, talk, and use its hands. The brain of the new driver of a car is being grooved in new ways, and his nervous system is undergoing the necessary changes to make him a good driver in precisely the same way in which the brain and nervous system of a young child are adapting themselves to the needs of physical life.

Having mastered the intricacies of wheel, clutch, brake, and gear the driver turns on the switch, and the machinery starts. The passive, silent object has become a moving organism, as similarly the entrance of the ego into the physical human body causes the latter to be alive.

The man at the wheel of a car knows where he wishes to drive. He moves the gear shift and turns the wheel to the left or right in accordance with his ideas. So the ego uses the body to carry out its previously decided ideas. Were the driver of a car lacking in a definite plan of procedure, he would typify the idiot, the imbecile, or the lunatic. He would meet with accidents to himself and cause accidents to others. He would waste time and opportunity because of a lack of purpose, even as the whole life of an ego unable to express itself through its physical body seems to be wasted, although the spirit is able to understand the meaning of the loss and profit by it for all future time.

The new driver meets with accidents through his inexperience. He collides with other cars, because he has not learned to consider others and be prepared for unexpected happenings. He is fined because he parks in the wrong places in the way of others, or does not follow the traffic laws which are made for the good of all. In the same way the young and inexperienced ego is apt to meet with many disasters, because the small and limited self has not extended its scope sufficiently to consider the rights of others and their welfare. In both cases each mistake leads to its own remedy through its accompanying circumstances, and the transmutation of the suffering involved into knowledge and wisdom.

The travels of the automobile are comparable to the different phases of human life. The roads lead on and away through pleasant and unpleasant vistas, through lonely places and streets teeming with traffic, through dark valleys and along sunny hillsides. Sometimes we can look ahead; again the road turns abruptly. Some roads are smooth, and we glide happily along; other roads are filled with ruts and rocks. We know some roads well; others are new to us, and we lose the way, following a devious route before we come again to familiar landmarks; or we may have to turn around and go back to the crossroad. Yet when

we have the hardest time, we are learning the most. The easy, happy journey is merely a rest from the harder ones, which correspond to the difficulties that must come if we would grow strong with the mastery of them. Each unpleasant experience makes all future experiences the more satisfactory.

The traffic signals, making us pause or speed to pass a green signal before it becomes a red one, are like the circumstances of our lives. The traffic officer telling cars to go on is like the Jupiterian influence or like a good aspect such as a trine or sextile, speeding travelers on their way. The officer with hand upraised forbidding advance is like the planet Saturn in evil aspect, or like an opposition or square, demanding patience and an unselfish standing aside while others go on.

The driver of a car returns home with it at night, having completed a journey, a purpose, or some business which takes him a little nearer toward his chosen goal in life. He puts his car in his garage, turns off the lights, stops the engine, and the animate instrument becomes inanimate as the man leaves it for the night. In the same way the spirit leaves its instrument, the body, in sleep. The owner of the body places it in a quiet room on a bed and turns off its activities, thus causing it to sink to sleep. Only the heart, its engine, is turned down very low. Then the ego leaves it to carry on the spirit's superphysical activities in the higher worlds, those mystic realms where those who have thus temporarily left their bodies are able to enjoy the closest companionship with those who have passed through the change called "death," and where life is so much richer and fuller than it can ever be within the confines of the physical world.

As a man who has spent the day in an arduous round of business leaves his car upon his return home and enjoys the companionship of his loved ones, and is able to attend a concert, a lecture, or the

theatre, even so does the spirit, liberated from the narrow confines of physical existence, leave its physical mechanism, and choosing that which its ideals prompt, spend the hours of the night with those whom its duties in the physical world have kept it apart from, those who have permanently left the tenement of flesh and blood. A man engaged in the business of driving a car is tied down by that occupation, even as a spirit in the material world; but when out of the car a much freer life is his even as an ego upon leaving its physical vehicle comes into a world of much greater freedom.

In the morning the owner of a car starts again on his travels to promote further his interests of business or pleasure, just as a spirit returns to its body after a night of sleep and takes up the work of the previous day. The man turns on the switch of the car, and it begins to throb. It has suddenly become alive again, just as the body at the return of the ego becomes animate and starts up for another day of work.

Thus the days and years pass. Both automobile and body become old, but the driver of the body never ages. A new car driven by a young driver is the symbol of a young soul in a young body, such as a young Phillipine savage. An old car driven by a young driver is the symbol of an aged body inhabited by a young soul, such as an aged Fiji Islander. A new car with an old driver is the symbol of a young body possessed by an old soul; while an old car with an old driver is the symbol of an old soul in an old body. The old drivers are the ones who are the experts and avoid the accidents, no matter whether the car is new or old.

In observing the stream of cars, new and old, all makes, some well kept, others dilapidated, some clean, others covered with mud and dust, one who is an occultist cannot but compare them with bodies, and their drivers with the ensouling principles of bodies. A person poor in moral or mental endowments is likely to have an old and unattractive car. One

rich in moral and mental attributes will probably drive a good car. As the mental quickness of the driver of a car preserves it from injury, so the mental and moral uprightness of a soul may preserve its body. The careless driver and the careless individual are prone to accidents. The orderly and cleanly driver will reflect his nature in his car to a certain extent, even as the individual possessing these or other traits will show them in the appearance of his body.

In observing the complexities of congested traffic one is inclined to compare it to life. Accidents are avoided and all goes well through the cooperation of motorists and their obedience to the rules of traffic and to those under whose supervision it is carried on. The laws of human progress and conduct must likewise be obeyed. They are made for the greatest good of the greatest number, and represent the stage of progress that the human race has reached at its present place in evolution. As humanity progresses, better laws and regulations will be made.

Side by side with the improvement of the individual goes that of his vehicle, be it the automobile or the human body. Both have evolved from simple beginnings to a state of wonderful complexity and efficiency. They will both continue to evolve, thus keeping pace with man's evolving and advancing needs. Under the rule of the guardians of the city's traffic, travel goes on in its complexity. Under the guidance of Initiates the human race is progressing safely, on and on toward its destined goal, humanity is evolving toward the state of supermen.

The days of an automobile at last come to an end. The car is dismembered or ends its career in an automobile graveyard. Just so the human body meets a similar end when it has served the purpose for which it was created. The owner of an abandoned car still lives on, and in a longer or shorter period of time will probably become the owner of a new car.

In the same way an ego, having abandoned one physical vehicle, will acquire a new one in a longer or shorter period of time. As each car is an improvement over the old one, so each body is better than the last; and as the driver becomes more skillful, he drives each subsequent car with more adroitness, and keeps it in a better condition.

Some one has said that a new driver ruins his first car in learning to drive it. The occultist remembers this when he sees young and inexperienced souls ruining their lives with drink, drugs, and sensual indulgences. Yet the precious life within is safe, and has the power to come forth again and gain another opportunity later on with a new body. The man is evolving through driving the car, as the spirit evolves through managing the body.

The future of the scientific world promises marvels in the way of achievement. The airplane will in time be as much used as the automobile now is. In the same way the human personality will eventually find spiritual wings, which will lift it to higher and higher realms to keep pace with its inner spiritual evolution.

To Give Is to Live

Forever the sun is pouring his gold
 On a hundred worlds that beg and borrow;
 His warmth he squanders on summits cold,
 His wealth on the homes of want and sorrow.
 To withhold his largess of precious light
 Is to bury himself in eternal night;
 To give
 Is to live.
 —A Book of Remembrance.

I do with my friends as I do with my books. I would have them where I can find them, but I seldom use them.—
Emerson.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

THE PROHIBITION QUESTION

In discussing the prohibition issue how many of us realize that America is taking one of the greatest steps, either forward or backward, in the evolutionary history of mankind? Here is man's opportunity to find his place either among the sheep or the goats, as Christ Jesus called them, that is, among either the pioneers or the stragglers of humanity.

A study of alcohol is most interesting from the viewpoint of esoteric Christianity. That food and drink are very important factors in spiritual evolution the masses of humanity do not as yet realize. With each Epoch a new food has been given man to meet the requirements of evolutionary purposes. The gift of wine is described in the stories of Noah and Moses, which are different accounts of the same thing—the spirit of alcohol. The spirit of fermentation was introduced to further the material advancement of the Fifth Race man. But none who partake of its false stimulus can while thus partaking ever know anything of the true higher self—the real man—or the purposes of true, spiritual life.

As man became more material-minded, his diet came to consist largely of meats, and the drinking of wine increased, since the taking of stimulants tends to overcome temporarily the deadening effects of a flesh food diet. That there are no (or few) vegetarian drunkards is due to the fact that the high rhythm of the vegetarian's body has no need of false stimulation, and foods of such low vibratory power as flesh and alcohol are nauseating and revolting to him. If he should be forced to partake of them, his entire system would rebel and he might become physically ill.

It is of interest to note that one of the factors through which fear came into be-

ing was the use of flesh food and alcohol. Their use was one of the causes by which man lost his spiritual sight. He could then no longer see the great, glorious Beings who were his teachers and friends. He could no longer see his loved ones after they had passed on at death. So death gradually became a thing of terror to him, and the unknown life beyond the grave a fearful secret which he was unable to solve.

In Numbers, 6:3, the Nazarites, an esoteric group similar to the Essenes, are commanded to abstain from wine and strong drink; nor could they eat moist or dried grapes (esoterically on account of the active spirit of fermentation) Solomon, in Proverbs, 23:29-30, recites some of the ill effects of wine: "Who hath woe? who hath sorrow? who hath contentions? Who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

Wine as an intoxicant is not always meant when the word "wine" is used in the Bible. In Psalms, 104:15, David is singing of spiritual power, which he designates as wine, oil, and bread: "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

The word is used with the same spiritual significance by Isaiah, 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

In Matthew, 26:27-29, the words of the Master are very significant: "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New

Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." As His first act was to turn water into wine, showing the path of materiality man must travel for a time, so His last private lesson for the disciples was to give them the new ideal of transmutation. The cup from which He drank became the Grail Cup, which symbolizes the Christ power that must be formed within man. He said, "He who drinks *unworthily* of this cup shall know sickness and death." In the new age there shall no longer be the spirit of fermentation and decay, for we shall then know the glory of a life which is eternal. With the passing of the reign of the evil spirit of alcohol a great step forward will be made on the way to this divine event toward which all creation moves—the establishment of the "new heaven and the new earth."

Alcohol is an external spirit of decay, *the exact antithesis of the spirit of life within man*. For this reason it is one of the most potent tools of the Lucifer spirits and the brothers of the Black Grail. They know full well that as long as man can be kept under its mesmeric spell, he will be blind to the spiritual realities of life and a tool for their pernicious work in the world. Did the masses of humanity know these occult truths, they would better realize this subtle danger to the progress of all mankind, and be more alert to counteract and control this deadly menace to man's spiritual welfare.

Many advanced egos are waiting to come to earth as teachers of the race, but cannot do so for they are not able to find parents pure enough to give them the necessary physical material out of which to build bodies in which they can function. The men and women of today, and particularly the boys and girls, do not realize the terrible price they must pay in future ages for the desecration

of their bodies by the use of alcohol. No man lives to himself alone nor dies to himself alone. The terrible effects of alcohol can only be fully realized in the light of rebirth, for exactly as we use our bodies here so will be produced the corresponding vibratory power, much or little, with which the archetype or pattern of our next earth body will be built in the Second Heaven. All God's laws are perfect, exact, and just. "As a man soweth, so shall he also reap" can be fully understood only through the teachings of rebirth. In future lives many shall stand at the door and knock and call in vain for the light for which the soul so ardently longs, but shall receive no answer because of their dull, insensate bodies, insensible to higher vibrations on account of the deadening effects of the evil spirit of alcohol now indulged in.

In connection with this great clarion call of temperance to all the world, this "noble experiment" fostered in the United States, the land of the New Race, we need not be alarmed at a few seemingly dire effects produced during the first few years of the great cleansing. Let us look forward to the future. In a few generations egos will be born pure and free from all desire for false stimulation, born to parents who also are pure and clean. The pioneer days of any great movement, either spiritual or material, are always the hard days, the testing time of the soul's strength. But the law of evolution is ever forward and upward. Evil must decrease and good triumph, for the law of evolution is the law of God, and God is law, yet God is love.

