

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

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Contents

	Page		Page
"I Came Not to Bring Peace But a Sword"—	506	Lynch Law	535
CURRENT TOPICS—		Do the Invisible Helpers Always Help?	535
Unemployment, and What It Is Leading To	507	Will Jesus Return?	535
THE MYSTIC LIGHT—		The Dweller on the Threshold	535
Last Year's Gifts (poem)		Cremation after Accidental Death	536
		The Ouija Board	536
Ethne Rayden	510	Rulership of the Silver Cord	536
Short Articles by Max Heindel	510	Root Races and Subraces	536
Protection (poem)		THE ASTRAL RAY—	
		Planetary Cycles	
Felicia B. Clem	511	Alfa Lindanger	537
The Power of Right Thinking		The Children of Libra, 1931	541
S. Powell Blackmore	512	Astrological Readings for Subscribers' Children:	
A Tragedy of Gold		Gilbert S.	542
Annabel Bryant	516	Carl Oliver C.	543
Whence, Why, and Whither?		Mary Leonia Louisa S.	
Louis Chavez	520	(Vocational)	544
An Unfinished Journey		"COSMO" STUDIES	546
Abigail J. Stackpole	523	CHILDREN'S DEPARTMENT—	
The Vision (poem)		The Beautiful White Prisoner	
Margaret B. Hopkinson, B. A.	526	Mary Dorrington	547
The Evolution of the Human Mind, III		NUTRITION AND HEALTH—	
Arline D. Cramer	527	The Rosicrucian System of Healing	549
Esoteric Bible Studies		Joseph Wildar	549
Corinne S. Dunklee	529	Vegetarian Menus	552
Incense as a Narcotic		Recipes	552
Louise H. M. Brucker	531	The Rosy Cross Healing Circle:	
Wakening (poem)		Healing Dates	553
John Oxenham	531	Patients' Letters	553
WORTH-WHILE NEWS—		THE PARENTS' FORUM—	
Give the Surplus Production to the People		Elois Jenssen	554
E. W. Ogden	532	LOCAL CENTER NEWS—	
Science Discovers the Sun	532	News Items	555
Dangerous to Ourselves	533	Rosicrucian Field Lecturers	556
Give School Children a Scientific Religion	533	Local Rosicrucian Speakers	557
QUESTION DEPARTMENT—		A Chance to Help the World	
Lessons for the Economic Crisis	534	Toward Peace	557
The Spirit of the Anthropoid	534		

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"I CAME NOT TO BRING PEACE BUT A SWORD"-----

For two thousand years the Western world has been preaching love with its lips while its hands were red with the blood of its helpless brothers. And this has given rise to ridicule of the Author of Christianity, whom we with human inconsistency blame for our own misdeeds.

The bloody history of Christianity is almost without parallel. Even Mohammedanism, with its frank doctrine of compelling faith by the sword, has not shed more blood than those who have followed the Cross into battle. And not least of the barbarisms of Western civilization has been the commercialism which has forced opium on China when she wished to reform, and balks at the idea of cutting off its profits from the world-wide narcotic traffic.

How account for this anomaly, a civilization running with gore and dominated by commercialism, yet acknowledging as its Captain the Lord of Love?

In "The Rosicrucian Cosmo-Conception," by Max Heindel, the mission and the future of Christianity are explained clearly, giving its evolutionary purpose in a reasonable way which will appeal to your sense of logic. Here you will learn who Christ actually was and is, what the work is which He came to do, and how *it is being done in spite of apparent contradictions*. If your trust in Christianity has been undermined by the inconsistencies of Western civilization, read this great book and see if it doesn't help you to get a new perspective on things!



The Rosicrucian Fellowship,
MT. ECCLESIA,
OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Viewpoint

Unemployment, and What It Is Leading To

THE United States and Europe are facing a problem of the first magnitude in the form of the most widespread unemployment that has been known in modern history. This problem threatens to disrupt the machinery of industry, government, and society generally if it is not properly and comparatively quickly solved, because when people are hungry, when they begin to starve, they become desperate and do things which under other conditions they would not do.

It is estimated by President Green of the American Federation of Labor that there will be 7,000,000 unemployed in the United States by winter time. Germany has nearly as many, and England is not very far behind.

In this country we have at the same time the twin problem of overproduction. We have millions of bushels of wheat for which there is no market. We have such an overproduction of cotton that the federal Farm Board has actually requested cotton planters to destroy one-third of their crop now under cultivation in order to keep up the price on the other two-thirds. In some sections of the country vast orchards of fruit are rotting on the trees unpicked because there is no market for it. Also we have a great overproduction of oil. Oklahoma and Texas have recently employed martial law to shut down the wells and prevent the dumping of oil on a market which did not need it at a

price so low that there was no profit in producing it, and also to prevent the waste of this natural resource when it should be conserved for the future.

Unemployment on a wide scale such as we are now witnessing is a *vicious artificial social phenomenon*, as a little analysis will disclose. This phenomenon is due to three basic causes:

First, a vast increase in machine-made goods of all kinds due to the fact that we have recently advanced into the machine age.

Second, an inequitable distribution of these goods on account of the fact that the old individualistic system has broken down under modern conditions of extreme population and inadequate government supervision.

Third, a materialistic outlook on the part of the people, as a result of which the spiritual element in life has been lost sight of and material prosperity and pleasure have been made the main objects of existence.

In the world today there is plenty of raw material, plenty of labor, plenty of machinery, and plenty of capital, if properly used, to provide all the people of the world with the necessities and comforts of life and even some of the luxuries. The fact that vast armies of unemployed together with their families are not getting these things shows without argument that the system is wrong.

Before we consider the practical means of meeting the situation, let us first consider the philosophical angle of it. Basically humanity is one. Man is primarily a spirit, an Ego, living in a physical body, and all individual spirits

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are a part of the Great Spirit which we speak of as God. In spirit there is no division. The division which is brought about by physical bodies is in reality a delusion. Therefore the welfare and interests of humanity are basically one, and the good of one is the good of all. Hence the slogan of humanity should be: "Each for all, and all for each."

EACH FOR all our present problems
ALL AND of unemployment and
ALL FOR want would very quickly
EACH disappear. Nothing prevents it except spiritual blindness and individual selfishness. We have arrived at a point in the history of the world where there has got to be a lot of solving of these problems in a comparatively short time. Humanity has loafed on the job with its individualistic system of industry about as long as the Masters of Evolution will permit. Therefore they are focusing cosmic forces upon us which will compel us to get busy.

Edward Bellamy in "Looking Backward," written in 1887, essays to describe the conditions which will obtain in the year 2000. In the ideal state of society depicted for that time the basic factor was that the government had become the *sole capitalist* and the *sole employer*. Money had been done away with, and in its place credit cards were issued to the people, from which they obtained all their needs from the government stores. There was no hoarding because the individual who hoarded could not sell his goods. The government was the sole buyer and seller of all goods. The system there outlined, although revolutionary, was not so intricate as it would appear. The old idea that the individual has the right to advance himself by exploiting the people had been entirely overthrown, and after that everything was comparatively easy.

Have we got to come to some such

system as Bellamy has outlined? Would it destroy individual initiative? Bellamy affirms that it would not. In any case unemployment and hunger which are so widespread today have got to be done away with, and they will be done away with. Bellamy's system offers one solution. In the light of occult philosophy we know that some such system will eventually be adopted because it is based upon correct cosmic principles, namely, universal brotherhood, universal cooperation, and the subordination of individual ambition to the common good.

The great corporations have built the industrial machinery by which such a regime could quite easily be put into effect. This machinery could only have been built, practically speaking, under the old individualistic system, but when it has been built and the pinch of circumstances compel it in order to avoid widespread unemployment and want, it is conceivable that the government could take it over comparatively painlessly and operate it for the common good, provided the industrial, financial, and political leaders would fall in line. The modern system of usury in the form of dividends on stock is, however, a powerful factor which would interfere because such a large percentage of the people are owners of stock in industrial corporations. All of these stocks endeavor to pay dividends, and if the people don't get their dividends, there is trouble. The owners of stock would probably resist the taking over of their concerns and turning them into a vast government enterprise. Then the problem would simmer down to a contest between the "haves" and the "have nots."

With such a system as Bellamy's or some modification of it in effect the problems of overproduction and inequitable distribution would very quickly

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be solved. Surveys of national needs in every line of production would be made, and the government would restrict production to actual needs. This would involve the shifting of workers from one section of the country to another or from one industry to another from time to time so as to avoid overproduction. After the matter was systematized, however, this would be reduced to a minimum. This system would automatically do away with discharging employees when there was no demand for goods in some line of industry. The government would not discharge employees at all but would utilize them elsewhere. In case there should be a temporary overproduction, the government would send it to points where it was needed and distribute it to those who were in want of such goods.

It is a vast and ambitious scheme here outlined. It is very evident that no agency but the government could handle it. When we speak of the government, we do not need to think of a great soulless entity regulating the destinies of the people with a cruel and ruthless disregard for individual likes and dislikes. That would be unnecessary. The people instead would all become partners in the concern, and would participate in the profits on a national scale.

Hearst's proposed "five billion dollar prosperity loan" would not solve the problem. It would be merely a palliative that would only bolster up the old individualistic regime without curing any of its basic ills. Hearst's scheme would not increase the purchasing power of the people more than temporarily, whereas it must be permanently in-

creased. If the purchasing power of the public were what it should be, there would be little or no overproduction. It is impossible to have too many goods, because with more goods the people can live better, have more culture and more self-improvement. By goods we do not mean merely material things but also mental and cultural goods. Under the old individualistic industrial system presided over by captains of industry and politicians, the purchasing power of the people cannot be made what it should be. It cannot be properly regulated, and there is nothing to prevent the selfish, unscrupulous, though able, industrial baron from appropriating goods which really belong to millions of workers. Only greater government regulation can avoid this.

We are at one of those crossroads of evolution where suffering is going to compel a return to a degree of spirituality, spiritual vision, and spiritual living if the people will not or can not return to it voluntarily. Suffering sensitizes the consciousness to the vibrations of spirit and compels reforms. But much of this suffering can be avoided if enough wisdom is possessed and used by the leaders of humanity. But they must find the means to do away with unemployment, which as said before, is a vicious, artificial phenomenon, totally unnecessary. The statesmen, the scientists, and the captains of industry of the world have the genius, the talent, and the ability to develop a system that will end it if they are allowed to. Selfish interests, however, will obstruct, but they will have to be set aside, for the welfare of the people takes precedence over the claims of the individual.

NO EM-
PLOYEES
DIS-
CHARGED

HUMANITY
AT THE
CROSSROADS

The Mystic Light

Last Year's Gifts

ETHNE RAYDEN

<p>A poet, dreamer of a thousand dreams, Mourned last year's spring and last year's vanished love. His poems filled the eyes of men with tears, And to their hearts regret and sorrow brought; Till, in the dim, sweet places of the Past, Where all earth's vanished joys are laid away, Two slender shades, roused by this sor- rowing, Arose and sought the poet's conscious- ness. "Lo, I am last year's Spring," one whis- pered low. "Had I not passed, Summer could ne'er have been, Nor Autumn's riches lie within your hand. Life's constant change gives deathless</p>	<p>loveliness, So therefore cease to mourn your van- ished Spring." And last year's Love in all her tender- ness Laid shadow-lips against the poet's hand: "I passed to leave within your heart a gift, The priceless gift of Pain, for well I know Without Love's Pain man never climbs the heights, And Life is born of Love's self-sacrifice. So therefore use your poet-soul to give High thoughts of strength and courage to the world, To fill men's eyes with hope, their hearts with peace; So shall you bring God's message to man- kind."</p>
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Short Articles by Max Heindel

THE ESSENCE OF CHRISTIANITY

(From the "Rays" of April, 1918.)

WHAT is the essential or particular teaching of real Christianity?" asks a reader.

In the opening chapter of the Bible we find a certain commandment given to infant humanity, which had been permitted the freedom of the Garden of Eden, a state of bliss. Only one re-

striction was placed upon them, viz., "Of the Tree of Knowledge thou shalt not eat." When we analyze this command in the light of such sentences as, "Adam *knew* Eve and she bore Cain"; "Adam *knew* Eve and she bore Seth"; and Mary's question, "How shall I conceive seeing I *know* not a man?" we readily understand that humanity was prohibited from indulging the passional nature. The esoteric teaching supplies

us with the further knowledge that this function was then exercised only at certain times of the year under the guidance of the angels, when the interplanetary lines of force were propitious, and consequently parturition was painless.

In view of this knowledge we can understand the so-called curse on later humanity, namely, "In pain shalt thou bear thy children," the reason being that the procreative act was then undertaken at times when the planetary vibrations were not suited to its purpose. Thus sin, or the transgression of cosmic law, entered into the world and has caused untold trouble.

To correct this the *religion of Jehovah* was given to mankind. This is a religion of law, prescribing penalties for transgressions and pitting the fear of the law against the desires of the flesh. We are told that it was a taskmaster to bring mankind to Christ. But man rebelled against it all the time, and it required the most severe visitations to keep him anywhere near the line of moral conduct desired. Under this regime of Jehovah mankind was divided into nations, which were used to punish one another for their transgressions, war and pestilence being used as clubs to secure obedience. But the Old Testament closes with a promise to the battered and bleeding nations that the Sun of Righteousness shall arise with healing in its wings.

Then comes the *religion of Christ* and the angelic message which heralded the birth on earth of "peace, and among men good will." This is in the beginning of the New Testament, and at the end is a vision of the consummation of it when all nations shall flock to a heavenly city where lust and passion have no place, where there is no marriage because death has ceased to make the birth of bodies necessary, where peace and true love reign, and where the perfect love inculcated by the religion of Christ has cast out the fear engendered under the religion of Jehovah.

Thus the essence of the Christian teaching is that the law of sin and death

may be overcome by love, which will restore immortality.

THE DIFFERENCE BETWEEN SPIRIT AND MATTER

(The following was left by Max Heindel in the form of pencil notes.)

Matter is threefold: physical matter (including ether), desire stuff, and mind stuff.

All matter is atomic in structure, and therefore in continual flux, change, and mutation. Were it permanent, immutable, and changeless as the Spirit, evolution would be impossible. Modifications of consciousness are due to changes of matter in our various bodies which enable us to think, feel, and act differently at one time from what we do at others.

The Rosicrucians teach that matter is atomic in structure. Spirit is homogeneous, whole and indivisible; permanent. In this seemingly dry, uninteresting, and undemonstrable statement lies really the key to evolution and the proof of immortality independent of clairvoyant testimony, a rock of reason which will prove an impregnable Gibraltar against all assaults; it successfully defends:

First, the existence and immanence of God.

Second, the persistence of the Spirit through the change of death.

Third, the persistence of our individuality in the hereafter.

Fourth, continuous progression by evolution.

Protection

FELICIA B. CLEM

There is an armor that can foil
The gossip's fang on mischief bent;
An armor that can blunt and spoil
Insinuation's worst intent.

It turns aside spite's dagger thrust—
This armor that we call "Good Will";
We fasten it with Love and Trust,
Then see and hear and speak no ill.

The Power of Right Thinking

BY S. POWELL BLACKMORE

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

MANY OF the stars which we see every night are so large that hundreds of earths could be packed inside each one of them and leave lots of room to spare; a few stars are known which are hardly bigger than the earth. And the total number of stars in the universe is something like the number of grains of sand on all the seashores of the world.

Such is the littleness of our home in space.

I have been reading that great book "The Mysterious Universe", by Sir James Jeans. Two hundred odd million souls struggling and fighting and loving, living and dying on a grain of sand! It is a staggering thought. Momentarily it leaves one appalled. Yet like it or not we cannot ignore the scientific fact.

If there be such staggering distances as those between the stars, if indeed our mother earth is no more than a grain of sand to the Creator of the Universe, can man matter very much in the general scheme of things? Some such thought must come to every thinking man or woman at one time or another.

Thirty years ago science was heading towards an ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the action of blind, purposeless forces. And into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident.

But since that day scientific thought has turned back on itself. Now there is a new-found hope. Mind no longer appears as an accidental intruder in the

realm of matter. "The Universe begins to look more like a great thought than like a machine," says Sir James Jeans. He suggests that the universe is a universe of thought, that behind all there may be an Intelligent Creator, a controlling power that has *something in common with our own individual minds*. Science is beginning to realize that Mind is the creator of substantial matter, that the human mind and the God-Mind may after all be intimately related one to the other.

That is a very heartening reflection for all of us who have not yet attained by clairvoyant development to first-hand knowledge. Leading scientists are beginning to make good the claims of the occultist, which must surely spell the commencement of a new era for the developing world power of the Rosicrucian Philosophy.

The occult student who cannot say "I know" may nevertheless now claim the support of scientific thought; and, writing as a plain man who cannot claim first-hand knowledge but as one to whom the teachings make a definite intellectual appeal, I do suggest that the latest conclusions are of great moment.

It is upon the idea of that background of the universe and the grain of sand that I want to set down a few thoughts about our potential relationship with the universal God-Mind. For there are days when one asks oneself: Is anything worth while? What are we all at? Have our hectic efforts achieved anything of lasting happiness? Are we any nearer to happiness because we can rush over the face of the earth at 240 miles an hour? Have these modern achievements of speed, of luxurious living, not bound us the more closely to mother earth? Have we not become a race of extraverts with merely an increased capacity for

being bored without a greater capacity for being happy?

In these moods we are inclined to be overwhelmed by the conception of the grain of sand, and to forget our sonship with the Mind of the Creator.

We cannot live without experience, yet how few of us are capable of using experience as stepping-stones to further growth, to greater understanding. Yet that is the only purpose of it all. Only by experience can we gradually wear through the shackles that bind. When we kick against experience, we do but invite it to crush us.

It is only by experience that we can learn to take a fall in the gymnasium of life and to come up smiling for the next brave bout. Youth experiments; maturity cultivates the power of choice. Youth tastes life as an aperitif; experience breeds discrimination. And to know what one wants is the birth of wisdom.

