

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

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Mt. Ecclesia College Opens In July

We are glad to announce that the summer session of Mt. Ecclesia College is to be revived this year, beginning Monday, July 6th, and ending Friday, August 28th. Day classes will be held five days a week in the following subjects:

Classes

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

Astrology: Setting up and reading charts, the keyword system, astro-diagnosis and healing.

Anatomy and Physiology: Their correlation with the Rosicrucian Philosophy.

Public Speaking: Practical instruction by a qualified teacher.

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

Better and more commodious accommodations are available this year than formerly. Rooms in cottages may be had at rates varying from \$15 to \$20 per month, and in Rose Cross Lodge at \$26 to \$30 per month. There are also a few tents at a low price for those who may wish to economize. Vegetarian meals are served in the cafeteria at reasonable rates.

Working for board and room will not be possible. A deposit of \$5.00 is required in advance to secure accommodations. This will be applied on the first month's room rent.

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

The Objects of the School

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

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

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

Schedule of Classes

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

MT. ECCLESIA COLLEGE

The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Viewpoint

The Urge for More Freedom

THAT the world is in a ferment, mental, emotional, and spiritual, few will deny. The signs are everywhere. In a recent article in the *New York Times* entitled, "Everywhere the Ferment Stirs," by Ann O'Hare McCormick, the author calls attention to the widespread revolt against the existing regime. She says:

"We have witnessed in twenty years the sudden exits of more personages, traditions, methods, governments, habits of life than in any 100 years preceding. 'The captains and the kings depart' might have been written as the epitaph of the post-war decade, one of the shortest and most revolutionary epochs in history."

The signs of the revolt against the existing order and the demand for more freedom are seen simultaneously in all parts of the world. For instance, within the past two months Spain has thrown off the shackles of the autocratic Bourbon aristocracy and become a republic. And the remarkable thing about it is that it has been achieved not by a bloody revolution but *by the ballot*, something which has never before happened in the history of the world. The people simply voted to oust the monarchy and replace it with a republic. A precedent of the first magnitude has hereby been established.

In India, Gandhi with his campaign of civil disobedience, that is, passive resistance, has accomplished more than an army could have done. Miss McCormick says of him:

"Gandhi has done more than wage a revolution. With 100,000 unarmed fol-

lowers he has reduced to absurdity the whole paraphernalia of force, steel helmets, machine guns, and barricades. He could never have accumulated arms and technical equipment to fight a battle, but with passive resistance, the same powerful weapon that drove the French from the Ruhr, he has defeated the British government."

Just recently the papers and magazines have been full of the conflict between the Pope and the Catholics on the one hand and Mussolini and the Fascisti on the other. The Catholic Action Society in Italy is accused of being politically active in anti-Fascist movements. The Fascisti are evidently refusing to tolerate any domination by the Church. This is another instance of the universal demand on the part of the people for more freedom and less coercion.

Women too are rapidly becoming emancipated from the traditions of the past. A current dispatch tells how 200 Persian women at Teheran, women of the higher classes, recently went through a public ceremony of burying a woman's cloak and veil, which they regarded as symbols of Eastern women's slavery. Beside the grave they placed a tablet inscribed as follows: "Here lie the cloak and veil, badges of women's slavery. May the curse of God be on them." The emancipation of women in Turkey as well as Persia in the last decade or so is one of the recent wonders of the world.

In America also we see evidences of the new freedom everywhere. Emancipation from old traditions, old forms, old customs. The younger generation is leading the way in much of this. In many respects they have a keener vision than the older generation. They see

REVOLUTION
BY THE
BALLOT

POPE
VERSUS
FASCISTS

Current Topics

more clearly the inconsistencies in many of the old customs, and they are refusing to be bound by them.

There is a great principle underlying all of these manifestations. It is this, that only through the freedom of the will can the individual evolve; only through the freedom of the will does one assume the full responsibility for his actions. The object of life is to evolve. Evolution is the cosmic scheme for all living beings. Evolution is going on everywhere, always has, and always will; nothing is allowed to stop it. Outworn forms must be thrown on the scrap heap. Outworn methods and customs must be discarded if there is to be progress in evolution. Humanity is moving forward rapidly into a new regime, a new age, the pre-Aquarian Age in which freedom will be far more in evidence than it is in this comparatively restricted age in which we are living. We welcome all these evidences of the approach of a new regime. It is a wonderful period; and it is a privilege to be one of the pioneers in the emancipation of the race.

Radio for the Prisoners

THE subject of making the radio available for prisoners in penitentiaries is discussed in an article by George Holmes in the *New York Times*. Mr. Holmes apparently has been a soldier of fortune. According to the article he has been "seven times a loser," that is, he has served sentences in the prisons of seven states. In addition to being an involuntary guest of these states he has been a soldier in the army, taught school in the Philippines and in the West, been a cowboy in Montana, and had charge of a business school in Michigan. Apparently he has qualified as an observer. Here are some of the things he says:

"Radio for convicts has proved to be

the most forward step as yet taken in that science which we term penology or prison reform, which I prefer to call prisoner reform. Many penitentiaries now have radio; some that come to my mind are Sing Sing, Columbus, Jefferson City, Sioux Falls, and Walla Walla. On the Iowa plan, radio can be installed in a prison without a penny of expense to the taxpayer. Warden Hallowell took money from the amusement fund, fees paid by visitors, and bought a first-class receiving set which would bring in Havana, Winnipeg, and New York direct. The cell houses were wired by inside labor, after which any inmate possessed of \$8 might buy himself a box and set of head phones which would bring to him the best on the air every night. No matter how unsympathetic one may be, he will hardly be prepared to deny that it is far better for a convict to listen to radio than to sit idly in his cell with nothing to occupy his mind but thoughts of hatred and revenge."

It is quite generally conceded that idleness is the great foe of the prisoner and the danger spot in any prison. Mind power which isn't used up constructively is turned inward and becomes a source of danger. The prisoner becomes too introspective and thereby develops psychological diseases—diseases of the mind and the emotional nature. In Rosierucian parlance his desire body becomes diseased. If the prisoner is of a resentful nature his thoughts are likely to be occupied with the idea of hatred toward society and how to get even. Such thoughts create thought forms, and in proportion to their intensity will they collect desire stuff of a correspondingly destructive nature. Then they are liberated in the mental world and coalesce with thought forms of a similar character, becoming a source of destructiveness, influencing negative individuals

Current Topics

to carry out the ideas of revenge which are their central feature. If the prisoner can have his mind occupied by some form of recreation which will not only give him an interest in life but also keep him from creating these destructive thought forms, something worth while has been accomplished.

Mr. Holmes continues:

"Many a friendless prisoner, disgusted with his past, disheartened by his present, and terrified by thoughts of the future, sits in his cell in one of those states whose wise officials allow radio within the walls and listens to the sincerity, the genuineness of the voice, the friendly enthusiasms, the friendly wit, and the sophisticated wise cracks (of the announcers), and this convict feels that each one of these voices brings with it the friendly smile. With that and other proper influences to keep him imbued with a sense of friendliness, tempering the punishment which he is undergoing, he is much less likely to 'hit the bricks' ready and willing to stick a .45 into your midriff and growl, 'Get high with 'em.'"

The average man may get the idea that giving the prisoners such a luxury as radio is putting a premium on crime. He may think it is making the prison so attractive that the prospect of going there will not be a deterrent to crime. He only has to visit a prison or two, however, to dispel from his mind any such idea as this. Prisons at the best are depressing places. Enforced idleness, enforced silence through the greater part of the day, loss of liberty, and the disgrace and stigma of being a convict, all of these are quite sufficient punishment, and only the rare individual will suffer these things voluntarily.

The great trouble with the prisons of our country is that they are manufacturing criminals several times as fast as they are reforming them. The

system which does this is radically wrong, even from a common-sense, material standpoint. A large percentage of the men who go to prison the first time are not criminals. They are only men who have made a mistake. Our system of penology transforms a great many of them into actual criminals, and society and the state suffer a distinct loss thereby, because they will cost the state thousands of dollars for their keep, to say nothing of the cost of apprehension and trials in the case of commission of future crimes.

What we want to do is to reform the criminal. While radio alone will not do this, nevertheless it will be a big factor in keeping the man in prison from becoming a criminal when he is not already one, and it will help to keep the minor criminal from becoming a dangerous one. Therefore let us have radio in all the prisons!

William Dudley Pelley

IN the May number we referred in our article, "The Present World Crisis," to a magazine called *The New Liberator*, published by William Dudley Pelley (at 11 West 42nd Street, New York City.) Since then we have had quite a large number of inquiries in regard to that magazine. Our principal reason in quoting from it was that the world is suffering from the dangerous disease of materialism, moreover it is sound asleep to its danger, and we felt that Mr. Pelley, a nationally known writer, had a message which would help to wake it up, reaching probably thousands of people whom we can not reach. His magazine contains much that is in accordance with our views, but it also contains some features with which we are not in accord. It will undoubtedly reach and help the type of people whom it was meant to. In quoting from it, however, we did not wish it to be construed as an unqualified endorsement of everything it contains.

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.



The Tale of Pierre La Fonne

BY ERNESTINE FRASER SHIRLEY

Pierre La Fonne walked his trap line,
 Carefree and young and gay,
 Seeking the pelts of the forest folk
 Who had chanced to pass that way;
 Seeking the hides that would bring him
 gold,
 And a woman's smile some day.
 And behold three goodly foxes
 Crouched in the traps at bay!

Pierre La Fonne gave a mighty shout,
 For how could the trapper know
 That the Lord of the forest people
 Was watching the trail below,
 With eyes that smouldered with agony
 That His children must suffer so?

But what thought gave Pierre to the
 martyrdom
 Which his victims must undergo?

The sun glared down on the close of a
 scene

Which the moon had fled in fright,
 When the trapped ones shrieked to the
 shuddering skies

Through the long and bitter night,
 For the man held a cruel weapon,
 And the wild things cowered at the
 sight.

Full well they knew he would take the
 prize

Which was his by the right of might.

One blow and a vixen, widowed,
 Was left to mourn in the wood;
 Two, and a litter of whelps were doomed
 To die for the lack of food;
 Three, and two glazed eyes gave the lie
 To the promise of motherhood.
 But the trapper laughed as the red
 blood flowed,
 For the feel of the fur was good.

Pierre La Fonne tramped onward,
 And little of pain reeked he,
 Till he caught both hands in a new fox
 trap
 He was setting beneath a tree;
 And his own blood crimsoned the spot-
 less snow
 As he struggled to wrench them free,
 While a cold sweat stood on his fore-
 head,
 And he cursed in his agony.

Four days he lay on the trap line,
 Held fast in that grip of steel,
 Haunted at night by terrors
 That the day but made more real,
 And by hunger and thirst and pain,
 Till his brain lost the power to feel;
 And two buzzards came and perched
 near by
 Awaiting their awful meal.

At last he lay still on the trampled snow
 When courage and hope were gone,
 And his stiff lips scarcely framed the
 Name
 Of another tortured One;
 When lo! with His children round Him
 He stood on the trail in the dawn,
 And the God of the forest people
 Was the God of Pierre La Fonne

And He said: "Son, thy prayers are
 answered,
 And a woodsman shall set thee free;
 No more wilt thou harry the fur folk,
 For pain has enlightened thee.
 Go, then, and plead for my children,
 And this shall thy message be:
 Whatever men do to THE LEAST OF
 THESE,
 The same, it is done unto Me."

Pierre La Fonne tramps the highways,
 Lonely and old and grey,
 Seeking the ears of his fellow men
 Who may chance to pass that way,
 Seeking to publish his message,
 And humbly his debt repay;
 And his mangled hands bear witness
 To the tortures his lips portray.

Short Articles by Max Heindel

(From "Rays from the Rose Cross" of
 February, 1918)

THE EGO, OR THE HIGHER SELF

A READER asks: "What part of the threefold Spirit is the Higher Self? Is it the Divine Spirit? Is the Life Spirit not a part of the Ego? Is all the Ego on the physical plane during earth life, or only a part as the Hindus teach?"

The Higher Self is the threefold Spirit, the Divine, Life and Human Spirits, but you must not think of these three as be-

ing separate one from the other. The Spirit is undivided as the white light which comes from the sun through interplanetary space. But as that light may be refracted into the three primary colors, blue, yellow, and red, when passing through the denser atmosphere of the earth, so also the Virgin Spirit appears as threefold during manifestation, because sheaths of matter of varying density are placed around it. When it is enveloped only in the substance of the world of Divine Spirit, then it is the Divine Spirit; when the Virgin Spirit

receives in addition a sheath from the material of the world of Life Spirit, then it becomes the Life Spirit; and when it is finally clothed in the matter of the Region of Abstract Thought it becomes the Human Spirit—the Ego.

That is because the Virgin Spirit enmeshed in these three layers of matter is shut off from all consciousness of its Divine Father, and being so blinded by matter that it can no longer see things from the cosmic viewpoint when reaching *outward*, it turns its consciousness *inward* and beholds itself as separate and apart from all others; hence it is then an Ego, an individual. At that point then egoism is born, and self-seeking begins. When the Human Spirit draws around itself for better expression the lower and more concrete vehicles, the mind, the desire body, the vital body, by sinking itself in them, by descending even to the physical world, it again obtains consciousness of outward things. Then having lost knowledge of the World of God whence it originally came, it commences to conquer the physical world and subdue it to its own ends.

In this respect it differs radically from the spirits of the other three kingdoms—mineral, plant, and animal. The Group Spirit of the mineral has only as yet descended to the Region of Abstract Thought, therefore the consciousness of the mineral resembles the deepest *trance* state. The Group Spirits of the plant kingdom have descended to the Region of Concrete Thought, therefore the consciousness of the plant is akin to that which we have in the deepest *dreamless sleep*. The Group Spirits of the animals are found in the Desire World, which is next to the world in which we live, hence the consciousness of the animal is an internal picture consciousness similar to that which we have in *dreams*, the pictures being sent by the Group Spirits to the animals to impress them with what they are to do under certain circumstances. That which we

call instinct is thus the wisdom of the Group Spirits, which impresses the animal as to how it shall act. The Human Spirit alone in all the kingdoms of evolving life on earth is an individualized Ego. It descends into its vehicles, which are all gathered in the physical world during the waking hours of the day, and thus we attain to the waking consciousness whereby we are fully aware and awake to all things pertaining to the world in which we then function. We are also able then to use our reason, express our desires and emotions, and act as dictated by our individual Higher Self—the indwelling Spirit, the Ego.

I AM GOD

(From pencil notes left by Max
Heindel.)

The contact of spirit with matter awakens the former's latent consciousness, which becomes more acute by continued impacts and is variously modified by the diversified impingements. At length the Spirit learns to distinguish *itself* from *others*. And though the atoms of its various bodies may come, and go, producing new states of consciousness, and then terminating them and giving room to new evanescent states and phases, the "*I*"(*d*)entity of the individual remains permanent, undisturbed, ever the same through all changes, unaffected in its being by modifications of consciousness. Above, beneath, and through all sounds the anthem of the immortal Spirit, the Cantata of Being: I AM—DEUM. The Great BEING in whom we live and move and have our being begat us on a smaller scale in His likeness. As the lion's cub is on its way to become a fully grown lion, there being but a difference of *degree* and not in *kind*, similarly it is with us, and we may reverently affirm our divinity: *Ego sum Deum; I am God!*

The New Alchemy

BY OLIVER L. REISER

Philosophy Department, University of Pittsburgh.

(This article received First Prize in our Competition which closed May 1st. It correlates and harmonizes in a very able manner many of the basic tenets of mysticism with those of science and philosophy.—EDITOR.)

1. CULTURAL ALCHEMY.

MANY different figures of speech are employed to describe the modern world. Among these, one of the most appropriate is found in the statement which describes contemporary culture as a multiple personality. For certainly it is true that the modern world is lacking in anything that resembles a unitary soul. Or, to change the simile, civilization today can be compared to a mosaic, formed of many precious stones and worthless imitations, assembled from many different places and times. Better still—since civilization is not the static thing that a mosaic suggests—the modern world might be compared to a mighty river, formed by the confluence of many cultural tributaries and streams of thought, were it not that a stream has a general direction in its onward movement the parallel to which is difficult to find in the turmoil, eddying currents, and backwash of modern society!

Like the objects viewed under a microscope modern society apparently grows more and more in complexity the closer we study it. Any of the single and seemingly unitary elements which the contemporary historian enumerates as causal agents helping to produce the world we live in may be exhibited as quite complex if we but refine our means of observation. In the field of religion this is especially true of Christianity, which is all too frequently, and mistakenly, treated as though it were a simple and

readily comprehended phenomenon. At least this is true of the layman's conception. The usual (orthodox) conception of Christianity and of the Bible is that they are a gift to humanity, handed out as a kind of Christmas present, ready-made for man's guidance. The doctrines approved by the Church are supposed by the adherents of the various religious sects to be restatements of, or excerpts from, Holy Scriptures. And since it is supposed that the Bible is true from cover to cover, it is therefore concluded by these sectarians that they may accept the pronouncements of official theology as reliable, if not infallible, truth. It is believed that Christianity, not being a product of evolution, is not contaminated by the fallible element which attaches to all other human processes and products. Believing as they do that Christianity has not trafficked with social influences, most converts and devotees of the various denominations naturally suppose that their religious faith possesses eternal finality and completeness.

This, if not so true as a statement of present attitudes, is at least a fair statement of the conditions prevailing a generation or two ago. Now, however, it would probably be admitted by many that this attitude towards religion is changing, is being outgrown and replaced. And that fact suggests the interesting question of why it is that the attitude of the more enlightened citizens of the modern world is changing on this matter. What are the forces, the newly discovered facts, which have compelled, and are compelling, a revision of our ideas in this field? We may sum up these facts in the very briefest form in the statement that historical research shows us that the Christian religion and the

theological doctrines progressively enunciated by the various denominational councils give us the very best proof of the fact of evolution. Any impartial seeker after the truth will find that religions, like organisms, are products of evolution, and as such are influenced by human, cultural, and physical environmental factors. To prove this we need but glance at the formative period in the history of the Christian religion—the time in Roman civilization when the tenets of Christian doctrine were in process of crystallization.