Let us work and pray for this great Cause as one of the principal factors in the world's history which shall hasten the glad day when a purified earth shall float in a sea of golden ether, and a redeemed humanity shall with joyous acclaim welcome the triumphant return of our blessed Savior to a world and a people who are His very own.

A Countryman

BY ARTHUR STYRON

THOSE who have visited Monkstown, in southern Ireland, know that it is situated on a steep hill looking upon the Queenstown harbor; and it is also a matter of record that the latter was an American naval base during the great war. It was while I was stationed there during this period that the adventure I am about to relate happened to me.

I had been invited to dine with some friends who lived in Monkstown. Their home was far up the hill; but as the night was balmy and beautiful, with a pale moon lighting the way, I decided to dispense with a jaunting car and to walk the distance.

The roads, lined with crumbling walls fringed with luxuriant trees, were narrow and winding. After walking a long while I began to fear I had got lost, and I started looking around for signs of habitation where I might ask directions. There were none. Beyond being apprehensive about being late for my dinner engagement I was getting a little tired; so I sat down on an old crumbling wall in the hope that soon a solitary wayfarer or driver might pass by.

Suddenly I became conscious of a light through the trees just behind me. I jumped to my feet and turned around. There it was—a small hut or cottage, palely illuminated with a peculiar sort of light. I quickly walked toward it. When I got near, I saw an old man, with silvery hair and beard, standing in the doorway. He had a kindly, ascetic face; the gaze that he turned on me was frankly welcoming.

"Pardon me," I addressed him, "but I'm afraid I am lost. I am seeking a friend's house—" I told him the name. "Do you happen to know him?"

"Certainly," he replied. His voice was somehow familiar. "You are on the

right road. Keep straight ahead. In five minutes you will find the house on the left."

I hesitated a moment before I decided to tip him. But he seemed so very poor that I reached in my pocket and brought out a shilling, which I dropped in his hand.

"Thank you," I said.

"Not at all," he answered. "I am glad to be of service to a fellow countryman." I noticed his words at the time, but decided he had probably taken me for an Irishman.

As the old man had assured me, I found my friend's house five minutes later—in time not to be late for dinner. We had a long and gay meal. Over the fruit we fell to discussing strange local characters I had observed.

"One of the most interesting local characters," said my friend, "was a fellow countryman of yours, an old man of Irish descent who came here years ago and lived as a recluse in a small house down the road. He was supposed to be a collector of old prints or etchings, or something like that."

"Oh yes," I said, "I have seen him."

My host laughed. "You haven't seen him," he said. "Poor old chap. A year or two ago his house caught fire and burned to the ground. The neighbors rushed down, but it was too late to save anything. The old man was standing in the door—as if he could not bear to leave his beloved collection which he could not save. Either he waited too long or he deliberately chose to perish with his prints—for the roof fell, and he perished in the burning wreckage."

"How pathetic!" I exclaimed. "But whose house was it I saw?"

"There is no house on the road for a long distance," he answered.

"I am sure there is," I declared. We

argued the point until I had to take my departure to join my ship, and my host announced he would accompany me to prove I was mistaken.

I led the way down the road, straight to the crumbling wall where I had sat. But I looked in vain for the house with its mysterious light and queer old man.

"This is peculiar," I mumbled. My friend laughed.

Together we crossed the wall and the

tumbled underbrush until we came to a clearing covered with the charred ruins of what had once been a house.

"It was here—so I thought—" I began. Then something caught my eye, something that glittered brightly in the moonlight on the ground where I had imagined the old man had stood. I stooped and picked it up.

It was a bright, new shilling—the one I had given the old man!

The Light of a New Day

BY JAMES H. EXON

(Concluded)

OUR MODERN science is the highest expression of Western material development; and to science is due the gratitude of the world, because without science man would never have been able to transfer the chains of drudgery from himself to the physical matter which had enslaved him. But science has its limits, and those limits lie in matter itself. Beyond matter man cannot penetrate by means of physical science alone.

The leaders of scientific thought, finding insufficient answers to the basic questions they ask, will not be contented to rest from their labors with what they have attained. Gradually they are turning their attention inward upon themselves, and the results of their investigations and speculations are expressed in psychology and metaphysics.

This as a fact, solely of itself, is good. It opens the mind for the entrance of truth where before prejudice blinded the seeker. Still when the door is open, it is not only truth which may come in. Having turned from the creed and dogma of orthodox Christianity as being impractical and of slight real value, these thinkers many times fall prey to religious practices designed for a less evolved humanity. The Western man is entirely different from the Eastern man. His

physical body is different. His nervous organization and development are different. The mental processes of the two are not alike at all. Consequently the acceptance and practice by a Western man of the Eastern teachings regarding spiritual development usually bring no results, except perhaps bad ones. Our psychopathic wards treat numbers of people suffering from the effects of Eastern Yogi breathing exercises.

Then, there is the matter of spiritual charlatanism and false mediums. In the beginning they may have been very sincere and had no thought of deluding anybody at all. They may have been psychically more sensitive than the average run of mankind, and because of this sensitiveness were receptive to influences outside the range of an ordinary person. Mediums actually give a part of their own physical selves (ether) into the keeping of another entity, either a disembodied human spirit so strongly drawn by the lust of earth life that it will stoop to such a practice, or else an entity which has not yet evolved sufficiently to be able to create a physical body for itself. Both of these are very loath to release any advantage they may have gained. They both sap vitality from their victims, until in time the weakened and depleted medium frequently resorts to stimulants to carry him along. After

that stage has been reached it is not long until he loses his contact with the psychic regions, and it happens in many cases that he becomes mentally deranged or dies. When the medium's psychic contact ceases, the pressure of his clientele may render him desperate, and he may then begin to deceive.

For the spiritual character of a people to break down and degenerate is no new thing. It has happened many times in the history of the world, but there must come a time when it will cease to happen. To fill the breach in every such crisis there is given to the world by those above a Teacher through whom it is possible for them to transmit the inner arcana, the sacred essence of knowledge in a form suitable to the development of the time.

The great Rosicrucian Order is the modern Western heir of much of the mystic lore of the ancients. There never was a time when mystic truths were not known, at least to a few. Always there have been Mystery schools whose graduates have shaped the destiny of their time, and whose Masters were Hierophants of great power. In order to help avert the disasters to a blind humanity threatened by modern materialism, the Hierophants of the Rosicrucian Order in the early part of this century called a man who had stood the tests of life and made the preparation which gave him the right to know spiritual truths. To him, so as to have it put into a form suitable for our comprehension, they gave certain occult knowledge. This Christian Mystic, Max Heindel, proved himself capable and worthy to be the channel through which esoteric knowledge for the solution of the problems of life of the advanced man of today could be conveyed.

The Hierophants of this Order took him to their Temple and laid before him the knowledge he could receive, then blessed him and sent him forth to bear it to all the world, to teach the truth that had been taught him, and to light the world with his own understanding of that

truth. His was then the task, and his was the choosing of the way in which it should be accomplished. But the Great Ones were sure he would not fail them, because he had passed their tests.

The truths he taught had been started on their way in the world before. But what sad havoc can be wrought with truth by passing it through many mouths! There are other organizations besides the one he founded with perhaps quite good claims to the name "Rosicrucian," but they date their authority to the Middle Ages and conditions that are past.

When Max Heindel left the Temple of the Rosicrucian Brothers, he carried with him his notes and manuscripts, which he thought to be in very nearly perfect shape for publication. But when he arrived in New York, he found that revisions were necessary. It was a tremendous task to digest all the information later contained in the first of his books, "The Rosicrucian Cosmo-Conception," and work it into a form comprehensible by the general public. Even though he speaks of having the aid of one of the Brothers, the amount of actual work accomplished by this man was immense.

After he had succeeded in reducing his information to a satisfactory form and had had it published, he was confronted with another, and to a man of his type, even greater problem. How was he to inform the world of the existence of this information? He tried to solve this problem by giving lectures and through the aid of the press, but the latter was not entirely successful. He had his book of course, but the public must know of the existence of a thing and where it is to be obtained before they can buy it. His work at this time in trying to advertise the knowledge with which he had been intrusted was necessarily experimental to a large extent. He finally conceived the idea of a "World Center" where he could stay and work with a minimum of strain, and which could be used as a point from which his teachings

could be sent to every part of the world. In the consummation of this idea the Rosicrucian Fellowship International Headquarters was born.

As a result of his efforts we have with us in the world indestructible cosmic truths in a new garment, a modern form fitted to the intellectual needs of our people and our time. This knowledge, which basically is esoteric Christianity, will solve the problems confronting the orthodox church, in whose hands exoteric Christianity is fast losing ground. Esoteric Christianity will be the religion of the New Age. It contains the vital essence of all our past evolution, and its shining light will in the end show the way of redemption to our struggling world. For a Christian to leave Christianity and turn to other religions of an older order is a terrible mistake. Christian people have been through the evolution and the lessons of the other faiths, and have come to Christianity in order to learn something new, namely the law of love and the fundamental unity of all mankind while still retaining individuality.

Christ's teaching was practical not in his day alone but also in all ages. He taught truths and gave precepts that will last for all time, and until the coming of the Father in whom all are one. If Christ's teaching was practical in His day, it is practical now. The trouble lies not in the teaching but in those who profess to understand and practice it. Too long has time flown by while men have haggled with one another over the body of Christ's word, its record in writing, and let the spirit and the life of His truth stand neglected without the door and knock.

The Holy Bible was given to the Western World by the Great Ones, who make no mistakes. That the King James' version of 1611 was faultily translated there is no doubt. And translations at the best are never perfect, because something is always lost. But according to Manly P. Hall, after the translators were through with their work, the manuscripts were edited by Sir Frances Bacon, a man

of such ability that we of posterity revere him as one of the great illuminati of the ages. He was, according to a great mass of evidence, the agent of state for the Brothers of the Rosicrucian Order. The Bible is supposed to have been in his possession for nearly a year before it was published.

The new knowledge given us by the Elder Brothers of the Rose Cross through Max Heindel fits into the analogies and symbology of the Bible too perfectly to be merely a coincidence. An important theme in this sadly misunderstood book is the fall and regeneration of man. Christ taught the practical application of the principles of regeneration. The events recorded in connection with His life are simple, so simple as to obscure their potency. His promises are straightforward and pithy with concise instruction. His sufferings and trials carry to the careful student who reads with sympathetic understanding of those times and conditions, the irrefutable knowledge of the utility of both good and evil. Everything we know as good serves a constructive purpose. Everything we call evil also serves a purpose in that it destroys obstructions that are in the path of worthy attainment.

Christ, according to the Rosicrucian Philosophy, stands at the very head of the archangelic evolution. For three years He occupied and used the vehicles of Jesus of Nazareth. Christ is the greatest being within our cognizance with the exception of Him referred to as the Father. The three-year period of Christ's ministry after the Baptism is fraught with wonderful symbology. This great Being, Master of life and death, made no mistaken promises.

To live in the pure light of good is to be happy, but happiness is not an end in itself. It is but the effect of harmony, of consistent, constructive good. Seeking the highest good produces happiness as a by-product, but to pursue the by-product rather than the cause itself results in the life becoming involved in many inharmonious conditions, and suffering results.

System is the key of the cosmos. System rules everywhere in nature and guides the progress of everything except the details of the lives of men. Nowhere is a condition of harmony found without system. If the great Creator of all things has seen fit to order His universe in this way, cannot we as potential creators draw a lesson from His building and apply the same principle to our own structures?

Any student of sociology knows that within the close confines of the little separate world of any class of society the proportion of pain and suffering considerably exceeds that of happiness. Our hearts bleed over this condition, but the only remedy lies in the individual's ability to break away from the idea of separateness. Spiritually you and I are one even though as personalities we appear to be separate.

Exact, intellectually satisfying knowledge concerning the true relations of humanity is to be found in Christianity after one has discovered the esoteric key furnished by the Brothers of the Rose Cross. If we wish happiness and peace we must realize that they cannot be permanently gained by ourselves as individuals alone, but must be obtained through the general development of all mankind. Nevertheless the unit of humanity is the individual, and of course in the case of each of us it is the individual that we are primarily responsible for. Moreover, the advancement of the whole depends entirely upon the progress of its component parts.