It is so easy to be heroic when one is hot. What life demands of us is the courage of the hours before the dawn. The courage always to remember that life, which is experience, has one supreme lesson, which is that it is not the fruits of action that really count, but the endeavor. And I know of no harder lesson. We all clamor for the material results.

Some years ago I was up in a Central African township. There was a great scarcity of water, and I can recall that a friend of mine was shaving with little more than a thimbleful of water. I had gently chided him upon the few drops he might be saving, and suggested that his mite would not help the farmers very much.

"No," he replied, "this will not appease the drought, but it helps me quite a lot."

And he proceeded to quote to me a passage from Socrates:

"I, therefore, consider how I may exhibit my soul before the judge in a healthy condition. Wherefore, disregarding the honors that most men value,

and looking to the truth, I shall endeavor in reality to live as virtuously as I can. And I invite all other men to the utmost of my power to this contest, which, I affirm, surpasses all contests here."

My friend explained to me that he had tried to make that idea his lodestar in life. On him, he said, did not lie the responsibility for success or failure of any cause in life. "All I am responsible for is my own endeavor. Whether the amount of water that I can save will have any effect upon the duration of the drought is not my affair. The only question for me is this: Am I doing my best? It is the endeavor which builds soul qualities—not the outward results."

It is here that we find ourselves up against one of the great paradoxes of life. We must strive for the reward, for the result of action. If the fruits were withdrawn endeavor would cease. "Kill out desire," says a mystical book. Perhaps that might be better rendered as transmute the desire. For we kill out one desire only by superimposing upon its place a fresh desire. It is by striving for the objects of desire that we learn from experience, and only by tasting one fruit after another that we slowly learn to discriminate, until ultimately we discover that it pays to desire the good and to reject the less good. We gain an object only to tire of it. That is the law of growth. The reward is not the object but the new powers developed in securing it.

If desire is repressed too soon, the result is lethargy. That is one of the great troubles in India today. Philosophy has come too soon to many of her peoples. And so it is with us in the West. Our philosophy is leading us astray if it inclines us to indifference and to inertia.

Many people who are attracted to mystical thought, and I have found this to be much more general among womenfolk, are indifferent to the communal life around them. They do not know what is going on in the everyday world. They rather pride themselves on their ignor-

ance, saying that they possess minds above such things as fill the daily newspapers.

I do think that this point of view is ill conceived. It is indifference of this kind which makes world progress so slow. If you tackle such a person, he will readily admit in theory the power of thought—that thought does influence the world around him. It is our responsibility, that of everyone of us, to put that theory into practice in our daily lives.

The law of the land invariably lags behind the conscience of the thinking man and woman, deplorably far behind because that conscience needs to be stirred into action by stronger thinking and greater interest in the communal life by more people.

If all of us just did our utmost to think vividly up to the highest that we know, how much evil would not soon disappear from the face of the earth! Physical conditions cannot be changed until first we have changed the cause of things in the Region of Abstract Thought. And however much our physical circumstances may be cribbed and restricted, nothing need prevent any one of us from daily pouring out clear-cut mind pictures of some desired reform.

Take just one little example. Probably all readers will agree that capital punishment is a blot on the legal code of any civilized state. We are overwhelmed by our own impotence, by that conception of the grain of sand. We forget the reverse side of the shield, which is our relationship with the Omnipotent Mind. So we leave the problem to someone else to tackle. Of ourselves we cannot change a barbarous law. No, we cannot. But the law will not be changed until a sufficient amount of mind power is focused upon the evil, enough to raise a national demand on the question. So it is in every case, with any needed reform.

Here in England we have recently witnessed a very illuminating illustra-

tion of this truth. Public opinion has been stirred to the depths by the sentence to death in open court of an expectant mother. She had a couple of very young children, had lost her employment, and after being refused admittance to the workhouse she was left with a starving baby on her hands. Out of a misguided compassion for the little mite she gassed the baby and tried herself to commit suicide.

We all know that expectant mothers often experience waves of mental aberration. Yet under a barbarous and obsolete law she was sentenced to be hung because the law insisted upon that formula. So deeply stirred was the public conscience that this law is now being amended by Parliament; and a bill has gone through the House of Commons without a dissentient vote. That is an example of the power of thought. If religious thought does not concern itself with the practical problems of everyday life, so much the worse for that religion and its followers.

My one feeling about the Rosicrucian Philosophy continually is the query: How can we best utilize this great knowledge to alleviate the sum total of human misery around us? I want to cry aloud when I hear of spiritually minded people who claim to have minds "above the stuff that fills the newspapers." All of us have a certain amount of dynamic thought energy; and it is our duty to use it towards framing an intelligent conception of the things which go on around us every day and to use that thought power to dissipate, as far as we can, the evil.

Right thinking alone can abolish the capital sentence and all the other evils throughout the civilized world; and the responsibility for hastening that day must be shared by each one and all of us. No limitations can prevent each one of us doing his share in thinking aright. Right thinking must inevitably inspire right action: the law of cause and effect is inviolable.

We can all supply for ourselves causes which are crying aloud for our help. And this is what we must needs bear in mind; for every evil which persists in the world around us we are, each one, responsible just as long as we are indifferent to it.

I have found since writing that statement corroboration for it in "Light on the Path" which, most readers will know perhaps, was dictated to Mabel Collins by the Master Hilarion:

"Remember that the sin and shame of the world are your sin and shame. For you are part of it."

We cease to be part of it only by striving earnestly to alleviate the suffering and the sin; and each one of us can do his share in helping by right thinking.

There are many people who have been practicing regular meditation for many years. They must inevitably have learned to think a little more definitely than those who have made no such attempt. Their thoughts are therefore more powerful. If these people think evil of another, the effect is so much the greater.

This was explained to me vividly the other day by a clairvoyant. Such thinking produces definite and relatively permanent thought forms, which often have considerable influence in the workaday world. He could see the thoughts of one person going to another and buzzing around the recipient like a flight of mosquitoes. They could not gain admittance while the person was concentrating upon some other matter, but when his thoughts for the moment slackened, they got their opportunity. Then the thought forms fastened upon the recipient's aura like a burr, the vibrations gradually colored the part on which they had impinged, and from there the influence spread. The good or bad idea was spread, and sooner or later, if there were something akin to the thought forms in the person's aura, action followed.

A little impetus given to another might

not matter very much sometimes. On another occasion it might be the straw that would break the camel's back. "You never can tell," said this clairvoyant, "when a person's thought may be on the verge of some wrong action, and when one evil thought fastening itself upon him may prove to be the deciding factor. On the other hand, when the person is poised a strong, helpful good thought may influence him definitely for his good and set him going on a career which may mean for him rapid development. I have seen cases in which an evil thought about a man led to a course of evil action on his part the result of which would last for many lives. That person was in a state of balance, undecided as to a certain course of action. There came along a definite thought form which translated thought into action and set that man's feet on a path of crime. When once you have seen an instance like that, it changes the seer's whole outlook. None can fully realize the power of thought without this clairvoyant vision. But see it once and you will be careful forever. It brings to one a new sense of responsibility."

I know that I have often wished for the power of the bank balance of a Rockefeller. What changes for the good could one not achieve! Thought force is just as real and definite a power as money. If we send a definite stream of it to anybody or to any cause, we may rest assured that it will reach its goal. By thought force we can become a directing influence in evolution. Not all of us can become millionaires in dollars; but all can be multimillionaires in thought force, and exercise a power maybe far greater than the dollar millionaire.

In this connection a certain prominent Theosophist says: "We have been educated on the namby-pamby sort of theory that the one thing necessary is to be good. But it is not enough to be pious and to abstain from doing evil things; we must go ahead and DO some-

thing with our goodness and piety. Why are we on earth at all? Why should we encumber the ground unless we do something? To sit down and be good is merely a negative state. We are here to be channels for the Divine Force."

And I should like to emphasize the point that we may all do something by right thinking; in this respect none need be idle. And it is the endeavor that counts in so far as one's own growth is concerned.

We are living in times of rapid transition. No longer are science and religion

antipathetic. They are not at variance as they were in the last century. Tolerance has replaced dogma in the mind of the scientist. With the advent of relativity and the quantum theory scientists have realized that their own premises were based on unstable foundations.

Once more scientific thought is turning to a more spiritual conception of the universe and contemplating the day when the reorganization of ethical ideas will take place. We can all help forward that day by the use of our own thought power.

A Tragedy of Gold

BY ANNABEL BRYANT

I STOOD on the bank of the Trinity River. I held a gold pan in my trembling hands, and gazed eagerly at the small yellow specks intermixed with the black dirt in the bottom of the pan.

I trembled with ecstasy. Little crinkly shivers ran up and down my spine. The sun scorched me with its heat-laden rays. A scorpion pursued its unmolested way over my foot. Near by my two partners slushed the water from their gold pans. I heeded them not. There, in the bottom of my pan, lay gold!

Twenty buckskin bags of gold lay on the table before me. Exultantly I opened the draw string of each bag and peered within. I fondled them, caressed them, held each one to my hot cheek, and uttered endearing words. I held them in my arms, rocked them back and forth, and crooned to them in soft, love-laden tones.

I dumped the contents of one on the table, lifted the yellow dust with my hands, and let it dribble through my fingers. For this—I had killed! For this—raw virgin gold—the blood ran hot in my veins. I envisioned the scenes through which I had passed, the dangers

I had risked to gain my beautiful treasure . . .

It was hot. Perspiration ran down my face as I lay hidden behind a huge rock at the entrance of a narrow pass. Filled with a mighty determination, I was calm. My hand did not tremble as I fingered the trigger of my gun.

Ah! there they came, two men well mounted, with carbines across their legs; a pack fastened to their saddles. Their keen eyes glanced here and there from under their big sombreros.

On they came. One was short and squat; you knew by the look of him that he was bow-legged. The other was tall and lean; a long, drooping mustache straggled down on either side of his mouth. A quid of tobacco was in his cheek.

Both wore blue flannel shirts, overalls tucked into high-topped shoes, and bandannas around their throats. Buckled around their waists were belts full of cartridges, and the handles of their forty-fives protruded from their holsters.

Nearer they came and nearer. The horse of the shorter man stumbled. The ring of its shoe on the rock sounded loud and discordant in the still air. A

bird in a bush above me suddenly trilled forth a melodious note, ending in a frightened squawk as it flew hastily away. It had seen, me.

The sun glinted on the rifle barrels. The horses trotted quickly, alertly into the pass. The taller man threw a look at the rock that hid me from their view.

Now was the time—now! I pulled the trigger of my rifle, once—and once again! The horses, galvanized into life, shot from the pass. Two swaying forms fell from the saddles and lay prone in the dust of the trail.

I sped from behind the rock to the clump of brush behind which I had tethered my horse. It took but an instant to untie it. But an instant to spring into the saddle in pursuit of the fleeing horses with their precious packs. I gave not a glance at the human clay lying so still. There was no need.

On we fled up the dusty trail, on to the swinging cable bridge spanning the river. I knew I must catch the run-aways on the forest trail across from the bridge, for it led to the highway only a short mile away, and at intervals on either side of the highway were ranches.

Try as I would I could not gain on the fear-stricken brutes. I must shoot them. I dared not let them win to the much traveled road.

I drew my rifle from its scabbard. The feat would be difficult. The trail was winding; trees and brush hemmed it in on both sides. The horses were about five hundred feet ahead of me. I must be ready for the first glimpse of them through the trees. Could I do it? I must. The noise of a vehicle startled me. The highway was very close.

There! the head of one advanced from behind a clump of madrone. Quick as a flash I raised the rifle, drew bead, and fired. Did I get it? A crash! I dashed along the trail. One horse was down. The other, close behind the first one had been unable to save itself from falling over its companion. It gained its footing, stood trembling for an in-

stant, then with a snort of terror attempted to run. Again I shot, again it fell.

Exultantly I leaped from my saddle. Quickly I transferred the packs from the dead animals to my own horse.

“What’s goin’ on here?” a forest ranger queried as he stepped from the brush beside me.

I was dazed. I had been so intent on gaining the gold that I had given no heed to the thought that there might be danger for me closer than the highway. In a flash I saw my beautiful gold taken away from me—saw myself in prison—hung—electrocuted. It mattered not which one. Both achieved the same means of snuffing out life as the light of a candle is snuffed out by a pinch of the fingers.

“Say!” repeated the ranger, “can’t you talk? What are you doin’ with these horses of Bill’s and Jake’s?”

What could I say? Like lightning my clenched fist shot forward, dealing him a blow over the heart. I did not wait. I sprang into the saddle, wheeled the dumb brute under me, and plunged back along the trail.

What evil Nemesis prompted that ranger to be in that particular spot at that particular time? There would be a great hue and cry. I cursed—great, long evil curses. I roweled my horse until the blood ran.

Gradually I calmed down. There was a cave in the mountains ten miles away. I was confident that no one knew of it but me, for I had found it years ago, and made it habitable against just such a predicament as I was now in.

The hoofs of my horse rang loudly, as I again crossed the cable bridge. The trail led around the sheer edge of a bluff. It was narrow and steep and led up the mountain side for eleven miles. The place where I intended to turn off was four miles from the summit.

I had almost gained it when my horse stumbled and fell, throwing me over its head. I scrambled to my feet and jerked

at the beast. It made an effort to rise but fell back with a groan. An examination showed a broken leg. How could the brute have been so careless?

I scanned carefully the parts of the trail behind me that I could see. It was empty of human life. Ah, but was it? There! Look! Three men on horseback rounding the curve a quarter of a mile below. They were coming fast. I must hurry.

I tore at the thongs that held the packs of gold to my saddle. I heard a shout. They had seen me. I tore the packs loose, and threw them over my shoulder. I clutched my rifle—they should never have my beautiful treasure!

I clawed and scrambled my way up the cliff at my side, and dodged down behind a rock. None too soon! There was a clatter of hoofs, and three men had dashed up to where my horse lay. That accursed ranger was in the lead.

"Shall we leave our horses and go up on foot, Cap?" asked one of the men.

"No," replied the ranger, "there is a place a little farther up here where the horses can climb up."

I waited for no more. I was still two miles from the cave. It lay in a fissure at the bottom of a gully, and extended back under the rock. The mountain was cut up into narrow ridges and gullies. It was almost barren of vegetation excepting here and there a bunch of naked looking scrub brush. Sharp-edged boulders were plentiful, and afforded good hiding places.

The gold was heavy. I could not go fast. I peered around a boulder. Ah! The posse had found the turn-off. They were coming cautiously back to the place where I had crawled up from the trail.

Must I leave my beautiful gold—cache it? I could come back for it. Hastily I thrust the packs into a crevice between two boulders, and piled rocks over it. Then I ran, careful to hide my trail as best I could. I ran until my lungs

seemed about to burst and my breath came in great sobbing gasps.

Exhausted, I gained my cave, pushed through the cleverly camouflaged entrance, and fell to the floor. I lay, panting like a dog, until finally I recovered enough to crawl to the opening and peer through.

The three men were sitting on their horses and talking earnestly together a stone's throw away. If there had been only two, I could have shot them easily, but three were one too many. By the time I had killed the two the third would know where I was hidden. Another and larger posse would come. They would never quit until they had gotten me, for that is the ranger's way, and there would be no beautiful gold for me.

From my cave I watched them depart back up the ridge. I crawled forth and, crouching low, followed them. They never stopped, never once looked back except when they came again to the place where I had cached the gold. There they paused for a few moments, then went on as before. Slowly, stealthily, I crept after them, and watched as they rode down into the trail—watched as they rounded the curves that were in sight. But why did they leave? Did they hold some card up their sleeve? Was it a trick? There was something. I knew the rangers never gave up that easily. Why did they stop only at the place where I had hidden my beautiful gold? Ah! I knew. They had found the gold. They figured I would stay hidden until night fell or possibly for a week before I recovered my treasure. They would post a man to watch it, and when I finally came forth, they would snare me as they would an animal.

That ranger had recognized the horses I had killed. I determined to follow the posse.

I hastened along the mountain above the trail. It was hard going. I stumbled and fell and cursed that ranger under my breath. My feet hurt; I wrenched my ankle.

The posse was almost to the forks where one trail led through the narrow pass where lay the lifeless forms of Bill and Jake. Would they go that way?

They did. Now was the time to recover my treasure. Turning back up the mountain I ran, slipped, fell, and crawled until I fell on my knees in front of my cache.

I clawed the rocks away, and drew forth the packs. With them over my shoulders I forgot my exhaustion. The weight of them was like a caress.

Coming near my refuge, which was down the mountain side from the point where I had cached the gold, my legs gave way; I could walk no farther. I drew the packs into my lap, and clasped them tightly to me. But I could not sit there! The posse with their horses could move faster than I.

I tried to rise but could not. I hugged the packs to me, and began to roll, over and over, faster and faster, down into the gully. In one place I rolled over a clifflike edge and dropped six feet. There I lay for a few moments, unable to move.

Gradually I recovered and again I began to force my bruised body toward my cave. It seemed as though eons of time had passed before I was safely through the entrance. I lay and rested with the gold, my beautiful gold, held to my breast. I slept and awoke refreshed, ready to play with my treasure. The grains dribbled through my fingers into a golden pile on the table before me.

I opened another bag and spilled its contents onto those of the first. But that was not enough. One by one I opened them all. My blood throbbed hotly in my veins. I buried my face in the gleaming heap. I babbled aloud.

But what was this? Two faces with a spot in the middle of their foreheads appeared in the gold before me. They stared at me with terrible accusing eyes. The gold gradually took on the form of two men. One was short and squat, bow-legged too. The other was tall and lean

with a scraggly mustache. A quid of tobacco was in his cheek, and he spat in my face.

The blood froze in my veins, my breath came in strangled gasps, my tongue clove to the roof of my mouth, I was paralyzed with fear.

The guns in the hands of the two figures menaced me.

I pleaded. I begged. I sobbed aloud. Oh, if they would only turn those terrible eyes away! If they would only disappear and return my gold, my beautiful gold.

"Where is my gold?" I shrieked. "Go 'way! Go 'way! Go 'way!"