Into the crucible of ancient Roman culture were poured the tinctures of many beliefs: Greek mystery cults, neo-Platonic metaphysics, Stoical philosophy, Oriental magic, and other doctrines. Out of this fusion came Christianity, a syncretistic religion so complex and so instinct with potentialities as to be all things to all men. Only the overpowering and projected influence of a single personality, Christ Jesus, prevented this patchwork of diverse doctrines from falling into pieces.

This, then, illustrates the complexities of what are sometimes supposed to be the simple factors making up the modern world. And now we may ask, If present culture is such a heterogeneous conglomeration of elements more or less at war with each other, how can we hope to find in it or for it any principle of cohesion? How derive a sense of cultural continuity from an aggregate itself apparently lacking in continuity and meaning? Obviously if such a principle exists, it must run through the history of thought like an Ariadne's thread. If we are to find an idea which will provide us with a principle of synthesis comparable to what the Church offered in the Middle Ages, we must seek for a many-sided concept capable of versatile development, having its roots in cultural history and its fruits in modern science.

Throughout the whole realm of intellectual history only one idea can be found possessing the essential psychie

motif, the hereditary cultural prerequisites, and the scientific affiliations necessary to serve the race at its present juncture. This is the idea of alchemy, which today still has its psychological implications, as well as its chemical applications. That we should look to chemistry for cultural guidance is quite in keeping with the spirit of the times and the nobility of the discipline. No science has had such a protracted period of development, and yet it is still youthful and active; no science makes so many contacts with such different fields; no science has given birth to so many practical applications and so many fantastic absurdities. Like Christianity today, chemistry throughout the ages has been all things to all men.

In the recent past chemists have been the most modest and timid of proselytizers. But things are changing. The chemists of today are coming to realize that they are the creators of the future; they now see that in their hands to a large extent rests the fate of the human race. Chemists, like the prophets of old, are forecasting coming events. They already foresee some of the services they are to render. Thus far they have emphasized only the material benefits of chemistry. They tell us that the time is not far off when they will be "inbreeding" and "crossbreeding" molecules to produce new and more complicated chemical species, much as the artificial breeder produces new varieties of plants and animals. Recently an able chemist enumerated humanity's three major problems of the future—the supply of energy, the supply of food, and the prevention and cure of disease—and predicted that the chemist will play a leading role in the solution of these problems.

But unfortunately from this list one of the main problems is omitted—that of the control of human character through the chemistry of the body. As yet we know very little about the possibilities in this direction. Even this addition,

however, does not give us the whole story of the future of chemistry. The greatest of the problems which the future must face is that of the humanization, socialization, and spiritualization of the science of chemistry itself. To the solution of this problem very few chemists have addressed themselves. They might argue that this is not their problem; but in this they would probably be mistaken. How is this spiritualization to be achieved? This is indeed a difficult question to answer. But if we are to make any progress at all in that direction, it is surely evident that the present-day methods of expounding this science in "polysyllabic jargon" must be abandoned. If chemistry is to mean anything as a spiritual force in society, we must now approach it from the cultural viewpoint as the progressive realization by man of a desire for knowledge and mastery of nature, as a spiritual quest for sublimation and refinement of his own nature. This last interpretation of the function of chemistry may seem strange and impractical, but that this is verily a defensible position is the thesis we will try to substantiate.

2. *Metals and Men.*

In order to give respectability and credibility to the revival of alchemistic doctrines which we will attempt, we will first state the justification for disinterring what some may regard as one of the fossils of the human mind.

The modern rehabilitation of the alchemistic doctrine dates back to the discovery that uranium and radium are undergoing a process of disintegration in which the final end product is lead, while one of the by-products is helium. So we are at once brought face to face with the startling conclusion that nature is actually producing a transmutation of elements. The attempts at artificially imitating this spontaneous process have not been accepted as successful. Sir William Ramsey (1913) claimed to have converted hydrogen into helium, but

this was not substantiated. This claim was later revived by Dr. F. Paneth, who thought he had converted one gas into another, but this claim was later abandoned. Sir Ernest Rutherford attempted a transmutation by bombarding nitrogen with alpha particles, but his original claims have not been accepted. More recently, and using different methods, the Japanese experimenter Nagaoka, and the German A. Miethe, thought they had realized the dreams of the alchemists of converting mercury into gold. These claims have since been disproven. But eventually the artificial transmutation will come.

These revivals of an ancient, more recently rather dubious, but never entirely discredited idea call to our attention the fact that many old beliefs die hard. Some concepts seem to possess the secret of eternal youth. Notions current centuries ago among peoples whose views are supposed to represent nothing more important than the pseudo-science of magic and superstition sometimes secure a new lease on life as the results of modern science. And so it is with the visions of the old alchemists.

It must be that some of the legends and dreams of our myth-loving ancestors possess some kernel of value which is capable of serving as the seed for the rebirth of those ideas. Freudian psychology tells us that myths are the dreams of the race. If so, we must grant that some peoples of ages past possessed an uncanny sense to "dream true." The dream of the alchemists has been like that fabulous bird of mythology, the Phoenix, which according to tradition lived in the Arabian desert, and was said to rise rejuvenescent from its ashes after having offered itself as a sacrificial victim on a funeral pyre. For this reason the Phoenix was taken as the emblem of immortality. And for the same reason we can regard the myth of the Philosopher's stone as the phoenix of the human mind, representing an immortal quest for some magic substance or

formula which would enable the physician to cure the ills of metals and men.

When the claims of present-day chemists are finally substantiated, one aspect, the material phase, of the alchemist's dream will have come true. But there is also a therapeutic side to alchemy, and it yet remains for science to discover the magic essence which will give to man the kind of transformation and immortality which some of the alchemists sought. That this phase of alchemy, the belief in the search for an *elixir vitae*, also possesses some likelihood of realization is one of the points we will try to make in the present essay.

3. *Magic and Scientific Orthodoxy.*

In centuries past the method sometimes employed by religion in dealing with heresy and departure from the official orthodoxy was burning at the stake. Science too has its faith, its creeds—perhaps also its gods. Up to the present the most that science has achieved by way of discouraging heresy and infidelity to established orthodoxy is ridicule and silent contempt. But science, like religion, is sometimes forced to revise its pronouncements and accept as valid ideas which were formerly banished from scientific court. Much to the credit of science this admission of error and revision of doctrine usually comes from within the domain of science itself. Several examples of this can be found in modern thought, but the one illustration with which we will be concerned is to be found in the claims of the alchemists.

In the old days science, religion, and art were closely associated; in fact, they did not exist as separate interests. Perhaps the modern discovery of the Philosopher's stone would provide us with the binding thread between religion and science, which was drawn so tight in medieval times as almost to strangle science, but which in modern times is so slack as to permit religion to be unscientific and science to be irreligious. This lack of a binding thread between the spiritual and the material has made it possible for the power which knowledge

yields to become a scourge rather than a blessing to mankind. It would therefore be a welcome consummation were science, religion, and poetry to unite once more, the principle of synthesis being afforded by that subtle essence of the alchemists which exalted the spirit within all things.

However, as Aristotle taught us, all things should have a beginning, a middle, and an end, and it would be well for us to hearken to the one whom Dante called "the Master of those who know." I therefore ask the reader to accompany me back to our beginning, which is first of all the study of the obscure origins and subterranean windings of the ancient, if not always honorable, art of the spagyrics.

4. *The Metallurgy of Gold.*

The origin of the science of alchemy is a matter for conjecture. In the same way, and perhaps for the same reason, the origin of the term "alchemy" is disputed. The term may have descended from the Arabic *Al Chema*, meaning the Hidden Science. On the other hand, the term may have come from the Greek word meaning "pouring." All that we can say with assurance is that the beginning of alchemy must be sought for back in the mists and twilight of early magic. One can almost say that alchemistic doctrines are found at all times and among all peoples.

The fact that we cannot say with certainty whether alchemistic ideas were present among the Greek speculators prior to Aristotle does not mean that the birth of the idea is posterior to early Greek civilization. The idea of the transmutation of elements is much older than the Greeks. One writer states that the idea and practice of alchemy did not appear in the West until six centuries after it had been practiced in China, and that it entered Europe from the Orient by way of Byzantium and Alexandria. Another theory has it that God revealed the secrets of alchemy to Aaron and Moses. Some of the old alchemists asserted that Adam was the first alchemist.

Recently an author of a book on Hindu chemistry asserted that alchemy was practiced by the old Hindus. The Arabians are also asserted to have been alchemists. And so the stories go. The reader may make his choice from among the numerous possibilities which are offered (1).

The most widely accepted view is that the doctrine of alchemy, like other of our cultural heritages, was cradled in Egypt. It is known that the Egyptians were experts in the practical application of chemical art, though they made no contributions to a theoretical understanding of chemical processes (2) The theory of the Egyptian origin of alchemy is usually associated with the old belief that the art was revealed to Hermes Trismegistus. To Thrice-great Hermes, the god of wisdom, is ascribed the hermetic axiom, "As above so below," which the alchemists used as the basis for their analogies between the material and the spiritual. Whether such a person as Hermes ever existed we do not know. The alchemists asserted that he lived at about the time of Moses, but he may be a purely mythical character. In any case some one must have written the many works which are ascribed to him. The famous "Smaragdine Table," a Latin version of which was presented in the eleventh century by the alchemist Hortulanus, was attributed to Hermes. This essay, whether spurious or genuine, is one of the oldest of hermetic- alchemistic writings, and like all the others which followed is sufficiently obscure to justify the statement that alchemy was an esoteric doctrine.

According to one legend the secrets of

this art were revealed to Hermes by the fallen angels. Here, perhaps for the first time, we come across the view that certain persons have secured a secret knowledge and power because they are in league with the forces of darkness. The doctrine of alchemy flourished for more than a thousand years and was not abandoned until the beginning of the nineteenth century. During the most of that period alchemy has been associated with the belief in black magic. These centuries preceding the birth of the science of chemistry, which dates back no further than the days of Lavoisier (1743-1794), are replete with black arts, necromancy, divination, magic, and astrology. The legend that certain persons have sold their souls to the devil in exchange for knowledge and power in this world is a variant of the theme. It will be remembered that in the Middle Ages this belief was widespread and forms part of the dramatic *motif* of the Faust legend which Goethe later employed so effectively. Indeed, Roger Bacon, that great forerunner of Francis Bacon, was thrown into prison because of his interest in alchemy and the "magical arts." Medieval scholars, such as Thomas Aquinas, admitted the possibility of transmutation, but the Church for the most part disapproved of alchemistic practices. In the *Inferno* Dante places the alchemists well towards the bottom-most pit of hell, not because they were charlatans, but because by their impious arts they presumed to ape the prerogatives of the Creator.

But we must not underestimate the Greek sources of alchemy. The alchemists were mystics, students of the philosophy of the Greeks and the Arabs. The idea that there was something in nature which transmutes the baser metals (containing no gold) into the noble metal, gold, assumes that all substances of nature can be derived from some primordial element. According to this theory, which is not so very far removed from present theories, things differ because of the

1 Popular accounts of Alchemy are given in H. Stanley Redgrove's *Alchemy, Ancient and Modern*, and M. M. Pattison Muir's *The Story of Alchemy*.

2 A statement of the methods and results of metal working in ancient Egypt is given in Sir. W. M. F. Petrie's *The Metals of Egypt*.

different modifications imposed upon this primordial substance. Now where, we may ask, did the alchemists derive this notion? Such a view, it is obvious, has some of the earmarks of an evolutionary theory, and we will probably not be very far from the truth if we look back to Greek evolutionary philosophy for the fundamental notions of alchemy. To be sure, we find this conception of a primordial substance in the ether (*Ākasa*) of Hindu philosophy, but no one has yet demonstrated that Occidental culture borrowed from Oriental thought. Undoubtedly Greek philosophers, who were impressed with the unity and simplicity of nature, provided the intellectual justification for the doctrine which later degenerates into the tool of charlatans who play upon the credulity of the mystery-loving masses.

The Greek doctrine of four elements adapted itself nicely to the development of alchemistic theories. This view, first formulated by Empedocles, asserts that the fundamental elements out of which all else is made are earth, air, fire and water. This view is accepted by Plato and adopted by Aristotle. To these elements Aristotle added a fifth, which he regarded as an ethereal substance. Aristotle held that the chief qualities of the elements were those which are apparent to the sense of touch: warm, cold, dry and moist. Each of the traditional four elements was held to possess two of these fundamental properties, air being warm and moist, water cold and moist, earth cold and dry, and fire dry and warm.

It is definitely admitted in Aristotle's view that a transmutation of elements is possible. And it is not at all surprising that the Aristotelian doctrine which was used to justify the later Christian doctrine of transubstantiation should also be used by the medieval followers of the peripatetic philosophy in rationalizing the alchemistic doctrine of transmutation. According to Aristotle an element can be most readily changed into one

with which it has one quality in common, as hot fire into hot air, or cold earth into water.

Greek philosophy was taken over by the Romans, who themselves made few original contributions to theoretical learning. After the breakdown of the Roman empire, and during that interim which is usually called the Dark Ages, the pursuit of the Philosopher's stone becomes the quest to which eager students of this sacred and profane art dedicate their entire lives. By this time the doctrine had developed that the metals are composed of two elementary principles—sulphur and mercury. To these was later added a third elementary principle, salt. This salt-sulphur-mercury doctrine was not supposed to be inconsistent with the acceptance of the original Aristotelian doctrine of the four elements. According to Basil Valentine, the three principles, or *tria prima*, were produced from the four elements by the interaction of these elements.

We must remember that the terms "sulphur," "mercury," and "salt" did not refer to the individual substances which are now designated by these names. Just what the alchemists did mean by these terms is not at all clear; they were not rigorously defined, and their ambiguities were the source of endless confusion among the alchemists. They are, however, generally regarded as properties of bodies rather than substances. Thus salt was sometimes regarded as a principle of fixation or solidification. Paracelsus (1493-1541), for example, who founded the school of Iatrochemistry, or medical chemistry, regarded illness as a result of a lack of balance in the body between the three great principles, sulphur, mercury, and salt, and treated patients accordingly. Since he considered sulphur to be the fiery principle, fever was regarded as being caused by an excess of sulphur. But Robert Boyle, who founded *The Royal Society* in 1645 and almost founded the

science of chemistry, in his famous book *The Sceptical Chymist*, inveighs as much against these *Three Principles* of the "vulgar spagyrist" as against the four "Elements" of the old "hermetick philosophers."

Probably the introduction of these three elements made the confusion worse confounded, so far at least as what we may call empirical chemistry was concerned. But if we admit that in addition to this pursuit of practical ends there existed what we may call transcendental chemistry, the doctrine of three principles might be interpreted to stand for body, soul, and spirit.

5. *Mysticism and Symbolism.*

In order to accept this suggestion as a rational explanation of the three principles it is necessary to reinterpret the whole aim and method of alchemy. Empirical alchemy then becomes mystical alchemy. All the hocus-pocus of the art becomes an allegory hiding a spiritual purpose and method—or even a device deliberately adopted to mislead the uninitiated. This view of the secret purpose of the sacred art has been presented by several students of the subject. Those who hold this view will readily grant that it is established beyond the shadow of a doubt that many of the alchemists actually sought to transmute base metal into gold. It is also established that these experimenters, sensitive to the material rewards of the successful termination of their experiments, realized that gold would be of little value unless the lives of the men who possessed the secrets of alchemy were prolonged so that they might enjoy to the full measure the fruits of their efforts. Therefore undoubtedly many also sought the *elixir vitae*, which would grant to the possessor thereof eternal youth. Undoubtedly, too, many of these would-be chemists deluded themselves and others into believing that they had succeeded in accomplishing both

desiderata. Paracelsus clearly belongs to this group who look upon alchemy as an empirical rather than a transcendental science. Thus he comments on the alchemists:

"They are not given to idleness, nor go in a proud habit, or plush and velvet garments, often showing their rings on their fingers, or wearing swords with silver hilts by their sides, or fine and gay gloves on their hands; but diligently follow their labors, sweating whole days and nights by their furnaces. They do not spend their time abroad for recreation, but take delight in their laboratories. They put their fingers among coals, into clay and filth, not into gold rings. They are sooty and black, like smiths and miners, and do not pride themselves upon clean and beautiful faces."

But to admit this as a true portrayal of the alchemist's studies is not to deny the validity of the spiritual or esoteric interpretation of alchemy. The alchemists were "analogy-loving souls," and they, like all mystics who see in nature a double language, interpret all visible things in terms of an occult symbolism. The real goal was not the transmutation of metals but the regeneration of man's spiritual nature. This mystical-symbolical interpretation of alchemy is developed and defended by Dr. Herbert Silberer in his scholarly work on *Problems of Mysticism and its Symbolism*. According to this psychoanalyst, the true initiates covered their real spiritual quest under seeming chemical procedure. This misled the ignorant, which was desired. Medieval mystical movements, including Rosicrucianism, were concerned with the old story of the origin of life, and problem of birth, death, and rebirth. This view that alchemy was a spiritual art rather than a metallurgy of physical elements has also been pre-

sented by Arthur Edward Waite in his study, *The Secret Tradition of Alchemy*. According to his view the mastery of alchemical doctrine gives the initiate a kind of self-knowledge which enables him to transmute his inner being, purify himself, and achieve union with the Divine.