Modern civilization finds itself afflicted with a myriad ills, and the panacea for those ills is Christianity. When sufficient numbers of people have developed the Christ within to the point where they can realize His promise to man, namely, "The works that I do shall he do also; and greater works than these shall he do," then they will be able to offset the power of greed, and the panacea of Christianity will have begun to accomplish its healing mission so that

even the blind will see and the dumb understand. Do I hear some murmur that the miracles of Christ belong to a past day; that it is impossible for man to attain so high when his years are so few? Ah, there is where the understanding of the truth is so essential! A child does not graduate from college the day it enters kindergarten. Many years with many lessons intervene, and the learning is sometimes hard and against the child's will. So it is with life. As we can only learn certain lessons by attending the class where they are taught, so we are reborn into an environment fitted to teach us the immediate lessons which our development requires, an environment calculated to develop in us understanding.

In Christ's day the knowledge that man lives through many lives was well known, at least in esoteric circles. Christ's words clearly prove in several instances that He understood this principle. Even the hybrid Mohammedanism teaches it in a perverted way. It is a basic fact in nature. The life within a form uses the form, then lays it aside when it becomes worn-out, and takes another better suited to its purpose. All egos deserve exactly what they get in the way of physical forms or bodies, even if they don't always seem to get exactly what they deserve. The life within a form can only have as good a form as it has earned in previous lives. Thus as we progress in evolution, new races, better bodies, and better men spring into existence.

According to this plan all men and all things will in time attain to the fulfillment of the Master's promise. But there are even now some who by the conscious endeavor to make the utmost use of all their faculties, by the careful development of all their senses, and by determinedly meeting all their problems are passing their evolutionary tests far in advance of ordinary men. These are expanding their consciousness into the all-encompassing light of God, giving their might to the task of reclaiming fallen humanity, and thus helping to usher mankind into the Light of a New Day.

Come, Let Us Reason Together

BY ANITA OLIN

COME, let us reason together. That is a laudable thing to do. Has not Max Heindel, the great Christian mystic, told us that logic is the best guide in all worlds, and that to develop the Creative Mind is the object of our present evolution? Then let us hasten to sharpen our wits upon the study of evolutionary periods, planetary globes, interplanetary worlds, and all the forty-nine or more dimensions of the seven cosmic planes.

That is just it, you say: there are perhaps forty-nine dimensions to be understood, all sketched somehow in diagram; we, who cannot even comprehend four, how shall we know forty-nine? True, we cannot. Yet it is not the mere knowing of a thing or a subject which is important; it is the striving to know, for by that striving we attain our growth. We are like the caterpillar: after it has gone to sleep wrapped up in its cocoon, it has no knowledge of the bright sunshine. When it breaks forth into the outer air, is it because it *knows* what the sunshine is? The Group Spirit may know, but the dormant spirit of the caterpillar merely obeys the blind impulse, and in obeying that impulse *grows into a thing of wings and color and becomes a citizen of two worlds, earth and sky; yet before that it crawled helpless upon the ground.*

There are many in the world today who place too great an emphasis upon the accumulation of facts. They do not realize that mere accumulation in any field is dangerous as it clogs the channel of supply. Moreover, the accumulator, in occultism as elsewhere, opens himself up to ridicule by the type of skeptic who claims there is absolutely nothing intrinsically worth knowing or having. Anyone in his sane mind is compelled to admit that our knowledge is nothing

compared to the infinity of wisdom of God. The individual who claims to know so much is usually an infant in living.

The true value of reasoning is not TO KNOW, but TO ATTAIN. The *urge to know* is an innate craving in the human being, as we see in the lively curiosity of little children, who are walking question marks. What a pity that their curiosity is often denied and turned in upon itself! For it is the first stirring of intellect. This urge to know causes us to make the effort to solve the riddles of the universe; do not let the skeptics kill that effort with their sneers!

We know that with our three-dimensional brains and five-dimensional minds we are incapable of grasping the highest truths, but we also realize that it is not the knowing which is important; it is the striving to know. By striving to know we learn to live aright, for if we are earnest in our search for Truth, we soon discover accidentally or otherwise that our habits of life react upon our habits of thought, so that we are forced to realize that right thinking is dependent upon right living. Thus in our striving we gradually shift our lives from one plane to a higher one, even though intellectually we may not realize what is happening to us. The sleeping caterpillar in its cocoon could have had no conception of the sun, but when it emerged from its shell it *functioned in the light.*

Therefore, even if our conceptions of God and man do at some later date prove to be erroneous, nevertheless let us reason together concerning all things, for in the striving we attain.

“If your name is to live at all, it is so much more to have it live in people’s hearts than only in their brains.”—*Oliver Wendell Holmes.*

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.

Bryan's Daughter and the World Court

Appointment of Mrs. Ruth Bryan Owen, representative from Florida, to the foreign relations committee of the house, will add to its membership a staunch anti-isolationist. The daughter of the late William Jennings Bryan is convinced this country must take "an ever more active part" in international affairs.

"I favor our participation in the world court and believe we should be a member of the League of Nations," she said today.

"Between the nations there must be law to govern action, courts to settle disputes and means to insure acceptance of the courts' rulings. We have renounced war as a method of settling international differences. But international stresses and strains are certain to develop. It follows logically that some method other than war must be found for their settlement, to carry out the intent of the Kellogg pact."—*Los Angeles News*.

As noted in the above clipping, the daughter of William Jennings Bryan believes that the United States should become an adherent of the World Court as a means of adjusting international questions and promoting international peace. This would appear to be the common-sense way of looking at the matter.

Quite a large number of our statesmen, however, seem to be so very much afraid of international complications that they are willing to sacrifice everything else to avoid getting into them. They apparently have no inkling of the fact that humanity spiritually is a unit; that no one nation can isolate itself from the rest of the world and go its own way independent of other nations. "The fact of the fundamental unity of each with all" is a well known occult principle.

The matter of the United States joining the World Court in accordance with the provisions of the protocol devised by

Elihu Root, former Secretary of State, will come before the Senate in the near future. Indications are that there will be a struggle in deciding the matter. It is to be hoped, however, that a sufficient number of our senators will grasp the essential facts in the case so as to enable us to join this great international legal institution.

Ten Years of Prohibition

The tenth anniversary of the eighteenth amendment will be observed on Jan. 16, 1930, in a nation-wide celebration by the National Women's Temperance Union, according to Mrs. Ella A. Boole, its president.

Speakers at the celebrations, "which will be religious in character, will accentuate the 10 great benefits which the nation has received under prohibition," she said. "There are no more open saloons, less drunkenness, less vice, greater health, less poverty, happier homes, more homes, better children, better health, happier United States."

Speakers at the celebrations will also point out that "it takes two to make a boot-legger," according to Mrs. Boole.

Church bells will be rung for 10 minutes at noon.—*Los Angeles News*.

The end of the first decade of national Prohibition will occur on January 16th. The question to finally settle is whether the movement is founded on sound principles or not. If it is, then it should go forward; if it is not, it should be abandoned.

From the occult standpoint there is no doubt as to the necessity of eliminating the use of alcohol by the human race. Alcohol eventually, in one life or a later one, burns out the insulation which separates the consciousness of an individual from the lower part of the Desire World. This is the region where the lowest and most depraved entities are to be found, those who are the slaves of sensuality in all its various forms; likewise the demons of sensuality, those beings

who have sunk so low that they have ceased to use their wills for anything save the gratification of their sensual desires. This being the case, it is very poor policy to open up one's aura to an influx from this region. The use of alcohol in any form is a distinct step backward in evolution, and a step which must be retraced at some future time or else the individual is bound to become an evolutionary failure.

The next point to consider is whether or not the will of the majority should be impressed upon the minority. In the case of ordinary law the will of the majority must govern, and the will of the minority which would sacrifice the welfare of others for its own individual pleasure or gratification, has to be suppressed. The drinker interferes with the rights of others in innumerable cases, and decreases the effectiveness of the state by decreasing the efficiency of himself as a unit of the state. Hence it would appear that this is a case which comes within the legitimate scope of law. Eventually the individual must get the law within, and then he will have no need of the law without. In the meanwhile temporary makeshifts have to be used such as the impressing of the will of the majority upon the minority.

As regards the outcome of Prohibition, it is quite certain that if it can hold its ground for another ten years until the younger generation arrives at maturity, a generation brought up without the benefits (?) of the corner saloon and largely minus the desire for alcoholic liquor, the matter will have automatically settled itself, for there will not be a sufficient percentage of the population demanding alcohol as a beverage to make it a national question.

Helping a Priest Out of Purgatory

All this week devout worshipers have been praying at the Church of Holy Cross here for the repose of the soul of a dead priest, the Rev. Norbet Wylie, who was formerly connected with the Church, and

passed away at Reading about two years ago. The reason is that a ghost figure of the priest has been seen and, it is stated, has even spoken, so that a belief exists that he is earth-bound, and can be released only by the prayers of the worshipers.

All the apparitions have taken place in full daylight, and the Rev. Father Fabian Dix, the present prior, who knew the late priest well, has himself encountered the ghost. The prior was at the high altar when the figure of a priest came and stood by his side. The figure was that of the Rev. Norbet Wylie. And the dead priest spoke. Looking straight at the prior, he said: "Pray for me. I need your prayers and the prayers of my people."

So affected was the prior that on going into the pulpit he addressed this appeal to his congregation:

"In consequence of certain unexpected happenings that have taken place in Holy Cross Priory during the past three weeks, and which came to a climax this morning a quarter of an hour before mass, I ask you to pray for the soul of a priest who has passed over and who is greatly in need of your prayers."—*The People*.

One of the functions of the priests of the Roman Catholic Church is supposed to be helping the souls of departed people out of purgatory by prayer and masses. According to the above clipping here is a priest who has fallen into the predicament out of which he has helped many of his parishioners. This priest is apparently suffering some of the pains of purgatory, and he comes to his brethren with a plea for help. This phenomenon is probably a reality and not an illusion. Priests of course in most cases are quite ordinary human beings, and have to endure more or less purgatorial experience after death the same as others. It is a fact that prayer and good thoughts help the condition of the soul in purgatory; that is, they surround it with a vibration which gives some measure of ease and makes more tolerable the painful vibrations there. This priest coming back in the manner indicated not only supports this fact but also the fact of the reality of life after death. We may take advantage of our knowledge along the above lines to help our friends who have passed over to the other side ahead of us.

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 KITTEE S. COWEN

The Unforgivable Sin

Question:

What particular wrong-doing or sins committed in a previous life will cause a person to suffer from maladjustment of the invisible vehicles to each other and to the physical body in this life, and what is the best remedy for such ailments?

Answer:

The sin against the Holy Spirit, that is, the use of the creative force for sense gratification, is unforgivable, and must be paid for by the ego through living in vehicles the efficiency of which is impaired. The particular ailment mentioned, the maladjustment of the physical vehicle to the invisible bodies, is often caused by the action of the ego at the time it is about to enter its mother's body. In the Third Heaven, where the ego is naked and feels spiritually above sordid, material conditions, it is much wiser than it appears to be here on earth where it is blinded by flesh to an inconceivable extent, and for this reason it often chooses a large amount of karma to pay off. Later when it is about to enter its physical prison house, it sees in a flash the pictures of its coming life. At this time the ego is already so blinded to its spiritual nature that if the coming life seems to be a hard one, it will oftentimes shrink from entering its physical casement and making the proper brain connections. It may endeavor to draw itself out quickly, and then instead of the vital and dense bodies being concentric as they should be, the vital body

may be drawn up partially above the head of the dense body. In that case the proper connection between the sense centers of these two bodies is not established, and the result is congenital idiocy, epilepsy, St. Vitus dance, or similar disorder.

Again, there are cases, later in life, where a great shock may cause the spirit to endeavor to run away with its invisible vehicles, and a wrench is given to the vital body sense centers in the brain, which deranges the mental processes. Hysteria, epilepsy, tuberculosis, and cancer have all been found to be the result of erratic propensities in a former life. Physical indulgences in one life seem to react on the mental state in later existences; while abuse of mental powers in one life leads to physical disability in later existences. The best remedy for all such ailments is to live a regenerate life, purify the blood, which is the particular vehicle of the ego, and practice moderation in all things.

Planets the Embodiment of Spiritual-Intelligences

Question:

I understand that all the planets are embodiments of great spiritual intelligences exercising the powers of will, wisdom, and activity. Mercury and Neptune are called neutral. Why is this so? How far does their neutrality go, and do they exert influence only when aspected?