I covered my eyes with my hands, then drew them quickly away. No use. The forms were still there. They shoved their guns forward, their trigger fingers pressing—pressing—*bang!*

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Dazedly I looked up. A huge rattler was flirting its tail in its dying agony on the rock beside me. My partner was holding a smoking gun in his hand.

It was hot. The sun scorched me with heat-laden rays. I moved my foot out of a scorpion's path. I looked at the specks of gold intermixed with black sand in the bottom of the gold pan I was holding. I brushed my hand across my eyes.

"Hey!" called my partner, "come alive! You've been staring into that gold pan for half an hour!"

I looked at him incredulously. I looked at my watch. He was right. But what was it—this thing I had passed through? Had I seen a vision of a former life when, crazed for gold, I had played the part of a murderer? What happened to the wretched murderer hidden in his cave with his conscience and his ill-gotten gold?

Slave to no sect, who takes no private
road,
But looks through nature up to nature's
God.

—Alexander Pope.

Whence, Why, and Whither?

BY LOUIS CHAVEZ

LET'S IMAGINE a beautiful country, the scenery of which is wondrous to behold with sunshine and shadows playing among the trees. Peace and calm prevail. Soft harmonies fill the air. There is a little cottage beside a beautiful lake surrounded by a profusion of wonderful flowers. This is the higher region of Heaven—the World of Thought.

There is a man by the cottage. That is the Ego. He is busy working on something. He is using the material of this heaven world. Most subtle is the material of this world, but not too subtle for us to be there, for we are there in our imagination, and imagination is from the mind. We inquire of him what he is building. He replies, "I am building a mind out of mind stuff from this World of Thought. Building it for future use, for I am sure to need it on a journey I plan to take to a far-off place."

It does not seem that a man could possibly wish to make a journey from such a sublime atmosphere. Time passes. We return, but the man has moved to another region. This time although the place is as beautiful as before still it seems denser, and we note that the mind he had started to build is finished.

We find that he is still busy, and we inquire again. He tells us that he is building another instrument which he will need for his journey. He calls this instrument the astral or desire body. "I'm building it from the material of this world," says the man. "I am now in the Desire World you know, and I am gathering desire stuff with which to build a desire body."

We leave, but later return to find that the man has moved to a still denser region, the etheric world. He is building from the material of that world a third instrument, an etheric or vital body,

which he says he will need on his coming journey.

A long time passes, and we see him again. We notice a far-away expression on his countenance. He seems to be absorbed in thought. Away in the distance, almost hidden by a seeming mist, is a form we finally distinguish as an island—it is Earth. As we continue to observe the man, we are impressed with the idea that this far distant island holds a strange fascination for him, and we inquire the reason. He informs us that he has been there before and that he longs to be there again. This surprises us, for his present abode seems so tranquil and so complete. We are more curious than before and question him still further. He seems to read our thoughts, for his explanation is enlightening: "I must make a journey to that far-off place. There is work for me to do there—work I did not finish when I was there the other times. My knowledge is now increased, and I can see from my Book of God (seed atom record) that there are mistakes that must be corrected. Plans that were started there were left incomplete. These must be perfected. One learns lessons on that distant isle that cannot be learned in his homeland. These must not only be learned but recorded clearly and definitely until they become innate characteristics so that I may be guided by them in the future."

We begin now to understand why he told us before that he was building instruments to be used on a journey. We ask him still another question, for we want to know why he must leave this lovely place. His reply is, "I must make a voyage to that land for experience. I have used all that I gained there on my last trip. You see, I have been here (the invisible worlds) for

hundreds of years assimilating the knowledge and experience I gained the last time I was there."

We continued: "I am now building a sturdy craft (physical body) for that venture, and it will serve my needs while I am there. When I am ready to return, it will be of no use to me; in fact, it will be worn out, but it will have served its purpose. Next time I shall need to build a different kind of boat (physical body), for there will be different conditions existing then."

We now see that the mind, desire body, and vital body are finished, but he still lacks the means to reach his destination—he hasn't finished the boat. But the urge and ambition to reach that island once more give him the incentive to action, which is now furnished by the desire body. He hears the wind (vitality furnished by the vital body), and he starts to build again.

The next time we see him he has finished the boat. We see that it is a sailboat, and we know it is for the voyage he told us about long ago. Now he is ready for the journey, having the boat (physical body), the wind (vitality of vital body) which gives the necessary force to propel the boat, the desire body (incentive to action), and the mind which enables him to direct these three instruments.

He now unfurls the sails and starts upon his way. That is birth. He is now sailing his boat on life's beautiful journey, full of ambition, enthusiasm, and desire. That is youth. After reaching the island and living there awhile he sees with alarm that his boat (physical body) is not as sturdy as it was when he started. A leak has sprung here and there. There is a tear in the sails, and the rudder might give way at any moment. That is old age. So he prepares to leave the island (Earth) and return to his home above. That is just before death. Just as he sets his foot on the home ground the boat sinks. That is the death of the physical body.

The wind, the force that propelled the boat, dies down, and that is the death of the vital body.

The man, the Ego, now goes back to the Desire World to digest all the knowledge and experience he has gained during his eventful voyage. Back in that world he opens the log which he has carried with him and which he calls the "Book of God" (seed atom of heart), and goes over every experience that he has had while away. He feels intensely the pain he has caused others and the mistakes he has made through his desire body, which he still possesses. On the other hand, the remembrance of his good deeds gives him profound happiness; in fact, all deeds either good or ill, he feels three times as keenly as when they happened while he was away.

After a period of time all experiences of his past life on the island have been assimilated. He now notices that his environment is becoming finer and rarer, and he realizes that he is going back again into the World of Thought, his original home where we first met him. He is aware that he has left his desire body in the Desire World. He knows instinctively that he is now in the real home of the Ego and so prepares to take a much needed rest. He has no immediate desire to return to that little island in the distance. So he spends hundreds of years in his beautiful heaven home.

Ages pass. The longing for new experience returns, however; at last it overcomes him, and he prepares for another voyage.

We see him then and ask him about the success of his last voyage. His remembrance of it seems to be summed up in the knowledge he has gained. He says: "This time I shall build my boat with improvements over the old one; the rudder (brain) will be quite different. I know a better way to build a rudder now."

So we left the man, the Ego, the thinker, improving his instruments for future journeys until he shall have

learned all the lessons earth life has to teach him. Then shall be fulfilled for him the promise: "Whosoever overcometh, him will I make a pillar in the house of my God, and he shall go no more out."

Thus we see that man after death spends hundreds of years digesting the experience and knowledge he has gained in life on this earth plane. He returns time after time with vehicles or instruments better equipped to carry him on his voyage through this world. He could not come back with weaker or less satisfactory instruments than he used before. He knows how futile that would be. He returns for unfoldment of latent powers. He knows that he must master eventually not only one or two subjects in the school of life but all of them. Therefore he will work in one field of activity during one embodiment and in quite another field the next time, depending upon the degree to which he has perfected himself in past incarnations.

What mature man or woman has not stopped to wonder what death is, and the whence, where, and whither feature of it? Since ancient times humanity has been perplexed by this problem. When we stop to consider the why of being here, we must first of all understand, or at least believe until we can understand, the unity of spirit and the continuity of life. In a few words, God is spirit, and we are emanations from Him. Through time immemorial we have evolved to the present day. As we were confronted with new conditions, we found new vehicles were necessary to express ourselves. Coming to the Earth Period, the spirit required a physical body with which to function here and express itself. So through the myriads of years that have passed since the beginning of this period our bodies have been evolving.

It is necessary that the reader understand the distinction between the spirit or Ego and the body or physical ve-

hicle. The spirit is the source of life, and it manifests through the body. Here is a comparison: let us think of an automobile as the body and the driver as the life or spirit. If the driver should get out of the automobile, it would stop. When he starts it again, it throbs with life. That is our relation as spirits to our bodies. While we are in the body, it is active and full of life, conscious and manifesting. While we are out of it as in death, the body is like an automobile without a driver.

In order for the Ego to move the muscles it has to have some finer substance incorporated in or interpenetrating the physical body, atom for atom. This is called the vital body. The Ego generates thought forms, which act on the etheric brain and propel the vital force through the appropriate brain centers and nerves to the voluntary muscles to produce action. But it is not enough to have a physical and a vital body. The Ego or spirit cannot express love or hate, cannot feel or have emotions except through the aid of another instrument, still finer. And so we have built during the long process of involution the desire body, which enables the spirit to express feeling, desire, and emotion. We should be like the plants if we did not have this more subtle body, and we should then have the consciousness of dreamless sleep. But such is not the case for we are indeed very much awake. The desire body, like the vital body, of necessity interpenetrates and surrounds the physical body. Finally, we have the mind or mental body, the vehicle of thought.

Thus the Ego has a complete set of vehicles for the perfect expression of itself on this earth plane. Of course the reader can only see the dense physical body. The other three he will have to visualize or imagine interpenetrating and surrounding the physical body. Nevertheless each functions as separately from the others as our eyesight is separate from our digestive system. Each has its

work to perform, which does not in any way interfere with that of the others.

The animals have the same vehicles as man with the exception of the mind. The mind is the latest acquisition of man and the most subtle of our four means of expression on the earth plane. It is not much more than a cloud at present, and there are very few persons who have it developed to such a degree of efficiency that the Ego can use it or express itself through it as well as it can through the other vehicles. That is why no matter how intelligent a man is, when he conceives of a certain thing in his mind it is merely a vague, smoky counterpart of the

image he wants to make, and until he puts it down in concrete form on paper, it is usually not very clear as to the details. Even when he does that he will ordinarily have to revise it several times and add to or subtract from it before the reproduction will conform to the mental image.

Thus we have sketched the Rosicrucian conception of the "whence, why, and whither" of life. It is a stupendous scheme, stretching through innumerable lives, as the result of which we slowly develop the potentialities of the spirit within and evolve from man to superman.

An Unfinished Journey

BY ABIGAIL J. STACKPOLE

THE swimming tank was being filled that morning as I waded with a neighbor woman into the shallow water.

For an hour we frolicked about, enjoying our freedom from the usual Monday morning's responsibilities. We each had a boy and girl in school; and I had left my four-year-old son with another friend, having promised to call for him at twelve o'clock.

Soon we were having such a merry time that I forgot all about my promise; I also forgot that I should have to reach home in time to prepare the children's lunch.

Finally I glanced at the large round clock at the end of the building and saw that it was five minutes past eleven. Time for two or three more dives and at least three trips the length of the tank. I started for the diving board.

Then a dull pain crept into my right side. I thought if I stood erect the pain would disappear. Why not drop down under the water and, gaining a foothold, walk back to shallow water? I felt that

I must stand on my feet at once and relax that cramped muscle. By now the pain was so intense that I could scarcely keep my hands and feet moving. I tried to gain a foothold, but soon found that I could not do so. It may have been the current from the incoming stream which washed me back into deep water. I soon realized that, try as I would, I was unable to reach the shallow water or to gain the surface where I was.

I beat out frantically and called for help. But I neither heard nor saw any one near me. A rumbling like that of a distant train filled my ears. Water entered my throat and flowed into my lungs, causing a dull, heavy pain. But soon the pain was gone, and I felt very light and dizzy.

Again I tried to scream—to grasp something. And as I struggled I became acutely conscious of that superstition which portends death to a person sinking a third time.

For the third time I had reached the surface—then dropped back.

Great indeed was my surprise and shock that my "call" had come in this

manner. Why could I not have been spared for the birthday celebration of my little boy, which would have been the next Thursday? Why, I was only twenty-nine, and I had planned to round out a full century! How shocked my friends would be to learn of my sudden demise. I was sorry not to have taken the children to see my mother, who lived in an adjoining state. I regretted that I had neglected to take out any life insurance. My going like this would surely be a lesson to other young women; they would feel the possibility of their own going at any time and prepare accordingly. How soon would my husband marry again? Yes, of course I should want him to marry some good, motherly woman who would keep his clothes mended and look after his comfort. My deepest regret was in leaving him and our children.

I remember that I felt a great concern for fear the woman he would choose for a second wife would fail to get up in the wee small hours and cover the little boy—my little son.

Dressed in my ivory-satin wedding gown I lay upon a very narrow bed, holding in my right hand the orange blossoms I had carried to the altar just nine years before.

My husband, tall and slender, stood gazing at me for a prolonged moment. Then he held up our little son, who was dressed in the dark-blue velvet suit I had made for him. The child gave me a terrified look and began to cry. My husband, with bowed head, carried the boy away. The two other children, both sobbing, gave me a mere glance and left. I tried so hard to speak to them—to grasp them by the hand. But my right hand was holding fast to the orange blossoms, and some one grasped my left hand with such power that I was unable to release it.

I wanted to tell the children that no matter what happened in their lives they must cling together. I wanted them to promise me to look after their father and little brother. I also wished them

to promise me that they would never wilfully harm any person or any living thing. I wanted to tell them they must study hard and perform their tasks at home just as they had always done. They must not take advantage of my going and loaf and waste their precious hours. But I could tell them none of these things. They had gone into the adjoining room and could not hear my voice. But somehow I knew they both understood; they were as conscious of my desire as though they had heard every word.

My next impression was that I was being taken to the cemetery in a most uncomfortable conveyance. I could hear the low drone of the motor as the car slipped along the streets. During the long ride I still held in my right hand my wedding bouquet. My left hand was held firmly by a woman I had known and loved in my childhood. The children in our neighborhood called the woman Aunt Lizzie. She ushered many of us into the world, and always remembered our birthdays. She was a large, matronly woman who usually wore large plaid. Her skirts were very full, and if made of cotton material, starched quite stiff. She wore a full snow-white apron with wide lace at the bottom. She smelled of violets.

Often she would take me to her home which was just across the deep ravine from our farm. During the stormy season Aunt Lizzie would hold my left hand as she led me across the footlog which bridged a raging little stream. I felt no fear in crossing the log with her. But with anyone else I would not have gone two steps.

I now felt that Aunt Lizzie had led me from my narrow bed to a vast footlog which bridged a stream as broad as the world. The slightest misstep and I would go hurtling into space. But I knew that so long as the dear woman held my hand I would be safe. We marched along slowly, step by step, talking gaily as we advanced.

"Aunt Lizzie," I said, "it was so kind

of you to come for me. I wouldn't have had the courage to cross this footlog alone."

"I'm glad too, dear, that we can make this last crossing together." Her voice was sweet and gentle—the same that I had heard in my childhood.

I asked about my mother who still lived on the old farm. And Aunt Lizzie told me that I should hear from my mother in a few days. "She will tell you of my death, and of my wearing the lavender-silk wrapper you sent me last Christmas."

For the first time I now realized that Aunt Lizzie was dressed, not in the usual bright plaid, but in a long dressing gown of lilac-hued silk. She was very beautiful. I kept wondering whom we should meet when we reached the other end of the vast footlog. Would my father be there to welcome me? He had left us when I was barely eight, but I remembered him well. There were two men "over there" whom I wished very much to see—my own father and a young man from Nazareth.

"Aunt Lizzie," I asked, as I carefully advanced a step, "do you suppose my own father will be there to welcome us?"

Before answering she remained silent for a long moment. She shook her head sadly before she spoke: "He may be there to welcome us; but he will be very displeased because I brought you with me. He has always been rabid on the subject of the breaking up of the home. He will feel that I shouldn't have taken you away from your husband and those three little ones."

"No matter what my father may say, Aunt Lizzie, I shall go all the way with you. Back there I was happy with my husband and children. But since we began crossing this footlog, my joy has been so great that I wonder how I lived so many years on that other plane. I wonder whether our happiness increases as we go on? This seems so perfect now that I am almost satisfied to walk on here forever."

After a time Aunt Lizzie said: "We

have had a glorious and sacred experience. I cannot understand why death should cause so much sorrow. Death is the most natural thing in the world. When we are gone, we are happy. We can harm no one. We cause no physical or mental pain as we often do on earth. And how much greater is mental pain than physical!"

"My little four-year-old son," I pleaded, "will he suffer no pain because he has no mother? Oh, Aunt Lizzie, if only I could be sure that some one would get up in the night and cover him. Will he cry for the touch of my arms about him? Who will kiss his bumps?"

"We might," said Aunt Lizzie, stopping for a moment, "we might go back and get him."

I thought very hard and very fast. Should we return for the boy or hurry on to my own father and let some one else bring the little fellow? I was torn between two intense desires. I was so close now to the end of the footlog that I hated to go back. Yet I hated to go on without my little son.

Aunt Lizzie pressed my hand more firmly. "Let us go on. I believe we are nearly there. When we see your father, we shall ask his advice about having the boy join us."

We walked on and on, and as we advanced we talked of many things. We discussed the goodness of many old neighbors; of old Mrs. Hayes who went about from farm to farm gathering up old coats and woolen blankets and making them into comforts for a poor family who had homesteaded on the mountain-side many miles above our farm. We talked of Sara Brake who dressed dolls for all the little girls in the neighborhood. We wondered whether preacher Stoe had done right in talking Hattie Martin into being baptized when her baby was only six weeks old. These old neighbors had already crossed the Great Footlog. We wondered how soon we should see them.

As we talked, we saw two shadowy forms coming slowly toward us. They

were men with flowing robes. Both looked very serious. Soon I recognized my father—a tall man with dark hair and large, brown eyes. The man at some distance behind him also was tall, but fair, very fair. I recognized him as the young Nazarene.

I rushed past Aunt Lizzie and toward my father with outstretched arms. He looked stern and cross.

"Father," I cried, "are you not glad to see me?"

"Not now," he said. "The Master and I have been discussing you. You left your work unfinished. You have broken up your home. You are leaving three helpless little children. Death is almost—but not quite—as bad as divorce in the breaking up of homes. You go back, young lady, and when your work is finished, the Master will call you." My father turned toward the Man, who nodded sadly.

"Then I must go back—alone?" I gasped.

The Man stepped forward and pointed along the footlog. "We shall go with you," he said.

Again Aunt Lizzie took my hand, and we four came back, talking as we moved along.

I told my father about my husband and children, and I saw him smile when I mentioned getting up in the night to cover the little fellow.

