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# Summer School Opens in July

Preparations are being completed for an unusually interesting session of Mt. Ecclesia College this summer, the term beginning Monday, July 11th, and ending Friday, August 19th. Day classes will be held five days a week in the following subjects:

*The Rosicrucian Philosophy*: A comprehensive study of the "Cosmo-Conception," the textbook of the New Age teachings given to humanity by the Brothers of the Rose Cross through Max Heindel; a thorough course in "The Web of Destiny," "Rosicrucian Mysteries," "Mysteries of the Great Operas," and other writings of Max Heindel; an illuminating course in the interpretation of the Bible from the Rosicrucian viewpoint.

*Astrology*: Setting up and reading charts, progression, and astro-diagnosis.

*Public Speaking*: Practical instruction by an experienced teacher.

*Advanced Food Science*: This is an important new course introduced this year for the first time. It includes the following:

Chemistry of the human body.

The sixteen elements and the foods that supply them.

Key to the most important food chemicals.

Foods the medicine of the future.

Balancing the diet.

Eliminative diet.

## Lectures

In addition to the above courses it is expected that there will be three public lectures each week by well qualified and experienced members at 7:30 P. M. Among the prospective speakers are: Dr. J. A. Balsley, Mr. William Arbert, Mrs. Corinne Dunklee, Mr. Theodore Heline, Mrs. Alfa Lindanger, Dr. Gerald B. Bryan, Miss Dorothy Whitelock, Dr. Sam Bering, Miss Annela Smith, Miss Amber Tuttle, Mrs. Elois Jenssen, and Mrs. Kittie Cowen.

## Recreation

Friday evenings are reserved for social affairs. Let us learn to know each other better and appreciate each other more!

## Accommodations

Rooms will be available at the following very reasonable rates:

	Per Week	Per Month	
Rose Cross Lodge	\$4.25 to \$5.00	\$15.00 to \$17.50	one person in room
" " "	7.00 to 7.75	25.00 to 27.00	two persons in room
Cottages	2.00 to 2.50		one person in room

Vegetarian meals in our cafeteria are served at the following rates: Breakfast 25 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$5.00 during continuance of the Summer School.

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

There are no fees, but the expense of conducting the courses will be met by voluntary contributions from the students.

## Purpose of the School.

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

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

# CURRENT TOPICS

from the ROSICRUELIAN viewpoint

BY JOSEPH DARROW

## Keep the 18th Amendment

WE CAN'T DRINK OURSELVES INTO  
PROSPERITY

**S**HALL the 18th Amendment go by the board or can it be saved? That is the great question now confronting the American people, one of the greatest that has come before them in the last hundred years.

The Republican party in its convention in Chicago has just adopted a plank favoring resubmission of the liquor question to the states, and the Democratic convention will probably adopt a similar plank. Thus the matter is bound to be one of the major issues for some time to come.

There is no question but that the 18th Amendment has accomplished an immense amount of good along with some features which are not so good. The corner saloon, which used to be found in practically every block in the big cities, has disappeared, with its wide-swinging doors which were a constant invitation to the bibulous to enter, and a silent temptation to youth. It is not likely that the old saloon will ever be tolerated again. But in the meantime there has crept in the speakeasy, and a certain amount of disrespect for law has been fostered by the immense profits that could be made through the violation of the 18th Amendment by gangsters and bootleggers. As to the speakeasies, although they are numerous in the large cities, still the facts regarding their clientele and patronage have unquestionably been greatly exaggerated through various sensational reports.

The Depression and the conditions it has brought about are being urged as a reason why Prohibition should be re-

pealed. The *Los Angeles Daily News* illuminatingly comments on this:

"From both sides come extravagant statements and absurd suggestions. We hear, for instance, that a return to pre-Volstead days would solve the unemployment problem. Distilleries would furnish a market for the farmers' grain, says an ardent wet. The Government's revenue from license and excise duties would reduce taxes, says another. *In other words, we can drink ourselves into prosperity!* At a time when people are concerned about getting enough to eat, we should flood the country with beer and whisky and, presto! prosperity comes with a bound! This is a poor substitute for the temperance many of our wet friends are promising. If the revenues from alcoholic liquors will be so large as to reduce the national debt and cut down taxation, *then there will be very little temperance in the country.*"

But what are some of the occult or esoteric reasons why the 18th Amendment should be supported?

**OCCULT EVIDENCE IN THE MATTER** The most important one is that alcohol gradually burns off the insulation which separates the consciousness of a person from the astral plane or desire world. Then he is subject to an invasion of astral entities which he can not shut out of his aura. They urge him to ever more and more drinking, and he comes gradually and progressively more and more under their domination; then we have the hopeless drunkard. This is really a case of obsession, and there are millions of such cases in the world today. They have not all progressed to the point where the astral entity has complete control, but they are all on their way. Every drink of liquor is a step in this direction whether the individual knows it or not.