This spiritual quest for a new birth could very easily degenerate into an empirical doctrine. The allegory of death followed by resurrection could very readily be taken literally as a statement of the stages through which a material substance must pass before it can be "purified." Hence we find the empirical alchemists becoming literalists. Metals and minerals, like man, are imperfect—they change, grow, and develop towards perfection. Since the perfect metal is gold, all other metals are trying to become gold. The alchemists therefore are merely helping nature to complete her task. It is quite in keeping with this outlook that one of the alchemists of the seventeenth century declares:

"Copper is like a man; it has a soul and a body . . . the soul is the most subtile part . . . The body is the ponderable material, terrestrial thing . . . It is necessary to deprive matter of its qualities in order to draw out its soul."

Those who accept the mystical account of alchemy as the true interpretation find the best answer to those critics who condemn alchemy as obscurantism in the reply of Subtle, the alchemist, to Surely, the sceptic, in Ben Johnson's play *The Alchemist*:

Was not all the knowledge
Of the Egyptians writ in mystic symbols?
Speak not the Scriptures oft in parables?
Are not the choicest fables of the poets,
That were the fountains and the first
springs of wisdom,
Wrapp'd in perplexed allegories?
(Concluded next month)

Why Many Spiritual Orders Fail

BY SENOR ANTONIO PACIELLO

(*Senor Paciello, now visiting Mt. Ecclesia, is the President of the Asuncion, Paraguay, Center of the Rosicrucian Fellowship. His article, translated from the Spanish, gives the results of his experience in group work, and describes what he has found to be the vital factor necessary for success.—EDITOR.*)

IT IS frequently said that the principal reason for certain spiritual groups not being able to prosper is the lack of sufficient members who will work for a common purpose. Let us see if this is true.

It is certain that mutual cooperation has the power to promote our spiritual work; but this result may be obtained

only when we know how to fulfill our own obligations to each other, at all times observing faithfully the wise laws of justice and harmony, which teach us very clearly that we should never dominate the will of others with our own determinations or aspirations, pretending unjustly that others think and work in accordance with our own manner of thinking and working. It is necessary to allow to each one the right to think with his own brain and feel with his own heart without endeavoring to impose our own ideas simply because our individual wisdom affirms our conclusions to be correct.

If harmony does not exist among the members of a group as much in thinking

as in feeling and in working, confusion must necessarily result, and this hinders very seriously the accomplishment of the ends desired. Consequently we accept with pleasure the cooperation of each one of the members of the group with which we may be affiliated who wishes to aid with whatever resources and abilities he has, but let us consider carefully in accepting so that such aid may fit in harmoniously with that rendered by the others. On the contrary, the greatest spiritual work may be jeopardized by indifference of its members, losing day by day its vigor until broken up by the first blowing of the winds of discord within the group.

Permit me to give an example: When we observe a band of musicians, we see clearly that each one of them carries out a certain part, many times with an instrument entirely different from those used by the rest of the company. But they are all equal in the sense of each producing the harmonious note necessary for a perfect rendition of the musical score being interpreted, respecting always the necessary musical relationships, and thus producing the musical vibration which is in accordance with the pitch of the whole. So then, the principal factor in producing harmony by the whole is not a large number of musicians, but it is the fulfilling by each of the part he is supposed to fulfill.

Thus also the success of a spiritual group does not depend on a large number of workers, but upon the degree of harmony that exists among them. It is not so much quantity which is to be desired as quality. It is preferable that there be a few members who work harmoniously rather than many who, by not being in accord, misunderstand and fail to live up to the highest ideals.

Experience has taught me that in founding a group for spiritual purposes the first quality which it is necessary to cultivate among the members is *harmony*, and then a systematic study of the Philosophy may be begun. If we begin the study of the Philosophy first,

giving preference to the mind and placing the noble feelings of the heart in second place, it is very likely that the result will be much difficulty in bringing about the harmony necessary for the realization of the highest spiritual ideals.

Max Heindel, the messenger of the Elder Brothers and founder of the Rosicrucian Fellowship, teaches us that mind and heart should function unitedly in order to bring about the most certain and best results. Truly undeniable! Nevertheless how many times we find the head without the heart! Such a development is quite incomplete, and cold, because the powers of the mind give only *knowledge* and lead one in the dangerous path of egotism. The heart that knows love and works with the mind gives us *Wisdom*, which is worth much more than simple knowledge.

So then, let us unite firmly the mind and heart, let us love each other, let us be kind and tolerant with all, respecting the free will of each one. Let us work together harmoniously, always united by true fraternal love and altruism. And let us remind ourselves once again that God is Love, and where pure, noble, sacred Love reigns, there will He be with us. His divine and refulgent light will illuminate us, so that on this stormy sea of life our spiritual labors will never come to naught. Let us not forget that the fundamental law of life is LOVE!

Has the "Cosmo" Failed?

The *Rosicrucian Cosmo-Conception*, I believe, has won its way because of the appeal to the intellect and the satisfaction it has given to the inquiring mind. Hundreds, yes thousands, of letters have testified that students who have searched in vain for years have found here what they sought. But few have seemed able, as yet, to transcend the intellectual conception, and unless the book gives the student an earnest desire to transcend the path of knowledge and pursue the path of devotion, it is a failure in my estimation.—*Max Heindel*.

The Evolution of the Human Mind

BY ARLINE D. CRAMER

PART II.—How Do WE KNOW?

“Conquest”

“Talk not of strength until your heart has
known,
And fought with weakness through long
hours alone.
Talk not of virtue till your conquering soul
Has met temptation and gained full control.
Boast not of garments, all unscorched by
sin,
Till you have passed, unscathed, through
fires within.
Oh, poor that pride the unscarred soldier
shows,
Who safe in camp has never faced his
foes.”

—Ella Wheeler Wilcox.

WHEN WE study the Grand Plan of a Great Day of Manifestation we are impressed by the preponderance of work done in the World of Thought. In the beginning of a Great Day the germ of our densest vehicle is given us as a thought form made of the substance of that World, and at the end of the Great Day our perfected vehicle is also of that World.

When we refer to the evolution of the human mind, it is more particularly to the concrete mind, in which the genius of the individualized Spirit has its expression. This is the causal field of Epigenesis. The abstract mind is common to Spirits of all evolved orders, and is the field of generation of thought power, and principles. Ministering orders of Beings who never had a concrete mind function in thought in this Region of Abstract Thought, doing the will of God and knowing no evil.

Man, dedicated to becoming a self-conscious Creative Consciousness, was invested by the Lords of Mind with the human mind. The concrete mind, the personal mind, the mortal mind, the carnal mind, the conscious mind are other names given to the human mind. By the attainment of this mind man lost

the consciousness of his spiritual unity with others. He became an EGO. He became a self-conscious entity. It was the beginning of knowledge: I KNOW THAT I AM.

The human mind may well be called the mortal mind at this stage of our evolution because all that it has stored in it of the personal life experience fades away in time after the disintegration of the lower vehicles, and only latent thought powers, faculties, and understanding are retained to build a new and better mind at each rebirth into a new personality.

With the achievement of the concrete mind man lost the conscious guidance of the ministering orders of Beings who had accompanied him on the path of evolution. But this was not until the angels had implanted in his nature *right instincts*, and the Lucifer spirits had stirred in him *incentive to action*. Then man began to operate *free will* and *choice of action* under the perfect laws of God, on earth.

The instinctual mind, centralized about the cerebellum, has become the oldest guide to action. The fruitage of past activities is the instincts of self-preservation and self-perpetuation by generation, and the social instincts.

Primitive man was happy, simple, playful, his entire training being to develop consciousness of environment and control of the physical body in action. He was without fear, and but slightly aware of pain as the nervous system was not as highly evolved as it is at present. Will power, observation, imagination, memory, and the instincts were developed through the channels of contact with the outer world, the senses. By means of the sense organs, sense impressions, sense perception, and memory, man became more and more *aware* of his body and his earthly environment. The type

of knowledge developed by this phase of evolution may be characterized as *sense knowledge*. The fruition of this phase of human evolution was incorporated into the *conscious soul*.

Primitive man has left no tangible evidence of his presence on earth because his skeleton was cartilaginous. The skeleton was very strong, resilient, and light in weight. This evidence is recorded in the Memory of Nature. It is corroborated by the nature and sequences of foetal development, which is a rapid recapitulation of the processes of involution. At birth the skeleton is cartilaginous. Man's maturation from infancy to manhood recapitulates in rapid succession the previous epochs of his involution.

The next great period of man's evolution was entirely different in that it provided pabulum for the human mind. Through the slow process of countless rebirths, also causation, primitive man evolved into savage man. Primitive man evinced very little emotional reaction to his earthly experiences. But as the play life became characterized by increased intensity, it evolved into the contest and the fight. Emotional reactions were stressed and amplified in all human relations. Man became acutely aware of pleasure and pain, fear and bravery, success and defeat, likes and dislikes, desire and passion, anger, joy, peace, and war. These emotional experiences provided food for the emotional consciousness. Savage man added to his mind the second great means of knowing, namely *emotional perception*. The process involved experience, its impression upon the desire nature, and the mental reaction, all incorporated with *sense knowledge* to foster human understanding. The spiritual values were incorporated into the *emotional soul*.

By the slow processes of rebirth, bringing into each new life on earth the spiritual values of past experience, civilized man awakened in himself a new power greater than that of the *senses* or the *emotions*. By it he corrected and con-

trolled his reactions to sense and emotion. He turned his power within himself and *thought* about his objective experiences and emotional reactions. By association of *ideas* he evolved the *sense concept* and the *emotional concept*. He classified and compared, corrected and established his ideas, thus becoming a *thinker*.

Reason was evolved, but it was limited to functioning with objective phenomena. Reason worked with desire and sense factors. It was always involved with the personal life. But by slow progress in amplification the thought life became richer and richer, and one faculty after another was awakened. As man functioned in the World of Thought because of the ever increasing complexity of life, he developed the power to think about his thoughts, and recognized the *power of thought* to create, control and direct all activities of life. By the recognition of the power of thought, an *abstraction*, man began the process of linking up the concrete mind with the abstract mind. The realization that *principles* are the activating power of all thought opened up a new world of understanding, and man became an *intellectual human being*.

All mental processes up to this point were subject to many errors. It is only when man, realizing the supreme importance of the *principles he manifests*, *whole-heartedly* desires *truth* as a guide to action that he becomes a *spiritually awakened being* on earth. In this process the concrete mind is impregnated with higher motives than that of personal satisfaction. It becomes divorced from the claims of desire and the senses, and consciously incorporates spiritual truths as a guide to action.

All sincere invocation to truth brings down upon the human mind spiritual light, and by constant repetition *illumination* follows. Then man knows in truth that he is being, consciousness and power eternal, birthless and deathless, ONE with God.

Evil exists only in the *consciousness of man*. All truth cometh down from

above. Only by dedicating ourselves to the love and operation of truth can the human mind be purged of error.

The spiritually illumined human being lives, fights, and dies again and again, if that need be, to bring the light to a world spiritually asleep.

Truth endows with power and glory, and divine love crowns the efforts of those who live and work for spiritual values.

The Secret of Power

The Great were once as you;
They whom men magnify today
Once groped and blundered on life's way,
Were fearful of themselves, and thought
By magic was men's greatness wrought.
They feared to try what they could do,
Yet Fame hath crowned with her success
The selfsame gifts that you possess.

Edgar A. Guest.

(The third article of this series will be, "From Babe to Man, from Man to God.")

A Graveyard Phenomenon

BY A. M. ANDERSON

ONE WINTER night I witnessed in a large manufacturing city in the state of New Jersey a singular occult phenomenon which, though it was new to me, is said to be of rather frequent occurrence, being known to some of the psychical research societies. It has been observed in country graveyards, and village folk often give to it the name of "corpse light" or "corpse candle."

The night was a bitterly cold one, and there was a heavy blanket of snow on the ground which had fallen the preceding day. The sky, however, was clear, and the constellations scintillated brilliantly as I walked home from a neighbor's house about half past ten, passing a large suburban cemetery plot surrounded by an ornamental iron fence.

I had been in poor health for some time owing to a severe nervous shock. As I went swiftly along, shrinking from the sharp bite of the north wind, my attention was drawn to a weird but lovely spectacle: a light of a wonderful greenish-blue color which appeared at the foot of a tall headstone about one hundred yards distant from the iron railing through which I had stopped to peer. The light seemed to have a sort of bobbing motion. It rose and fell at intervals as though by some threadlike attachment, though always in the selfsame spot. Like a large star its blue-green rays glittered with intense and unearthly

radiance in the clear frosty atmosphere.

Midnight was approaching, but had the cemetery gates been unlocked, I would certainly have gone inside without fear, to observe at closer range this mysterious light, to which in spite of my nervous state I felt almost irresistibly attracted. I had first looked all around to assure myself there was no street light making a reflection of that peculiar color on the polished surface of some gravestone. There were two ordinary electric lights and a red lantern at a street crossing, and that was all. The street was quite deserted. I was the only passer-by, and I stood spellbound for fully twenty minutes until the cold grew so intense it forced me reluctantly to leave the spot. Most willingly would I have stayed longer, for I had the firm conviction that at last here was something of real psychic significance.

On talking the matter over with my sister the following morning she told me the light was probably the etheric sheath, or envelope, in which the astral body is clothed, and that it had been suspended over the earth of some recently made grave. The vivid blue-green color and the tenuous attachment were identifying features. My sister is an indefatigable student of the occult and has read many books on psychic phenomena, so I felt sure I had seen a veritable "corpse candle," as the eery light is often termed.

The Two Worlds

BY S. MCINTYRE

(Concluded)

“**I** WENT with Thomas to the girl’s home. Lola met him and walked beside him to the living room. ‘Oh, Tommie,’ she said, ‘our poor cat has died. We haven’t a place to bury him without ruining our garden, and Aunt Adzie will not have him put in the garbage can. So she’s put him in an old suitcase, and she wants to know if you’ll help her take him down to the Marina and throw him off the end of the pier?’”

“‘Suré! I’ll be glad to go with her,’ answered Thomas.

“‘I just hate to have you do it, Tommie! I wanted to have you all to myself this evening.’

“‘I’ll hop to it, and hurry right back.’ said Thomas. His aura was a beautiful crimson, and he was feeling very jolly, when a stout elderly woman came into the room.

“‘I’m sorry to trouble you, Thomas,’ said she as they were leaving the house, ‘but I cannot bring myself to go down to the Marina alone after dark.’

“‘It’s no trouble at all, Aunty,’ he answered. I’m glad to do it for you.’

“‘That suitcase is terribly heavy,’ she said, when Thomas staggered under the load as they walked along. ‘I weighted it with rocks so it would surely sink quickly.’ Thomas was glad to rest when they reached a street car some blocks away. While he was waiting for those who had crowded between them to clear the way so that he could help Aunt Adzie on to the car, he set the suitcase down to one side. It was rather dark at that particular point, and when he turned to pick up the suitcase it had disappeared. Astonished, he turned to his companion, who had also missed the suitcase and was glancing hurriedly around.

“‘Look! oh, look!’ she exclaimed.

“Thomas looked in the direction she was pointing out to him, and saw a man a block away, running as fast as the rock-weighted suitcase he was carrying would let him.

“‘Well, I guess we won’t call the police,’ she said. ‘But I wonder how that man will look when he opens his prize!’

Shouts of laughter here interrupted the professor.

“As they started to return to the house Thomas felt a peculiar sinking sensation stealing over him, and nausea gripped his stomach. He had to exert himself to walk. Aunt Adzie left him a few doors before they reached Lola’s home. A sense of relief swept over him when he staggered up the steps and rang the bell, and he leaned against the door post while he waited to enter.

“‘Tommie! Tommie! what is the matter?’ exclaimed Lola, as she opened the door and helped him toward the couch in the living room. ‘Has there been an accident? You look terrible! Where’s Aunt Adzie?’

“‘She’s visiting down street,’ he managed to answer. Then his knees doubled under him, and he sank limply down.

“I was greatly interested in watching the phenomena going on in his body. The lines of vital force that in health radiate straight out through the physical body and for perhaps two inches beyond, in his case now relaxed and drooped downward; his blood circulated feebly, and slowly his Ego drifted out through the apertures in the skull. Perfectly conscious he stood beside me. Together we then watched the girl as she dragged his body up onto the couch and sank down on her knees beside it.

“‘Oh, Tommie, Tommie!’ she cried.

For a minute she crouched thus, then caressingly touched his lips with her fingers.

“‘Oh, how silly I’ve been!’ she exclaimed. ‘His lips are warm. He’s not dead! He’s just fainted. What caused it?’ She rose to her feet, left the room, and quickly returned with restoratives.

“‘What did cause that, Professor S—?’ Thomas turned to me and asked while she was gone. ‘I never fainted before in my life.’

“‘Depleted physical force and reaction,’ I answered. ‘You have worked to the full extent of your strength this past month, and you have not given your body sufficient nourishment to stand the strain you have put upon it. You have a particularly sensitive constitution that cannot stand suspense. And you have suffered intensely for some time with the idea that Lola would not marry you. The load you carried tonight finished you. There was not sufficient strength left in your body to allow of your Ego’s functioning in it. Therefore you left it.’

“‘And I am perfectly conscious here on this plane with you, Professor,’ Thomas exclaimed delightedly.

“‘Yes. And I hope that you may carry the memory of your consciousness here through to your waking consciousness, for I want you to remember that you yourself have been the cause of Lola’s refusing to demonstrate her affection for you. It is her secret, and I may not reveal it, but watch for an auspicious time, then ask her to tell it to you. Also ask for some warm milk the moment you awaken in the physical world. You may not safely remain out of your body longer. Please enter it at once!’

“Thomas obeyed me and reentered his body. With sobs the girl watched him return to consciousness.

“‘Do you really care so much, Lola,’ he whispered, as he opened his eyes.

“‘Care! Why, Tommie, I thought my heart would burst at the possibility

of losing you when I opened the door and saw your white face. After that I think I went through as much as a heart can stand when you fell on the floor and I thought you were dead. I’ve cared for you since the first moment I saw you. Cared too much!’