"You used to kick the blanket off yourself," he said, "when you were a baby. I always got up at two in the morning to cover you."

Aunt Lizzie and the Master both smiled.

All too soon we were at the end of the Great Footlog. My father kissed me and told me to take good care of my children. "Don't fuss too much with their food and clothing," he admonished, "but guard their souls. Teach them that truth is the ultimate good of all things; teach them to lighten the burden of others whenever they can. Teach them to be industrious and to pay their debts—" he turned to the Master.

"That's about all the advice I can give her, isn't it?"

The Man nodded and extended his hand.

The next thing I knew, many voices sounded in my ears. Among these was the voice of my neighbor with whom I had come to the swimming tank. She was saying:

"Shall I call a taxi, now, doctor? She promised to pick up her little boy at twelve."

My eyes opened. The first object to meet my gaze was the large round clock on the wall. It said twelve minutes to twelve.

"Yes, call a taxi—by all means," I said.

"Pretty tough experience," some one remarked.

"No," I answered, stoutly, "I've had a wonderful—a sacred experience. Drowning is a very easy death."

It was on the following Saturday that I received from my mother a letter telling me of the death of our old neighbor.

"Aunt Lizzie died last Monday morning," it said, "at twenty minutes to twelve. She breathed her last with your name on her lips. 'Give me your hand, Abigail; I'll take you across,' she said."

The Vision

BY MARGARET B. HOPKINSON, B. A.

Our lives, controlled by mighty forces,
Which we must learn to understand;
Each year a milestone on our journey
brings us

Nearer the veil which one day we shall
rend,

When clothed in Wisdom we shall shape
the world anew:

Bring Justice, where Injustice now
we find,

Peace, where Discord reigns, and Wis-
dom, Love, and Light

To all mankind.

The Evolution of the Human Mind

BY ARLINE D. CRAMER

III.—FROM BABE TO MAN, FROM MAN TO GOD.

"Mind is the Master-power that moulds and makes,

And Man is Mind, and ever more he takes
The tool of thought, and shaping what he wills,

Brings forth a thousand joys, a thousand ills.

He thinks in secret, and it comes to pass;
Environment is but his looking-glass."

—James Allen.

ANALOGY is the master key to all spiritual mysteries. It is awe-inspiring to contemplate the vast work of evolution progressing unerringly through orderly cycles within cycles, from the vast cosmic activities of the establishment of cosmic planes in which solar systems are brought forth from nebulae in chaos, spheres revolving about central suns, down to microcosmic man, a reproduction of the macrocosm in miniature.

Man, the I AM, stands somewhere between the infinite and the infinitesimal, with the inherent power of spirit to look outward and comprehend, adore, and know his unity with the Creator.

As we turn our contemplation to our personality, our vehicles of expression, we know our duality. We feel our kinship with all creation as the divine man that came down from heaven, and our identity with matter as a field of manifestation for our creative genius.

The study of embryology enriches our understanding of the beauties of the analogies in creation. In the foetal development from conception to birth man recapitulates the work done through vast periods of involution, showing all the improvements gained by past experiences. Conception! what a sacred word, bringing to our consciousness the mystery of *father, mother, son*, the reflection in human life of the great cosmic

activities of the masculine and feminine poles and the fruitage of their union.

When a Creator intends to manifest anew, He focuses his power in a certain area in space and sets cosmic root substance into special vibrations. When man and woman unite in love to beget, love focuses forces in the area of creation, and a messenger goes forth into the field of labor, the spermatozoon to the ovum, just as a planetary spirit goes to its planet. Surrounding this work the placenta is formed, like the brooding Hierarchies at the birth of a solar system. Form building, organic functions, movement, and birth symbolize the everlasting sequence of creative work of the great cosmic periods.

When the "water breaks" in the process of birth, we go through the analogy of passing from the Moon Period, where we were held by umbilical cords to the Great Placenta, Jehovah, to the Earth Period with its floods and air where we became breathing creatures.

Then begins the great period of form perfecting and the developing of consciousness. Touch seems to be the first sense to manifest. It must be the oldest sense power, as it is present in all parts of the body. It is related to the Saturn Period work, as is form building. Sight then follows as the eyes begin to focus upon lights, colors, motions in the environment. We then wait for the manifestations of hearing as we watch the infant's reactions to various sounds. Taste and smell are soon evidenced, and thus the imprisoned Ego reaches forth through its physical vehicle to contact this new world.

How delightedly we watch the development of control of motion and the evidence of feeling of pleasure and pain in the awakening consciousness of the child. It is only in the light of a knowl-

edge of evolution that we see the tremendous struggle of the Ego to extend its lines of communication and awaken to a consciousness of its environment.

In the first seven years of life the main efforts are centered in control of the body and the interpretation of sense impressions, Saturn Period work. Then the vital body is born, that is, it is clearly differentiated in the vital body of the earth. All previous effort in connection with this body was in laying hold of the ethers and building them into an etheric vehicle.

The work from the age of seven to the age of fourteen is distinctively Sun Period work. This is a period of growth and intense activity. It is a time when the pituitary body is awakened to regulate growth to a greater degree than in the first seven years.

The food of the conscious mind during the first seven years is passive sense impression. The food of the mind in the second seven year epoch is sense perception, the perception of environment, and real intense interest is evinced.

The desire body, the body of emotion, organized during the two preceding epochs, is born at the age of fourteen, and a dangerous period is then entered upon, in which the appetites, passions, feelings, emotions are manifested without check of reason, and the propagative function is perfected by the forces working through the pineal gland. The mental food of this period of life is saturated with emotion. Concepts are formed through the comparison of sensations and emotions and the recognition of action and reaction. It is Moon Period work. We see that it is very needful that the education at this time should be mainly the impression of ideals upon the desire body. All that the past has given as a heritage of good should be offered as a guide to the future.

John Dewey states as follows in his book on Education and Democracy: "Beings who are born not only unaware of but quite indifferent to the aims and habits of the social group have to be

rendered cognizant of them, and actively interested. Education and education alone spans the gap. Society exists through a process of transmission quite as much as biological life." History might well be the main science taught in this third seven-year period, bringing to mind the struggle of our forefathers for the achievement of the conditions under which we are born. The boy is the father of the man, and the failure to establish him in ideals at this time robs him of many a worthy incentive in later life.

During the three preceding epochs of life the mind has been fed with various materials, and it is born at the age of twenty-one. Then the real thought life begins. This is Earth Period work.

It is interesting to note that the child often identifies itself in the third person in the early years, showing the detachment of the Ego from its organism. Later on we identify ourselves with the body.

The evolution of the human mind follows parallel to the World Periods: Saturn Period, form; Sun Period, life; Moon Period, motion; Earth Period, power.

From the age of twenty-one to twenty-eight man in his mental growth gathers and classifies his sensory and emotional experiences into order. It is a formative mental period.

At the age of twenty-eight he enters into the second mental period, that of developing his faculties in relation to the contacts of life.

At the age of thirty-five man, equipped with a reasoning mind, should begin the great work of influencing and mastering his environment by the projection of his mental powers.

From the age of forty-two to forty-nine the ripening of the mental powers takes place. It is now in mental development that the subjective work is consummated—the great work of really knowing oneself. In the previous mental epochs we are so influenced by objective values that we only *seem* to know what we are. But even in this approach to

the prime of mentality, the age of forty-nine, most thinkers are conscious that they know very little of the I AM. This condition is due to the fact that there is very little esoteric training at the present stage of our evolution. It is well, because we of the Western world are evolving vehicles through working on worldly problems, which will be fit for the expression of the spiritual consciousness and power of the New Age.

Everything going forth from the human mind is subject to error and failure. When we turn our mental powers within, to seek the Source, we are taking the first step towards knowing the I AM, which is more than mind. By practicing this holy communion frequently we gradually draw into the mind the *light of the spirit*, which shows the reason for the errors in previous efforts and also shows us the gold of past experience. The command, "Know Thyself," takes on a new meaning with this knowledge.

On the path of illumination there are three great steps to be taken: Recognition of the I AM, Realization, and Manifestation. Each step is a great work in the linking up of the personality with the individuality so that the personality may become the efficient tool of the true self, the individuality. The nearer we draw to recognition, the more we are impressed by the divine wisdom of the Creator when He reserved the workings of this great secret for an enlightened humanity first made obedient to cosmic Law, else we would wreck our world with our selfish power.

"When we can fully realize Thy presence,
Filling our being full of love and light,
We shall be changed from glory unto glory,
And like the stars shed radiance on
earth's night."

(The next article in this series will be
"Recognition, or What Am I?")

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT

X.—*David's Song of Deliverance.*

TEXT

1. And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2. And he said, The Lord is my rock, and my fortress, and my deliverer;

3. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence.

4. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

5. When the waves of death compassed me, the floods of ungodly men made me afraid;

6. The sorrows of hell compassed me about; the snares of death prevented me.

7. In my distress I called upon the Lord, and cried to my God: and he did hear my

voice out of his temple, and my cry did enter into his ears.—II. *Samuel*, 22:1-7.

INTERPRETATION

The life of David is the life of the neophyte, the aspirant to Initiation. As we study the path of his attainment, his tests and trials, his defeats and victories, we are studying the way of our own spiritual evolution. The story of his life is the story of a victorious attainment. With St. Paul he represents the conqueror who may say, "I have fought the good fight, I have kept the faith, I have finished the course."

The early history of David begins with the slaying of the giant Goliath, or the overcoming of the lower nature by the higher. His career ends with the slaying of the Philistine giants. "And there was yet a great battle in Gath (which

means strength, the strength of evil), where was a man of great stature, that had on every hand six fingers and on every foot six toes, four and twenty in number, and he also was born to the giant." Later on we read that this giant of Gath fell by the hand of David and by the hands of his servants.

This giant typifies the Dweller on the Threshold. The final act of the victorious neophyte is to transmute all the essence of the evil in past lives, which is symbolized by this Dweller. With the additional power thus gained such a one parts the veil before the Holy of Holies and enters through Initiation truly into the kingdom of heaven, as the Master outlined the way for Nicodemus. Such a one has indeed become as a little child, verily born again into the consciousness of a new life—the life that is eternal. Such a one may speak or teach in an endeavor to show unto others how to follow in this same way. One who is walking in this path may catch the echo of the victory of accomplishment to be found in the words and deeds of those who have gone before, and they thus become for him an incentive and inspiration, for he realizes that what man has done, man may also do.

So it is in this light that we interpret this Song of Deliverance of David, sung by an Initiate and written for those who may find and understand its message.

David begins his song with the perfect *trust* and *faith* which always must characterize the one who has found the glory of the new life. The one who has lifted the veil and stands face to face with Reality. From this high place he triumphantly sings, "The Lord is my rock, and my fortress, and my deliverer . . . ; my high tower, and my refuge, my saviour." He represents the true and complete dedication of the awakened spirit to the deeper quests of the spirit.

In the ecstasy of his song David outlines some of the wonders of his celestial visions and experiences on the

inner planes. He even sings of the discovery of the world.

"He sent from above, He took me; He drew me out of many waters." He is here corroborating the experience of Moses, another high Initiate of the Aryan Dispensation. Everyone who reaches this place of attainment must also be drawn out from many waters.

"He delivered me from my strong enemy." Not an external enemy, but man's own lower nature, the dragon within himself. How accurately the way is outlined here!

"He brought me forth also into a large place." Again the beautiful ideal for us all.

How perfectly he gives the law of causation: "The Lord rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me." Throughout the Bible purity and chastity constitute the only *true key* given whereby man may find new life.

Beginning with verse 29 we find an even higher keynote sounding through the song of David's triumph. His soul is laved in the conscious ecstasy of spiritual communion, that form of prayer which the Rosicrucian School describes by the word "Adoration," the form of communion Christ Jesus knew when He said, "The Father and I are one." David sings, "For thou art my lamp, Oh Lord . . . As for God His way is perfect . . . and He maketh my way perfect."

When we are worthy to sing this song of David's Deliverance, we shall follow him to the same soul freedom which he attained, the same deliverance or liberation.

The principal theme of David's song is the overcoming of the lower man. Without this process no true attainment is possible. In many ways throughout this song he refers to this great overcoming.

In the last verses of his song as he enumerates the many spiritual benefits which are his, the many spiritual joys that he knows, he adds: "Thou also hast

lifted me on high above them that rose up against me: thou hast delivered me from the violent man."

David closes his triumphant song with praise, another well known practice of the Initiate, who spends more of his time in praise than he does in prayer. "Therefore, I will give thanks unto thee,

O Lord, and I will sing praises unto thy name." Here is also a reference to the deepest form of esoteric prayer. One who learns thus to pray may be sure that he will receive that gift which was David's, *the Mercy which is always shown to the anointed of the Lord.*

Incense as a Narcotic

BY LOUISE H. M. BRUCKER

MAX HEINDEL gives in *The Rosicrucian Mysteries* a convincing example of the evil effects produced by incense as it was employed by the chief conspirators of the Serbian plot in which King Peter was assassinated. He says: "Where it is only necessary to work upon the brain and influence some one else to act, we need but a vehicle made of such ether as may be obtained from fumes of many different substances. Each kind attracts different classes of spirits."

Those invisible causes which produce curious, if not unexplainable, effects such as the illustration given of the subtle influence exercised upon the recruits of the conspiracy, who might not have joined the plot had it not been for the inciting fumes of the incense burned during the meeting, are clearly understood by the mystic investigator.

Academic scientists are daily bringing forth proofs of the beliefs and teachings of the mystic scientist, whose spiritualized vision makes manifest to him the invisible causes underlying the visible effects, the conclusions of the academicians being reached according to accredited methods of science.

Prof. A. H. Godbey, Duke University, finds that the incense that lazily circled heavenward from the altars erected by primeval man was not incense at all but narcotics, according to an article appearing recently in a University of Chicago journal. Prof. Godbey infers that

the bizarre visions and frenzies of the narcotic-crazed ancients were accepted by them as divine revelations from their gods. He says:

"The primeval savage discovered that the smoke in his chimneyless cavern produced queer physiological effects, and a little experimentation soon taught him that certain weeds or sticks were responsible. That learned, he took to praying to the kind gods for more beautiful visions of the world."

Prof. Godbey also asserts that the Hebrew prophets who warred upon the incense rituals of their time were not simply champions of monotheism, but even at that early period were waging the fight against narcotics which civilization of today is still carrying on. The problem of the more intelligent religious leaders in all ages, he states, has not been to find acceptable incense but to get rid of it.

Wakening

This mortal dies—

But, in the moment when the light fails here,

The darkness opens, and the vision clear
Breaks on his eyes.

The veil is rent,—

On his enraptured gaze heaven's glory
breaks.

He was asleep, and in that moment wakes.

—John Oxenham.
"Bees in Amber."

Worth-While News

Give the Surplus Production to the People

With 5,000,000 men and women out of work, these together with their dependents would mean that approximately 25,000,000 men, women, and children are hungry. Yet a newspaper reports that 200,000,000 bushels of wheat are on hand for which there is no demand.

Only an hour ago a man was in my office and told of watching two young children looking through a garbage can for food. Finding some spoiled vegetables they began to eat them; but the man made them give the vegetables up, and bought them some clean fresh food which they ate greedily. Still we say we have a surplus of food simply because the purchasing power of the people will not allow them to buy what they actually need.

The law of supply and demand is considered by the average business man as fundamental and unchangeable as the Rock of Ages. Granting that this is true from the orthodox business man's viewpoint, that it is the law of the material world, may it not eventually be superseded by a higher spiritual law?

One definition of demand given in Webster's dictionary is, "Desire to purchase a commodity accompanied by means of payment." Naturally nothing is said in the dictionary about what the people actually need, the surplus of articles commonly called overproduction, or the extreme want and destitution of the people who need these goods. However, great suffering is caused by lack of purchasing power, because it is held by our economic system that demand must be accompanied by payment and that it is better to let the surplus go to waste rather than place it where it could re-

lieve the suffering of destitute people. The present law of supply and demand may be a man-made law, but it is very doubtful if it was ever given by a just and loving God.

May it not be possible that the word "demand" in a higher spiritual sense may come to mean what people need and what they can use to advantage, also what they should have in order to live decently? Can we not find some way to permit the people to earn the purchasing power to obtain the proper food, clothing, and housing and so consume what we now call "surplus production"? This would improve business as a whole, make the great masses of people healthier and happier, and so make better citizens for these United States of America.

—E. W. Ogden.

Science Discovers the Sun

"The biggest revolution in human habits that the world has ever seen will come when science learns to utilize the waste energy of sunlight. Today, upon every square yard of the earth's surface upon which sunlight falls, energy amounting to two-thirds of a horse-power is going to waste each second.

"Attempts have been made to utilize the energy of sunlight. A few years ago, Dr. C. G. Abbot of the Smithsonian Institution, built a solar cooker at the Mt. Wilson Observatory.

"Other attempts have been made to use mirrors to concentrate sunlight upon a boiler which in turn generated steam to run a steam engine.

"Another way to use sunlight is the way plants do it. Man would be freed from the cycle of the soil if he could manufacture his own food directly instead of depending upon plants to do it for him.

"Most hopeful of all are the recent experiments in Germany seeking to use the energy of sunlight to charge electric storage batteries. If that problem is solved, every man will be able to have his own electric power plant on the roof of his house. Power will then be as cheap as air and in that day the world will be a new kind of world."

At last man is becoming aware of the most prominent object within his field of vision, the center of our solar system, the sun. Yes, the sun is coming into its own. The medical fraternity recognizes its healing power; the physicist is beginning to realize the possibility of going direct to the source for the energy needed to supply civilization's needs; the inventor will be quick to put these possibilities to practical use.

In the dark ages man shut himself away from sunlight in little darkened houses, in crowded, stuffy cities, in dark, unhygienic clothing, and suffered a living death in consequence, with sickness, disease, poverty, crime, hatred, and other ills following as a result. The physical sun is the visible symbol of God. As man learns to use sunlight, he will also learn to know and use the power of God. Gold is the color of the sun and also the color of Christ, the great Sun Spirit. May we not feel encouraged to think that the dark ages are passing and the age of gold is at hand, and that physically and spiritually man is turning to the light?