Answer:

Mercury, being the "Messenger of the gods" to the other planets, has no voice of its own in relation to the message which it carries. It is really a focus through which the faculty of reason finds

expression in a human being to act as a brake on the lower nature and assist in lifting it from the human to the divine. As Mercury is the light bearer of the physical sun, so Neptune is the light bearer of the spiritual sun. These planets are neutral only in so far as they are related to the other planets in the capacity of "messenger." Aside from this they are mighty individuals, each with a specific work to perform. Mercury is the mental educator of man, and its position in the horoscope shows the status of the mind of the person for whom the horoscope is cast. Neptune is the spiritual educator. He is gradually developing in humanity a spiritual consciousness which is above and beyond human reason, but which is nevertheless connected with reason in such a way that when an individual obtains a certain answer to a problem he knows the reason why his answer is correct, and can explain why he knows that it is.

Unaspected planets exert comparatively little influence on the life of the native.

Prenatal Life Recapitulates Dense Body Development

Question:

You state that our bodies have a regular evolutionary structural development beginning with the cell. Did the virgin spirit produce and hover over the cell at that point in the biological history of our bodies? Did the virgin spirit use all kinds of bodies before it got a human body? Please tell me about this part of our history. When the virgin spirit animated the cell, what did it look like? Will the spirit which ensouls insects, et cetera evolve to our level and higher?

Answer:

Each virgin spirit brooded over its own individual cell structure from the time the Lords of Flame gave it the germ of its dense body until the various vehicles were developed enough for the ego to enter and couple up with them through the link of mind. Prenatal life is a complete recapitulation of the dense

body building, and a description of it together with numerous illustrations can be found in any doctor's textbook on physiology. You will find there in the embryo the various kinds of bodies which we have used. When the virgin spirit is outside the dense body, its appearance is something similar to that of a comet. The spirits belonging to the various insects are not indwelling at the present time. They are working on their dense vehicles from the outside. They have a long evolutionary journey before them, but eventually they will attain perfection as will the spirits of all other life waves.

When Christ Demonstrated Rebirth to His Disciples

Question:

In the story of the Transfiguration, Moses and Elias appeared to Christ and His disciples. Why did they appear instead of John the Baptist, when they represented his earlier embodiments and not his last dense vehicle? Is it not true that we retain the appearance of our last physical embodiment for a time at least?

Answer:

The Christ was demonstrating the law of rebirth to His disciples. When He showed the picture of Moses and Elias in the Memory of Nature, He was simply making clear to them that these two bodies represented two different rebirths of John the Baptist. We retain the appearance of our last physical body to a greater or lesser degree until we enter the Second Heaven.

Who Is the Devil?

Question:

Please explain the temptation of Christ by the devil. Do the Rosicrucians believe in a devil? If so, how could a perfect man like the Christ be tempted by such human things as a desire for bread and power?

Answer:

From the time Christ entered the vehicles of Jesus His consciousness became

focused on the physical plane in order that He might learn the lessons belonging to that plane, which knowledge was to prepare Him to become the indwelling Planetary Spirit of the earth. So perfectly was His consciousness centered here that He became amenable to every condition to which humanity is heir. In this way, as in no other, could He fully understand the needs, trials, temptations, et cetera which mankind encounters and must learn to overcome. He felt hunger and thirst just the same as any other individual, and He was in no way immune to physical pain. The Christ was not tempted by power. He well knew that His mission was of a spiritual nature.

The Rosicrucians do not believe in a personal devil. It is our own lower natures that tempt us to do wrong. On account of his lower nature man becomes an easy prey to outside visible forces such as evil associates, and invisible forces as well such as the Lucifer spirits; but neither the latter class nor individual members of it can really be called a personal devil.

The Horoscope Reveals Ripe Destiny

Question:

How can I know my present stage in evolution, and how may I know what ripe destiny I must liquidate in this particular life?

Answer:

The ultimate destiny of each virgin spirit is to become a God, like unto the Creator of our solar system. The virgin spirits belonging to our life wave are all working on the seventh or lowest cosmic plane of manifestation, which means that they still have a long journey before them. The masses of humanity are about half way through their evolutionary journey in this Septenary Day of Manifestation. The pioneers of the life wave are ahead, the stragglers are behind, and the failures will lose everything so far as this Great Day of Manifestation is concerned.

Relative to the ripe destiny which you have chosen to liquidate in this particu-

lar life, we would suggest that you study the nature of your experiences. You will find much illumination there, for in each and every one of them you will observe that there is a certain amount of ripe destiny which you are paying off. You will also find that your horoscope indicates to a certain extent the destiny which is due and must be paid, and that the progressed moon and major transits mark the time when such destiny is ready for liquidation.

Christ Returned Seed Atoms to Jesus

Question:

What effect does the yearly ingress and egress of Christ into and out of the vital body of Jesus have upon the latter's seed atoms, these being used by both egos?

Answer:

Christ is not using the seed atoms of Jesus, and therefore his yearly ingress and egress have no effect upon them. When the Christ took possession of the two lower vehicles of Jesus He took possession of his dense and vital body seed atoms, and retained them until the time of His death upon the cross. He then returned both seed atoms to Jesus, and has not used them since that time. From the time of the baptism until the crucifixion Jesus functioned in a vehicle composed of ether, gathered as an Invisible Helper assembles physical material whenever it is necessary to materialize all or a part of the body. But material not matched with the seed atom cannot be permanently appropriated; it disintegrates as soon as the will power which assembled it is withdrawn, and is therefore only a makeshift. When the seed atom of Jesus' vital body was returned to him, he built a new vital body, and that is the vehicle in which he has been functioning ever since. The man Jesus has never taken a physical body since he gave his own to the Christ, although he is perfectly able to do so. The probable reason for this is that his work is entirely disconnected with material things.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

What's All This About Astrology

By W. A. ROWDON

WHEN ONE comes into contact with a new idea or a new code of thought, it immediately becomes the focal point of numerous tests. The science of astrology is often regarded as mere superstition, and its findings as sheer coincidence. But it is such an immense subject that to judge it by a few isolated statements is equivalent to estimating the wealth of a nation simply by the condition, design and metal of the first few coins which come to hand—a very unfair method and not at all flattering to the intelligence of the investigator. Decisions of this type are being made daily in regard to astrology, and in order to counteract the ignorance with which this ancient science is treated a few comprehensive facts must be stated.

Astrology is so closely connected with philosophy that no attempt to explain this science apart from its philosophical aspects can give a satisfactory idea of it. The philosophical element pervades and controls the entire machinery of astrology. Once this fact is grasped it will be a great aid in studying cases which at first sight are mystifying and apparently in-

consistent. Much in astrology also will be meaningless and difficult to understand unless it is remembered that rebirth is everywhere a fact in nature.

Astrology, as it affects life, is liable to modification in its findings by the power of the human will, the "free will" theorem. But instances in which the human will has been so firmly exercised as to overcome a major astrological tendency or course of action are somewhat rare. Astrology draws up a chart of the probabilities, based on the balancing and consideration of planetary influences, which represent past causes. The operation is quite logical, mathematical, and almost empirical, but still infinitely abstruse, and calls for great experience and judgment. The main details of life, however, are plainly indicated in the chart.

The average person will admit the influence of the sun and moon upon the waters of the earth, an obvious physical fact which can be easily understood. It is not so easy though when it comes to acceptance of the fact of planetary influence on mentality, although persons who are ill-balanced mentally are termed

lunatics, from "luna," signifying the moon. A well known American doctor recently offered a large sum of money if it could be proved that the moon has no influence on the actions of women, and a similar sum if proofs were forthcoming that the sun has no effect on human character. These offers were not taken advantage of.

It must be remembered that as far as modern science goes we in reality know very little. Moreover, what did we know forty years ago of the commonplaces of today—radio, aviation, gasoline engines? Or of chemistry, engineering, electricity, medicine, steam, one hundred years ago? And yet forty years and one hundred years are infinitesimal periods compared with the thousands of years of recorded history, and the further thousands of years of unrecorded history. Therefore is it reasonable for science to deny the possibility of planetary influence upon human life and that the future may bring us immense knowledge concerning it? Moreover, in the recent hideous world conflict science was almost completely prostituted to the war-engendered passions of mankind, and therefore it is presumptuous on her part to denounce an ancient and honorable sister science prehistoric in its origin.

We must accept primarily the fact that man is a spiritual being, and owes his physical existence to the sun. The sun, moreover, has spiritual qualities. When in its original gaseous state changes took place which entailed crystallization of certain portions. These were thrown off into space many millions of years ago, and now travel around their orbits. These we know as the planets. The ensouling Planetary Spirits exert an influence upon mankind. This fact was known to the most advanced minds of prehistoric times, and references to it are found in the language of today. In our own language note the frequent use of the words saturnine, mercurial, martial, jovial, lunacy, derived from the basic planetary

qualities of Saturn, Mercury, Mars, Jupiter (Jove), and the moon (Luna) respectively. The criticism that they only refer to the ancient gods of mythology does not go back far enough. These gods, bearing the names of the planets, were evolved from a corruption of astrological facts. What would be more natural for a simple and childlike humanity than to give human attributes and personalities to these "Star Gods," as they were doubtless called? So in the course of time the idea of their being immortals became a popular belief, and this continued up to the time of Roman civilization. The wisest and most advanced men of all ages have been in possession of knowledge which could not be grasped by the ordinary man, and which accordingly was corrupted, travestied and debased into a form more easily grasped by the common people. This has been true of astrology.

The qualities attributed to the planets prove themselves in ordinary astrological practice. Saturn is obstructive by nature. His influence hardens, and generally opposes all activity and life. But conversely, he gives persistence, discretion, thrift, and honesty in his benefic aspects. The nature of Mars is opposite that of Saturn. The Mars nature is impulsive, aggressive, warlike. Similarly with the divinity of Neptune, the benevolence of Jupiter, the love of Venus, the mental nature of Mercury, the life-giving power of the sun, the fructifying quality of the moon, and the altruism of Uranus. These are all proved by observation of many horoscopes, and thus we have a scale of values to work by. Our knowledge of these matters is increasing daily.

The uses to which astrology is put by the Rosicrucians are entirely humanitarian. The trivialities of mere fortune telling and the use of astrology for personal gain are not engaged in by them. They endeavor to help others, however, when they are in genuine need, especially in cases of illness, but they do not encourage the morbidity and selfish curi-

esity generally predominant in inquirers.

There is a great scope for educational astrological work in connection with child welfare, and it is in this sphere that astrology holds potentially a superior position. It can be used in helping parents to inculcate good habits and good qualities in their children, and to eradicate evil as far as possible. Also to help young people choose the life work best suited to their innate abilities and qualities, a very difficult problem which affects all parents. In illness medical astrology can prove of great assistance to the established methods of healing.

Astrological indications when correctly interpreted often furnish spectacular proofs of the accuracy and value of the science of the stars. However, it is possible to make errors through lack of skill, and it is to this factor that critics attach an importance quite out of proportion to its value, considering only the errors and not the successes. The human will, moreover, is a factor that cannot be gauged, and in some cases it is strong enough to master astrological influences.

Fortunate indeed are we who can see a little of the working of the Spirit of Life through astrology. Far out in starlit space the planets weave the threads of human destiny. Each day, each hour, new combinations of planetary forces wax and wane, surge and flicker, bearing the eternal message that we are one with God, and that in Him "we live and move and have our being."

The Harmony of the Spheres

The harmony of the spheres is not a monotone; it varies from day to day and from month to month as sun and planets pass from sign to sign in their orbits. There are also yearly epochal variations due to precession of the equinoxes. Thus there is infinite variety in the song of the spheres, as indeed there must be, for this constant change of spiritual vibration is the basis of spiritual and physical evolution. Were it to cease for even an instant, cosmos would be resolved to chaos.—*Max Heindel.*

Correspondence Courses

ROSICRUCIAN PHILOSOPHY

We have a number of correspondence courses adapted to different grades of students. First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. Being on the Regular Student list alone constitutes membership in the Rosicrucian Fellowship. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy. This course is open to any student who has completed the Preliminary Course.

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We have two correspondence courses in Astrology, one for beginners, consisting of twenty-six lessons, and one of twelve lessons for advanced students. These courses teach the value of Astrology in the analysis of character, and since character is destiny, it enables one to predict destiny within certain limits.