“‘Oh, Lola!’ he whispered, ‘I’ve been so anxious lest you would not go home with me.’

Then apparently the consciousness of my instructions to him on the invisible plane came back to him, and he asked for some milk. Lola hurried to the kitchen and soon returned with a bowl in which she had beaten two raw eggs, after which she filled it to the brim with warm milk. ‘After you feel better, I’ll get you a real meal,’ she said.

Thomas was now torn with desire to know if she were going home with him.

“‘Lola, will you do something for me?’ he finally asked.

“‘Yes. I’m so glad you’re alive that I’m willing to do pretty nearly anything for you!’

“‘Will you tell me if you are going home with me?’

“‘Oh, Tommie!’ she said, ‘I won’t keep you waiting any longer. I am ready to go with you.’

“‘Just one more question, Lola. Why haven’t you before tonight allowed yourself to appear as if you really loved me? I’ll bet you wouldn’t have tonight if you hadn’t thought I was dead!’

“Lola flushed painfully, then drew a deep breath.

“‘Well, she answered, ‘the very first night I met you, you and another boy got into an argument about flappers. You were particularly bitter against them, and you said that no familiarity even between engaged couples should be carried on, as it not only cheapened a girl in the eyes of a man, but that it detracted from the happiness of a couple after they were married. I was not going to take any chances of losing you on that score!’

“‘Did I say that, Lola?’

“‘You surely did!’

“‘Now, while we’re on the subject of questions, there’s one I want answered myself,’ said Lola.

“‘All right. Out with it!’

“‘What is the second thing you hate? You said there were two, and that suspense was one. Now, what is the other?’

“‘Thomas for some time was silent. ‘Well, I’ll tell you, though I sure hate to mention it,’ he said finally. ‘The one thing I’ve hated bitterly for eight years is my body because of its under size!’

“‘Why, Tommie—’

“‘Let me tell it all so you’ll understand. My small stature has kept me out of all the athletic contests that I have loved since I can remember. It’s cast me for the cutie parts in all school and college plays, when I love the Hamlet parts. It’s kept me from being accorded the deference that is always given men of large frame. And worst of all, lately I have feared that you had waked up to the fact that I was no Sandow, and had concluded you could not marry me. I thought that was the reason you were so cold to me, and that you were reserving your refusal to marry me until after the exams lest getting it sooner would ruin my chances of winning out in them.’

“‘Oh, Tommie, is that why you were so cruel to me last night? You told me good-bye as if you were never coming back!’

“‘I’m truly sorry, Lola, but last night was the climax. You got out that paper and began a eulogy of every husky in college!’

“‘You seemed so blue to me all the time you were here last night, Tommie. I couldn’t think of a thing to cheer you up, so I tried that. Feeling the way you do it must have been awful for you.’

“‘It sure was!’

“‘But Tommie, you’re still three inches taller than I! And it’s not beef that gets a man anywhere. It’s brain! And I’d trust your brains anywhere.’

“‘Here, my friends, I think we may safely leave them,’ said the professor. For a moment quiet pervaded the room, then he spoke again:

“‘If there is the slightest objection in the mind of the hero of my observation to acknowledging that I have spoken truly, I hope his desire for privacy will be respected by the others, and that no further mention will be made of it. We will remain in the dark for another minute so that he may completely compose himself.’”

Instantly some one sprang to a wall and turned on a light.

“‘I acknowledge being the hero of your observation from the invisible world, Professor S—, and I have not the slightest objection to acknowledging it,’ exclaimed John Mower, as he stepped to the professor’s side and extended his hand. “‘On the contrary I am very glad of an opportunity to thank you publicly for your kindness in making this experiment for us, and in helping me to prove for myself that we can and do function in the invisible world consciously. For I was perfectly conscious after I had left my body and stood beside you last night. Every word you have spoken in regard to my experience of the past two nights is absolutely true. What I want to know is, how I brought that consciousness back into the physical world with me; and that I mean to learn.

“‘In the meantime I have brought invitations to all of you to attend our wedding at high noon tomorrow, which otherwise will be strictly private. I hope that all of you will come!’”

Shouts of acclamation fell from the lips of the others as they gathered around him and the professor, and accepted his invitation.

“‘Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activities a wrong he can help to remedy, or within himself an evil which he can hope to overcome.’”—*Charles W. Eliot.*

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT

VII.—*Jotham's Parable.*

TEXT

8. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

10. And the trees said to the fig tree, Come thou, and reign over us.

11. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12. Then said the trees unto the vine, Come thou, and reign over us.

13. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14. Then said all the trees unto the bramble, Come thou, and reign over us.

15. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

—*Judges 9:8-15.*

INTERPRETATION

When we familiarize ourselves with the Rosicrucian Philosophy, we shall prove for ourselves the truth of the statement of our revered leader, Max Heindel, when he said that the Rosicrucians hold the key to the deeper or esoteric mysteries of the Christian religion, and also the key to the textbook of this religion, our Christian Bible.

This parable of Jotham, considered by scholars to be one of the beautiful songs of Old Testament literature, both conceals and reveals truths concerning man's spiritual evolution which have been known and practiced by those who were ready for the development it brings. These truths in secret or hidden form have been concealed in legend and fable and passed on down through the ages for those who were able to read between the lines, for those who could lift the

veil and discover the occult gems concealed there.

The olive tree as used throughout the Bible symbolizes *regeneration*, typified astrologically and alchemically by Neptune, the planet of supreme spiritual power.

The fig tree symbolizes *generation*, typified astrologically and alchemically by the moon, the planet of fecundation.

The bramble symbolizes *degeneration*, typified astrologically and alchemically by Mars, the planet connected with the misuse of the sacred creative fire within man.

By the process of generation carried on at a propitious time under the guidance of the angels man was treading the path to God, following the highway of evolution as originally planned. From this path he strayed into the byway of degeneration, led by the Lucifer spirits. To escape from this he must have the aid of beings more highly advanced than he before he could regain his original place in God's divine plan. This was the reason for the great sacrifice of the glorious archangel, the Christ.

When man realizes these truths, he becomes the candidate of the Masonic legend, traveling toward the *east* in search of *Light*. This brings him to the path of *regeneration*, where the Lords of Mercury stand ready to further his quest.

The ancient alchemists in describing this development connected the angels from the moon with the element salt, the Lucifer spirits from Mars with the element sulphur, and the Lords of Mercury with the metal known as mercury. They referred also to a mysterious substance, Azoth, by which they meant the sublimated essence of spiritual power, ruled by the planet of divinity, Neptune.

The spinal cord, the home of the coiled and sleeping spinal serpent fire, was to

the alchemists of medieval days the crucible in which gross matter was transmuted into gold. This cord is divided into three parts under the rulership of the moon, the Lucifers, and Mercurians. The great power of Neptune plays through the spinal spirit fire flowing up the central spinal canal. The raising of this fire to the head is the great work of everyone who follows the Christ on the Way of Attainment. This process is given in many ways throughout that wonderful book of Christian Initiation, the Bible, when we have eyes to see and *hearts prepared by pure living* to receive.

This wonderful process of purification and regeneration is outlined for us here in the Book of Judges. The vine symbolizes aspiration or idealism; it is the vision without which nothing is accomplished and without which the people must perish, Isaiah tells us. Those who put their dependence in the bramble, or the life of the senses, are trusting only in a shadow which must ever prove fleeting, transitory, and unreal. It is the fire of the bramble which ever destroys the cedars of Lebanon. It was commanded that Solomon's temple be built entirely of the cedars of Lebanon.

When the spinal spirit fire is gradually lifted to the head by pure and regenerate thoughts, words, and deeds, it touches and sets into vibration the pineal and pituitary glands, the spiritual organs of the head. This fire then radiates through the entire body, and causes the auric radiance always pictured about the body of saints and Initiates. Such a one has become a *living stone*. This was the development of Peter when he was designated by the Master as the *rock* upon which the church was founded.

What "Short Memories!"

"I am convinced that there is no part of the United States that has not been improved by the prohibition law.

"The year before the war broke out

in Europe there were, in Jersey City, twelve hundred saloons, across the bars of which, on Saturday night, eighty-five thousand men could be seen squandering their week's wages.

"In doorways, on the sidewalks, in gutters, as the night wore on, were to be seen helpless men and women.

"These were not homeless people. They were American workers, and the money they had squandered was money needed for their poor families.

"How short are the memories people have! In what industrial center in America does anything of this sort happen today?

"Eighty per cent of that suffering among the families of the common laborers was wiped out by prohibition.

"*In less than a year you could have seen the difference.*"

—*Evangeline Booth.*

The Optimist

I sing a song to the optimist,
To the man that is brave and strong,
Who keeps his head when things go right,
And smiles when things go wrong.

I am proud of the genial optimist,
His radiant voice and speech;
He helps to smooth the rugged path
Of all within his reach.

I like the way of the optimist
Who looks for the bright and best;
He scatters sunshine as he goes
And leaves his fellows blest.

I am glad to meet the optimist
With his message of good cheer.
He carries hope and confidence
To those assailed by fear.

So here's a song to the optimist
Who joyously works and sings,
And daily shows this weary world
The way to better things.

—*Grenville Kleiser.*
In "*Health Culture.*"

Worth-While News

Jazz Days Are Over

WASHINGTON, March 28.—The twilight of the day of jazz is seen by Dr. James Frances Cooke of Philadelphia, editor of the magazine "Etude."

While attending a meeting of sponsors of a national society to promote music and other arts Dr. Cooke, in an interview, termed jazz a "corruption of syncopation" from which "the public already is beginning to turn away."

"It is in its twilight," he said, "because of its deadly monotony. There is a thin line of melody in it, under which there is the bump, bump, bump of the African jungle. Because of this sickening lack of variety, the public is already beginning to turn away, not only here but in Europe also."

He foresaw the rise of "music of a finer melodic type and better structural background," even for syncopated dancing.

"American music is on the threshold of its greatest renaissance," Dr. Cooke observed. "The public schools' enormous interest and the prodigious factor that the radio has become in distribution will have their effect before long."—*The Associated Press.*

Amen to all of that. Surely we hope the days have passed when theatre orchestras will assault the ears of their audiences with sounds which, with eyes closed, would seem to come from a prosperous farm yard, or an old-fashioned livestock market in a little country town. Music when pure comes to us as a messenger from the heaven world, from the region where the creative archetypes are found. It is in its nature constructive and uplifting. Of course one may suppose that even the World of Thought has need of "wrecking crews"; for presumably there as elsewhere in the cosmos there is a continual building up and tearing down, a bringing to perfection and a destroying of that which has served its purpose. If this is so, then jazz must belong to the wrecking crew, for we cannot conceive it to have any constructive value. Perhaps it had its place in the decade that saw the World

War, that time of breaking up of old ideas and making the way clear for new methods of thinking. Jazz may have helped to dissolve crystallization in thought and ideals, and if it has had any value in this capacity we can forgive the injury to our finer senses as we forgive a wrecking crew for the noises they make in tearing down a tottering structure. However, should the wreckers refuse to stop at tearing down the useless and begin to demolish useful buildings, we should consider them a nuisance and a danger. So it is with jazz. It would seem long since to have outlived any value it had, and we welcome the time of its passing that it may give way to a form of music that will inspire men to reconstructive effort and pure living.

Police Chief Opposes Capital Punishment

SACRAMENTO, April 7.—The death penalty in California today was condemned as "an empty threat," impossible of enforcement, in a statement by Chief of Police August Vollmer of Berkeley, one of the nation's leading criminologists.

Vollmer's message to the legislature was contained in an appeal for adoption of the Hornblower-Rochester bills, providing life imprisonment without parole as a substitute for the death penalty.

In his indictment of capital punishment as "a system which has failed," Vollmer submitted the following statistics:

"With an average annual murder toll of 350, California hangs but 10 murderers yearly. Juries, in the great majority of California counties, have already abolished the death penalty by refusing to invoke it."—*Los Angeles News.*

Chief of Police Vollmer of Berkeley, California, is opposed to capital punishment because he says that this system defeats its own end; juries will not convict, and 340 out of every 350 murderers in the State of California either go unpunished or serve from 10 to 12 years in prison and are then again

allowed to take their places in society. He advocates life imprisonment without parole for the worst offenders because he thinks that juries will not hesitate to impose this punishment as they do the death penalty. Unfortunately the Hornblower bill, which provided for life imprisonment instead of execution, was defeated in the Legislature, and California is still among the states that wipe out one murder with another, and this in spite of the fact that actual happenings show that the consciousness of the average California juror has outgrown the barbarous institution of capital punishment.

The abolition of the death penalty is most desirable from an occult point of view. Legal killing but adds to the load of hatred and bitterness that the human race must carry, and from which it must some time redeem itself. However, the mere substitution of life imprisonment is not enough. With this must go reconstructive and educative measures that will endeavor to transform the criminal into a rational human being. Unless some such re-education is provided for, murderers will probably pass out of life with their tendencies unchanged and have to learn their lessons in a future life. By means of education and treatment by qualified mental experts, their antisocial qualities can in a large percentage of cases be corrected here and now, so that when next they come to rebirth they will be better equipped and have a far better chance of making good.

Backwardness of Medical Schools

"Medical students should be trained to study the psychological reactions of their patients as carefully as their physical complaints.

"Treatment based on physical measures alone gives poor results or no results.

"The foregoing *revolutionary* suggestion was made by Dr. William Darrach, retiring dean of the School of Medicine at Columbia University, in his annual report to President Nicholas Murray Butler.

"Discussing the work of the department of psychiatry at the College of Physicians

and Surgeons, Doctor Darrach deplored the neglect of psychic, emotional, and personality factors in studying the symptoms of cases handled by general practitioners. He added:

"Probably the most important contribution which psychiatry can make to medical education at the present time is to help train students to approach the individual patient as a biological whole, to study his psychological reactions as carefully as his physical complaints, and further to emphasize the fact that in large groups of patients treatment based on physical measures alone will give poor results or no results."

Perhaps the biggest surprise in this news item is the use of the word "*revolutionary*", which we have printed in italics above. It takes a report such as this to bring forcibly to the attention the backward state of medical science as taught in the medical schools: Apparently medical colleges have sat down in easy satisfaction with their courses in the *physical* treatment of disease and have let the rest of the world go by. Yet in actual practice the profession is ahead of the theory of medicine as taught in the schools. What has made the family physician often so successful in his treatments? Surely it is because he has known the temperament of those he attended, it may be for years, and has measured his treatment accordingly. What has brought success to many eminent specialists? Often it has been their knowledge of human nature rather than their knowledge of medicine.

Medical colleges must wake up, for the physician of the future will treat mind and body of the sick. He will also have knowledge concerning what are called in Rosicrucian terminology the vital body and the desire body, and will understand something of the needs of the soul of man. Then we may expect to see King Disease, who now has the whole world in subjection, yielding up the sceptre of his kingdom. We look forward to the establishment of colleges where physical science, occult science, and religion will be taught, and whence will issue graduates who will be physicians indeed—not merely medicine men, but *healers*.

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.

The Benefits of Sugar

Question:

Just how much of a stimulant is sugar? Has it been proved as a fact that as the consumption of sugar increases, the desire for alcohol decreases?

Answer:

Sugar is a great stimulant and also a food. In the late war soldiers were given a great deal of sugar in order to increase their endurance. From sugar the Ego itself generates alcohol inside the system by the processes of metabolism. This product is therefore both a food and a stimulant, perfectly keyed to the vibratory pitch of the body and subject to the will of the Spirit in whose body it is fermented. It is therefore a safe stimulant and a source of strength.

Alcohol vibrates with such intense rapidity that the human spirit is incapable of tuning it down and controlling it as food. Hence metabolism is impossible. We cannot lower the vibratory rate of alcohol and harmonize it with the pitch of our bodies; but the spirit in alcohol can increase the vibratory rate of our bodies thereby robbing us of control over them and appropriating that function to itself. This is what happens when one is in a state of intoxication. Sugar has all the good qualities of alcohol in enhanced measure and none of its drawbacks.

To properly appreciate some of the good effects of sugar note that the nations which use but little sugar are slavish in their nature. In other nations where sugar is extensively used the Ego is very strong in its assertion of in-

dividuality. It is a demonstrable fact that the nations using the largest amount of sugar per capita are the most altruistic and advanced. Sugar is helping to decompose the fetters of materialism and to make mankind more inclined toward idealism and spirituality. Sugar is refining the elements of the physical body, leaving the ethers which permeate it more free to vibrate. This renders us more sensitive to spiritual vibrations and opens up the way for spiritual development.

Sugar is alcohol's most formidable enemy. Since the United States adopted prohibition candy shops have sprung up much more thickly than before, and nearly all of them are doing a flourishing business. The candy shop and *sweet* soft drinks are rapidly taking the place that the saloon formerly occupied.

The excessive use of sugar, however, produces bad effects. Sugar is a carbohydrate, practically pure starch, and its overuse produces digestive fermentation and acidosis, from which serious physical ailments result. It is the moderate, discriminating use of sugar that produces the good results, not the excessive consumption of it.

Being "Saved"

Question:

The great goal in orthodox churches is to be "saved." After repenting, praying, and being prayed for by the preacher the individual is said to be saved. In some people a change of life afterwards can be noticed. Will you explain this change, what it is, how it is accomplished? Are they filled with the spirit of some high teacher or spirit un-

der whose special care the church might be?

Answer:

The Rosicrucians do not teach that one individual can "save" another. Life is a great school consisting of many days or lives. During some of these lives we have very hard lessons to learn and make very many mistakes, but always it is the effort one makes to do that which is right that really counts. If life after life we continue to do our very best, even though we make many mistakes, just the same we are making real soul growth. People often attend revival meetings and listen to the songs and the sermon. These sometimes stir up the desire body, and the individual thinks that suddenly his sins have been washed away and he is "saved", which really means that he has resolved to lead a better life in the future. If the impression has been made upon the mind and vital body at that time as well as the desire body, then the individual is likely to continue along the line of right doing; but if the desire body only is stirred up, it will be but a short time until he again falls into evil ways.