Dangerous to Ourselves

"Mr. Ross, who compiles vital statistics for the state of California, lets us know that in 1926 while 367 murders were committed, 1118 Californians killed THEMSELVES.

"Apparently we are dangerous to ourselves. At least the figures show that there is only one-third as much chance of our being murdered as of our murdering ourselves. Now we know what enemy to protect ourselves against."

The occult student has the antidote for the above condition. No student who is thoroughly versed in occult philosophy and who is in his right mind would commit suicide, because he knows it would be merely jumping from the frying pan into the fire. The post-mortem state of the suicide, we are told by occultists, involves more than a hundred times as much suffering as that which he was

attempting to escape from. Therefore there is nothing to do but to stay here and fight it out and win the battle of life as best we can, knowing that if we do, all will be well in the end.

Give School Children a Scientific Religion

"Religious teaching will be sanctioned officially by the New York City public school system with the opening of the new academic year next September. The Board of Education will permit the establishment of classes for Bible study at two high schools here and will grant scholastic credit to pupils who pass the religious-training course, it was disclosed yesterday.

"The Board of Education's decision to recognize religious instruction by giving academic credit to students marks the success of the campaign carried on by the Greater New York Interfaith Committee, a body made up of clergy and laity of the Catholic, Protestant and Jewish sects.

"Although details of the plan were not revealed yesterday, Dr. Harold G. Campbell, Deputy Superintendent of Schools, admitted that the interdenominational committee had submitted to him a proposed course of study and said he forwarded this to the State Education Department at Albany for approval. Dr. George M. Wiley, Assistant State Commissioner of Education in charge of secondary schools, is expected to pass on the proposed curriculum."

The pendulum is swinging back. Materialism has had its reign, but has been found a failure. A nation that raises its youth on a school curriculum which makes no provision whatever for the spiritual needs of the child is a nation foredoomed to trouble and disaster. In the past an unscientific faith failed to meet the needs of the people and was very largely discarded. Yet even such a faith was better than no religion at all, and a child with a background of religious training is always better equipped to meet life than one who has grown up in entire ignorance of spiritual matters. If materialism is a failure, and an unscientific religion will not satisfy this generation, why not prepare to give the children something that will really help them? How about a scientific religion for our schools?

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.

Lessons for the Economic Crisis

Question:

What do you consider to be the most important truth of occult teaching that should be given to the world during the present economic crisis with its restlessness and disturbance?

Answer:

By far the most important truths that occult schools should endeavor to place before the world at the present time are the great Laws of Rebirth and Causation. Max Heindel has said that if our entire humanity would accept these twin laws, we would have no longer a need of ministers or churches, for every man would then become a law unto himself.

In the present economic crisis humanity should realize that we ourselves have brought about these conditions through a lack of the practice of the principles of Brotherhood; through advocating the principle of competition rather than that of cooperation; through placing material values above spiritual values; and through ignorance of the fact that as a man sows, so must he also reap.

If men would only realize that this life is only *one* day in God's great school of experience, wherein we are only trying out the lessons learned in yesterlife and beginning to learn those for use in the next, then they would understand the true meaning of success and failure; that success consists in developing soul qualities rather than pandering to the personality.

We would then not be so blinded and enthralled by the little schemes of our own personal lives. We would begin to break down the barriers of creed and color and caste and permit the true light of fellowship to illumine our lives. We would begin to forget self and live to serve others, realizing that those things which we strive for so ardently today will in God's own time be given to us; that the spirit is eternal and immortal; and that if it is for our highest good we are content to wait until the next life for the fruition of perhaps our fairest dreams, content because the soul knows that "my own will come to me."

In the great light of Rebirth and Causation we may the better understand that mystical utterance of St. Paul, when he said: "Things which are seen are temporal, but things which are unseen are eternal."

The Spirit of the Anthropoid

Question:

If, as stated in a former article in this magazine entitled, "The Ape As a Cousin of Man," the anthropoid apes are the result of one branch of the human family deteriorating and falling backward in evolution, do these stragglers still have an individual soul? The spirit is the divine part in man. If man deteriorates into an ape, what becomes of the spirit?

Answer:

During the Lemurian Epoch, after the Fall of man, quite a large number of our human life wave lost control of their desire bodies and through excessive sex indulgence have degenerated into what

are now known as the anthropoids. It is possible for the anthropoids to catch up with us in their evolution, but if they do not do so by the middle of the fifth revolution of the Earth Period, they will have lost touch with our evolution. The spirit of the anthropoid is a part of God and cannot be lost. Spirits can, however, lose out so far as their evolution is concerned during a certain period of manifestation, and are then required to wait and start again later with a lower class. There is no death to the spirit. It is only the form that dies.

Lynch Law

Question:

What is the Rosicrucian attitude in regard to the punishment by "lynch law" of a Negro criminal, for instance, burning him alive? Should Negroes have a different mode of punishment from that of the white man?

Answer:

The Rosicrucians are strictly opposed to capital punishment in any form whatsoever. They believe that instead of capital punishment, prison sentences should be imposed. They do not believe that race should enter into the matter at all when punishment is being meted out for a crime. If a white man commits a crime he is just as guilty as a black man, if not more so, because he is supposed to be higher evolved. Therefore if any leniency is shown, it should be in favor of the black man for the reason that he is not as responsible for his acts.

Do the Invisible Helpers Always Help?

Question:

Do Invisible Helpers ever refuse to help one who has asked for assistance for fear of interfering with that person's karma?

Answer:

The Invisible Helpers may always render assistance to one who has asked sincerely and earnestly for it, but not to the extent of interfering with any causa-

tion of the person involved, however. We must individually learn our own lessons. Many times the work of the Invisible Helper is to help us to understand the lesson which our experience holds for us. The object of their ministry is always to aid humanity in becoming not weaklings and leaners but free and emancipated sons of God, learning to walk in the Light as He is in the Light, and in so doing we shall come to manifest a true fellowship one with another.

Will Jesus Return?

Question:

Will the Master Jesus ever return to earth in a physical body?

Answer:

It is very probable that He will do so. The Rosicrucian Philosophy teaches that Jesus has never again taken a physical body, but that he labors constantly with mankind from the inner planes, his principal work at the present time being done with the various churches. It is also stated that at the end of our present Epoch, the highest Initiate (probably Jesus) will appear publicly when a sufficient number of ordinary humanity desire and will voluntarily subject themselves to such a leader. They will thus form the nucleus for the last race, which will appear at the beginning of the Sixth Epoch. After that time races and nations will cease to exist. Humanity will then form one spiritual fellowship as before the end of the Lemurian Epoch.

The Dweller on the Threshold

Question:

Is it ever possible for the Dweller on the Threshold to be a human being of the opposite sex?

Answer:

No, this is not possible. The Dweller on the Threshold is a being formed entirely of the essence of the evil of one's own past lives. It can never be another person, although it assumes the appearance of the opposite sex. Everyone upon the Path meets many tempters in

physical bodies along the way. These are symbolized by the flower-maidens in the legend of Parsifal. St. Paul, the great Christian mystic who had attained through overcoming, gave us the one true formula with which to fortify ourselves, and that is: "Pray without ceasing."

Cremation after Accidental Death

Question:

Is it advisable that the body of a person killed by accident be cremated?

Answer:

Yes, this is particularly advisable, as an understanding of the laws governing the passing of the spirit from the body will show. Usually when a person is bereft of his body through an accident, he is earthbound for a time; that is, unless he is a student of the higher laws. Being removed so suddenly and without preparation from the scenes of his personal interests and activities, he is prone to linger near these places, often to his own detriment and that of his loved ones. This is particularly true in case of the burial of the body. When cremation takes place, the ties are more easily broken.

In case of the passing of a loved one through accident we should bid the spirit God-speed onward and upward. We are making heavy causation for ourselves if we hold such a one close to us through grief and lamentations. Let us rather help him to go forward and learn the next lesson in his soul's evolution.

The Ouija Board

Question:

Is it possible to get in communication with spirits through the use of the ouija board? If so, is there any way one can tell whether such communications are genuine?

Answer:

It is possible to communicate with disembodied spirits through the agency of the ouija board, but it is not possible

to be sure that one is receiving true communications in that way unless the individual working the board is a positive clairvoyant, and in that case the ouija board would not be necessary. Using the ouija board is a negative, dangerous practice, which should not be engaged in. Cases of obsession have been known to start in this way.

Rulership of the Silver Cord

Question:

Is the silver cord under the rule of any certain planet, and if so, what planet?

Answer:

The silver cord is not under the rule of any one planet. It is composed of ether, desire stuff, and mind stuff. The etheric part is under the rule of Uranus, the desire stuff part is under the rule of the moon, and the mind stuff part is under the rule of Mercury.

Root Races and Subraces

Question:

Will you please tell me what is meant by root race and subrace?

Answer:

A root race is a race from which subraces branch. The root races are classified as the Lemurian, the Atlantean, and the Aryan. It is said by occultists that there is to be a new root race which is spoken of as the Sixth Race. This will finish the root races.

The Atlantean root race was subdivided into seven subraces known as the Rmoahals, the Tlavatlis, the Toltecs, the original Turanians, the original Semites, the Akkadians, and the Mongolians.

The Aryan root race has had so far five subraces, the Aryan, the Babylonian-Assyrian-Chaldean, the Persian-Graeco-Latin, the Celtic, and the Teutonic-Anglo-Saxon. Its sixth subrace will be the Slav, which will be developed in Russia and other parts of Europe; and the seventh will be developed from the sixth.

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.

Planetary Cycles

BY ALFA LINDANGER

WHEN trying to study Planetary Cycles we are entering a subject so vast and so magnificent in its scope and immensity that no puny mind of a mere mortal can give it adequate expression, let alone scientifically define and explain it. Only a Master of Wisdom can give a true picture of the celestial wonders with their perfect laws of time and space, for of necessity this carries us into the very realm of the occult and on to the higher planes of consciousness.

For the laws of Planetary Cycles are concerned, not only with human destiny, nations, races, and religions, but also with worlds, suns, universes, lifewaves, globes, rounds, and in short, the evolution of all Creation.

The source and sustainer of all life is the Sun, which in our planetary system is the visible symbol of the Absolute—God—in whom we live and move and have our being.

The Sun, which is a fixed star, is the center around which the earth and the other planets move in a rhythmic, precise order and regularity; and such is the perfection of this motion, that the position of the celestial bodies can be mathematically determined for thousands of years back, and for thousands of years to come.

In time and space there are measurements of various units, all fitting into each other, wheels within wheels—from cycles of the merest fraction of a second,

to cycles of unthinkable millions of years.

What is a cycle? The word means a period, a revolution, a circle, a round—indicating both time and motion.

In Astronomy and Mathematical Chronology a cycle is: a period, or interval of time, in which certain phenomena always recur in the same order. In other words, it means repetition. We have the expression: "History repeats itself."

The simplest cycles are: day and night, summer and winter, spring and fall; the ebb and flow of the tides, etc. We have cycles of comets and eclipses, meteoric showers, sunspots and shooting stars. We have cycles of inflation and deflation, peace and panics, prosperity and business depression; cycles of highest culture, of lowest barbarism and intellectual darkness. Always action and reaction; eternal motion—and motion is Life.

Next to the Sun the celestial body most familiar and most important to us is the Moon. Its monthly cycle in the sky with reference to the Sun, is called its *synodical* period; a motion which takes a little over 29 days to perform. With reference to the earth or a fixed star, the Moon finishes the cycle in about 28 days. This is its *sidereal* period.

An interesting cycle to study is the Lunar or Metonic Cycle, consisting of 19 years, or 235 lunations. The discoverer of this cycle was the Greek astronomer Meton, who lived about 432

B. C. He found that every 19 years the new Moons happened on the same days of the month as during the previous cycle. For example: the Ephemeris for 1911 and the one for 1892 will show all the new and full Moons not only on the same day, but also in the same sign and approximate degree as they occur in this year (1930).

If we wish to know the lunations and eclipses for any year in the future, we look up the Ephemeris 19 years earlier. For instance, 1930 gives the Moon's positions in 1949; 1925 for 1944; 1916 for 1935, and so on.

Where will the full Moon be in October, year 2000? The Ephemeris for 1924 can tell you. Is there a solar eclipse in September, 1953? No; but there will be one on August 10th in about 17° of Leo.

Of the major cycles we are most familiar with the great Sun cycle, the *Precession of the Equinoxes*. The yearly cycle of the Sun through the zodiac begins, when it crosses the celestial equator about the 21st of March. Day and night are then of equal length. But owing to the revolution of the pole of the earth's axis in a circle of 23½° radius about the pole of the ecliptic, the Sun crosses a trifle earlier than it did the year before—a matter of 50 seconds of space per year, aggregating one degree in 72 years. Thereby it takes the Sun in this precessional cycle 2156 years to finish one sign, and 25,868 years to pass through the entire zodiac, which constitutes a Great Sidereal Day.

In this slow receding journey of the Sun we find the key to all great cosmic or sacred cycles, and also the key to eternal progress.

A closed circle suggests rigidity, immobility, sameness, monotony. But this 50 seconds deviation, slight though it is, causes that change which advances every cycle on a higher plane than the previous. Thus there is no "going around in circles" but an upward trend as of spirals upon spirals.

Another great cycle is called the Polar Cycle or Polar Day. Due to an exceedingly slow movement of 50 seconds of space per century the earth's axis revolves about its own center, completing a revolution in 2,586,800 years. This is equivalent to 100 precessional Sun cycles. A Polar Day measures all creative activity in the earth, itself, and also measures the duration of human life-waves. At the middle of a Polar Day the south pole will point north, and later directly to the Sun.

In an ancient Hindu almanac has been found a chronological compilation of time by an Atlantean astronomer, Asuramaya by name. He found a solar cycle of millions of years, designated as the Great Age, which was divided into four smaller ages; in reality, four great divisions of time in the history of the earth.

Golden Age comprising	1,728,000 years
Silver Age comprising	1,296,000 years
Copper Age comprising	864,000 years
Iron Age comprising	432,000 years
Total	4,320,000 years

Please observe that each age is exactly 432,000 years less than the previous, and the sum of the digits of each age is the number 9, which is the root-number of man and the earth at this stage of evolution.

In the growth of a human being these four ages correspond to the four stages of Infancy, Youth, Manhood, Old Age.

Again the four ages describe the four chief stages in the civilization of man.

- 1—Nomadic, or Dawn, age of man. Ir-responsibility and childlike dependence. His wanderings.
- 2—Pastoral—his wanderings within a limited area. Beginning of self-expression.
- 3—Agricultural—he acquires permanent homes, flocks and herds.
- 4—Scientific—he expresses principles of cooperation, individual responsibility—unselfishness.

At the close of great or major cycles the world is changed geographically as well as atmospherically, owing to the axial motion of the earth and its position with regard to the Sun.

Aside from the Sun cycles there are the greater and lesser cycles of the planets, Moon, and the signs of the zodiac. The regular motions of the planets in their orbits are their cycles of vibration; their wave-length of oscillation, influencing each other and the earth according to their nature. As everything has its own special rate of vibration, or cyclic motion, so every planet in its course of development has to meet the forces sent forth from all the other celestial bodies.

For convenience we mark the time of the orbital cycles of the planets:

- Mercury ☿ in 88 days.
- Venus ♀ in 225 days.
- Earth ⊗ in 365¼ days.
- Mars ♂ in 687 days.
- Jupiter ♃ in 4,332 days or about 12 years.
- Saturn ♄ in 10,759 days or about 29½ years.
- Uranus ♅ in 30,586 days or about 84 years.
- Neptune ♆ in 60,187 days or about 165 years.
- Moon ☾ in 27 1-3 days.

There are great periods in the world's history influenced by the relation of the earth to the zodiac. These periods we may say are 7 in number—3 larger, representing the *Quality* groups of the signs, namely the 3 *crosses*, Cardinal, Fixed and Mutable; then the 4 lesser groups representing the *Elements*—Fire, Earth, Air, Water.

When the Cardinal cross is uppermost, that is, when many planets are in Cardinal signs, great changes take place, both in the earth and in the affairs of man. A breaking up of old conditions, and new ones established. Wars, rumors

of war and critical times in general. The Cardinal cross holds sway over humanity today (1930).

When the Fixed cross is prominent, there is peace; powerful rulers and leaders hold the world's turbulence in check. Then there is a time, when the Common or Mutable cross is in evidence, stirring up interest in abstract things, a wave of spiritual impulses sweeping over the peoples, new teachers coming forth, enlightenment and culture being favored.

The ever changing aspects of the planets to each other, to the Sun and to the zodiac constitute the analogy between the "heavens above and the earth beneath." The law operating upon all planes of nature is the divine law of correspondences: "As above so below." All the processes and cycles of the solar system, the Macrocosm, are repeated within each human being, the Microcosm.

While we cannot here go into anthropology we may say briefly that it is the grouping of individuals which makes nations and races, and the greater cycles of the planets have more to do with this grouping than we may think.

For instance, we say the British nation is ruled by Mars, and its people are in thought and jurisdiction akin to the ancient Romans. The Roman empire rose, culminated and declined in the great cycle of Mars. Another Mars cycle began with the British nation, in which the Mars element is decided; therefore people with the Martian characteristics predominant are born into that nation, there to learn and to teach the world the lesson of Mars, which is that Strength and Might must unite with Beauty and Right, liberating the mighty creative force of nature to be used for the glorification of the earth. . . .

Of minor cycles we may mention the 11 year cycle of sunspots. . . . Sunspots have a minor influence upon the weather conditions on earth, especially magnetic storms.

The zodiac is divided into 72 dodecans,

corresponding to the 72 years which the sun takes to move backward in the zodiac one degree. These 72 dodecans measure to the 72 heartbeats per minute of a normal human being. Each heartbeat constitutes a cycle. The duration of this cardiac cycle is 8-10 of a second. . . .

We are a miniature zodiac. Therefore recurrent cycles in the universe must show recurrent cycles in human life on a smaller scale. When we learn the proportion of one cosmic cycle to another, then we can learn about our own individual cycles, and so practically how to live in harmony with divine law. . . .