These lessons are not sold; *the Rosicrucian teachings are free.* But the expenses incidental to their production and distribution are met by freewill offerings. For further information address,

*The Rosicrucian Fellowship,
Oceanside, California.*

1930 EPHEMERIS

Our Ephemeris for 1930 gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now and see what the transiting planets will do for you this year. A superior Ephemeris at the low price of 25 cents, postpaid.

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The Children of Aquarius, 1930

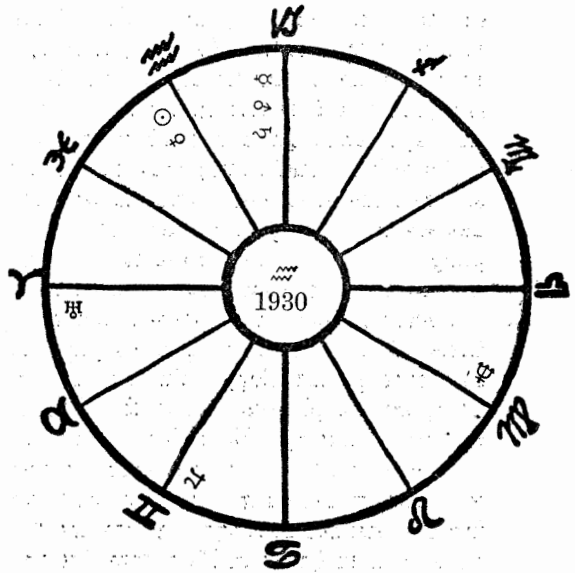


A Character Delineation of the Children Born between January 21st and February 18th, 1930, inclusive.

Aquarius is a fixed and airy sign, a sign which has two rulers, the airy, emotional, impulsive, and impractical Uranus and the somber, staid, and practical Saturn. These planets express two extreme opposites, and we find that the children of Aquarius are of two distinct types. These types are modified by the positions of the planets and the strength or weakness expressed by the horoscope in general.

The children of Aquarius as a rule are timid and retiring, but very noble and honorable. Too shy to put themselves forward, they need much encouragement, and they are prone to hide the best side of their nature. They have great pride of character, and rarely stoop to do a thing which is not considered correct and in good form. They are very loyal and steadfast in their friendships. Aquarius being the sign which rules friends, these children depend a great deal upon their friends, but unfortunately they are often disappointed in them because of their own idealism. They are apt to put their friends on a pedestal, which frequently results in their fall.

The Aquarian child has a deep and loving nature, but is not demonstrative. The astrologically afflicted Aquarian child often develops an abundance of egotism and self-esteem, and is prone to hold resentment. He is also given to worry; at one time he may be all sun-



shine and laughter and the next serious and gloomy. He is extremely sensitive to the mental and emotional temperaments of those about him, therefore his health is often affected by his associates.

The children who are born this year during the time when the sun is passing through Aquarius will surely express two distinct natures. One of them is given by the sun and Venus in conjunc-

(Continued on page 98)

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.

Astrological Readings

BY AUGUSTA FOSS HEINDEL

The first reading in this Department is that of the child of one of our subscribers. The delineation of the horoscope of one child is given each month, the name being 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. Until further notice the second reading each month will be that of some well known character. It is made more complete than that of the child's reading in order to serve to a certain extent as an example of delineation for our astrological students.

We neither set up nor read horoscopes for money, and we give readings only in this magazine.

The Horoscope of Twins

BOBBY and BILLY K.

Born July 27th, 1922, 8:45 P. M. and 9:50 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

(Bobby's Horoscope).

10th house, Sagittarius 19; 11th house, Capricorn 11; 12th house, Aquarius 6; Ascendant, Pisces 11-46; 2nd house, Aries 23; 3rd house, Taurus 24.

Cusps of the Houses:

(Billy's Horoscope)

10th house, Capricorn 4; 11th house, Capricorn 27; 12th house, Aquarius 26, Pisces intercepted; Ascendant, Aries 6-43; 2nd house, Taurus 14; 3rd house, Gemini 11.

Positions of the Planets:

Uranus 13-00 Pisces, retrograde; Mercury 23-16 Cancer; Sun 4-22 Leo; Neptune 15-17 Leo; Venus 15-08 Virgo; Moon 25-23 Virgo; Saturn 3-13 Libra; Jupiter 12-44 Libra; Mars 11-58 Sagittarius.

We are using for our horoscope this month the birth data of two little twin boys who were born one hour and five minutes apart. This difference makes a decided change in the rising sign and also in the positions of the planets in the houses. We will take the oldest one first, little Bobby, who was born at 8:45 P. M. with Pisces rising and common signs on all four angles. This gives him as life rulers Jupiter and Neptune. We find these two planets sextile to each other, and therefore the native may look forward to receiving much help from them. Jupiter is in the seventh

house in Libra, and Neptune is in the vital sun sign of Leo in the sixth house. Both Jupiter and Neptune are favorably aspected by Mars, which is close to the Midheaven in the ninth house.

Now in order to find how the horoscope will work we look first to the most elevated planet, which is Mars. It is sextile to Jupiter and trine to Neptune. We wonder if this will express itself through religion or law, so to find this out let us look to the mental qualities of the boy. We find the moon in the mercurial sign of Virgo, in the seventh house, sextile to Mercury and parallel to Saturn. This will give a bright and well balanced mind. Naturally this mental quality will express itself in both boys, who should have the very best advantages educationally. But the study of law would require sitting still in an office, which would be torture to one of Bobby's restless nature, with common signs on the angles, Uranus on the Ascendant, and the moon in the seventh house. He should have an occupation where he could move about.

The prominent Mars square to Uranus will make him rash and blunt; he is one who will resist rule, but this trait can be overcome to some extent, for all the afflicted planets are in common signs, namely Uranus, Venus, and Mars, while the well aspected ones are in cardinal and fixed signs. Bobby may have a tendency to follow the path of pleasure, but the sun is so well placed in its home sign of Leo and the fifth house, also sextile to the moon, Jupiter, and Saturn and trine to Mars, that this tendency can easily be overcome.

This combination of planets will give a strong leaning toward engineering, both human engineering, that is, the keeping of bodies in good health, and material engineering such as electrical. With training of this kind he might be able to satisfy his restless nature. He would do well as a ship's physician or as an electrician or radio operator aboard ship.

Little Billy's horoscope indicates very different tendencies. His life ruler is the fiery Mars. The impulsive and cardinal sign of Aries is on the Ascendant and cardinal signs are on all of the four angles. This gives us a strong character and one more positive than Bobby's. While Mars is not close to the Midheaven, it is in the ninth house, trine to the Ascendant, sextile to Jupiter, and trine to both Neptune and the sun. Therefore Mars will have a very strong rulership over the life. Jupiter is in the seventh house in Libra, sextile to the sun and Neptune in Leo. This will give a very generous and humanitarian nature.

Billy should be encouraged to take up the study of religion or philosophy, also some kind of work where he will deal with the masses—the common people, those who labor. He would enjoy teaching them how to live and helping to guide them into better ways.

Note the difference in the placement of the afflicted planets: Uranus opposition Venus (square to Mars) in Bobby's horoscope occurs in the first and seventh houses, affecting marriage and partnership. In Billy's horoscope the well aspected Jupiter is in the house of marriage and partnership, indicating a very faithful and harmonious marriage, while Venus is in Virgo in the sixth house, the house of health, opposite Uranus in the twelfth house.

Thus while these two boys were nourished in their mother's womb during the same period, their lives will be as different as though they had been born at different parts of the continent.

Eugene Debs

An Astrological Analysis

Born November 5, 1855, 9 A. M.

Lat. 39 N., Long. 87 W.

Cusps of the Houses:

10th house, Virgo 29; 11th house, Libra 29; 12th house, Scorpio 22; Ascendant, Sagittarius 11-23; 2nd house, Capricorn 15; 3rd house, Aquarius 23.

Positions of the Planets:

Jupiter 23-14 Aquarius; Neptune 15-33 Pisces, retrograde; Uranus 19-06 Taurus, retrograde; Saturn 29-33 Gemini, retrograde; Mars 9-34 Virgo; Moon 25-05 Virgo; Venus 3-08 Libra; Mercury 7-56 Scorpio, retrograde; Sun 12-38 Scorpio.

The remark is frequently heard among astrologers, "Oh, he has a common sign on the Ascendant. Common-sign people are negative; common-sign people are followers and not leaders." It may be that people with fixed or cardinal signs on the angles are more positive—yes, we must concede that they are more persistent, and oftentimes more stubborn and aggressive. But it is not possible to judge the life and disposition from the Ascendant and the signs on the angles alone; we must study the horoscope in detail. The great French premier, Clemenceau, also Swedenborg, Abraham Lincoln, and Mary Baker Eddy had Sagittarius on the Ascendant and common signs on the angles, and we could name many more men and women who have achieved success and fame who have had common signs on the angles.

We are using the horoscope of a man who was well known to the working classes on account of his very checkered career and much newspaper publicity which he received—the great friend of the laboring man, Eugene Debs. He had Sagittarius on the Ascendant and common signs on all four angles, also four planets in common signs, namely, Saturn, Mars, Neptune, and the moon. Mercury is combust the sun, and Jupiter, the life ruler, is afflicted by a square

from Uranus. So at the very beginning of this reading one would think that this man's life must have been a very commonplace one with little success. But let us see what caused him to be one of the most talked-of men in the working class.

First of all we find a very prominent moon, conjunction the Midheaven and in the mercurial sign of Virgo. The moon represents the common people, and Virgo is the natural sixth house sign, which is ruled by Mercury. The moon is conjunction the planet Venus, and this planet is strong in its own sign of Libra. So we find that the feminine side of the laboring class was strong for Mr. Debs. With a strong and elevated Mars, also in Virgo, sextile to the sun and Mercury in the house of friends, he did not lack for friends among the men either. Especially may we be sure that engineers and firemen, represented by the sun in Scorpio sextile Mars, were ready to stand by him. We find six planets above the earth: Mercury, Venus, the sun, the moon, Mars, and Saturn. We may expect that these planets gave him much help to rise above his restrictions.

In 1878, when he was only twenty-three years of age, he was elected city clerk of Terre Haute, Ind. Here we may note the influence of the progressed sun as it neared the Ascendant, while the progressed moon was sextile to the radical Venus.

A few years later he was elected secretary and treasurer of the Brotherhood of Locomotive Firemen, for Debs was a railway fireman by trade. Note the prominent fiery Mars sextile to the fiery sun.

In 1885 he was elected to the Indiana legislature. The progressed sun had recently crossed the Ascendant, and the progressed moon had just passed the trine of the radical Jupiter and was approaching a trine to the radical Saturn.

In 1892 he organized the American Railway Union, through which he gained much publicity, and which brought him much trouble. During the

following year, 1893, the great Pullman railway strike began to develop in Chicago. Note how the progressed moon was squaring first Mercury, then the sun, and later Uranus. During this strike Debs was imprisoned, but was shortly released as they could not make a case against him.

In 1897, when the progressed sun reached 25 degrees of Sagittarius making a square to the radical moon in the Midheaven, he joined the socialist party. This party put him up as a candidate for the presidency of the United States in 1900, 1904, 1908, and 1912, but he was defeated in each election. Saturn in the seventh house, square to the moon in Virgo, gave him stubborn determination, but at the same time this affliction represented the attitude of the laboring classes, who failed each time to fully support him.

In the winter of 1917-1918, he was arrested for violation of the Espionage Act, and received a sentence of ten years in prison. Here we see the progressed moon square to the radical moon and later opposite Saturn. While Debs was in prison, the socialists nominated him as candidate for the presidency for the fifth time, and again he was defeated. In 1921 the President commuted his sentence, and he again became a free man, but broken in health and spirit.

Neptune in its home sign, the twelfth house sign of Pisces, represents Debs' secret enemies and the prisons where he was confined. Neptune opposite the treacherous Mars in the Midheaven, the latter representing the government, was largely responsible for getting him into prison during two different periods of his career.

In October 1926 this great soul, whose keen desire to help his fellow man had brought him so much suffering, was called to meet his Maker. The career of this man is very interesting and much more could be given, but we have confined ourselves to the progressed sun and moon and their influence upon the various events of the life.