Remember this: no one can save another by imposing his own will upon that individual. The desire to do what is right must always come from within. Others may help us by example, encouragement, and kindness, but we ourselves must do the work. We choose the way, and are not filled with the spirit of some higher teacher. Our own spirits are our teachers.

Energy and Matter Indestructible

Question:

Can either energy or matter be destroyed?

Answer:

Energy cannot be destroyed. It is a power belonging to the Godhead. However, it can and often does change the manner in which it expresses itself. The

same thing is true of matter. Matter is crystallized spirit and therefore cannot be destroyed, but it does continually change form. That which is pure spirit may sometimes manifest as matter, and that which is matter, through raising its vibration, may become spirit substance. Scientists now believe that matter is composed of electrons and protons, a form of electrical energy. Everything that exists emanated from one common cosmic root substance, and this substance is indestructible.

Aluminum Cooking Utensils

Question:

In the past I have been greatly annoyed with stomach trouble, and no diet nor treatment relieved me until I stopped the use of aluminum cooking utensils in the preparation of food. Again, my daily work brings me in contact with many employees, several of whom are losing time as the result of illness, and often upon inquiry I find that they are eating food cooked in aluminum vessels. When I have been able to induce them to refuse food cooked in such utensils the results have been surprising. These experiences leave no doubt in my mind as to the bad effects produced by the use of aluminum in the kitchen. Will you please give me your ideas on this subject?

Answer:

Investigation has shown that in countries where aluminum cooking utensils are used extensively the disease of cancer is very prevalent. Some very interesting data are to be found on this subject in the Swiss Medical Journal, 59th issue, 1922.

Salt, sodium, various phosphates, and alum in contact with hot aluminum produce a gas which condenses and gets into the food. This gas may cause stomach trouble. Biscuits made with the alum baking powder which is flooding the market today and baked in an aluminum pan are bad for stomach digestion. The

evidence seems to indicate that it would be better to avoid the use of aluminum vessels for cooking. This conclusion should not be unqualifiedly accepted, however, until we have more scientific confirmation of it. In the meantime it would be on the safe side to use cooking utensils made of iron, copper, or granite which is not chipped.

Thoughts Toward Departed Spirits

Question:

If one should wish a departed soul misery for the reason that the departed person had wronged him while on earth, would the soul of that person feel the effect of that wish, and would it cause the Spirit more and greater suffering?

Answer:

Thoughts are things, and when directed toward a disembodied Spirit they do have the possibility of causing it a great amount of uncomfortableness. Thoughts of love are agreeable to our disembodied friends and a great benefit to them. Any person directing thoughts of hatred toward disembodied Spirits is certainly laying up a good-size debt of karma for himself.

Proof of Life after Death

Question:

Is it possible for anyone while living in a physical body to obtain positive proof of life after death? If so, how?

Answer:

Yes, it is quite possible for one to obtain proof of life after death while still inhabiting a dense body. There are many members of the Rosicrucian School who are in possession of this knowledge. That is one of a number of wonderful truths revealed through Initiation. During the process of Initiation the candidate is taught to leave and reenter his body consciously, and while out of the body to function on the invisible planes where he contacts those who have passed out of their dense ve-

hicles through the portals of death. The candidate is perfectly conscious and is able to converse with these people and through them obtain much valuable information relative to the heaven world. The path which leads to Initiation in the Rosicrucian School is not an easy one for it requires much self-sacrifice, much self-discipline, and much loving service to others. The reward, however, is great in proportion to the effort made.

Loss of Reproductive Organs

Question:

In order to save her life a woman of about thirty-five years of age was obliged to undergo an operation for the removal of the organs of reproduction. This woman while apparently strong and happy went through a radical readjustment. What would you say happened to her? Was her vital body affected? I would also like to know what effect this condition will have when the Ego starts building a new body for another incarnation.

Answer:

When the generative organs are removed, the substance ordinarily formed in them is reabsorbed by the body. If the woman is of a lazy, sluggish disposition, the reabsorption manifests in putting on flesh and fat. If such an operation is performed in order to prevent childbearing, when a new physical vehicle is built at rebirth the reproductive organs are very likely to be deformed, and the individual will not be able to procreate. Such a one having learned in purgatory the enormity of the crime committed against nature, will have an intense longing for the children which the physical disability now prevents coming to her. If, however, the loss of these organs was unpreventable, then the Ego will endeavor to build better, stronger organs in the new body. In such cases as the one mentioned the etheric organs of the vital body remain intact and continue to function as before.

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.

Do the Stars Influence Us?

BY ISABEL CARY CONNER

ASTROLOGY is indeed a much debated subject, and I am speaking particularly to those who don't see how there can be any reasonable basis for a belief in an influence coming from the stars on the lives of men, but who are fair-minded enough to admit that there are thousands of intelligent and educated people who do so believe.

I shall not try to prove the truth of astrology. It can be proven only as any other science can be proven—by the study and application of the principles discovered and laid down by those earnest searchers after truth who spent their lives in close observation and in the compiling of the results of their work. But I shall try to show the lines along which we may think to find the reasonableness of a belief not only in the fact of there actually being star rays of tremendous power, but also the reasonableness of believing that these rays affect human life most intimately.

It is a well known fact that the force from the sun sustains all life—not only is its effect on physical life apparent, but it is easy to observe the difference in temperament between the northern and southern races. Compare the peoples of North America with those of South America; compare the peoples of northern Europe—the English and Scandinavians—with those of southern Europe—the Spaniards and Italians. Gaiety, and emotions easily aroused are characteristic of those who live where there is a superabundance of sunlight,

while the farther north we go, generally speaking, the more serious the people become. You know how much more cheerful and optimistic we all are on a sunshiny day. The sun is 93 million miles away, yet these facts are indisputable.

Light comes from our sun and from many groups of suns which are much farther away from us. These groups we call the constellations, such as the Ram, the Bull, and so on. Light may come to us direct, or it may come as reflected light from some planet. The commonly accepted idea is that reflected sunlight is the same as pure sunlight except that it is weakened, but this is not the case; reflected light is polarized.

"Light consists of vibrations across the line of sight. If we look at a lamp on the other side of the room, the light waves in the ray coming to us move up and down, right and left, and all the angles in between. But if the ray of light is reflected in a mirror at a certain angle, part of the vibrations, say the sidewise movements, are quenched, and the ray of reflected light consists mostly of vibrations in one plane, say up and down. Such light is called polarized, because the vibrations have polarity, that is motion to and fro in one line of direction." (*Dr. E. E. Slosson, Science Service's "Daily Science News Bulletin," Washington*).

Thus we know that the moon and the planets, from which we get reflected or polarized light, send us a different

kind of vibration from that which we get from the sun. This polarized sunlight, while different, is no less potent than pure sunlight, which we recognize as being so vitally important to us physically and temperamentally. We know that it is the combined action of the sun and moon that causes tides, that raises tons of water twice daily. "The tide-raising force of the Moon is three times that of the Sun."

Some years ago a Miss Elizabeth Semmens, an English scientist, proved by elaborate experiments that plant growth is stimulated or retarded by the amount of moonlight it receives. Her experiments were continued under Prof. Lloyd of Montreal. An article describing her experiments and their results was published in the *Literary Digest* for Jan. 17, 1925.

Now comes Dr. Diffenbach of the Flower Hospital of New York with the news that rays affect ordinary hen's eggs powerfully enough to alter the ratio of the sexes of the chicks. In the summer of 1927 Prof. H. J. Muller of the University of Texas explained to an audience in Berlin the remarkable results which he had obtained by treating the germ cells of a variety of small flies with X-rays. Since then Prof. T. H. Goodspeed of the University of California and his assistants have created new varieties of plants by similar action of the X-rays on the germ cells within the seed. The most important thing in life is the speck of germ plasm charged with the duty of continuing the race, of bringing a new body into the world. By some rearrangement of atoms, the exact nature of which is still obscure, the X-rays and other forms of radiation can alter the germ creatively or regressively. I can hear you say, "But those are X-rays, not star rays." Yes, but we don't know what X-rays are; we know them only by their effect. We don't know what star rays are; we know them only by *their* effect. We know that both are lines of force, and if these experiments

prove that radiation of certain kinds can work such wonders, is it reasonable to suppose that their effect stops there? Why could they not effect also a rearrangement of the atoms in the brain and nervous system; an influence affecting the entire individual, making the child born at one time of day and year quite different from the child born at another time?

Now, to get still closer, Dr. Robert A. Millikan of California, a Nobel prize winner and president of the American Association for the Advancement of Science, has proven that there are tremendously powerful rays coming to us; "cosmic rays" he calls them; atoms suddenly springing into being with a two hundred million (200,000,000) volt reaction somewhere out in the comparatively empty space between the stars. These cosmic rays are hundreds of times more powerful than X-rays. A discussion of this matter and comments by Dr. Millikan were published in the *New York Herald Tribune* of February 23, 1929.

If you will review these various points, you will see that science accepts the following facts: That there are powerful radiations from the heavenly spaces, and that certain less powerful radiations, such as X-rays, can cause intimate changes in the germ plasm. These facts combined with the known temperamental effects of different colors and lights, which are merely different rates of vibration, should show how reasonable, in fact how unavoidable, is the conclusion that rays from all heavenly bodies must have an effect on mankind.

Just how these rays affect us we are learning bit by bit, and compiling our evidence of effects. We who study this science have come to the conclusion that, as confirmed by tests with the spectroscope, each planet has its own basic quality. If you project sunlight through a red glass, it will give only red light. The glass has absorbed all the sunlight except the red rays. Similarly, the planets and the beings upon them absorb a

portion of the sunlight they receive, and like the red glass give off those rays characteristic of themselves. These rays naturally differ as the planets differ, and their effects are different. The ray from Saturn is the opposite of the sun ray in its effects on humanity. The saturnine individual brings about himself a set of circumstances quite different from those of the sun man.

The general impression is that astrology can in no way be classified as scientific, but that it must be accepted or rejected on faith. Did it ever occur to you that faith is the basis of many fundamental scientific theories. Science postulates a certain condition, and we take it *on faith* because it explains certain phenomena. For example: twenty-five years ago science taught that the smallest possible subdivision of matter was the atom. No microscope had ever enabled anyone to see an atom, but we were asked to accept this theory as fact because it enabled science to account for many known phenomena. Today we are taught that the atom itself is, as it were, a miniature solar system with electrons revolving about a central proton. Again we must exercise even greater faith because the electron is only an infinitesimal part of the atom. But we do accept this theory because it accounts for *more* known phenomena, and is in accord with a greater number of known facts.

In astrology we do not claim that our knowledge is perfect or complete. It is as yet fragmentary. But it does enable us to account for certain known facts not otherwise accounted for, and to predict future conditions as indicated by the changing positions of the planets with relation to each other and the earth. This ability to look somewhat into the future is not a thing of deep mystery, a bit of magic. It is merely an application of the law of cause and effect. It is the application of scientific principles. Astrology is not a fortune-telling game, but when one knows the relative strength of the forces

coming from different planets in the life of any individual, it does give scope for the exercise of deductive reasoning.

Astrology is not fatalistic. The stars impel but do not compel, and by this I mean that the star vibrations create tendencies and conditions which strongly impel us along certain lines. But in no-wise are we forced to follow these tendencies. If the Spirit within, the man himself, recognizes these tendencies as being destructive, he can exercise his free will and *transmute* a difficult condition into soul growth by character development.

Astrology can be to any serious student what the headlights of an automobile are to the driver at night. The lights show the bad places in the road where the good driver will slow up and drive carefully. Also they show the clear straight stretches of road where he can shoot ahead with all power, knowing it is safe. So, the horoscope shows clearly the periods when conditions are adverse, when everything we touch goes wrong, and when within ourselves there is that inharmony which leads us to do and say those things which bring us trouble, when we must drive carefully. Also it shows when we can go ahead with full self-confidence.

Henry Ward Beecher once said when asked his opinion of astrology: "The practical application of astrology should interest every human being who cares to rise above the common level of humanity. Its value is in that it does for the human race what no other science pretends to do, and that is to show man his proper place in life."

Sir Isaac Newton, great thinker and scientist, was one of many who believed in planetary influence on human life. When Halley, discoverer of the comet named after him, reproved Sir Isaac Newton for his belief in astrology, Newton is quoted as calmly replying: "I have studied the subject Mr. Halley, *you* have not."

Kepler, who formulated important

mathematical principles of the constitution of the solar system which were afterwards proved by Newton, said: "A most unflinching experience of the course of mundane events in harmony with the changes occurring in the heavens has instructed and compelled my unwilling belief."

The position of the average person toward astrology was well defined by the late Prof. Max Muller, editor of "The Sacred Books of the East," Clarendon Press, Oxford, when he affirmed that some of our greatest intellects of the present day are capable astrologers, but few care to let their studies be known, so great is the ignorance which confounds a science requiring the *highest education* with that of the itinerant gypsy fortune teller.

One more quotation, this from one of the published works of Walter G. Old, known as "Sephariel." He says: "And here is the great fact upon which astrologers the world over are prepared to stand or fall: If the planets have no effect in the lives of man, their directions to the angles of the horoscope can have no effect; but never was it found that a man had evil fortune at the period when the planet Jupiter was directed to the Midheaven or Ascendant, or anything but bad fortune when Saturn was similarly directed. The fact is there, and we cannot get away from it. The only question is as to how far we can intelligently carry our investigations beyond that point . . ."

These are the opinions of some great men.

Little by little astrology is gaining ground as a great and true science, with wonderful possibilities for accomplishing good in the lives of men.

Blind

The spring blew trumpets of color,
Her green sang in my brain;
I heard a blind man groping,
"Tap-tap" with his cane;

I pitied him in his blindness;
But can I boast, "I see"?
Perhaps there walks a spirit
Close by, who pities me!

A spirit who hears me tapping
The five-sensed cane of mind,
Amid such unguessed glories
That I—am worse than blind!

—Harry Kemp.

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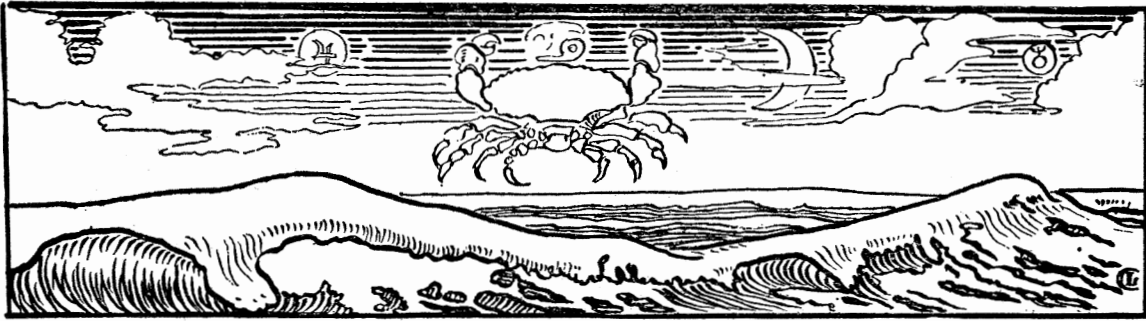
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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Children of Cancer, 1931

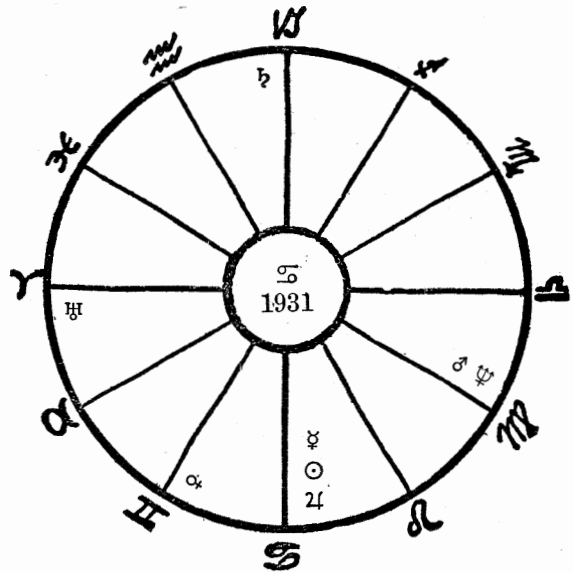


A Character Delineation of the Children Born between June 22nd and July 23rd, inclusive, 1931.

Cancer, like the ocean which it rules, is a sign of mystery, beset by a surging restlessness, but having within itself many spiritual treasures. Children born under its influence are extremely sensitive, and often difficult to understand. Moreover, they do not understand themselves, and are perplexed at the mystery of their own being. "No mortal man hath ever me unveiled," applies particularly to this sign of the Great Deep.

Cancer is inspirational, and parents will observe in these children a well developed imagination; also fidelity and a certain tenderness and sympathy. The positive type of Cancer children can be very determined in their opinions, and though outwardly meek they allow nothing to stand in their way when once they have decided on a course of action. In the undeveloped Cancer individual this trait appears as a weak obstinacy.

We would urge parents of Cancer children to give them all possible advantages along cultural lines, since they are shy and sensitive and need special training to overcome their lack of self-confidence. We would also advise special courtesy with these children, for when once their trust and affection have been alienated by thoughtless rebukes, they are not easily regained. Because of the low vitality imparted by this sign, Cancer children should be encouraged to take part in outdoor activities and to play much



in the sunshine and fresh air. Fresh milk should be an outstanding item in their diet.

During the solar month of Cancer this year we find two fairly distinct groups of aspects, each governing a group of children, the first covering the period from June 22 to July 1 inclusive, and the second covering that from July 2 to 23. There are two aspects which continue throughout the entire solar month

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.

of Cancer, namely the Sun sextile Mars, and Saturn square Uranus. The latter, being an aspect between major planets, will probably work out subjectively, but the former will give a good foundation of energy, which will tide these children over many lapses of vitality.