The normal length of a man's life, threescore and ten, is divided into 7 ages. These ages are:

- Birth to 4 years, ruled by ♃—slight growth of mind.
- 4 to 14 years, ruled by ♄—disciplinary age, comprising 10 years.
- 14 to 22 years, ruled by ♀—adolescent age, comprising 8 years.
- 22 to 41 years, ruled by ☉—age of maturity, comprising 19 years.
- 41 to 56 years, ruled by ♂—age of discrimination, comprising 15 years.
- 56 to 68 years, ruled by ♀—wisdom and honor age, comprising 12 years.
- 68 to end, ruled by ♁—peace. . . .

The law of repetition or, as it is often called, the law of periodicity is based on the cyclic periods of the Moon, the planets and the days of the week. Of the "week," which was used in the original Chaldean reckoning, the 6th day was considered a time of onerous activity—clearing out, finishing up, cleansing, preparing for the 7th, the day of rest, of *re-creation*, adjustment, balance. So also in the human life, the 6th "day" of any cycle is the critical one. For instance: Take a year as a cycle, divide it into 7 periods of 52 days each. Use the birthday as a starting point. 52 days later ends the 1st period ("day"). The 6th will then be the testing time. For example: if Jan. 23rd is the birthday, the 6th period will fall between Oct. 9th and Dec. 1st. Birthday July 10th gives

March 26th to May 18th as the 6th period. Nov. 7th, it comes from July 23rd to Sept. 15th, etc.

The 7 year cycles are related to Uranus, which completes its orbital revolution in 84 years—7 years in each sign. When Uranus, the awakener, is halfway around the zodiac or opposite to its radical place in the birth chart, which comes about the 42nd year, it is truly a crucial point in every one's life, whether we recognize it or not. In modern parlance it is called "the dangerous age."

There are many other planetary cycles to study, the details of which are too great to encompass in a short paper. Let each student try to note and tabulate what the "progressions," the "transits," the "lunations," etc., mean in his own chart. Then indeed will he add to his knowledge, which will help not only himself, but will help to bring to the science of Astrology a greater interest, respect and understanding by the world at large.

Another Golden Age is approaching, the age of true democracy and universal brotherhood. Uranus is the ruler of this the Aquarian Age, which begins when the Sun by precession enters the sign Aquarius in about 700 years.

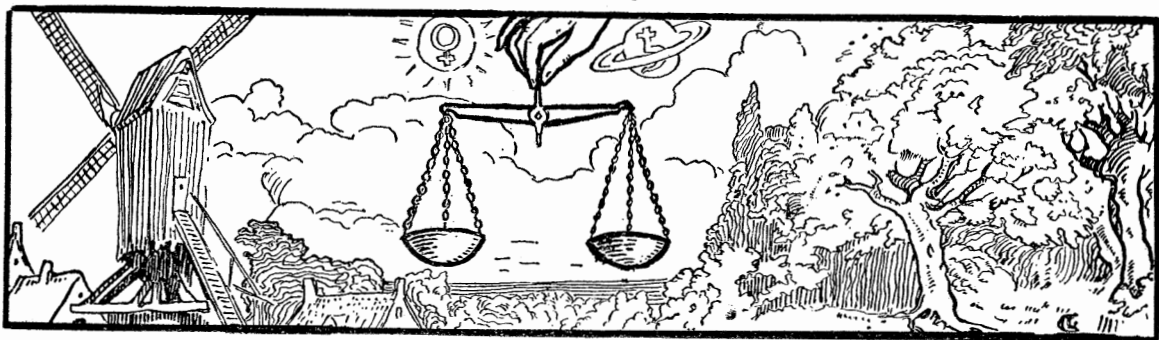
Uranus (♅) is the planet of perfected man, master of life and death, who has finished his cycle of evolution. Its symbol is the portals of wisdom and love, combining the symbols of Mars (♂) and Venus (♀)—the male-female principle, Strength and Beauty, the equalization of the sexes, which will occur in the coming great Aquarian Age.

While our astrological wheels with the three crosses keep spinning around in the eternal heavens, may we learn the lessons which they so plainly teach, the lessons which lead to the attainment of—

Physical purity.
Emotional stability,
Mental equilibrium,
Spiritual unfoldment.

—Originally published by
*The First Temple and Col-
lege of Astrology, Inc.*

The Children of Libra, 1931

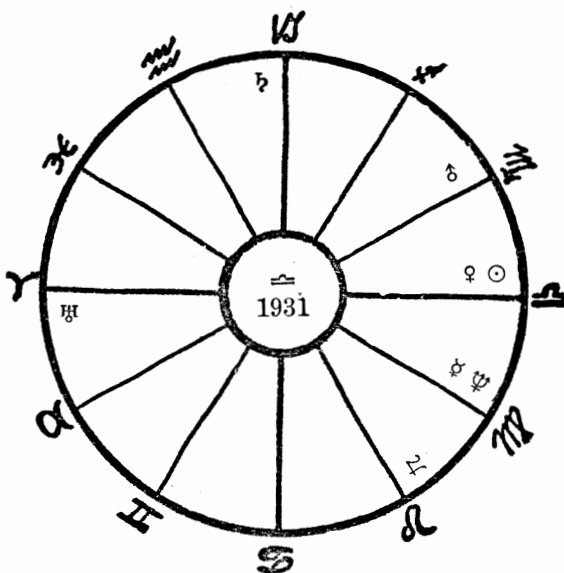


A Character Delineation of the Children Born between September 24th and October 23rd, 1931.

During the time in the earth's history just preceding the present Piscean Era, the sun at the vernal equinox was in Aries, and the sign opposite gave the impulse for the esoteric teachings of the Mystery Schools. That sign was Libra, ruled by Venus, the planet of love and beauty, and we may trace her influence readily in the various Mystery teachings of the ancients, particularly of Greece, where art and beauty reached their highest development, so far unsurpassed, expressing exquisite spiritual truths which are even yet not fully understood.

In Libra individuals we note this influence expressing itself in the love of beauty; and since a sense of the beautiful presupposes a sense of proportion, we find also keen judgment, which, however, is more the product of intuition than of reason; or we may call it "super-intuition," which in these people is often highly developed. "It just flashed into my mind like that!" says the Libran.

Children born under Libra are generally affectionate, and parents will do well to allow them to have pets as early in their childhood as possible; let them have their own flower garden or potted flowers in the house, for the love nature must be cultivated if it is to grow into the love POWER, which is the most potent force in life. Lovable and sunny, these children win affection easily, and are therefore often spoiled and flat-



tered, with the result that many of them develop pronounced conceit. Yet let it be noted that this is not the fault of the sign itself, which gives a strong love nature (and love is humble, seeking to please), but due simply to the fact that these lovable children of Venus are given too much unwise attention, and they grow to expect it as their right.

This year during a large part of the
(Continued on page 545)

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

Astrological Readings 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.

GILBERT S.

Born November 8, 1927, 8:30 A. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Virgo 26; 11th house, Libra 26; 12th house, Scorpio 21; Ascendant, Sagittarius 11-51; 2nd house, Capricorn 14; 3rd house, Aquarius 20.

Positions of the Planets:

Sun 15-16 Scorpio; Venus 29-13 Virgo; Mercury 18-51 Scorpio, retrograde; Moon 6-54 Taurus; Saturn 7-17 Sagittarius; Jupiter 23-50 Pisces, retrograde; Mars 9-19 Scorpio; Uranus 29-53 Pisces, retrograde; Neptune 29-02 Leo.

Gilbert has the inspirational, philosophical sign of Sagittarius rising, with Saturn near the Ascendant. Saturn, however, is unaspected, still it will exert a saturnine effect to some extent upon the personality. To offset this Gilbert has the Sun, Mercury, and Mars posited in the martial sign of Scorpio in the 11th house, that of friends. Scorpio is the sign of the healer, the physician, the detective. It has to do with all secret things, and it is a sign of great power, being the sign through which the creative force manifests. The Sun has the trine of Jupiter, which is one of the best of aspects. It makes the native broad-minded, gives him vision, executive ability, diplomacy, and the capacity for succeeding in his relationships with men. This is the aspect which will see Gilbert through in all the various problems of life which he encounters, and if he exercises due diligence will strongly tend to give a favorable outcome.

He will meet plenty of obstacles, how-

ever, because he has Mars and the Sun in opposition to the Moon, which are aspects creating strong emotions, not always under control, and considerable temper. These must be closely watched and subjected to all the will power possessed in order to hold them within bounds. Jupiter, however, will furnish the vision to enable the native to do this, and Saturn in Sagittarius will give a certain power of analysis which will also aid.

The three planets in the 11th house, namely, Mars, Mercury, and the Sun, indicate that friends and friendships will play quite an important part in the life. There will be two types of these, however, one corresponding to the Jupiter trine Sun aspect, and the other to the Mars opposition Moon. The former will be beneficial, but the latter will tend to involve the native in wrong situations and lead him into temptation.

Mercury is in conjunction with the Sun and Mars, indicating a keen, quick mentality and one adapted for investigation along lines ruled by Scorpio. Mercury has the trine of Jupiter, which ordinarily confers educational advantages and gives breadth to the mind.

Venus the planet of attraction is placed in the 10th house, that of the profession and one's position in the world. Venus smoothes the path and introduces a pleasant social element wherever she is placed. Venus is located in Virgo, a mental sign, which indicates a combination of artistic and mental elements in the profession selected. The opposition of Jupiter and Uranus to Venus intro-

duces an element of friction, however. Still the opposition is intrinsically an aspect of power and can be more easily controlled than the square. In the hands of an advanced Ego it frequently becomes a stepping-stone to great progress.

The Moon, the planet of imagination and the instinctual mind, is located in materialistic Taurus in the 5th house. This will impart something of a materialistic outlook to the personality, which, however, will be offset to some extent by Neptune, the mystical planet, located in the fiery Leo in the 9th house, the house of philosophy, Neptune also being trine to the Moon. Neptune elevated should predominate in this combination and give a liking for mystical subjects and a philosophical outlook on life.

This horoscope contains a great deal of power, with enough adverse aspects to create a distinct inner urge for progress, which will insure plenty of activity in the life. If the possibilities of the chart are seized by the native and made the most of, he will go far in evolution in this incarnation.

CARL OLIVER C.

Born November 12, 1916, 2:56 A. M.

Lat. 7 N., Long. 80 E.

Cusps of the Houses:

10th house, Cancer 4; 11th house, Leo 3; 12th house, Virgo 3; Ascendant, Libra 4-31; 2nd house, Scorpio 6; 3rd house, Sagittarius 5.

Positions of the Planets:

Sun 19-10 Scorpio; Venus 10-34 Libra; Mercury 12-01 Scorpio; Moon 13-13 Gemini; Saturn 0-36 Leo, retrograde; Jupiter 27-57 Aries, retrograde; Mars 15-10 Sagittarius; Uranus 15-54 Aquarius; Neptune 4-53 Leo, retrograde.

Venus, the social and artistic planet, will give Carl a desire for the beautiful in life, and through its influence on the Ascendant, he will be endowed with an attractive and pleasant personality which will be of great assistance in helping him to develop his career. The support-

ing trines from Uranus in the 5th house and the Moon in the 9th, also the sextile of Mars, will tend to give success in some line that touches the theatrical or amusement world. He should also be competent as a teacher, and could do original work with publishers in art or advertising.

His prominent Moon in the travel sign of Gemini and posited in the 9th house, that of long journeys and foreign lands, indicates the possibility of success in distant places and among other peoples. The aspects of the Moon and Venus also guarantee to Carl the assistance of the opposite sex in forwarding his interests.

Of prime importance are the trines of Uranus and Venus to the Moon in the intellectual air triad, which will give this boy an interest in philosophy and higher thought. His penchant for the pursuits of the higher mind will bear encouragement to mitigate a square aspect to his Sun and Mercury from the planet Uranus and an opposition between Mars and the Moon, which will serve to make him rebellious at times and lead him into paths not consistent with the higher side of his nature, which is otherwise quite strong. Under no circumstances should he be coerced into doing anything or undertaking any metaphysical study, as this would only serve to bring out the unconstructive side of Scorpio, which is militant to a high degree when aroused. Through appeals to his love nature this boy can rise to real heights of self-mastery and success.

His greatest happiness and success would be realized in some pursuit pertaining to the public; and Jupiter in the 7th house in Aries, the sign of the personality, will tend to give him a fortunate reception by the public, which will be the natural result of his own optimistic nature and conscientious application. However, the square of Saturn will have to be guarded against, for it will exert a somewhat depressive, overcautious, and selfishness-inspiring influ-

ence. His Uranus in the sign of man, Aquarius, will give him a keen interest in the intellectual and scientific betterment of humanity. He should take care not to speculate, nor trust the advice of others to any great extent where finances are concerned.

Cardinal signs on the angles of the chart indicate that Carl will be very active and has capacity for some executive occupation. Many leaders of industry are found to have strong cardinal influences in their charts, which fit them for the activity necessary to succeed in the business world of today.

VOCATIONAL

MARY LEONIA LOUISA S.

Born April 19, 1915, 7:02 P. M. G. M. T.

Lat. 51 N., Long. 4 E.

Cusps of the Houses:

10th house, Leo. 14; 11th house, Virgo 18; 12th house, Libra 14; Ascendant, Scorpio 2-50; 2nd house, Sagittarius 0; 3rd house, Capricorn 6.

Positions of the Planets:

Uranus 15-15 Aquarius; Jupiter 17-23 Pisces; Venus 21-24 Pisces; Mars 2-17 Aries; Mercury 15-55 Aries; Sun 28-38 Aries; Moon 26-44 Gemini; Saturn 27-47 Gemini; Neptune 27-41 Cancer.

This horoscope has Mars, the planet of energy, as its ruler, and Mars is also the ruler of the 6th house, that of employers and employees and one's relations to either or both. Therefore, the native will undoubtedly be possessed of considerable energy that can be applied to this department of life. This is accentuated by the fact that the Sun, the planet of vitality and life, is in the energetic sign of Aries in the 6th house. The Sun is the planet which rules men. It confers ambition and gives executive ability. In this case it is sextile to Saturn, which is a further indication of some executive ability, and also an indication of patience, caution, and faithfulness in the discharge of duty. Therefore, it is likely the native can gradually work herself up to a position where she will have charge of some phase of

the work in which she may be engaged. This is further indicated by the fact that the Sun is sextile the Moon, which gives a degree of mental and emotional poise.

As to what line the native might follow, we may mention the fact that Jupiter and Venus are in conjunction in Pisces in the 5th house. The 5th house rules investments, publishing, and to a lesser degree reporting and accessory occupations which have to do with publishing. Therefore this is a possibility which the native might develop. Jupiter and Venus are respectively the greater and lesser benefics, and their good influence is a great aid in any undertaking which they favor. Being placed in Pisces, a mystical and dramatic sign, also a sign which has to do with institutions of confinement, it is likely that some of these things would have a bearing on the occupation. We endeavor in these vocational readings to give only suggestions as to the possibilities in a chart, not to tie the native down with recommendations which he is in better position to make for himself after he knows the basic facts.

The 10th house has Leo on its cusp, ruled by the Sun, which is another indication that the native has the capacity for occupying a position where she would have some direction of the work of others. There are 18 degrees of Virgo in the 10th house, ruled by Mercury, and Mercury is sextile Uranus. This aspect gives inventive ability and capacity for generating progressive ideas which might be of benefit to employers. This talent could easily become an important factor for success in the occupation selected by the native.

It is not likely that the native would succeed in work where she would come into close contact with the public, on account of the Moon, representing the public, being in conjunction with Saturn and square Venus, Jupiter, and Mars.

Neptune, the mystical planet, located in Cancer in the 9th house and trining

Mars and Venus will give a mystical tinge to the nature and a liking for mystical subjects, also a liking for travel. These tendencies will be a matter of personal satisfaction to the native, but they very likely may not influence the occupation to any great degree. It would be well, however, to give them some scope so as to have the benefit of any advantages which they might bring.

THE CHILDREN OF LIBRA, 1931

(Continued from page 541)

solar month of Libra there are various aspects showing a tendency to an obstructed and erratic affectional nature, (Venus square Saturn, Sept. 28-Oct. 17; Venus opposition Uranus, Sept. 29-Oct. 9; Sun opposition Uranus, Oct. 4-19), and parents should therefore teach these temperamental children the lesson of altruism and devotion to Christ.

Children born between October 5th and 14th, when Venus, Sun, and Mercury are all in Libra, will manifest the Libran characteristics very strongly. The Sun is sextile Jupiter from October 2nd to 21st, which gives broadmindedness, vision, and executive ability for the children born during that period. Venus is sextile Jupiter September 27th to October 9th, which is an aspect of success, and will not only give a love of the beautiful things of life to the children born at that time, but also the power to attract them. Mercury in Virgo, trining Saturn, Sept. 24-30, will give good reasoning ability to those born in that period, though the mind will be somewhat critical. Mars sextile Neptune (Sept. 24-Oct. 6) will give the children then born a strong impulse toward the mystical.

Children born from October 2nd to 19th will show a decided tendency to be high-strung and nervous due to the Sun opposition Uranus. A square of Saturn to the Sun, Oct. 3-19, may dampen the vitality of those then born, bringing periods of depression. Librans are usually temperamental in any case, but Libra children born during the first three

weeks of October this year will be noticeably so, sensitive to an extreme, and often vacillating due to the aspects just mentioned. The sextile of Jupiter to the Sun, however, will give an optimistic, logical cast to the mind, which will help materially in counteracting these tendencies.

The children born during the following periods will show some of the characteristics noted for those periods: Mercury in Scorpio sextile Neptune (Oct. 22-23), capacity for occult investigation; Venus sextile Neptune (Oct. 15-23) ability for music and poetry; Mars square Jupiter (Oct. 1-23) a tendency to excesses emotionally and otherwise, Mars being in Scorpio and Jupiter in Leo; Mars sextile Saturn (Oct. 2-21) determination and energy; Jupiter trine Uranus and Uranus square Saturn during the entire month, giving on the one hand a desire toward humanitarianism and on the other obstruction in carrying out the humanitarian projects dreamed of.