Standing Alone

How hard it is for most of us to stand alone without the help of some teacher! I feel impelled to tell the following personal experience, because I was given the very blessed privilege of being with our leaders, Max Heindel and Augusta Foss Heindel, in the early years of building Mt. Ecclesia. But what a weak, useless helper I became when I failed in the test of standing alone. I felt that Max Heindel was severe in his judgments, and I just knew Mrs. Heindel was unsympathetic toward me when my planets caused me to make wrong choices and lose control of my tongue.

But oh, how different it all appears now that I have grown a little bit more! I was inclined to be a "leaner." Oh, no, I did not think so then nor for years afterward. I was then learning a little about astrology, and it was easy to excuse myself. I was so willing to work hard at anything, but I had not learned to *stand alone*, therefore I failed in being the helper I should have been. Thus a little knowledge of astrology may become as dangerous to a student as fire in the hands of a child.

—Annie Raynold Hawley.

CHILDREN OF AQUARIUS, 1930.

(Continued from page 94)

tion in Aquarius during the whole month, in sextile to Uranus by sign. This will give them a most pleasing, vivacious, and cheerful disposition with a leaning toward music and art of an unusual kind. They will be very fond of dancing, and will be very clever at mimicry and entertaining. The other nature of the Aquarian child will come from Saturn in Capricorn, trine to Neptune. This will endow these children with a serious and studious nature, inclined to mysticism. Mars in Capricorn is very suspicious and jealous, and sometimes shows a very cruel side. Thus we have two people in one: the fun-loving, entertain-

ing individual and the serious, suspicious, and jealous person.

If the parents will try to blend the mystical with the artistic and not permit the jealous side of the nature to express itself, these children will accomplish much with their talents, for they will not be lacking in persistence and determination.

The New Vision

"After these days, saith the Lord, I will put my laws into their minds, and write them in their hearts, and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know Me from the least to the greatest."

To know the Lord it is first necessary to know our fellow men—to know the hidden greatness in each—to know the beauty of fellowship and the grace of understanding. To rightly know one another it is essential that we know the motive behind the action, the impulse behind the thought, and our own reactions to all external impacts.

But where can we obtain this necessary knowledge of our fellow men and of our own hidden potentialities? How can we develop this New Vision?

Max Heindel, Christian Mystic and Seer, teaches us the way. He tells us that through the Divine Science of Astrology we may come to know the inner causes, the hidden springs that motivate us. He also tells us that character is destiny and that Astrology gives the key to character. Therefore Astrology reveals our destiny.

Read what this great Rosicrucian Initiate has to give you about life as shown by the stars, in this fascinating book,

The Message of the Stars

BY MAX HEINDEL

AND AUGUSTA FOSS HEINDEL

708 Pages. Cloth Covered.

\$3.50 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 January)

- Q. How do the Group Spirits manage the problem of the mating of animals of different species?
- A. As it is the Group Spirit of the animals that sends their separate spirits into embodiment, it simply withholds the fertilizing seed atom when animals of widely different species are mated.
- Q. What is permitted by the Group Spirit?
- A. It permits its charges to take advantage of an opportunity for re-embodiment when two animals of nearly the same nature are mated; but it refuses to let the hybrids perpetuate themselves.
- Q. What do we learn from this?
- A. That the infusion of strange blood weakens the hold of the Group Spirit, and that therefore the latter either destroys the form or the propagative faculty where it has the power.
- Q. What is the result of the mixture of strange blood in international marriages?
- A. The human spirit is individualized, an Ego, and it is evolving free will and responsibility. It is drawn to birth by the irresistible law of Consequence, so that it is beyond the power of the Race Spirit or community or family spirit to keep it from returning at the present stage of human development. By the admixture of strange blood through the intermarriage of the individuals of different tribes or nations the Leaders of man are gradually help-

ing him to oust the Race or Tribal Spirit from the blood.

- Q. What has been lost to man by this process?
- A. With this Spirit has necessarily gone the involuntary clairvoyance which was due to its working in the blood, whereby it fostered the tribal traditions in its charges. Thus we see that in the case of man as well as that of the animals a faculty was destroyed by the mixture of blood.
- Q. Why was that loss really a gain?
- A. Because it has concentrated man's energy on the material world, and he is better able to master its lessons than if he were still distracted by the visions of the higher realms.
- Q. As man becomes emancipated, what does he cease to do?
- A. He ceases to think of himself as "Abraham's Seed," as a "Clan Stewart Man," as a "Brahmin," or as a "Levite"; he is learning to think more of himself as an individual, an "I."

(To be continued)

French Secretary Wanted

There is a vacancy at Mt. Ecclesia for a French Secretary, man or woman, to take charge of the French correspondence courses and general French correspondence. Applicants must have a thorough knowledge of the French language (native Frenchman or French woman preferred), be well versed in the Rosicrucian Philosophy, and should be able to use a typewriter. A student or probationer of the Rosicrucian Fellowship is preferred. Apply in French, with accompanying translation in English, giving full particulars regarding age, education, and previous experience. Information regarding the position furnished upon request.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

CHILDREN'S DEPARTMENT



The White Rose Chain

Today I will think good thoughts,
 I will do only good deeds,
 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 Rainbow

BY FLORENCE BARR

YOU HAVE to be very careful when "I-don't-care" wants to live with you, for right away Impatience wants to crowd in too. Then most anything can happen, for ugly feelings and beautiful ones cannot live in the same little child.

For days Dick had been very friendly with "I-don't-care," so friendly that when Father said to him, "Dick, we're starting now, and if you are not ready we shall have to go without you," Impatience crowded right into Dick's heart, and he called back, "I-don't-care." Then things began to happen all around.

Mother called sweetly, "Come, Dick, Father is waiting." Impatience prodded Dick, and he put on his coat and ran quickly down the stairs. And then he tripped and fell sprawling. Because "I-don't-care" had been his crony, he had been careless in tying his shoe lace, which came untied and tripped him.

Strong arms lifted him up and carried him to the waiting automobile.

That was the last straw—he, Dick, wanting to be a brave knight and do golden deeds; had tripped and had to be carried; oh, that was too much! All the joy of the beautiful sunshiny morning was gone.

Mother made Dick comfortable, as much so as she could. Then she and Father chatted together. Rosalie was busy with her doll, and so Dick was left to think his own thoughts, which were not very cheerful ones. Tears filled his usually bright eyes; gloom stretched the corners of his mouth down and made him look so forlorn. He looked like anything but the little knight he wanted to be. Quickly the car sped on its way to Grandpa's house, where they were going for dinner. Soon Dick fell asleep, and then his face seemed to smooth out, his lips smiled, and the pain in his heart grew less.

It was a long ride, but a happy one for all the family. A gentle rain was falling, which laid the dust and made the plants and trees along the roadside happy. The dry country needed rain and so they were all thankful for the pleasant shower.

They were nearing Grandpa's house. The car moved steadily on, and they admired the beautiful shade trees along the way. Finally they turned up the driveway which led to the house. The children always loved this road, for the tall trees met overhead, and their leafy boughs touched and intertwined, making such a pretty lacy bower. Rosalie leaned over and whis-

pered to Dick, and he opened his eyes wide. His eyes were bright again, and evidently Kind Heart and Secret Thoughts had been helping him while he slept, for a smile was on his face now. He had made up his mind to be a real knight. Since "I-don't-care" had tripped him, he would not associate with that companion any longer. Mother had always said, "Whatever is worth doing at all is worth doing well"; so as a little knight he would have to start right away to do even the smallest things perfectly.

The car stopped. Grandpa was watching for them, for he wanted them to see the rainbow that made a radiant arch across the sky as the sun broke through the gentle rain. Dick's eyes grew bright as he watched the shimmering band stretching from sky to earth, all rosy, yellow, violet, and blue, for down this bright path seemed to glide, straight to him, a little maiden. Nearer and nearer she came in her dainty dress of beautiful colors. Then she spoke to him. "I am your own self, Dick, the part of you that will help you to do the golden deeds you long to do. But you must do your part too. Wishing will not get you anywhere. You must work to make your dreams come true. Guard well your thoughts. You will learn to find pleasure in every good deed, and the joy that such deeds bring will be your reward."

Then the sun shone brightly. The rain had stopped. The beautiful rainbow melted away, and the little maiden faded into the sunlight.

"God's promise in the sky," said Grandpa, as he patted Dick on the shoulder. "A sign of His protecting care."

No one knew what Dick had seen in the rainbow, nor did anyone know that he had pledged allegiance to the little maiden who looked through the rainbow colors into his loyal little heart. But soon the family noticed how many kind deeds he did; and each day the

light grew brighter in Dick's eyes, and he was happy in keeping his rainbow promise.

I Meant to Do My Work Today

I meant to do my work today—

But a brown bird sang in the apple tree,

And a butterfly flitted across the field,
And all the leaves were calling me.

And the wind went sighing over the land,

Tossing the grasses to and fro,

And a rainbow held out its shining hand—

So what could I do but laugh and go?

—Richard LeGallienne.

A "Cosmo-Conception" for 75 Cents

We wish to call attention to the wonderful possibilities of our *Rosicrucian Cosmo-Conception* in PAPER COVER as a means of extensive dissemination of the Rosicrucian Philosophy. This edition is put out at the low price of 75 cents per copy or four for \$2.00, postpaid. In the past several months this book has been supplying a long felt want of people who wished to give the "Cosmo-Conception" to their friends and to prospective students but who had felt that the original edition at \$2.00 per copy was more expensive than they could afford. This edition was also gotten out with the idea of the book being placed in institutions. 11,000 copies have been printed since the inception of the idea, and it is proving to be the biggest single means of propaganda that we have yet devised. We feel that our members and students will see in the dissemination of this book a special opportunity for service.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

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.

Putting on Weight

BY BETTY BARCLAY

THEY SAY we must put on weight to be in style. Gone are the days when the trace of a hip caused a blush of mortification, and anything that savored of development had to be toned down.

Today shapelessness is a sign of illness or stubbornness—no matter what the slender reed may say. Of course it will be a long time before the chronically slim girl or woman will admit that the freak style that favored her emaciated form has actually passed into the land of the bustle and the red flannel petticoat, but curves are coming back—just as fast as dieting, exercise, pills, potions, and whatnot can bring them.

To increase bodily weight, intelligence and persistence are necessary. Food must be taken in excess of the demand made by the daily activities. The mind should be undisturbed as much as possible, and as much rest indulged in as is consistent with normal living.

Food should be chosen not only for the nourishment it provides, but because it is attractive in appearance and easy to digest. A glass of orange juice in the morning gives an appetite for breakfast, which is often too slight a meal to provide proper nourishment. Orange juice

also assists the bodily processes, which must be regular for correct nutrition and good health to result.

Milk, butter, cream, and fats are all easily stored in the system as fat. Sweet desserts are a source of carbohydrate intake. These combined with oranges or lemons are easily digestible, and may often be served with top milk or whipped cream as an accompaniment.

In order to accomplish a distinct increase in weight a continued effort is necessary regardless of appetite or even of minor digestive disturbances. It is well to remember that a weekly gain of one pound is apt to be better and more permanent than a more rapid increase.

Eat olives—they are rich in fat; drink milk and use cream liberally: don't be afraid of your butter now—the curveless days are over; eat nuts—a few at a time; eat as many oranges as you wish and whenever you wish—they are filled with vitamins and mineral salts; drink a glass of lemonade whenever you feel thirsty; and eat moderately of natural sweets (provided you do not eat them too soon before meals), for you'll find them much more beneficial than some of the artificial substitutes so widely advertised.

Here are a few recipes that may be followed to produce tasteful and nourishing dishes that will tend to bring curves to their former habitat—or even to “straight-aways” where curves have never thrived before:

Orange Rice Salad

- 6 tablespoons cooked rice (brown).
- 1 tablespoon seedless raisins.
- ½ tablespoon sugar.
- 1 teaspoon lemon juice.
- ¼ teaspoon salt.
- ½ teaspoon chopped celery.
- 1 orange.

Add the raisins, sugar, salt, lemon juice, and celery to the hot rice. Mix thoroughly, and pack in a small mold. Set aside in a cold place until thoroughly chilled. Peel the orange, remove all white membrane, and cut in thin slices. Arrange on a salad plate in a circle. Turn mold of rice into the center. Serve with mayonnaise or cooked dressing.