The first group of children, those born from June 22 to July 1, will show a marked interest in mysticism and may develop considerable ability in writing, for Mercury is conjunct the Sun, sextile Mars, sextile Neptune, and sextile Uranus; also the Sun is sextile Neptune, while Venus in Gemini is sextile Uranus. These aspects do not all cover this entire period, but they overlap so that it receives much mystic influence. Writers born under this influence will write with a poetic charm, vivid imagery, and with a distinct touch of mysticism. They will be forceful too, with no little originality. Due to the presence of Venus in Gemini these aspects may also produce many fine inspirational musicians, whose music will be filled with that emotional intensity which is a Cancer characteristic. These children are in fact "born" musicians, whether with the written word or with the magic of instruments, for literature and music are closely related one to the other. If it is not possible to follow the arts as a profession, these children should find success in nursing or medical work because of the aspects of the sun and Mercury in Cancer to Mars and Neptune in Virgo. They will, unconsciously perhaps, be able to use spiritual forces in healing. The fault chiefly to be guarded against is a tendency toward sensuality, and parents of children born during this time must keep the children's bodies physiologically clean, for much sensuality has its rise in the stomach and intestines.

The second group of children, those born July 2-23 inclusive, came back with harder lessons to learn, and we find among them a more revolutionary attitude toward life. These children will share the love of beauty of the former group, and those born between July 2nd

and 5th will have much the same tendencies in mysticism, music, literature, and the healing art. But we find a second group of aspects operating more or less during this period, namely, Mercury square Uranus, Mercury opposition Saturn, Sun square Uranus, and Sun opposition Saturn. These show that life will be a challenge to children born under their influences, and they will be forever on the alert for new things, sometimes going to extremes in their search for the new and novel. They will be driven hither and yon by their restlessness, criticizing the things that are, and restlessly searching for an ideal which evades them. They are apt to show a tendency toward self-pity, and will be far more sensitive and nervous than the former group. At times they may be sharp and bitter. Note, however, that these restless children will be actuated by high spiritual ideals, as indicated in the sextile of Venus to Neptune (July 7-17) and Mercury trine Uranus (July 18-23). This second group will have the determination to carry through their projects as shown by the sextile of the Sun and Mars and the trine of Saturn and Mars (July 6-23). In the case of children born between July 14th and 23rd a conjunction of Jupiter and the Sun adds benevolence to the nature.

We may expect, then, a very progressive group of youngsters born under the influences operating from July 2nd to 23rd, many of whom may become real benefactors of the race, bringing about much needed reforms in literary, medical, musical, and domestic activities, even though the former group may surpass them in sheer talent.

Parents should strive to teach these children to be soft-spoken, optimistic, seeing the good in others. They should give them the best of care physically, for they will be high-strung and somewhat delicate, and if the right health habits, especially as regards food, are not inculcated in childhood, they may suffer later.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. We also give one vocational reading for a young man or woman between the ages of fifteen and twenty-five. The names are drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading.

In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

DOUGLAS H.

Born March 5, 1918, between 2:30 and 4 A. M. (3:15 A. M. midpoint).

Lat. 43 N., Long. 112 W.

Cusps of the Houses:

10th house, Libra 26; 11th house, Scorpio 2; 12th house, Sagittarius 11; Ascendant, Capricorn 0-13; 2nd house, Aquarius 10; 3rd house, Pisces 22.

Positions of the Planets:

Sun 14-02 Pisces; Venus 12-54 Aquarius; Mercury 7-17 Pisces; Moon 7-00 Sagittarius; Saturn 8-41 Leo, retrograde; Jupiter 3-48 Gemini; Mars 27-36 Virgo, retrograde; Uranus 24-52 Aquarius; Neptune 4-45 Leo, retrograde.

Every student astrologer sooner or later is confronted by a horoscope in which the hour of birth is not known exactly, and the present chart is an example of this. The hour of birth is given as between 2:30 and 4 A. M., and we therefore set the chart up for the midpoint, 3:15 A. M. This gives a possible variation of 45 minutes, which means a variation in the Ascendant from Sagittarius 20 on the one hand to Capricorn 10 on the other. Since we do not know the boy whose chart we are reading, we shall have to interpret both variations, and the parents will be able to recognize which is the more accurate.

If Sagittarius is rising, Mars being near the Midheaven in the 9th house and Jupiter strongly aspected, it will give a cheerful, energetic temperament and a great fondness for sports, with an especial liking for animals—horses and dogs being the favorites, for Sagittarians

are great animal lovers. Since the moon in Sagittarius has a number of good aspects, there will be a more than ordinary longing for change and travel as Douglas grows older, and a love of excitement. We would therefore advise the parents to supervise his friendships wisely. He will be sociable and full of fun, but sometimes very thoughtless due to the adverse aspects to Mercury, and he may become extremely careless in money matters.

He will need help in the selection of a vocation, for with the sun and moon in common signs and the Ascendant being a common sign he is apt to take the "easy" way whenever possible, and may be driven largely by impulse and the desire for change. The parents should see to it that he completes his education and fits himself for a career before he leaves home. We would suggest work with a newspaper, for if Sagittarius 20 is rising, Mercury and the Sun fall in the third house; also Jupiter is excellently aspected in Gemini, a literary sign, trining Mars in Virgo in the 9th house, and Mars is sextiling the Moon in Sagittarius.

If Capricorn is rising, however, the boy will show shyness and may possibly have been somewhat delicate in his early childhood. He will also be reserved and sometimes given to moodiness. Capricorn gives a strong will, persistence, and fixed opinions with no little fearlessness in expressing them. Capricorn children are often very aggressive in their mental attitude even though

physically backward. If Capricorn is on the Ascendant, Douglas will find as he grows older that although he is very capable and has good earning power and ambition, he will be apt to be subjected to sudden changes financially due to the adversely aspected Sun and Mercury and the unaspected Uranus all in the 2nd house. These changes may be due to his own thoughtlessness and possible indiscretion in the handling of money. If he avoids speculation and exercises caution he will achieve a good degree of success in business due to the good aspects of Jupiter, particularly the trine to Mars. Even with the Capricorn ascendant, there will be a love of travel, but a greater sense of responsibility.

JOHN McK.

Born May 16, 1916, 2:00 A. M.

Lat. 43 N., Long. 93 W.

Cusps of the Houses:

10th house, Sagittarius 21; 11th house, Capricorn 11; 12th house, Aquarius 5; 1st house, Pisces 12-18, Aries intercepted; 2nd house, Taurus 0; 3rd house, Gemini 0.

Positions of the Planets:

Sun 25-05 Taurus; Venus 8-25 Cancer; Mercury 16-14 Gemini; Moon 7-57 Scorpio; Saturn 13-13 Cancer; Jupiter 22-04 Aries; Mars 24-25 Leo; Uranus 19-41 Aquarius; Neptune 0-13 Leo.

The time given for John's birth brings the sensitive sign of Pisces rising. This will make him inspirational and enable him to obtain knowledge and information inspirationally to some extent. He will be somewhat reserved, yet having an underlying sense of unity with all nature.

The inventive Uranus in the 12th house in the scientific and humanitarian sign of Aquarius makes a trine to the planet of reason, Mercury, essentially dignified in its own sign, Gemini, in the 3rd house. This gives versatility, keen perception, and inventiveness to the mind.

Charitable Jupiter is in the active, ambitious sign of Aries in the 1st house, a link between the eloquent Mercury and the original Uranus. Jupiter rules the 9th house, that of religion, law, and the higher mind. Jupiter's influence goes still further and makes a trine with Mars, in the authoritative sign of Leo, in the house of service, the 6th. This aspect gives good business judgment and executive ability. Jupiter rules the 10th house, the house of professional standing, so we may expect a good degree of success in the profession, which might be one of the vocations ruled by Sagittarius, such as law or finance.

Mars has a square aspect to the sun, which is in the 2nd house, ruling finances. As the Sun represents character as well as those in authority, John has to learn to respect authority and to accept orders from those for whom he may be working, for if he cannot do this in the proper spirit he will be delaying his own advancement. Financial benefits will be lost unless he overcomes the impulsive and combative side of Mars, indicated by this square. Mars' opposition to the independent Uranus may make this struggle harder, but it also endows him with strength of purpose, which if turned into the Jupiterian channels will be a strong factor for success in the vocation selected.

With such mental equipment and so much energy and initiative as John possesses, he should receive a good education, which will give him a good start toward success in the field which he selects as a life work.

He will respond to the enthusiasm of Mars in the matter of pleasure, but he must overcome the opposition and square which tend to indulgence and waste of power if he is to reap the benefits promised him throughout the chart. Mental occupations will be most natural to him, but he must practice concentration in order to make his many advanced ideas practical. He is inventive (the trine of Mercury and Uranus) and would be suc-

cessful in scientific pursuits involving such elements as electricity and air transportation.

In this chart we find the Moon trine to both Saturn and Venus. The trine of Saturn gives an element of stability to the character and the ability to work his way to a position of trust by careful, patient endeavor, while the trine of Venus adds an element of social attractiveness to the character. The conjunction of Venus with Saturn, however, is somewhat depressing to the social instincts and will require some effort to overcome.

The square of Uranus to the Sun is an aspect which must be watched as it is one which over-does the originality and inventiveness of Uranus to such an extent that practicality is lost.

Altogether, this is an interesting chart and one which has many favorable possibilities as well as some dangerous points.

VOCATIONAL

HALSTED M.

Born June 13, 1909, 4:35 A. M.

Lat. 32 S., Long. 116 E.

Cusps of the Houses:

10th house, Aquarius 23; 11th house, Pisces 25; 12th house, Aries 24; Ascendant, Taurus 16-52; 2nd house, Gemini 17; 3rd house, Cancer 19.

Positions of the Planets:

Sun 21-11 Gemini; Mercury 24-23 Gemini, retrograde; Venus 3-17 Cancer; Neptune 15-51 Cancer; Jupiter 7-03 Virgo; Uranus 20-13 Capricorn, retrograde; Mars 10-50 Pisces; Moon 14-24 Aries; Saturn 20-52 Aries.

This young man has the fixed sign of Taurus rising, with its ruler, Venus, in Cancer in the 3rd house, sextile to Jupiter and trine to Mars. This should give him a pleasing personality and also ease in his approach to other people. Such ability as this is of great importance in the case of salesmen, solicitors, and all whose success depends upon convince-

ing others of the value of their proposition. Therefore, Halstead should be successful in some line that would utilize this talent.

The 10th house, that of the profession, has Mars located therein with Aquarius on the cusp. Aquarius is a scientific sign, also humanitarian, and therefore it is likely that the native will be interested in scientific pursuits which will be of benefit to the community.

The 6th house, that of service, employers, and employees, has Libra on the cusp, ruled by the artistic Venus. Therefore it is likely that work into which the artistic element enters will attract the native. This might take the form of illustrating, decorating, or dealing in decorative objects or handling a line of goods having decorative uses. Venus is placed in the 2nd house, that of finance, and sextile to Jupiter, which would indicate that one or more of these lines would be lucrative and the native would benefit financially by following it.

Jupiter is in the 4th house, that of the home, indicating that Halsted has many advantages at home; but the opposition of Mars in the 10th house to Jupiter would indicate that he may find his best opportunities for success in a locality other than the home environment.

The trine of Mars in Pisces to Venus indicates some latent dramatic ability, particularly since there is also a trine between Mars and Neptune. The sun in Gemini indicates a natural liking for literary activities. The sextile of Saturn and Moon to the Sun and Mercury in Gemini would indicate that there are possibilities in the literary field.

Altogether this chart presents quite a variety of possibilities, from which the native should be able to select a line in which he can achieve very satisfactory success.

All nature is a vast symbolism; every material fact has sheathed within it a spiritual truth.— *E. H. Chapin.*

"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."

(Continued from June)

("Cosmo-Conception," pages 380-381).

- Q. Who was Christ?
- A. Christ was one of those Spirits who reached the human stage in the Sun Period and whose lowest vehicle was the desire body. He was consequently unable to build for Himself a vital body and a dense physical vehicle. He could, however, have worked upon humanity in a desire body as did His younger brothers, the archangels in the capacity of Race Spirits.
- Q. What had Jehovah done for them?
- A. Jehovah had opened an avenue for them to enter the dense body of man by means of the air he inhaled.
- Q. What were the race religions?
- A. All race religions were religions of law and creators of sin through disobedience of that law. They were under the direction of Jehovah, whose lowest vehicle is the Human Spirit, correlating Him to the World of Abstract Thought where everything is separative and therefore leads to self-seeking.
- Q. Why did the intervention of Christ become necessary?
- A. Because under the regime of Jehovah unity is impossible. Therefore, the Christ, who uses ordinarily as a lowest vehicle the unifying Life Spirit, must enter into the dense human body. He must appear as a man among men and dwell in man's body, because only from within is it possible to conquer the race religion, which influences man from without.
- Q. Why could Christ not be born in a dense body?
- A. Because He had never passed through evolution such as that of

the Earth Period, therefore He did not have the ability to build a dense body such as ours.

- Q. What would have been the result even had He possessed that ability?
- A. It would have been inexpedient for such an exalted Being to expend for that purpose the energy necessary for body building through antenatal life, childhood, and youth to bring a body to sufficient maturity for use.
- Q. What were the lowest vehicles which Christ could build and use?
- A. He had learned to build in the Sun Period vehicles such as would correspond to our Human Spirit, mind, and desire body, and retained the ability to build and function in them whenever desired or required.
- Q. What vehicles did He use while on earth?
- A. He used all His own vehicles, taking only the vital and dense bodies from Jesus.

(To be continued)

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CHILDREN'S DEPARTMENT



The Wedding of the Snowflake and the Coal

BY MAX OEHLECKER

MY, WHAT a fright tiny Mote had! Everything seemed going round and round and topsyturvy as in a nightmare, until he could not steady himself and almost wished he hadn't longed so ardently to travel. His pretty little friend, Snow-flake, had told him about far-off green fields and other wonders. If only she were with him, telling other fairy tales, he would not be a bit afraid, but now he was alone, and it was so dark and cold! Suddenly there came a blinding streak of light, followed by a crash and rumble that seemed to shake the universe. Instantly little Mote was enveloped in a surprising calm, and Snow-flake was calling him by name, with admonitions to keep still.

"Well, dearest Snow-flake," he cried, "how can I keep quiet when you are rocking the boat?"

"We are not in a boat," Snow-flake laughed, "nor am I doing the rocking. A Sylph, one of the little nature spirits, a fairy of the air, is carrying us along. You are snugly nestled in my lap where I cannot lose you, but I had the time of my life steadying you and keeping you from falling."

"I remember your sparkling dress all a glitter with radiant diamonds and beautifully woven tinsel lace," said Mote, "but tell me why I cannot feel it any more, and why water is all around

us, and why everything is in a whirl until I am losing my senses."

"Hush, and listen," replied Snow-flake, "you are not whirling around now at all. What you see is the reflection of what is going on about us, the warring elements mirroring themselves in me, for the flash you noticed coming from the Salamander changed your Snow-flake into a pretty, wee dewdrop that on the morrow will adorn the fragrant petals of a new-blown rose, like a jewel in a queen's diadem. And now my name is not Snow-flake any longer, but Dew-drop instead."

"Oh, let me go there too!"

"Patience, my little companion," cautioned Dew-drop. "We are safely tucked away in the arms of the Sylph, who will presently turn us over to another friend, an Undine, who will take us 5000 fathoms down to the bottom of the sea so you may look at the reality of the glory of the sunken city, Atlantis, that I told you about yesterday."

"I hope he will," said Mote. "I can not imagine that you would tell me a fib, but 'seeing is believing.'"

"See the gleam on the horizon?" rejoined Dew-drop. "Soon the sun will be up to gladden our hearts, and then you will find that my dress is prettier than ever before, radiating all the colors of the rainbow. We have traveled through space ever since we left Mt. Tahoma, where you fell off the train coming out of the coal mines, and where we first met on a cold and bleak December morn only to become such good friends as we are now."

"Yes, my little Snow-flake, and always will be—"

"Dew-drop, please."

"Pardon me. I must get used to the new name. Am I to change mine also?"

"Yes, dear Mote, but do not keep on interrupting me for I might not have time to tell you the best part of the story. Then you would be sorry. We were carried up some five miles in the air, and then we dropped in the twinkling of an eye when the Salamander set off that globe of ether. Did you not see him?"

"I heard and saw something, I don't recall what, it all happened so swiftly. I never saw such speed, even on the train. Besides I could not think of anything but home away back in the coal mine."

"And now," said Dew-drop, "we are going deeper down than any mine, down to the bottom of the ocean where the sun never shines any more just as in those far-off Atlantean days, but where the scenes are lighted by billions of living lights."

"Oh, please do not speak of such staggering figures, they make me still more dizzy."

"But didn't you say you wanted to see those castles of the deep?"

"Yes, Dew-drop, but maybe I was wrong in wishing it; anyway, in my heart I suspected they were only 'make believe'—one of your fairy tales."

"There are no unfounded fairy tales. All is truth, dressed in garments to suit the occasion. So there, brace up, we are on our way, we cannot back out. Rub your eyes, be wide awake and enjoy the beauty of the new-born day, my little man."

"Am I really your little man? It must be so, for you are so very friendly, sweet, and helpful that sometimes I think—"

"Never mind that now. Here is the Undine, to whom the Sylph is turning us over for another part of our trip. Say good-bye to the Sylph, who has been

very brave and kind in getting us thus far on the way." No sooner had the words been said, however, than the Sylph had disappeared, and there was the Undine.

"My, what a peculiar looking lad!" whispered Mote into Dew-drop's ear.