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced students. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in commercializing spiritual knowledge may apply for these courses. The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by free-will offerings.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

“Cosmo” Studies

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

(Continued from September)

(Cosmo-Conception, pages 384-5)

- Q. During the sway of the early Race-religions what was generally known about the Savior who was to come?
- A. That He was a Sun Spirit and was to save humanity from the separative influences necessarily contained in all Race-religions.
- Q. Why were these Race-religions necessary?
- A. They were steps which it was necessary for mankind to take to prepare for the advent of Christ. Man must first cultivate a “self” before he can become really unselfish and understand the higher phase of Universal Brotherhood—unity of purpose and interest—for which Christ laid the foundation at His first coming, and which He will making a living reality when He returns.
- Q. As the fundamental principle of a Race-religion is separation, inculcating self-seeking at the expense of other men and nations, what is evident?
- A. That if this principle is carried to its ultimate conclusion, it must necessarily have an increasingly destructive tendency, and finally frustrate evolution unless succeeded by a more constructive religion.
- Q. To what must the separative religions of the Holy Spirit give place?
- A. To the unifying religion of the Son, which is the Christian religion. Law must give place to Love, and the separate races and nations be united in one Universal Brotherhood with Christ as the Eldest Brother.
- Q. Why has the Christian religion not

yet accomplished this great object?

- A. It has not yet had time enough. Man is still in the toils of the dominant Race-spirit, and the ideals of Christianity are yet too high for him. The intellect can see some of the beauties of Christianity, and readily admits that we should love our enemies, but the passions of the desire body are still too strong.
- Q. What is the law of the Race-spirit?
- A. “An eye for an eye.” The feeling is, “I’ll get even.” The heart prays for love; the desire body hopes for revenge. The intellect sees in the abstract the beauty of loving one’s enemies, but in concrete cases it allies itself with the revengeful feeling of the desire body, pleading as an excuse for “getting even” that “the social organism must be protected.”

(To be continued)

The Rosicrucian Principles of Child Training

We have just got out a new edition of this book by Max Heindel, which comprises the greater part of his writings on the subject noted. This book is particularly adapted to the use of parents and teachers who are engaged in the training of children. It contains information of a vital character in regard to the nature of the child and its development in the first seven years of its life, during which time it is particularly susceptible to influences of all sorts. If this period is taken advantage of in accordance with the principles of occult science, the child can be given a start forward in its evolution which would be otherwise impossible. The book contains forty-one pages, and is attractively bound in leatheroid cover. An index has been added to this edition. Price fifty cents.

The Rosicrucian Fellowship,

Oceanside, California.

CHILDREN'S DEPARTMENT



The Beautiful White Prisoner

BY MARY DORRINGTON

SOFT MOONLIGHT streamed in through the big window, flooding the nursery with its beams; the children snuggled down among the cushions on the low window seat and gazed up at the stars. They were waiting for Aunt Patty, who had promised them a bedtime story.

"I like the twinklers best," said Fanny. "Why doesn't God let them all twinkle? Wouldn't the sky look pretty then?"

"Oh, I know," Kenneth exclaimed, important with his seven years, "there are different kinds of stars. I heard Mother tell Aunt Patty that the twinklers are big burning suns, but the ones that shine steadily are planets on which people live."

"Yes," came from thoughtful Billy, "the suns give out heat to warm the planets, just as our sun warms us. It seems to me that each sun takes care of a number of planets in the same way that Daddy cares for us."

The children were so busy talking about the various stars they saw that they did not hear Aunt Patty enter the room. She stood listening for awhile, thinking what a lovely picture the little folks made in their white nightgowns, with earnest faces looking up to the sky.

"I wonder if our earth looks like a

star to the people on the other stars," chimed in Fanny, "and oh, I wonder how God lights the stars at night and puts them out in the day, and how He keeps them all moving. I wonder if—"

"I shall have to call you Fanny in Wonderland," a quiet voice said just behind them; "and now, dears, since I know that you are interested in the stars, how would you like to hear a true star story?"

"Oh! Auntie dear, how lovely!" they all cried, and at once began to settle down on the rug with chins propped on their hands, except little Billy who thought he could hear better if held in Auntie's arms. When they were all comfortable, Aunt Patty began her story.

"Once there lived a wonderful Prince. Everyone called him the White Prince because he always wore a pure white robe that shone like silver. He lived in a beautiful home with his father, a King so gentle and loving that it would be impossible to tell you how great his love was.

"Now the King had other sons who lived with him. They too were good and beautiful and loved their elder brother the White Prince very dearly. They always looked up to him for wise counsel and help in the work they did for their father.

"The King's palace shone with wondrous brightness; there were no shadows at all because the King and his sons shed a golden light wherever they went.

"Why was that, Auntie?" asked Fanny in wonder.

"Because they loved everyone so dearly," answered Aunt Patty softly,

"for in that glorious country LIGHT is caused by LOVE.

"Perhaps," she continued, "it may seem strange to hear that this King of love had many other children, countless numbers of them, and so that they might live happily and work for him he made good homes for them where they had everything they needed. These homes were called Stars.

"The King's bright palace was in the center of all these star-homes. This was done so that the King and his princely sons could watch over and guide the younger families, who were very dear to them. Every day the Father shed long rays of his love-light on the star-homes. This gave strength to the children, and helped them with their work.

"The King always knew when the star children were good and tried to please him, for then the star-homes shone brightly; but if they were disobedient and selfish, the star-homes became dim.

"On one of these stars a certain family was given some important work to do. The King was most anxious that they should do it well and learn to love him dearly; he then would make Princes of them, and take them to live with him in his own beautiful palace.

"Well! one day the father and his sons were walking on the palace roof looking out upon the star-homes, and a troubled look passed over all their faces. The King with great calmness said: 'Dear sons, I am afraid that all is not well; one of my star-homes is not shining so brightly today.' A sad silence followed because it was the star where the important work for the King was being done.

"Each day they looked, oh, so anxiously, but each day the star grew dimmer and dimmer. Time passed away, the star-home did not brighten, and the faces of the King and his sons became very sad indeed when they looked at what they now called the Sorrowful Star.

"Something had to be done to show these children that they were not pleas-

ing their Father. The King and his sons pondered in their minds how help could be sent, because the exceeding dimness of the star showed that the children had indeed become very wicked, had even forgotten their Father-King, and had ceased to love him.

"One day the King and the Princes were sitting, thinking what could be done. The King after awhile spoke: 'Beloved sons, a messenger is needed to go to the Star of Sorrow to show these children how ungrateful and forgetful they are, and to teach them how to do their work to please me. Which of you, my sons, will do this for me?' he asked sadly.

"Before anyone else could reply, the White Prince stood up; a lovely smile lit up his face. On his breast right over his heart was a white rose. In its purity it shone as a diamond in all directions, shedding such a wondrous light that the other Princes bowed their heads in love and adoration.

"Slowly he raised his arms, and as he did so his body gleamed like a cross of silver. He spoke in a sweet calm voice as he said: 'Father, if it is thy will, I will go to help those erring children of the Sorrowful Star.'

"A shade of sadness rested for a moment on the King's face, but it was immediately followed by a glorious smile of love light. 'Beloved son,' he replied, 'it is my will that you shall go, but you will stay there a long, long time. That star will be your prison house. LOVE alone will set you free.

"Now a very strange thing happened. While the King and the other Princes were gazing in admiration on that shining crosslike body, they saw a change come over it. The arms became two outstretched wings, and gradually there appeared before them a dovelike form of dazzling purity. Silently it floated out into space, taking its flight in the direction of the Star of Sorrow. Soft strains of wondrous music filled the air, falling upon the ears of the silent

(Continued on page 552)

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.

The Rosicrucian System of Healing

BY JOSEPH WILDAR

ALL DISEASE is created by the person who is afflicted with it. It is created by wrong thinking and wrong acting during the earlier months or years of the present life, or of preceding lives, the effects having been brought over to the present time. Disease is not put upon mankind by an angry God as a form of retaliation or retribution.

There are many new societies operating today who have various systems of healing by mental and spiritual means. Some of these put forth the theory that all disease is the product of thinking of disease itself or thinking fear. While it is true that such thinking is a minor factor in producing disease, still it is not the primary cause of disease. The real basic cause consists in thoughts of sensuality, greed, selfishness, strife, anger, sloth, and laziness, and the gratification of sensual appetites. All of these things are contrary to cosmic law. They all crystallize the finer vehicles, namely, the mind, the desire or emotional body, and the etheric body. Then this crystallization is communicated to the physical body, and the result is disease.

Fear is crystallizing and is productive of disease, but fear is usually an effect resulting from the other types of thinking. That is, one fears that his selfish plans will not succeed, he fears that his desires for sensual gratification

will not materialize, he fears that his position in the world may fail him and that therefore his selfish vanity will receive a setback. But in most cases the fear is the result of the endeavor to obtain selfish gratification in some other department.

The misuse of the creative sex force is a form of gratification of sensuality, and is one of the big causes of disease. This is because the creative force, as its name implies, is always creative, and when it is not confined to creation of physical bodies or mental creation of a constructive type conducive to forwarding the plan of evolution, it creates disease.

The essential element of man is spirit, the Ego. Spirit is always in an inconceivably high state of vibration. The object of evolution is to raise the vibration of the personality, namely the four vehicles or bodies, up to the rate of vibration of spirit itself. All low vibration, no matter whether it is in the form of slothfulness, laziness, sensuality, or fear, is working in opposition to the aims and objects of spirit and therefore tends to create disease.

The Rosicrucian system of healing depends primarily upon the Invisible Helpers. The Helpers are those who are sufficiently advanced in evolution so that they can separate the two higher ethers of the vital body from the two lower. They are then able to go out of

the physical body and function on the invisible planes in this higher etheric body. Then they become eligible for the role of Invisible Helper. The ranks of the Invisible Helpers are also recruited from among those who have passed over to the invisible plane through death, provided such persons have made sufficient evolutionary progress before that time so that they are capable of taking part in the healing operations.

The Invisible Helpers manipulate the etheric body of the patient, restore tone to it, direct vital force into it, and in general help to rehabilitate it. After this has been accomplished, the etheric body proceeds to build up and restore health to the physical body. In some cases the Invisible Helpers materialize a hand or even a whole body in order to perform actual manipulation of the physical body of the patient. The Invisible Helper who is living in the flesh still has the archetype of his physical body, and this is spinning all the time he is working on the invisible plane. The archetype tends to attract physical material to it, and this enables the Helper to materialize, if he wishes it, for physical manipulation. In fact, the archetype constantly tends to attract physical material, and therefore the Invisible Helper is required to use an effort of will to keep from materializing when he is out of the physical body. On the other hand, the Invisible Helper who has passed on in death can only materialize a physical body, or hand, by an effort of will when he has been initiated into the use of the will for this purpose. Ordinary disembodied spirits can not materialize except through the aid of mediums, using the ether from the medium's body for this purpose, a process which is not endorsed by the Rosicrucians.

The Invisible Helpers are not a figment of the imagination as many might believe. They are often seen by sensitives, performing their manipulations, and they are often felt by their patients. There are two great classes of humanity at the present time, the sensitives and

the non-sensitives. Those who are sensitives have become so through the sensitizing of their finer vehicles by the lives they have lived so that they sense some of the vibrations from the invisible worlds. Sensitives thus know the reality of the higher vibrations. Non-sensitives, however, are not so sensitized, therefore they do not perceive the vibrations from the invisible planes and it is hard for them to believe that such things exist. These are the materialists, people who are interested only in material things and can not conceive of the existence of anything else. In extreme cases of crystallization they become the atheists. Patients who are sensitives see and feel the Invisible Helpers. Patients who are non-sensitives do not see or feel them, but they are restored to health by them nevertheless in cases where cosmic law permits.

In the last analysis spirit is the source of all healing. People who take part in healing concentrations do not do any actual healing. They aid in clearing the way for the healing processes of spirit. Spirit, or God, is threefold, namely, the Father, the Son, and the Holy Ghost, otherwise known as the Father, Christ, and Jehovah. Of these three the Father exercises the healing principle. The Father, in Rosicrucian literature, is spoken of as the Great Physician. When we speak of spirit, we do not necessarily mean God alone. We may mean also the individual spirit or Ego of man, and this individual spirit is also threefold. It has the Father, the Son, and the Holy Ghost aspects, spoken of respectively as the Divine Spirit, the Life Spirit, and the Human Spirit. Of these the Divine Spirit is the source of healing. It is the source from which the individual man derives his individual healing. But when we speak of spirit we can not think of it as separated. There is no separation in spirit. There is no separation between the spirit of man and the spirit of God, although there is an individualization by which the two are differentiated without being

separated. Therefore, healing proceeds from the Father principle or aspect of spirit as a whole in the last analysis.

Spirit is all-powerful on its own plane, the spiritual world; but it is not all-powerful on any plane below that. It can not operate on any plane below the spiritual unless it has a vehicle on that plane, made of the substance of that region. Spirit, however, is able to operate through man by virtue of the fact that he has four vehicles or bodies, correlated to the four lower planes, namely the mental, the emotional, the etheric, and the physical.

Now where does the physical healer come in who engages in healing concentration? What does he actually accomplish? The function which he performs is to help dissolve mental crystallization in the mind or mental body of the patient in order that the spirit may operate unhampered in the restoration of health. When one thinks thoughts of crystallization, such as sensuality, greed, slothfulness, et cetera, for years, he makes a great mass of crystallized thought forms which remain in his mental aura and which become the source of disease. This mass of thought forms moreover prevents spirit from exerting its healing power to remove the disease. Therefore when a person or number of persons engage in a healing concentration, they create thought forms of life and health which tend to neutralize the crystallized thought forms that the patient has created by wrong thinking. Then when these have been neutralized and dissolved, the spirit or Ego of the individual, working through the blood, where it makes contact with matter, is able to exert its omnipotent powers and restore health to the person.

In those cases where the mental crystallization has been entirely dissolved the Ego is able to perform instantaneous healing as Christ did. When the mental crystallization is only partially removed, then the healing is only partial and disease more slow in disappearing. Thus it may be seen that healing concentra-

tion is a very beneficial and important part in the healing process. It frees the Ego to perform the actual healing and unless the Ego is freed, it can not restore health. The point where the Ego is said to be immured in the body, that is, the point where it contacts matter in the most concentrated way, is the point in the brain at the root of the nose. This is the seat of the Ego. Mental crystallization accumulates around this point and handicaps the Ego in restoring health. Healing concentration as above described helps to break up this crystallization around the Ego and frees it to perform the healing miracle.

Mental suggestion is another form of the same thing. The medical man, if he is of the advanced type, knows that mental suggestion is a valuable ally in restoring health, and therefore he uses it as far as possible. He puts into the patient's mind thoughts of health and strength and hope, and the thought forms thus created tend to dissolve the mental crystallization of the patient and free the Ego in order that it may perform healing and remove disease. Thought power works all the time, either for or against one, because one is thinking practically all the time some form of thought. Therefore, knowing this, it is advisable to utilize this power of thought and make it work for us instead of ignorantly allowing it to work against our interests, producing decay and limitation.

(Concluded next month)

The Rosicrucian Pin

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

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Vegetarian Menu

—BREAKFAST—

Orange and Grapefruit
Juice
Scrambled Eggs
with
Vegetable Loaf
Bran Muffins

—DINNER—

Pimiento Cheese Potatoes
Peas with Parsley
Lettuce Hearts
with French Dressing
Milk

—SUPPER—

Cooked Rhubarb Juice
Avocado-Orange Salad
Whole Wheat Crackers
Snackadoodle

Recipes

Scrambled Eggs with Vegetable Loaf

Dice left-over vegetable loaf. Brown in buttered skillet until a little crusty. Beat three eggs slightly, add two tablespoons thin cream or top milk, and salt. Stir into browned vegetable loaf, and stir up with fork until eggs are set but still creamy. Serve very hot.

Pimiento Cheese Potatoes

Dice cold boiled potatoes and American cheese. Chop canned pimientos and mix with potatoes and cheese and place in buttered dish. Pour over this a small amount of white sauce, sprinkle with buttered crumbs. Brown in moderate oven.

Five Minute Jelly Roll

Beat two eggs well; gradually add two tablespoons sugar, then two tablespoons flour (sifted *after* measuring) a speck of salt, and one teaspoon baking powder. Bake in ungreased jelly roll pan five minutes or until light gold color. Roll up with jelly.

Avocado-Orange Salad

Dice equal amounts of ripe avocado and peeled orange. Add a little salt. No dressing needed as avocado and orange form their own dressing. Serve on lettuce.

Snackadoodle

Cream one-half cup shortening with spoon. Add two cups sugar and mix very thoroughly. Sift three cups flour with three teaspoons baking powder three times. Add to shortening and sugar mixture and mix thoroughly. Add one cup milk, and again mix. Lastly add two *unbeaten* eggs. Beat well. Mix one-half cup sugar with one-half teaspoon

cinnamon. Sprinkle over batter. Bake in shallow pans 25 or 30 minutes. Serve slightly warm.

THE WHITE PRISONER

(Continued from page 548)

watchers as they gazed on the beloved son and brother until he became lost to sight on his pilgrimage of LOVE.

"He is still there. The children of the Sorrowful Star have treated him cruelly, yet he has never ceased to love and serve them. He will wait there in his sad prison until those star children have built enough love to measure his. Except the King, no one knows when his release will come.

"If all children would remember the beautiful White Prisoner when they are tempted to do naughty deeds, to speak angry words, or to think unkind thoughts, they would help so much to open the prison door. Dear children, our sins are the prison bars which keep this dear White Prisoner captive and prevent his return to his beautiful home and the Father and brothers who love him so dearly."

Aunt Patty ceased speaking, and for a while there was silence. When they said "Good-night," Billy murmured, "Please, Auntie dear, may we have another star story soon?"

Listening to the children's prayers that night she heard these words: "Dear Father, please help me to be good each day of my life. I want the beautiful White Prisoner to be set free."