Custard Souffle

- 2 teaspoons butter.
- 1 tablespoon flour.
- ¼ cup milk.
- 2 tablespoons orange juice.
- 1 egg.
- 1 tablespoon sugar.

Melt the butter, add the flour, and blend until smooth without browning. Pour in the milk and orange juice and cook three minutes after boiling point is reached. Separate yolk from white of the egg and beat each. Pour the hot mixture over yolk; add sugar and fold in the egg white. Turn into two oiled cups, and bake in a slow oven, 300 to 325 degrees F., until firm (about 15 minutes).

Marmalade Egg Toast

- 1 egg.
- ½ teaspoon butter.
- 1 slice of toast.
- Orange marmalade.
- A speck of salt.

Separate yolk from white of egg. Beat the white to a stiff froth, and add salt to taste. Spread toast with butter and marmalade. On this put the egg white in shape of a nest. Make a depression in center, and slip in the butter and egg yolk. Cook in a moderate oven three or four minutes.

The above recipes will make one large serving or two small ones. Portions may be increased according to size of family and number of guests.

Vegetarianism as a War Cure

BY KARL H. VON WIEGAND

ALL PACIFIST movements are futile. Wars will not cease until every man and woman ceases to be a murderer. Political revolutions are in vain and will not really advance mankind one step higher until each man undergoes an individual revolution.

That is the belief of Prince Max, of Saxony, brother of the former King of Saxony, and who is now a prominent Catholic priest.

“The fundamental evil of our times is the artificial or false course of life followed by the people,” said the royal priest in an interview. “If we lived true to nature and observed the laws given us, everyone could undergo an individual revolution within himself that would be of greater importance for the betterment of the world and more effective than all external revolutions and political movements. Then, too, could be removed the greatest evil of all—war.”

The Prince, one-time heir apparent to the Saxon throne, conceals his rank under the modest title of Professor Dr. Max Von Wettig. He is in Berlin to lecture on the relation of the church to the peace movement.

Prince Max created one of the sensations of the royal houses of Europe

when many years before the war, he renounced his rank and titles, left the Protestant and entered the Catholic church to become a priest. He took the teachings of Christ so literally, and was particularly so impressionable to poverty, that for a time King George, his father, assigned an adjutant to constantly accompany the prince lest he strip himself of his clothing when out walking, to give to the poor, and return to the palace half naked.

"Life can be reformed from the pursuit of flesh eating and of wars, to a world of peace through vegetarianism," declares the princely priest. "There is but one point from which to consider worldly things, and that is from mankind's inner consciousness. If everyone does not begin to revolutionize himself down to the smallest things of daily life, the world cannot grow better.

"How can a new world peace be created in this atmosphere of murder unless each individual ceases to commit murder?"

Asked the meaning of this declaration, he said:

"Do we not kill daily, everyone of us, when we eat flesh which is obtainable only through the most brutal murder of animals? There is no excuse for the vast industries which are based upon the killing of animals for food.

"Wars can only be ended, and at the same time the real cultural advancement of humanity assured, when the killing of every animal, as well as every human, is considered a crime."

The Prince said he has lived for years on bread and fruit, with sometimes a little chocolate.

"I have gone for days without any food whatever," he said. "I consider it wholly practicable that meat eating be given up in order that the atmosphere of murder through killing cease, and one of the chief inspirations of wars removed."—*Boston Sunday Advertiser.*

Mary Wears a Zoo

Mary had a little lamb—
'Twas Persian—on her coat;
She also had a mink or two
About her dainty throat.

A bird of paradise, a tern,
And ermine made her hat,
That perched at jaunty angle
On her coiffure—largely "rat."

Her tiny boots were sable-topped,
Her gloves were muskrat too;
Her muff had heads and tails
Of half the creatures in the zoo.

And when she walked abroad, I ween,
She feared no wintry wind—
At keeping warm 'twas plain to see
She had all nature "skinned."

—*Woman's National Weekly.*

Pressman Wanted at Mt. Ecclesia

Shortly after the first of the year there will be an opening in our printshop at Headquarters for a pressman. We prefer to have one of our own students or probationers in this position. The man who fills it should be familiar with the operation of all kinds of presses, including hand-fed cylinder, the platen, and the automatic. He should also be familiar with and able to do make-ready as well as stone work and the making up of forms. It would be advisable for the selected candidate to come to Headquarters a month or so in advance of the time when the position will be vacant in order to familiarize himself with our work and become able to handle it properly when the time arrives. Information in regard to salary and living conditions at Headquarters will be furnished upon request.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Sliced Oranges
Whole Wheat Mush with
Dates
Coffee Cake
Milk or Cereal Coffee

—DINNER—

Potato Chowder
New England Boiled
Dinner
Corn Fritters
Whole Wheat Bread and
Butter

—SUPPER—

Brussels Sprouts Salad
Apple Cobbler and Cream
Cheese
Bread and Honey
Hot Chocolate

Recipes

Coffee Cake

Mix and sift two cups of flour, one-half teaspoon salt, and three teaspoons baking powder; rub in two tablespoons butter, add three-fourths cup milk. Spread one-half inch thick in buttered pan, and bake twenty minutes. Beat one egg in half cup of sugar and one tablespoon milk. Spread this on the hot cake as it is removed from oven; return to oven for a few minutes until slightly browned. Sprinkle lightly with cinnamon. Serve hot or cold.

Potato Chowder

Peel and dice three potatoes, slice one onion; cook all in two tablespoons of oil for fifteen minutes. Add two quarts of water, and boil until potatoes are tender. Flavor with celery salt and chopped parsley. Serve with croutons.

Corn Fritters

Mix while dry one cup flour, one teaspoon baking powder, and one-half teaspoon salt. Work into the dry mixture one tablespoon oil, one egg, and one cup milk. Drain one cup of canned corn and mix with the batter. Have a deep pan of hot oil ready, and drop spoonfuls of batter into oil allowing them to brown. Drain, and serve while hot.

New England Boiled Dinner

Peel and cut lengthwise into halves two each of onions, carrots, turnips, and parsnips, also the hearts of celery roots. Cover with hot water, and boil for one-half hour. Then add four potatoes and one small head of cabbage quartered; salt and boil in covered pot until potatoes are done. Brown two tablespoons

of butter and one of flour in frying pan and add to the stew. A little soup stock will help to flavor. The cook can improve this stew greatly by adding leftovers from the day before, such as beans, tomatoes, or parsley, or cold nut loaf sliced and placed on top of stew ten minutes before removing from stove. Hot water can be added if the stew is too dry.

Brussels Sprouts Salad

Carefully wash and allow the sprouts to stand in cold water for several hours. Boil for twenty minutes in hot salted water. Drain and allow to cool. Serve on lettuce leaf with mayonnaise dressing.

Don't nurse opportunity too long—take it into active partnership with you at once lest it leave you for other company.

—*Book of Remembrance.*

New Edition "In the Land of the Living Dead"

BY PRENTISS TUCKER

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

168 Pages. Cloth Bound. \$1.50 Postpaid.

THE ROSICRUCIAN FELLOWSHIP,

Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE MONTH OF AQUARIUS

January 20 to February 18, inclusive.

Altruism—the spirit of service toward all.

Co-operation—working with others in the spirit of harmony.

Friendship—turning a kindly heart toward every living thing.

PATIENTS' LETTERS

Auckland, New Zealand.
November 2, 1929.

Healing Dept.,
Dear Friends:

My improvement continues steadily. My body for one thing is losing that sense of dead weight, and oh what a relief! In bed I have to always lie on my left side and for ten years or more have suffered with my left hip—just lately I am free of all aches and pains connected with it. My heart goes out in love and gratitude for the great and wonderful work that is being done for me by the Invisible Helpers and the Fellowship, and I recognize the great debt I owe.

Yours fraternally,
—S. H. D.

Minneapolis, Minnesota.
September 30, 1929.

Healing Dept.,
Dear Friends:

Wish to thank you first of all for the wonderful help I have received. Within the first 24 hours after writing out the application for healing, I felt much better, and since then I think I feel almost 100 per cent better—better than I have felt for months.

The soreness under the ribs left me early in the week and I have felt no more indication of the slight dizziness which I had been experiencing.

Have been very busy, and have felt so much better in spirits and health that there has been unusual pleasure derived from my usual duties.

Thanking you most sincerely and hoping that I may be worthy of your marvelous help, I am,

Very truly yours,
—L. O.

Hermosa Beach, California.
December 27, 1929.

Rosicrucian Fellowship,
Healing Dept.
Dear Friends:

I received your kind letter and of course you know how all those kind thoughts help

us. I am feeling quite strong at this date. My ear is almost normal for which I thank our great Physician and the Invisible Helpers. I seem to have gotten relief as soon as I wrote to you. When I am ill I always have such an urge to write to you dear friends. May God bless and help you with your wonderful work.

Wishing you all a very happy New Year, I am,

Sincerely yours,
—Mrs. J. S. C.

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

January 7—13—19—26
February 3—10—16—23
March 2— 9—15—22—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.

The Rosicrucian Pin

Our Rosicrucian Emblem pin comes in two sizes; a one-half inch pin with jeweler's clasp for the ladies, and a three-eighths inch pin with screw-back attachment for the men. These pins show the Rosicrucian emblem in enamel, including the white cross, the golden star, and the seven red roses, all in Roman gold setting. The price of these pins is seventy-five cents 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 JENSEN

Unjust Criticism of Parents.

We have been asked to give our view of the present-day condemnation of parents, especially mothers, that one hears so often from the pulpit or public platform. It is easy to say the young folks are going to perdition because mothers neglect them, but this is a superficial statement of a complicated matter. We could write reams as to why the modern mother excels in her methods of child training. Briefly stated, the home is not the only agency that plays an important role in child training. Teachers, lawmakers, motion picture theatres, playground leaders, books, magazines, and newspapers, the community in which one lives—all these and many other factors have their effect upon the intellectual, social, moral, and physical development of our young people.

Winter Cold Prevention.

Avoid excess of proteins. Avoid acidosis by including in the daily diet a sufficient amount of milk, vegetables, and fresh fruit, also plenty of pure water. Avoid sudden changes of temperature. The temperature of a house should not exceed 70 degrees. Avoid overfatigue. Wear clothes appropriate to the temperature.

Keep the children out of school when colds develop. Keep them away from houses where anyone is ill with colds, influenza, or other disease. Wash their hands before eating; cover their nose and mouth when sneezing or coughing. Do not let them spit. Spitting spreads disease.

But, mothers, don't keep the little ones shut up in the house during the cold season. Let them out in all sorts of weather—even a romp in a rainstorm won't hurt them if they are properly clothed, but remember to remove damp clothing when they come back.

The Narcotic Question.

During the recent meeting of the Assembly of the League of Nations, France and Japan electrified the delegates by announcing that they had taken measures to limit the manufacture of morphine and cocaine to an amount sufficient for purely medical purposes. Then the British delegation, which in 1924 had tried unsuccessfully to secure international limitation, presented a resolution recommending that the League Council invite the governments of countries wherein morphine, heroin, and cocaine are manufactured to confer on the possibility of fixing a maximum world total of these drugs and a quota for each of the interested countries. Thus we hope the world has taken a step forward against the powerful interests that thrive on the dead'y traffic in narcotic drugs and which is said to involve school children in many cases.

Substituting "Do" for "Don't."

Question: You state that it is wrong to say "don't" to our children, yet there are certain things they absolutely must not do. What shall one do in that case?

Answer: It is the nature of a young child to do things. The question is, Do you give him enough to do of the right things instead of stopping him? Instead of the usual "don't," substitute a "do." Also be sure that you do not say "don't" just to establish your authority. Praise the right things the child does for you. This encourages him and keeps him from feeling you are only conscious of his mistakes.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Brooklyn, New York.

A progressive step has been taken by this Study Center, and one to be recommended to other Centers, namely, the publication of a monthly Health Bulletin, also weekly lectures on anatomy and physiology.

Cincinnati, Ohio.

The attractive quarterly bulletin of the Cincinnati Study Center is at hand, and we note an interesting array of lecture topics. A letter from the corresponding secretary says: "We received Christmas greetings from the Centers of Portland, Oregon, Cleveland, Utica, and New York, and have mailed New Year's greetings in return. In our commemoration of Fellowship Day we are asking our members for short quotations from Max Heindel's works. Special features will be a reproduction of Mr. Heindel's story of his first absence from the physical body, and a resume of Manly Hall's 'Hermetic Marriage.'"