"That's how he appears to you just now," she answered, "but there is nothing peculiar about him. Every living thing is as it must be, for each is playing its part to make the world what it is. All are parts of the great body of God, our visible universe, though having different offices. For instance, you, only a tiny speck of carbon, are performing your part in the cosmic plan of evolution as God has conceived it."

"Explain it all to me, Dew-drop."

"Neither I nor even the Mighty Ones could do that. It unfolds itself as we evolve. We cannot now remember all that we have been in the aeons past, nor know what we shall be in the aeons to come. We only know that Beauty and Truth work for ultimate perfection in Eternal Spirit."

"Gracious, how fast we are going!" said Mote. "See the big garden in the distance, and the spacious lawns we are coming to now! Oh, there is a fountain right in the midst! And in the back yards nice white linens and pretty colored frocks are flying in the breeze, dangling from clotheslines!"

"Ha, ha!" laughed Dew-drop and the Undine. "We wouldn't hurt your feelings, little Mote, but the lawns and gardens are green waves, and the fountain is a whale spouting, and the white linens and pretty colors are sails and banners on ships. You could not possibly have been expected to know it, but we are reaching the Atlantic Ocean. Beneath it lies ancient, forgotten, sunken Atlantis, where perished with their glorious civilization the disobedient forefathers of present humanity. That great expanse of water is composed of very, very many little drops."

(To be continued)

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

A Talk by Max Heindel

GIVEN MAY 21, 1914.

THERE ARE twelve salts in the body. They are very vital and represent the twelve signs of the zodiac. These salts are required for the building of the body. They are not mineral salts as generally supposed, but are vegetable. The mineral has no vital body, and it is only by way of the vital body that assimilation is made, therefore we have to obtain these salts from the vegetable kingdom.

Doctors claim that they do this in compounding their remedies, but they are not aware that the fire used in the process drives out and destroys the vital body of the plant just as cremation treats our body and leaves only the mineral parts. Therefore if we desire to renew the supply of any salt in our body we must obtain it from the *uncooked* plant. To the sick this is the way that it should be administered.

But we must not jump to the conclusion that every one should live on raw plant life. At our present stage of evolution there are *very* few who can do so. You and I, living as we do among so many materialistic vibrations, must take care not to raise the vibration of our bodies too rapidly, for we have to continue to labor among these other conditions, and must have a body fitted for the work, but let us keep the thought of higher vibration with us always.

There is in the skull at the base of the brain a fire. It burns continually in the medulla, and like the fire on the altar of the Tabernacle is of divine origin. This fire emits a singing sound like the buzz of a bee, which is the keynote of the individual, and like the keynote of the archetype it builds in and cements together that mass of cells known as our body. This fire burns high or low, clear or dim, according to how we feed it. There is fire in everything in nature except the mineral kingdom. That has no vital body and therefore no avenue for the ingress of the life spirit, the fire. We replenish this sacred fire partly from the life force from the sun entering the vital body through the etheric counterpart of the spleen and proceeding from there to the solar plexus where it is colored and then carried upward through the blood. We also feed this fire from the living fire we absorb from the uncooked food which we eat and assimilate.

The work in our bodies, the activity of our organs, is brought about by spirits other than the Ego working in us. The Ego works only in the blood, but these other spirits work upon us through the Planetary Spirit, according to the part of the body under the control of any particular planet. Some of the spirits who work upon us are our so-called dead friends. In the Region of Concrete

Thought they learn body building, and they work upon our bodies to perfect them. Also from the Desire World come certain spirits spoken of by the Persians as the izzards. They are very numerous. They intelligently select the nutriment from the food and build the body as needed.

Healing by the Invisible Helpers

BY R. G. TRILIKEKAR

A YEAR AGO I fell ill, and had to get some of my teeth extracted as they had developed symptoms of pyorrhea. Some few months thereafter I began to show signs of neurasthenia. There were nervous thrillings and cold, benumbing sensations felt in the brain and all through the body. There was lack of energy and vitality. There was gas in the stomach. There was palpitation of the heart. The breathing was hard. There was throat inflammation. And there was general coldness of the body. Almost every day I used to complain to my medical attendant that my body felt cold, that my breathing was hard, and that I felt depressed. The doctor every time assured me that there was nothing wrong with me so far as any organic disease was concerned, that all the complaints were merely functional disorders, and that they would all disappear in course of time, especially when I should become able to take my regular diet and move about and take some exercise.

Not being satisfied with that assurance, which, however, was perfectly in conformity with the ordinary medical diagnosis and treatment of neurasthenia, I thought of writing to the Rosicrucian Fellowship for help at the hands of the Invisible Helpers, about whose activities and cures I had read month after month in letters from patients in the Fellowship magazine. I wrote my first letter

in December, and since then I have been sending every week reports about the state of my health. The Fellowship sent me letters of encouragement and comfort, and also recommended a course of diet suitable for the particular complaint I was suffering from. My health is fast improving; but I just want to put on record here some of the incidents that occurred since I wrote my first letter for help.

One night I was in a half-asleep condition lying on an easy chair. All of a sudden I felt that some one was blowing or infusing some kind of force or energy into my head from behind. Then I went to sleep and thought no more of the incident. But curiously enough I began to feel a little bit better after that day.

One night I felt that some one had inserted two fingers into my nostrils and dilated them, with the result that the next day my complaint of hard breathing disappeared.

Once again when I was half-asleep I felt that some one was removing with his fingers some sticky substance from my throat, just as one takes out jelly or jam from a jar with a spoon. Next day I found that the tickling sensation in the throat felt when breathing had disappeared. The inflammation of the throat also began to subside.

In all these experiences it is very striking and curious to observe that immediately after the incident the respective complaint disappears. None of these complaints has shown itself again so far. Though the usual medical treatment was going on, still I cannot deny that I owe much to the Invisible Helpers for the restoration of my health, which has now considerably improved, and I am attending to my usual court duties as before. That the Invisible Helpers do exist and that they help suffering humanity during illness is not now to me a mere theory or speculation, but it is a matter of fact and personal experience. No doubt it is extremely difficult

(Continued on page 381)

Vegetarian Menus

—BREAKFAST—

Rye Muffins and Honey
Custard
Sliced Bananas
Milk or Cereal Coffee

—DINNER—

Cauliflower Soup
Baked Potato
Carrot Fritters
Whole Wheat Bread and
Butter

—SUPPER—

Lettuce and Green Pepper
Salad
Ginger Bread
Milk

Recipes

Carrot Fritters

Use young, tender carrots. Clean and scrape them carefully, and cut each one in two lengthwise. Put to boil in salted water. Drain and cool, then make a batter as follows: Beat one egg, sift in one cup of flour, three-fourths cup of milk, a pinch of salt, and one tablespoonful of oil. Mix till smooth and glossy, then add one teaspoonful of baking powder. Put a few pieces of carrot at a time into this batter, then take them out and drop into hot oil. Let them cook for a few minutes in this, then serve hot.

Cauliflower Soup

One medium-size cauliflower, one quart of cold water, three tablespoons of butter, three tablespoons of flour, two tablespoons of grated cheese, one pint of scalded milk, one tablespoon of salt, two slices of onion, one yolk of egg. Boil the cauliflower in the cold water until tender; then drain, press through a sieve and add the scalded milk. Cook the onion in the butter, then add the flour. When well blended, add the cauliflower mixture, and seasonings. Cook for five minutes, strain, add the yolk of egg, slightly beaten, and the cheese. Serve while hot.

Rye Muffins

One cupful of flour, two tablespoons melted butter, one cupful rye meal, two tablespoons of brown sugar, two teaspoons of baking powder, one egg, one-half teaspoon of salt, and one cup of milk. Sift the flour, meal, baking powder, and salt together. Beat the egg and sugar together, then add the

milk and melted butter. Mix and divide into oiled muffin pans. Bake in a moderate oven twenty minutes.

HEALING BY THE INVISIBLE HELPERS

(Continued from page 380)

or even impossible to understand these facts in any physical or physiological sense. Nevertheless if I am asked whether such Invisible Helpers exist, whether they render help to suffering humanity to mitigate the burdens of flesh, and whether miraculous cures can be effected, then, though doubtless the answer will be received by some with scorn, I answer unhesitatingly, "Yes."

We are told in the Rosicrucian Philosophy that gratefulness counts for soul growth. As the help rendered is the result of activities on the higher planes, a debt of destiny is contracted in the invisible worlds. However much one may try to repay the same on the physical plane, still the best way of liquidating it is by grateful recognition of the help received and the relief obtained.

How Shall We Know Christ at His Coming ?

BY MAX HEINDEL

The Western Wisdom Teaching of the Rosicrucians relative to Christ.

Explains the status of Christ; why He came; why He must come again; and how we shall know Him when He appears.

LOOK FOR THE CHRIST WITHIN
is the message given in this lecture.

27 Pages. Paper Bound. 15 Cents

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF
CANCER

June 22nd to July 23rd, Inclusive

During this month we are under the influence of the Cosmic Mother sign of Cancer, and if we become as little children we shall learn more easily and more thoroughly the lessons which she teaches us. The keywords for the month are: *Imagination, Intuition, and Sympathy.*

Kidd's Beach, near East London,
C. P. South Africa.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

My progress is more and more rapid, I am pleased to say. The other day I walked to the top of a small hill close by, much to my own surprise and that of my friends and I really feel that I am being greatly helped by the Invisible Helpers. I really can't express my gratitude as I am progressing beyond my wildest anticipations.

I have been reading the "Cosmo" and find it most interesting and illuminating and so very reasonable. I am so glad that I came into touch with the Fellowship.

I remain yours,

Very sincerely,

—I. G. F.

Leicester, England, Aug. 12, 1930.

Rosicrucian Fellowship,

Dear Friends:

Herewith my second weekly letter asking for help for my son John, age 13 years.

The doctor and nurse report great and surprising improvement in the hand that was badly burned by the chemical explosion. Please continue your efforts on the boy's behalf and accept my grateful thanks for the assistance of the Invisible Helpers.

The doctor was afraid he might lose the use of the hand, thinking that the tendons were damaged, but this is not so; he can move and use his fingers. With best wishes,

Yours in fellowship,

—S. B. H

Santiago de Chile, May 11, 1931.

Rosicrucian Fellowship,

Esteemed Friends:

I feel so well I seem to be radiating health after taking so long to get well. I cannot thank you enough for all that you have done for me, mentally as well as physically. I have learned to have more confidence in myself; and I believe that at last I am entirely cured. Now I wish to know more of this grand Philosophy.

Hoping that all others may obtain health and happiness as I have,
Thankfully yours,

—N. R. U.

People Who Are Seeking Health

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

June 2—9 —17—23—29

July 7—14—20—27

August 3—10—17—23—30

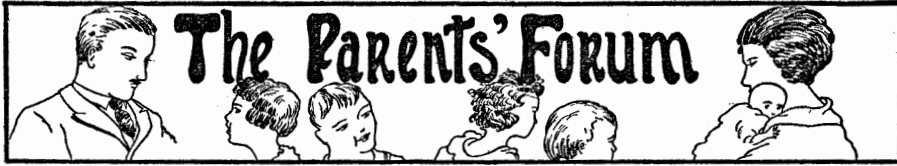
Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock *in your place of residence* points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing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

Twenty Rosicrucian Lectures for \$1.50

There is a world of wisdom in Max Heindel's twenty lectures known as the Rosicrucian Christianity Series. They are in elementary form and clearly and concisely written so that the beginner can read through the series and gain thereby a comprehensive understanding of the Rosicrucian Philosophy. Even to the older student these lectures are invaluable, for they contain information not found elsewhere in Mr. Heindel's writings.

They are in pamphlet form, durable paper binding. The 20 pamphlets may be had for \$1.50. 10 cents for single copies, 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 JENSSON

Junior Garden Club Activities.

All America seems to have awakened the will to improve and preserve the beauty of countryside and city since President Hoover's home building conference. The American Civic Association is very active in its beautification plans. Junior Garden Clubs everywhere are enlisting a vast army of boys and girls in their various plans to clean up empty lots and neglected back yards, and fill them with flowers and vegetables. Seeds are gladly donated by local seed concerns. Needless to say, it makes for greater beauty-consciousness among the young who are fortunate enough to belong to a Junior Garden Club. If there is no such club in your neighborhood, here is an opportunity for you to become an "apostle of beauty" by starting such a group.

Scouts—Younger Boys.

The Boy Scouts of America are beginning the development of a younger-boy program for boys from nine to twelve years of age. After the late war Wolf Cub Packs for boys of pre-scout age were organized in England. In 1930 there were 213,630 cubs in the British Empire. Let us hope another year will see thousands of American Wolf Cub Packs springing up in every state, for the power for good in groups is tremendous. A boy who grows up out of doors, who knows the woods and the feel of clean wind on his face, the smell of a camp fire, and the smell of clean earth after a refreshing rain, must grow up a good boy.

Vacation Tasks.

Be sure to assign some home duties to

each of the children during vacation. It makes for more enjoyment of their actual play hours, as well as teaches them a lesson of love and service in thus relieving mother of many petty tasks. For remember, the individuals whom the world loves best are not those who seek ease or power but who love and serve.

Fear of Lightning.

Question: My little daughter fears lightning and screams with fright during heavy storms. What can I do?

Answer: We would suggest a friendly chat with her on a sunny day, telling her all about lightning, or electricity. Let her turn the house switch on and off. Also if she has been told about nature spirits and their work, it is easy to explain to her that it is a joy to the salamanders to be released by lightning.

Vacation Reading.

To keep the youngsters quiet and happy during the hottest part of the day there is nothing that can equal reading aloud one of their favorite books. Gather them under a shady tree or on a porch. Read aloud some good book dealing with travel in foreign countries, or a book dealing with their four-footed friends, also birds. We would suggest for this, "Wild Bird Guests. How to Entertain Them," by E. H. Baynes. Books on astronomy: "Astronomy for Young People," by Isabel Lewis; "The Young Folks' Book of the Heavens," by M. Proctor. For children under seven, "Happy Hours Books"; "Little Black Sambo"; "The Ugly Duckling." For children who like to do things the following books are good: "Your Workshop," by E. Plimpton; "Methods for Creative Design," by A. B. Mangard; "Playing Airplane," by J. F. McNamara. All the above can be had in the children's department of book stores.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Akron, Ohio.

The following note from Edna R. Patterson, secretary of this study group, is of interest: "We are very appreciative of the privilege of receiving Kittie S. Cowen's series of lectures to study now, and two members of the 'old stand-bys' have volunteered to type stencils and run off mimeographed copies for each regular member of the class, thus increasing our individual libraries and enabling us to thoroughly study the lectures."

The lectures referred to are those given at Mt. Ecclesia in the "Cosmo" class, and consist of a compilation of all of Max Heindel's statements on each of the various topics selected.

Calgary, Alta., Canada.

Favorable reports of the continued activity of this Fellowship Center come to our desk from Miss M. Hutchins, secretary. The annual election of officers was held on May 20th. The new officers elected were members who have shown their earnestness and devotion to the Rosicrucian Teachings. They were as follows: President, Dr. E. D. Plummer; vice-president, Miss A. E. Yerex; treasurer, Mr. F. T. Powers; secretary, Miss M. Hutchins; librarian, Mrs. Ida Miller.

Hamburg, Germany

The voluminous monthly report sent us by the secretary of this study group, Herr Paul A. G. Scholz, gives us a keen insight into the eager searching for light so evident all over the world at this time. The report, covering two months, shows a faithful attendance at the healing meetings each week, certainly a most important phase of the Rosicrucian activities. At these meetings, talks on various phases of the Rosicrucian Philosophy were given, and in-

formal discussions were had with visitors.

Liverpool, England.

From this Study Center comes a two-month report, sent us by the secretary, Miss Ethel E. McNicoll. We note that Mrs. Beryl Dean continues her outstanding work. She has recently given talks on the "Symbolism of Color" and "The Rose Cross and the Order of the Rosicrucians." Addresses have also been given by Mrs. Proctor, Mr. Pilkington, and the secretary.

Los Angeles, Beaux Arts Center

The following is from the *Bulletin* issued by this Fellowship Center: "The Los Angeles Center has initiated esoteric meetings to be held at the time when the sun enters (or just previous to entering) each of the four cardinal signs. Mr. William Arbert, of San Diego, has been asked to be with us on the 20th, and for the early part of the evening will conduct a question and answer class, which should prove very interesting and helpful to those who have questions they wish added light upon. Mrs. Corinne Dunklee will follow Mr. Arbert's class with an explanation of Midsummer Night's Festival, and will show some beautiful stereopticon pictures. There will be special and appropriate music by Mr. Harold Forshaw and Mr. Edward McManus."

Newark, N. J.

The following was received from Mr. Joseph Duts, secretary of this Center: "The Newark Center is planning to be active during the summer months. Anyone who is seeking for occult knowledge such as, 'Where we proceed after death'; 'How often does man come to rebirth?'; 'Is there life upon other planets?'; and other puzzling questions will have a great opportunity for their logical solutions. This is an especially important

period for beginners as we are going to review the preliminary lessons on the Rosicrucian Philosophy and astrology, using the "Cosmo-Conception" by Max Heindel as a textbook. We also wish to appeal to the advanced students and Probationers of Newark and vicinity to join with us in this humanitarian work. This is one of the greatest opportunities for performing self-forgetting service to others as a stepping-stone for those on the path to spiritual attainment."

N. Perth, West Australia.

An interesting suggestion for meditation classes comes from Australia, sent us by Mrs. H. A. Day: "Enclosed is our first syllabus for a little study class. Our method is that each one in turn selects a verse, and we meditate on it for about three minutes. It also is the basis of our meditation for the following fortnight."

Santa Monica, California.