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF LIBRA

Sept. 24th to Oct. 23rd, Inclusive.

"Be still and know that I am God," is the thought which comes to us this month. Only when the personality is stilled can the True Self, the God within, speak to us and guide us. Meditation upon the keywords, *Poise, Balance, Justice, Hopefulness, and Harmony* helps us to still the personality and *balance* the activities of life. Love is the basic balancing factor, and God is Love.

PATIENTS' LETTERS

Kidd's Beach, East London, S. Africa.
Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

My progress is going ahead by leaps and bounds. I am glad to tell you; and I feel confident of a complete recovery in a fairly short space of time, thanks to the Invisible Helpers. The sea air is doing quite a lot of good, too, I think. It is a very great change down to the coast after all those years spent in Rhodesia which is at quite a high altitude.

Lately I have only been using a stick when I go outside and can manage quite well without it indoors. This is a great step forward as a little while ago I could not do a thing by myself.

Yours very sincerely,

—I. G. F.

Martinborough, New Zealand.
May 12th, 1931.

The Healing Dept.
The Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

Since writing you several weeks ago, I am deeply grateful to you to be able to say I have had no recurrence of the trouble which I wrote about. My sleep has been wonderfully refreshing, especially the first night or two after writing you. It seemed the trouble had mysteriously vanished somewhere, and a great load taken from my shoulders. However, I realize if I am to avoid a recurrence, I must do my best to keep a strong, positive attitude of mind during my daily living, but the aid of the Invisible Helpers has been a great help and I am most grateful for it. I shall forward a letter weekly for a while, while I am working to overcome this thing.

With all my best thoughts and wishes.

Very sincerely your friend,

—C. W. B.

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

September .. 7—13—19—27

October 4—10—17—24—31

November ... 7—13—20—28

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.

Teachings of an Initiate

BY MAX HEINDEL

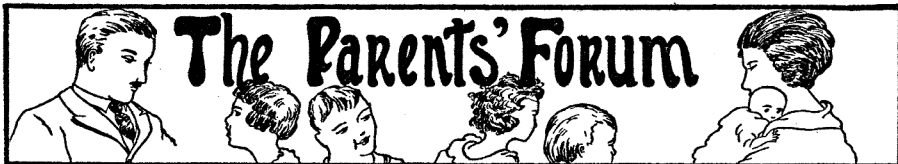
This book is compiled from the writings of an Initiate of the Rosicrucian Order.

It comprises a series of lessons issued to the students of the author, together with various public addresses. It is a companion piece to "*Gleanings of a Mystic.*"

This volume is a treasure chest of wisdom for aspirants seeking light to guide them on the Path. Max Heindel was eminently qualified to impart knowledge of this character due to his contact with the sources of esoteric wisdom by virtue of his various Initiations into the Mysteries.

212 Pages. Fully indexed. Cloth Bound.
\$2.00 Postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



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

BY ELOIS JENSSEN

"Sow an act, and you reap a habit;
Sow a habit, and you reap a character;
Sow a character, and you reap a destiny." —G. D. Boardman.

"Habits are the tools by which we achieve health, happiness and efficiency. Since imitation and suggestion are important factors in the development of habits, it behooves those who are responsible for the development of the child to see that the environment and the personalities therein present the things they would wish to have the child imitate." —Dr. D. A. Thom.

No One Need Be Ignorant Today.

Three new books brought out recently offer sound advice, suggestions, and methods as to just how to study to obtain the best results. One of these is, "The Art of Learning," by Walter Pitkin, (Whittlesay House, N. Y.). It deals with the four phases of our new civilization, which the author says are the new knowledge, the new leisure, the new unemployment, and the new ethics of personality. The other two are, "The Art of Study" by T. H. Pear (Dutton, N. Y.); and "Effective Study Methods" by Charles Bird (Century Co., N. Y.)

What Age Music?

Prof. Karl Moldrim, who trained the "Hollywood Baby Orchestra," declares that a child as young as one year and ten months, if intelligent enough to pick up a spoon and guide it to its mouth, is also brainy enough to grasp the rudiments of music. He says: "Start training baby's mind along musical lines be-

fore the mind becomes diverted by other things." Musical talent, he says, is all a matter of training the child to think and listen. The Baby Orchestra has babies from two to six years old reading orchestral music, trained musicians who run the whole show themselves. Their master of ceremonies is but six years of age, but he keeps up a note of funny chatter throughout the entire performance.

Winter Camping.

Almost everyone has camped through some summer vacation, but not everyone knows the delights of winter camping. Try packing the family into the car along with warm sleeping bags, folding chairs and tables, collapsible cooking utensils, plenty of vacuum containers of milk, cream, and drinking water, and get out into your favorite woods. These days it is easy to find a warm shack somewhere under a tree. Keep a log fire going all night. After a cozy meal by moonlight and sound sleep in the open the entire family will feel renewed in body and spirit.

Parent Education Group.

Many requests for information as to where parents can get in touch with local parent study groups keep coming in. By writing the Bureau of Parent Education in your state department of education you can obtain information as to the requirements for leaders of study groups. In California the lay leader is required to pass an examination before taking charge of a group. Opportunities are open for further training after receiving her appointment and certification from her State Department. Also use your local libraries. Their class rooms can be secured for the use of study groups, and "Parents' Book Shelves" are now found in almost every library.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Calgary, Alta., Canada.

Miss M. Hutchins, secretary of this Fellowship Center, writes: "I enclose herewith a report on attendance at the various classes for the month ended August 31. You will note that in some instances the attendance was slightly larger, while in no instance was it less, than that of the previous month. This is particularly gratifying for a summer month, is it not?"

Cleveland, Ohio.

From a report of the Board Meeting held at this Study Center in August and sent us by Miss Edith Kulish, secretary of the Center, we glean the following items of news:

A class in astrology, to be taught from the spiritual standpoint, is to be started in the fall, with Miss Theresa Yohan as teacher. This class will be held in connection with Mrs. Ivy Gibson's Philosophy class. Spiritual astrology is without doubt one of the really forward-looking branches of occult work, and much individual, independent work can be carried on in it, since it is a field comparatively unexplored at the present time.

The bulletin, "Mercury," published by this Center, has been sent to the other Centers throughout the United States, and it is planned to continue this practice in the future.

Mr. Burt G. Smith of the Akron Center gave a lecture at the Cleveland Center on August 7th. His subject was, "Life Stream," and his talk proved to be of much interest to everyone.

On August 12th Miss Yohan and Miss Edith Kulish spoke on, "What is Spirituality?" and "Wonders Unseen;" to a group of interested friends at the Center in Akron, Ohio.

Duesseldorf and Dortmund, Germany.

We recently received a long interesting letter from Mr. Hugo Petzold, of this Study Center, and take pleasure in quoting parts of it:

"I must tell you that for some time there has existed between the local Centers of Duesseldorf and Dortmund a particular band of friendship. The distance from one to the other city is covered in about one and one-half hours by train. Our member, Mr. Stender of Duesseldorf, gave on August 5th a lecture in Dortmund, entitled, 'Our Cosmo-Conception and Astrology.' Though special invitations were not issued, still there was an attendance of 46 persons, which we consider a distinct success, since this Center has existed scarcely ten months. I found that Mr. Robert Weigt, the manager of the Dortmund Center is a very experienced and able worker, who has given a lifetime to the study of the occult sciences. His son Robert and his wife are assisting in the work, as I observed, with great enthusiasm. I spoke with various members and found them earnest students who have sought in various fields of spiritual teachings before coming to the Rose Cross. They freely expressed their gratitude and joy to have found at last a reasonable and suitable spiritual way to the higher life. That the Rosicrucian teachings have a mission in this city is illustrated by the fact that the local group of a well known spiritual society with its president have resolved to take up the systematic study of the Rosicrucian teachings, and so Mr. Weigt has had to establish a new study group that meets on Fridays.

"In Duesseldorf, besides our regular meetings there has been established in the home of one of our members, Mr.

Schultz, a new study class. This is not a study class in the ordinary sense, for the members are former co-workers and friends of Mr. Schultz, who has worked much in the labor movement. It is most interesting to observe how these friends with their various views of life, part of them with radical inclinations, are willing to understand that there is a great spiritual law governing all circumstances, and that full success in helping our oppressed brethren may only be possible when working with the moral and spiritual law, thus making the people spiritually independent."

Hamilton, Ohio.

Miss Vanzo Osterday, the secretary of this Study Center, writes us that the Center held its first meeting of the new season on Wednesday night, September 9th. The Hamilton Center is one of our comparatively young Centers, but the letters received from the members there carry a spirit of consecration, and we feel sure that meeting together throughout the coming fall and winter season will enable them to partake of the communion of Spirit which is true fellowship, in the Light and Love of the returning Christ Ray.

Los Angeles, California.

The following item, of especial interest to our friends in the eastern Centers, is quoted from the Los Angeles Fellowship Center *Bulletin*: "A large number of our members turned out recently to greet Theodore Heline, prominent Rosicrucian worker of the eastern states. He gave a most comprehensive talk on the ideals of our movement and how to further a more general understanding of occult philosophy among the many millions of people now untouched by it. A new phase of our work is beginning, he stated, and he outlined a plan, which if followed, would in the next twenty-five years show a tremendous growth of the esoteric teachings. He has aroused in our members a new enthusiasm, and we thank him very much for his valuable suggestions. Our only regret is that he is to be with us on the Pacific Coast

for such a short time. We want him back again real soon."

We again want to call attention to the "Cardinal Point" Meetings held four times a year by this Center, at the spring and autumn equinoxes and at the summer and winter solstices, as close to the actual time of the sun's entry into the cardinal signs as possible. These meetings are open only to esoteric members. Much benefit has been derived from them, and they are recommended highly by all who have had the privilege of attending. We suggest their inauguration by other Centers, for we know a blessing attends them.

Newark, N. J.

Mr. Joseph Duts of this Study Center writes us the following: "Several of our students have heard Miss Smith lecture in the Three-Eleven Rosicrucian Fellowship Center in New York City. We think Miss Smith is a very inspiring lecturer and hope she will visit our Center some time as she has promised us she would on her next tour of the East."

This group of students meets at the home of Mr. and Mrs. Duts for classes and lectures on the Rosicrucian Philosophy.

Utica, New York.

A letter from Miss L. Eugenia Hare, Secretary of the Utica Study Center, informs us that the Center is now occupying its new rooms at 298 Genesee Street, and that the members plan to have the rooms open each day from 11 A. M. to 5 P. M., a noon day healing service to be held daily. The new quarters are very attractive, Miss Hare says.

Rosicrucian Field Lecturers

After a summer of unremitting activity in the New York Three-Eleven Center (311 W. 80th Street) during Mr. Theodore Heline's absence, Miss Annela Smith is now taking a vacation of a few weeks, before starting to tour the country again with the Rosicrucian Philosophy. When she resumes her lecture work, we will give as complete a schedule as possible of her tour. Centers

throughout the United States are looking forward to her visits, for she has won many staunch friends in her work in the field.

Mr. Theodore Heline, organizer and presiding genius of the Three-Eleven Center in New York, after staying at Mt. Ecclesia a little less than two weeks recently returned to his home Center. On August 16th he gave us an illuminating talk in the Pro-Ecclesia on present-day developments as prognostic of the Aquarian Age, with emphasis on individual development and reliance upon the authority of the God within. He later gave a most valuable address on the future work of the Fellowship, outlining a plan for expansion and cooperative effort in attaining a new and broader ideal of service in bringing the Rosierucian teachings to the people of the world today. During his stay in southern California he lectured at the Los Angeles Beaux Arts Center as well as at Mt. Ecclesia.

Mrs. Arline D. Cramer gives lectures and conducts classes in the Rosierucian Philosophy at the Studio of Philosophy, 5928 Hollywood Blvd., Hollywood, Calif. She is an excellent teacher and brings to her work a sincerity and a desire to serve others which are bound to get results. She also gives occasional lectures in Pasadena and Long Beach.

Mrs. Corinne S. Dunklee has been at Mt. Ecclesia for the past two months, during which time she taught the class in esoteric Bible Study in the Summer School. She plans to give lectures in the towns surrounding Los Angeles during the fall and winter. Her lectures are very popular, and she is doing outstanding work in bringing the esoteric interpretation of Bible mysteries to the people.

Mr. Andrew C. Lohr, president of the Los Angeles Center and a member of the Board of Trustees of the Fellowship, lectures from time to time in the towns near Los Angeles. Mr. Lohr's lectures contain a deeply mystical element and always make a marked appeal to his audience.

Local Rosierucian Speakers

On Sunday, August 30th, those at Mt. Ecclesia again had the pleasure of an address by Mr. William Arbert, president of the San Diego Fellowship Center, on the subject of the work of early Christianity in England, in which he told of the coming of Joseph of Aramathea and the work instituted by him.

Miss Rita Del Mar, one of the workers at Headquarters and formerly of the Cleveland Center, spoke at the Los Angeles Beaux Arts Center on Aug. 30th., her subject being, "The Cradle of Truth." This talk drew a good audience, and Miss Del Mar gave an excellent presentation of her subject.

Mr. E. A. Wagner, formerly of the Cleveland Center and now a worker at Mt. Ecclesia, spoke at the Los Angeles Center on Sept. 6th., his subject being, "Planets of Depression and You." This talk had some clever stereopticon illustrations, and made a decided public appeal.

A Chance to Help the World Toward Peace!

One of our friends has called to our attention a petition which is being circulated by The Women's International League, for the promotion of world disarmament. We quote her letter:

"An opportunity to assist in the World Peace Movement is afforded in the form of a petition to be signed. These petitions are being signed simultaneously in some fifty countries in preparation for the big international disarmament conference in Geneva next February. In Scotland the women are making a house to house canvas. These petitions will be gathered and presented to the representatives of the various countries and will act as a voice of the people. So the greater the number signed, the greater our chances for World Peace. These petitions may be obtained by sending to The Women's International

League, 1805 H. St., N. W., Washington, D. C."

Rosicrucian students whose sympathies are international, not merely national, should, if their inner sense of the Right permits, write to the above address at once, secure petitions, and not only sign one themselves, but gather the signatures of as many friends as possible. The world is at a critical point in the present cycle of its evolution. DO YOUR PART TO BRING WORLD PEACE!

The Rose Cross Sanatorium and Health School

We are glad to be able to report real progress in connection with the Rosicrucian Sanatorium. Two meetings of the committee appointed by the Board to take charge of this matter have been held, both in Los Angeles, and through the combined efforts of the committee and the architect, Mr. Lester A. Cramer of Los Angeles, a plan for the Sanatorium has been evolved which seems to be very satisfactory.

The building is in the form of a cross with the head of the cross to the north. It is designed to be a one-story building at the present time, with provisions for a second story to be added in the future. In the center of the cross on the second story will be a rotunda which will correspond to the rose in the center of the Rose Cross which is used in connection with healing concentrations. This central rotunda will also probably be used for the work in connection with the Panacea when this has been given to humanity. The architect expects to complete the plans in form to be presented to the Board of Trustees for adoption or possible modification as they may choose at the monthly Board meeting on Sept. 19th. We expect to proceed as rapidly as possible after that with the preparation of the final working plans and the letting of the contract.

It is planned to build the first unit of this building of such size as is permitted

by the funds already on hand, which amount to close to \$27,000, reserving enough to provide the physio-therapy and other equipment required and enough for operating expenses until the institution gets established. This means that probably not more than \$20,000 will be available for the construction of the building itself at the present time, which means that the first unit will be comparatively small. However, when the possibilities of the institution are perceived by our students and friends, we feel sure that the funds will be forthcoming to construct the rest of the building in accordance with the complete plans.

The name which has been tentatively adopted for this institution is that which appears at the head of this article. As planned by Max Heindel this Sanatorium was to be a wonderful addition to the humanitarian institutions of the world, and we have faith that his dream will be realized to a large extent within a comparatively short time.

OUR NEW BOOK

The new book which we are in process of publishing entitled, "Ancient and Modern Initiation," by Max Heindel, is now entirely printed and is only awaiting the manufacture of the covers, for which the artist, Mr. Louis Chavez of Indianapolis, furnished the design.

This book is profusely illustrated with half tones of various drawings of the Tabernacle in the Wilderness and different phases of the Christian mystic Initiation furnished by Mr. Chavez. Ornamental chapter headings and initial letters also add to the attractiveness of the book. It comprises 123 pages of reading matter, which was first published in a series of magazine articles by Max Heindel, entitled, "Symbols of Ancient and Modern Initiation." This book has been fully indexed with an index covering 25 pages. The price will be \$1.50 postpaid. You can place

your order now, and it will be mailed to you immediately upon completion, which we expect will be by the middle of October. The Rosicrucian student will find in this book a wealth of mystic and occult knowledge which can be found nowhere else in metaphysical literature.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

**Reduced Price on "Cosmo-
Conception"**

In making the semi-flexible leatheroid covers for "The Rosicrucian Cosmo-Conception" which we advertised in the August issue of *The Mt. Ecclesia Herald*, the title in gold ink did not come out quite as clearly as it should. Therefore we are closing out a few that we have left of this lot at \$1.50 each. The cover is a good one with the exception noted. This edition includes the topical index.

A new lot of semi-flexible covers is being made, with the title stamped in gold foil. The price with these covers will be \$2.00 as before.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Help Wanted at Mt. Ecclesia

From time to time we have need of workers who are qualified to fill the following positions at Headquarters:

- Vegetarian cook.
- Kitchen man and dishwasher.
- General kitchen worker.
- Gardener, skilled in care of flowers and shrubbery.
- Houseman, or janitor.
- Pressman.
- Bookkeeper.
- Stenographer.
- Electrical, plumbing, and carpentry workers.
- Illustrating Artist.

Assistants in Healing Department, to read and diagnose from charts and conduct correspondence. Applicants must be Probationers, capable of formulating and typing their own letters.

German Secretary thoroughly versed in German and English and familiar with Rosicrucian Philosophy, to handle German correspondence courses and letter writing.

In applying in each of the above cases please state age, experience, training, and other qualifications fully. Address applications to

GENERAL MANAGER,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

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