Cleveland, Ohio.

This study Center celebrated with an interesting program Fellowship Day, January 6th, the date of Max Heindel's passing to the other side of the veil, where he is now working for us twenty-four hours a day! We are also interested to know that this Center is conducting a public speaking class, the object of which is to prepare lecturers to carry the Rosicrucian message. We are very glad to hear of all activities along the line of developing Rosicrucian field lecturers, for the need of them is great.

Detroit, Michigan.

A recent letter from this Fellowship Center was as follows: "Plans are being formulated to start the first of the year a circulating library containing only Rosicrucian books and classical books which can be endorsed by the Rosicru-

cian teachings. This should be a worthwhile addition, and should attract people we could not otherwise reach."

Hamburg, Germany.

The students of the Hamburg Study Group have hit upon the plan of making use of a small Rosicrucian emblem as a reward or mark of honor to those students who finish the Preliminary "Cosmo" Course. It also becomes a badge of membership in the Rosicrucian Fellowship.

Jamaica, B. W. I.

Of interest to students in Jamaica is the following note recently received at Headquarters: "Mr. and Mrs. J. Brown, late of America and students of the Rosicrucian Fellowship, will be pleased to meet anyone in Jamaica wishing to know of the Rosicrucian work and how it is carried on, and they are also opening a Study Class. Write or call at the following address any evening." Those interested may get in touch with Mr. and Mrs. Brown through Anthony Lodge, Connolley Avenue, S. E. Andrew, Jamaica, B. W. I.

Here is another opportunity for the older Centers to give a helping hand. Instruct your secretary to write to this new Study Group. Begin the New Year right!

Los Angeles, California.

The Fellowship Day program at this Fellowship Center began at noon on January 6th, and continued until the evening address at 8:00 P. M. The following notice is taken from the Los Angeles Bulletin:

"The Fellowship Centers are definite channels of the Rosicrucian Teachings. They are all joining together throughout the world (on Fellowship Day) in loving memory of Max Heindel, and to come together in the Fellowship of the

Spirit that from this infusion of a united purpose we may grow more into the realization of Love and Service to humanity, which was the keynote to Max Heindel's life."

New York City, Harlem Center.

At this Study Center, we note in the *Union Center Bulletin*, "the musical resources . . . have been strengthened the past month by the acquisition of a new piano and the organization of a mixed choir. Twenty voices are in training." Visitors to the Harlem Center invariably report favorably concerning the harmony and love which are manifested there.

New York City, Union Center.

The evening scripture reading and meditation, week days at 7 P. M., conducted at this Center, we are sure are most profitable to those taking part. This example will undoubtedly stimulate other Centers to seek the Light of Truth in the Bible, for "if we seek the light, we shall find it there."

Rochester, New York.

Mrs. Jennie Ashley, of the Rochester Fellowship Center, has been doing so much good work in the Eastern cities of Erie, Syracuse, and Utica that we feel her efforts deserve mention. In addition to her fine work with the prisons, she is giving of her time and energy in lecturing and helping to start new Centers. In the *New York Center Bulletin* we note the following items:

"The organization of . . . a new group (in Syracuse) is the immediate result of a week's intensive work done last month in that city by Mrs. J. Scott Ashley of Rochester.

"During Mrs. Ashley's stay (in Utica) the local press not only gave the usual generous space to the Center's special lectures, but *The Utica Press* also carried a full column article by Mrs. Ashley giving general information about the Rosicrucian Order and its work."

Salt Lake City, Utah.

We are glad to report that the *Bulletin* idea is gradually spreading. In pre-

vious issues we have commented on the ever growing importance of the various *Bulletins*. Small though they may be in the beginning, they have the opportunity of growing into good Rosicrucian magazines of great service to humanity. Now we have another one to announce. A letter from the Salt Lake City Study Center informs us that the members there are planning to get out a *Bulletin* after the fashion of the San Francisco Center.

San Francisco, California.

This Center is attracting good audiences by its wide range of classes and lectures on the Rosicrucian Philosophy. There is some activity going on there practically every day in the week. This ideal of continuous activity is one which all the Centers should strive to attain as rapidly as possible.

Philadelphia, Pennsylvania.

We quote from a recent letter from this Center: "The Fellowship movement has taken root in this city and in the hearts of many people. Due to a larger number of people attending our classes we have found it necessary to give the Philosophy and astrology on two separate evenings."

Seattle, Wash., Capitol Hill Center.

An interesting item, unfortunately overlooked last month, came in a letter from this Center from which we quote: "The members of the Wednesday Philosophy Class are endeavoring to unfold their latent possibilities by doing some original creative work in art and in writing poetry and essays. Art modeling and painting are exhibited and the literature read and discussed in class. In our endeavor to make a practical demonstration of the Philosophy in expressing the higher emotions we are producing remarkable results."

A ROSICRUCIAN MAGAZINE IN AUSTRALIA.

The Rosicrucian Study Center of Brisbane, Australia, is now entering upon a new phase of its career. It has instituted a monthly magazine, entitled "Austral-Aquaria," which will be sent

free of charge to every Australasian student and to any other student who desires it who is registered at Headquarters. Mr. William H. Long, in his letter telling of this innovation, says: "We have great hopes of inculcating a true spiritual fellowship among all students as a result of this new phase of propaganda work."

Anyone interested in receiving this magazine may write to the following address: The Rosicrucian Fellowship, Albert House, Albert Square, Brisbane, Queensland, Australia. We feel that the Brisbane Center is to be congratulated on this excellent undertaking.

Rosicrucian Field Lecturers

Miss Annella Smith is in Kansas City, Mo., after having lectured in Wichita and Topeka. She has completed arrangements to give five lectures in Kansas City in the Unitarian Church, 3425 Baltimore Avenue, on January 9th, 14th, 15th, 22nd, and 23rd. This section of the country is practically new territory for the Rosicrucian teachings, and Miss Smith is accomplishing very good work in bringing these teaching to many who have been ready and waiting for them.

Mr. Ortwin Schaumburg continues his successful work in Germany. His latest letters inform us that he has finished his work in Danzig, where there is a good Study Center organized. He has also concluded his work in Flemburg. In Berlin he was successful in organizing a Center. Meetings are held every two weeks on Thursday, 8 o'clock, at Bulowstr. 104. This Center should grow into the leading Center of Germany. A study group has also been started in Kiel. Mr. Schaumburg is to be congratulated on his good work in the German field.

Mr. John Wierz, who early in the season did some field lecturing in the smaller cities of California, is continuing to devote a considerable portion of his time to the Rosicrucian work, and expects to partially pay his expenses by the

sale of Rosicrucian books. It is his hope later to embark upon a regular lecture tour under the auspices of the Fellowship.

DEVELOPMENT OF LECTURERS BY LOCAL CENTERS

Some months ago a circular was sent out from Headquarters soliciting the aid of the local Centers in developing potential field lecturers in their public lectures and classes. When a candidate was found who showed exceptional promise, it was requested that he be given as much opportunity to develop as possible, and that when he became able to hold an audience, Headquarters should be notified. Then it was the aim to bring such individuals to Mt. Ecclesia for an intensive course of preparation, and as finances justified send them out into the field.

The response to this appeal has been quite slight; in fact, no field lecturer has been developed and put into the field so far through the aid of the local Centers. We feel sure, however, that there is much good talent lying dormant which could be developed. It is the hope of Headquarters to expand its lecture work during the next two or three years to a much greater degree than has hitherto been possible. Therefore, we again earnestly request the co-operation of the Centers in this important undertaking. We cannot at present state definitely what will be done as regards putting recommended candidates into the field, as this will depend upon the finances, but we are confident these will be forthcoming when the candidates are ready. The country is full of people who are becoming sufficiently sensitized to the higher vibrations so that they are ready to receive the Rosicrucian teachings. We shall be failing if we neglect to do what we can in this important field. Communications in regard to this subject should be addressed to,

LECTURESHIP BUREAU,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Echoes From Mt. Ecclesia

Chats with the Editor

CHRISTMAS with its excitement, its extra duties, its decorations, and its joyful greetings has passed and gone, and it was one of the most soul-satisfying days that the residents at Headquarters have had for some time. Our readers can hardly realize what a busy time Christmas is to the workers. First we begin to feel it in the extra orders for books that commence to come in a month in advance. Then many extra letters of cheer are sent out. A little later many joyful and cheerful Christmas cards with their sweet messages come pouring in to us from all over the world. The mail bags go out loaded, and come back loaded with an exchange of greetings. You can imagine how heavy the mail must be for about seventy-five people who constitute our regular family at Mt. Ecclesia. Committees were appointed for decorating, for making the program, for the entertainments, and for candy making, since we do indulge in some sweets at this time. A group is usually appointed from among our workers to prepare homemade candies and fill small boxes with them for Christmas greetings to members and visitors.

Our first Christmas message came on Sunday evening, Dec. 22nd, in the form of a lecture given with lantern slides by Mrs. Corinne S. Dunklee of Los Angeles. On Christmas eve at seven P. M. the children opened the entertainment with a song, which was followed by a Christmas story by Florence Barr, illustrated with lantern slides. The eight o'clock program for the grown-ups was then given. Miss Virginia Burge, who is a wonder on the violin, came from Los Angeles to assist in our program. At 11:30 we all congregated in our dear lit-

tle Pro-Ecclesia, where the midnight service was conducted by the writer, who used lantern slides.

At the close of this meeting the probationers had a special meeting in the Temple, our holy of holies as some call it. There were fifty probationers present. What a spiritual treat these midnight services were! We came away filled with a peace and a silent joy which stayed with us for some time. Yes, and some of it we never lose, even with the transgressions which we are all guilty of later, for are we not all spiritual babes, learning to walk on a path that is so steep and so slippery that we often fall? But as Max Heindel says, our only failure would be in ceasing to try.

On Christmas Day at eleven A. M. Mr. Andrew Lohr gave an inspiring talk in the Pro-Ecclesia. I must not forget to mention our wonderful Christmas tree. We do not believe in taking the life of a pine tree, but we have a beautiful, live thirty-foot star pine growing just opposite the entrance to the main office. This we decorated with many electric lights and trimmings and with a large two-foot gold star with an electric light at each of the five points. The star was placed at the extreme top of the tree, and it was truly inspiring. Our dining room was beautifully decorated with red candles, and the dinner was just too fine to tell about without making you all wish that you had been with us.

The weather was ideally warm and sunshiny; in fact, we have had one of the warmest and most agreeable winters in years—but oh! the poor farmer who is longing for rain. California is unfortunately suffering from the most devastating drought we have had in years. Thus what is one man's joy is another man's

loss, and we are praying that the weather man will soon send us a refreshing rain.

The writer and the workers at Mt. Ecclesia take this opportunity of thanking our students for the beautiful Christmas cards sent us. Headquarters appreciates the cooperation and thoughtfulness manifested, and wishes all the members of the Rosicrucian Fellowship a year filled and overflowing with opportunities for service to humanity, so that at some future Christmastide we may all meet in the Golden Harvest Field of Initiation, in the name of Christ.

Mr. Rex McCreery of the Los Angeles Center gave an address at Mt. Ecclesia, Sunday evening, December 15th. Mr. Prentiss Tucker of Headquarters will speak at the Los Angeles Center on the evening of January 12th.

The Sons of Cain and the Sons of Seth

"Cain then slew Abel, but did not thereby exterminate the docile creatures of Jehovah, for we are told Adam knew Eve again and she bore Seth. Seth had the same characteristics as Abel and transmitted them to his descendants, who to this day continue to trust in the Lord for everything, and *who live by faith and not by works*. By arduous and energetic application to the world's work the Sons of Cain have acquired worldly wisdom and temporal power. They have been captains of industry and masters of *statecraft*, while the Sons of Seth, looking to the Lord for guidance, have become the avenue for divine and spiritual wisdom; they constitute the *priestcraft*. The animosity of Cain and Abel has been perpetuated from generation to generation among their respective descendants. Nor could it be otherwise, because one class as temporal rulers aims to lift humanity to physical well-being through conquest of the material world, while the priestcraft in their role as spiritual guides urge their followers to

forsake the wicked world, the vale of tears, and look to God for comfort."

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The Rosicrucian Fellowship,
Oceanside, California.

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Oceanside, California.