This is another of our young but progressive groups. It is under the leadership of Mrs. Mary Elizabeth Shaw. We quote from a letter received from her not long ago: "I have, as you know, taken a house here in Santa Monica to be made into a study center. . . . I am holding open house in this new home, 1133 Third Street, on June 19-20-21. Just an open house to welcome those who wish to drop in to see us informally. Later there will be a more formal dedication. The date for that is not set. I also have a guest room for the ladies of Mt. Ecclesia when they come to this city or Los Angeles if they wish to stay with me. The room and its shelter are for the guest. The food she will have to provide because I am not making any arrangements for cooking. But there are all sorts of little tea rooms and cafes and a cafeteria very close. The house is most convenient to bus lines, near the street car lines, and very easily found by auto."

Santiago, Chile.

Among the regular classes conducted by this study group, reports the secre-

tary, Sr. Jose Santana, is a probationers' class in which Max Heindel's "Web of Destiny" is being studied together with the Bible. South America, so largely dominated by Spanish culture, is a fertile field for the Rosicrucian teachings.

St. Louis, Missouri.

Mrs. Gertrude Hennings, secretary of this Center, together with her husband, Mr. Joseph P. Hennings, whose articles have appeared in this magazine from time to time, attend to the dissemination of the Rosicrucian Philosophy in St. Louis through the medium of class work and personal assistance. In addition Mrs. Hennings is discharging the very important duty of handling all the German work of the Fellowship with the exception of correcting the printed lessons in the Correspondence Courses, which is attended to by the secretary at Headquarters. Mrs. Hennings is handling the healing work correspondence, the local Center work and the answering of personal inquiries by German students wherever they may be located. The majority of them of course are in Germany, where we have several flourishing Centers.

Rosicrucian Field Lecturers

Miss Annella Smith has been giving a series of lectures in Columbus, Ohio, where she has had good audiences. She plans to lecture in Cleveland, but to date we have not received detailed information of her intended work. However, if students in that part of the country will watch the daily newspapers, they will see the notices of Miss Smith's lectures. After leaving Cleveland she will proceed to New York.

Here in the West Mrs. Corinne S. Dunklee and Mrs. Arline D. Cramer have been presenting the Philosophy to an ever growing audience at the Los Angeles Beaux Arts Center. Mrs. Dunklee gives lectures on Esoteric Christianity every Tuesday evening during June,

after which she will come to Mt. Ecclesia to conduct classes here in the Summer school, and it is hoped that Mrs. Cramer will also. They both give occasional lectures in towns near Los Angeles. Mrs. Dunklee is a specialist in the mystical side of the Rosicrucian Teachings, and her Bible work is attracting the attention of certain of the Los Angeles churches. According to information recently received she has been asked to give her illustrated lecture on the life of Sir Galahad at St. Paul's Cathedral.

Local Rosicrucian Speakers

Mr. William Arbert, president of the San Diego Fellowship Center, spoke at Mt. Ecclesia on May 24th, his subject being, "The Nervous System of the Earth." Mr. Arbert conducts a discussion class after each lecture he gives at Mt. Ecclesia, so that the students may ask questions on any topic on which they feel the need of more information. These groups have proved very popular, and we are glad to note the extension of the idea to the Los Angeles Center.

Mr. Leon Chambers, of the Los Angeles Fellowship Center, spoke at Mt. Ecclesia Sunday evening, June 7th, his subject being, "The Army of the Cross." In his talk Mr. Chambers suggested as being of especial benefit the use of such keywords as Peace, Harmony, Service, and Self-Mastery in meditation.

On June 14th Miss Gladys Rivington, of Headquarters, spoke at the San Diego Fellowship Center; subject, "Cooperation."

Mr. Reginald Oakley, of Headquarters, spoke at San Diego on May 17; subject, "Venus, the Goddess of Love."

Wanted--An Author

There is need in the various classes and Centers of the Rosicrucian Fellowship of a new textbook on Astrology, one adapted for class use but which at the same time will be to some extent a reference book for the student. The workers

at Mt. Ecclesia are loaded up with work to such an extent that no one seems to be available at present for the writing of this book. We have, however, among the membership a large number of astrological students, and some who have specialized in Astrology to a high degree and who have really become experts in this subject and its application. We believe that there is undoubtedly among the ranks of such students one or more who would be capable of writing such a book as we wish to put out, and whose circumstances would enable him or her to undertake the work of writing it. We should be pleased to hear from anyone who comes within this classification. Further details as to what is required will be furnished on request.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Workers Wanted at Mt. Ecclesia

We have openings for the following types of workers at Mt. Ecclesia:

Vegetarian cook.

Kitchen man and dishwasher.

Gardener; one skilled in the care of flowers and shrubs.

Housekeeper.

Houseman or janitor.

German secretary.

Applicants for the last named position must be thoroughly versed in both German and English, and should also be familiar to some extent with the Rosicrucian Philosophy. The German secretary handles the German correspondence courses, also correspondence with German students.

In applying in each of the above cases, please state age, experience, training, and other qualifications fully. Preference will be given to members of the Fellowship, but others will be considered if they have the necessary qualifications. Further information in regard to these positions may be had on applying to,

General Manager,

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Echoes From Mt. Ecclesia

News of the Month

BY GLADYS RIVINGTON

MT. ECCLESIA has gone Spanish this month! Spanish, and would-be Spanish, are spoken in the dining room and on the grounds; Spanish dictionaries and textbooks are very much in evidence; there are Spanish readings in the chapel, and Spanish lectures in the sun parlor. And what is the reason for all this? It is in honor of the visit of Señor Antonio Paciello from Asuncion, Paraguay. The Señor arrived in our midst Tuesday, May 19th, after traveling for one month and three days from South America. He came in spite of not knowing any English, and also in spite of this fact he has made friends with all on the grounds. Naturally, since Señor Paciello cannot speak English, those who know a little Spanish must bring it out for the occasion, and those who do not know any must acquire a few words and phrases, so that they can say "Buenas dias" instead of "good morning," and "muchas gracias" when they are offered a piece of cake—which reminds us—

Mr. Max Oehlecker of Atlanta, Georgia, who has been a worker at Mt. Ecclesia for several months, made a most elaborate and handsome cake, decorated with a large, raised cross of fruit and candied peel, with frosted roses, and "May the Roses Bloom upon Your Cross," in Spanish, of course. This cake was almost too good to eat, but after leaving it on display for a week Señor Paciello decided to cut it on Sunday, May 31st. All the friends were invited to a little supper; ice cream was served, and the cake was cut with due ceremony.

Previously photographs were taken of it to be sent back to Paraguay.

Sr. Paciello has given two very interesting lectures, which were ably interpreted by Mrs. M. E. Paris. In these lectures he told of his early adventures in search of a teaching that would satisfy his mind as well as his heart. For many years he groped around, investigating one cult after another and dipping into most of the "isms" without finding what he needed. At length he received a letter from his bookseller in Asuncion, Paraguay, mentioning the expected arrival of a "very important book on occultism, just published in Barcelona, Spain." This book, when it came, proved to be the "Rosierucian Cosmo-Conception," Spanish translation, and carried with it the answer to Señor Paciello's cry for light. This was some fifteen years ago. Since then he has been laboring constantly in the Rosierucian cause, and a flourishing Center in Asuncion is one of the results of his work.

Sr. Paciello will give lectures in some of the adjacent local Centers of the Fellowship also, and we hope when he returns to South America he will be able to lecture there. With the changes taking place in Spain, there should be a fertile field in Spanish-speaking countries for the Rosierucian teachings. We can supply a full line of Rosierucian books and literature in Spanish. We earnestly hope this visit of Señor Paciello's, as well as affording us much pleasure, will be a means of cementing the tie between Mt. Ecclesia and the Spanish-speaking countries.

Addition to the Board of Trustees

As stated in the *Mt. Ecclesia Herald* issued on June 1st, the Board of Trustees of the Fellowship recently voted to increase the number of Trustees by five, thus making the total number twelve. We are repeating this notice here so that those who do not receive the *Herald* because of not being on our students' list but who are interested in the Fellowship, will have this information. The new members of the Board are as follows:

- Judge James R. Armstrong of Oklahoma City.
- Mr. Theodore Heline of New York City.
- Mr. Edward W. Ogden of Knoxville, Tenn.
- Mrs. Adda J. Wilkes of Seattle, Wash.
- Miss Amber M. Tuttle of Chicago, Ill.

All these new members have been workers in the Fellowship over a considerable number of years. All are representative citizens in their respective communities, and all are thoroughly devoted to the work and success of the Rosicrucian Fellowship. The Fellowship is to be congratulated that their services, advice, and counsel have been secured, and it is felt that they will be an important factor in expanding the work in many directions and helping the Fellowship to become truly a world organization.

The new Charter provides that the length of term of the Trustees shall be three years, and that four of the twelve shall retire each year, being replaced by new members. The retiring members are not eligible for re-election until after the expiration of one year except in the case of exceptional individuals whose services are particularly valuable, in which case they may succeed themselves if elected by a five-sixths majority. This provision practically eliminates the self-perpetuating nature of the Board, which heretofore has been the subject of criti-

cism. It was finally decided that there were so many impractical features to the plan of having the Trustees elected by the Probationers that this scheme was abandoned. Among the objections were the cumbersomeness of this method, the unfamiliarity of the Probationers with the candidates for trusteeships, and the introduction of politics, which is very undesirable in an organization of this character. However, it is felt that sufficient safeguards have been placed around the Board so that it will become a stable governing body, responsive to the needs and wishes of the membership at large. Suggestions from the membership will always be welcome and given careful consideration.

The Rosicrucian Health School

The Board of Trustees some time ago appointed a Building Committee to make investigations and recommendations in regard to various features of the Health School project. This committee met recently. At the meeting there were present in addition to the committee, Mr. Lester A. Cramer, the architect selected by the Board, and Miss Dorothy Whitelock, a graduate nurse from the Battle Creek Sanitarium. Dr. Gerald B. Bryan of Los Angeles, one of the members of the committee, submitted a complete list of the physiotherapy equipment required. The consensus of opinion now seems to be that in building the Sanatorium it will be best to select the doctor who will have charge of it after it is opened, as in this way his ideas can be carried out in the construction of the building so that changes will not have to be made afterwards.

It is desired to have a Doctor of Medicine in charge of the Sanatorium, because it is felt that this will give it more standing and facilitate certain phases of its operation. It is desired, however, to have a doctor who believes thoroughly in physiotherapy and would wish to make that the larger part of the treat-

ment to be administered. It is also desirable that the doctor selected be familiar with and in sympathy with the Rosicrucian Philosophy and its principles in order that these may be carried out in the administration of the institution.

Therefore we are sending out this call for a man who will have these various qualifications. Needless to say, we hope to find, if possible, such a man within the ranks of the Rosicrucian Fellowship. We believe that the right man has probably already been selected by the Brothers, and that he will recognize the call when it is thus presented to his notice. We shall hope to hear from anyone to whom this notice makes an appeal.

Inasmuch as we wish to get this undertaking under way as soon as possible, we would ask applicants for this position to communicate with us *at once*, giving very full particulars as to their qualifications, education, and experience. Address,

THE ROSICRUCIAN FELLOWSHIP,
Mt. Ecclesia,
Oceanside, California.

The Mt. Ecclesia Herald

Beginning with June, we inaugurated a new Rosicrucian Fellowship publication, namely, *The Mt. Ecclesia Herald*, a miniature newspaper, which has been sent to all regular students of the Rosicrucian Fellowship, not only in English, but also in Spanish and German. We have, however, quite a large number of readers of this magazine who are interested in the Fellowship and its work but who are not on the students' list. Therefore we are giving this notice of the *Herald* so that they may obtain it if they wish.

The object of the *Herald* is to give to our students and friends each month more intimate and personal news than can properly be included in a magazine, so that we may all come to know each other better and so that our friends and readers, wherever they may be located, may keep in touch with the details of the

work and expansion which takes place on Mt. Ecclesia. We believe that this new feature will promote greater interest and co-operation in the Rosicrucian work. Those who are not on the students' list may have the *Herald* sent to them each month on application. The subscription price for non-students is 25 cents a year.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

OUR NEW BOOK

As stated last month, we are getting ready to print a new book by Max Heindel which will include his series of articles on the Tabernacle in the Wilderness and the Christian Mystic Initiation, which appeared some years ago in the "Rays." The title of this book will be "Ancient and Modern Initiation." It contains some of the best things which Max Heindel has written, and some of the most important occult and mystic information. It will be thoroughly illustrated, and will be one of the most attractive books that the Fellowship has ever put out. We hope to have it ready for distribution by midsummer. We would suggest that those who would like to have copies, place their orders with us in advance, and these will be filled immediately upon the completion of the book.

"Child Training" to be Reprinted

Our booklet entitled, "The Rosicrucian Principles of Child Training," by Max Heindel, which has been out of stock for the past few months, will be reprinted soon in our printshop on Mt. Ecclesia and again be available for our students. This book is a compilation of Max Heindel's writings on this subject, and contains occult information of great value. We are adding an index to this edition, which will make the book more valuable. The price will still be 50 cents postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Prize Competition Awards

The following is a list of the articles submitted in our Competition ending May 1, 1931, for which prizes and subscriptions to this magazine are given:

- FIRST PRIZE:** "The New Alchemy."
By Oliver L. Reiser,
Pittsburgh, Pa.
- SECOND PRIZE:** "Grades in the School of Life."
By Sylva Baker,
Fallbrook, Calif.
- THIRD PRIZE:** "The Power of Right Thinking."
By S. Powell Blackmore,
Torquay, England.
- FOURTH PRIZE:** "Astrology and Free Will."
By John Josling,
Toledo, Ohio.
- FIFTH PRIZE:** "The Wheel of Rebirth."
By Rona Elizabeth Workman,
Westfir, Oregon.
- Articles for each of which a year's subscription to The Rosicrucian Magazine is given:*
- "Children, Their Education."
By Wilma Geiger Swisher, Kansas City, Mo.
- "Give Your Child the Success Habit."
By Samuel Taylor, Provo, Utah.
- "Grownups and Fairies."
By Helen Coffin, Newport Beach, Calif.
- "Help in Daily Living."
By A. Infante, Mexico D. F. Mexico.
- "Hereditry, Environment, and Habit vs. Epigenesis."
By Grace Evelyn Brown, Newton, Mass.
- "Physical Substance, a Spiritual Concept."
By Chester A. Vincent, Portland, Ore.
- "Plant Wisdom."
By Wilma Geiger Swisher, Kansas City, Mo.
- "Reincarnation."
By Margaret Atkinson, Des Moines, Iowa.
- "The Christian Mystery."
By A. T. Savage, Lawndale, Calif.
- "The Dynamic Power of Concentrated Thought."
By Louis Chavez, Indianapolis, Ind.
- "The Importance of Peaceful Surroundings at Death."
By Wm. F. Clark, Phoenix, Arizona.
- "The Mystery of Easter."
By Amy C. Kurt, San Diego, Calif.
- "The Oversoul of Music."
By Grace Evelyn Brown, Newton, Mass.
- "The Search for Truth."
By E. Humboldt, Los Angeles, Calif.
- "The Supernatural Through Beauty in Poetry."
By Robert Hazelmere, Vancouver, B. C. Canada.
- "The Utopian Self."
By Louis J. Woodworth, Chicago, Ill.
- "Whence, Why, and Whither?"
By Louis Chavez, Indianapolis, Ind.
- "A Soul Adventure."
By Gertrude C. Harmon, Hollywood, Calif.

- "A Tragedy in Gold."
By Annabel Bryant, Napa, Calif.
- "A Trip to a Foreign Country."
By Eleanor Ritche, San Francisco, Calif.
- "A Tryst with Fate."
By Dorothy Carswell, Toronto, Can.
- "A Week in Fairyland."
By H. P. Nicholls, San Bernardino, Calif.
- "An Unfinished Journey."
By Abigail J. Stackpole.
(Address missing; author please write us.)
- "Color Blind."
By Helen Coffin, Newport Beach, Calif.
- "Evolution from Fundamentalist to Modernist."
By Elizabeth A. Boswell, Roscoe, Calif.
- "Fulfillment."
By Mora McManis Brown, Riverside, Calif.
- "I Live in Two Worlds."
By Ann Copperthorne, Arlington, Mass.
- "Little Brown Babies."
By Amy C. Kurt, San Diego, Calif.
- "Manuscript without Title."
By Helen T. Crawford, Hawthorne, Calif.
- "Mexican Ghosts."
By Douglas Grahame, Mexico City, Mexico.
- "Soul Adventures."
By Isabel Ambler Gilman, Seattle, Wash.
- "Stranger than Fiction."
By Mary D. Maxedon, Battle Creek, Michigan.
- "The Dying and the Dead."
By M. H. Millen, San Francisco, Calif.
- "The Realization of a Dream."
By Irene Hahnert, Metaline Falls, Wash.
- "The Sign of the Snake."
By Ellen M. Ramsay, Los Angeles, Calif.
- "The Sin of the Broken Veil."
By Lucille K. Zinn, Los Angeles, Calif.
- "The Two Paths."
By Grace Evelyn Brown, Newton, Mass.
- "The Tryst."
By Mrs. H. A. Day, North Perth, W. Australia.
- "The Upper Pasture."
By Helen Coffin, Newport Beach, Calif.
- "The Veld Fairies."
By Laurie Saunders, Luanshya, N. Rhodesia.
- "These Little Ones."
By Merle Boyd, Oceanside, Calif.
- "An Astrological Dissertation."
By Mary Josephine MacDonald, Westport, Conn.
- "A Nation's Health Is a Nation's Wealth."
By Betty Marcus, Montreal, Can.
- "Mother Nature's Job."
By Ellen A. Reynolds, Ph. D., Chicago, Ill.

We wish to thank all those who submitted articles, and we hope that many of them will become regular contributors to this magazine. Articles of merit from our students and friends are always gladly received, and if found available will be published as space permits.—THE EDITOR.

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

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The Rosicrucian Fellowship,
Oceanside, California.

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