## ◆ ◆ ◆ Current Topics ◆ ◆ ◆

We are now on the rising arc of evolution during which we are to sensitize and spiritualize our vehicles. Liquor, which was legitimate in the earlier stages, now becomes an evil and vicious thing, because it is opposed to the objects of evolution. The sensitizing of our vehicles must be accomplished in a positive manner through the development of self-mastery and will power rather than in a negative manner through the counter-clockwise vibration induced by alcohol. Therefore the human race has got to come to the point of complete abstinence from alcoholic liquor sooner or later. Those who will not or can not accomplish this will start presently to go backward and will eventually lose their place in evolution in this Evolutionary Day.

There are something like ten million men in the United States out of work, it is reported. We all know that idle people are the particular prey of the devil. If we take the devil's particular tool, namely alcohol, and give it to these men who are out of work shall we not be adding to the dangers of the situation? Men who normally are hard-working and under ordinary circumstances would stick to their jobs and not carry drinking to excess, are likely under the conditions of unemployment to go to vicious extremes if the obtaining of liquor is made easy by repealing the prohibition law. Instead of ending the Depression and improving conditions it would doubtless aggravate them. It would also aggravate the crime problem instead of solving it.

How about the gangster and bootlegger and the disrespect for law which their activities have engendered? Do you think this state of affairs would have occurred if the machinery of the Federal and State Governments had been wholeheartedly employed to enforce the 18th Amendment? The officers of the Federal Government have always had the reputa-

tion of getting their man. But the Federal law relative to Prohibition has not been enforced with the same enthusiasm as have other laws. Enforcement all the way through has been lukewarm. The result has been innumerable loopholes through which the bootlegger has easily operated. That is the reason why there has been so much violation of law and why disrespect for law has appeared.

True temperance will be realized of course only when the individual man or woman can not be tempted to consider drinking alcoholic liquor. But before the human race can be brought to this stage of having the law within it is necessary that they pass through the preliminary stage of having the law without. This is a universe of law. Law there must be; it is the only thing that keeps the cosmos from disintegrating. We have laws against opium, cocaine, heroin, and other drugs which speedily reduce human beings to utter wrecks. Is it not as logical to have a law against alcohol which ultimately reduces them to as complete wrecks as do drugs, although the process is a little slower?

What is the solution? In the light of the preceding it is evident that what should be done is to keep the 18th Amendment and actually enforce it. Turning the problem back to the states will not change the basic situation—it will only muddle it. If there is not enough public sentiment in the United States to support the 18th Amendment then we have got to slide backward in our evolution as a nation for a while and learn a costly lesson to bring us up to where we now stand and from where we could go forward if we would.

Therefore let us know the facts, and face this matter fearlessly and with clear logic. Then let us go forward with this evolutionary project, not abandon it and have to begin all over again at some future time.

LIQUOR A  
MENACE TO  
IDLE MEN

THE SOLU-  
TION OF  
THE  
PROBLEM



# A History of Thought

## And Its Dynamic Power

BY LOUIS CHAVEZ

**I**N ORDER for us to manifest in any world we must have a suitable medium for our expression. If we want to build a house we must have lumber and tools, or should we desire to fly we must have a plane, and by the same reasoning, knowledge would be necessary to solve an algebraical problem. So in order to express Thought we must have a brain developed by training to the proper degree of efficiency before this is possible. The correct understanding of the enormous power of Thought can only be appreciated by one whose instrument for the assimilation of knowledge has reached the state of fertilization necessary for an idea to take root, grow, and become another addition in the storehouse of knowledge in the human mind. The subject of Thought, however, must be expounded in a somewhat different manner than other discourses and the reader will readily appreciate this statement when he realizes the profound abstractness of this subject.

For the expression of Thought in our present world a brain is necessary. But man did not always have a brain, and in order that events may follow in a logical, sequential order we must begin with a "first cause" and find out when and how the brain was developed. Prior to the time that man acquired this disturbing element he possessed all the vehicles that animals now have; namely, a dense body, a vital body, or the etheric counterpart of the dense body, and a desire or astral body in which are registered all the feelings, desires, and emotions of humanity.

In the beginning, mentioned in the Rosicrucian Philosophy as the Saturn Period, the Divine Hierarchies were seeking to impress upon the evolving life in the warm, dark nebula of that Period the germ of our present dense body. They projected their pictures upon the echolike surface of this ancient globe which was so unimpressionable that it reflected everything that came in contact with it, giving back the images manifold. By persistent effort through the ages these highly evolved Beings succeeded in accomplishing their purpose. This work took place during the first revolution of the seven which were to complete the First Day of Creation. This was the beginning of our present dense body and during the same period the development of our sense organs commenced. Of course, man's state of consciousness in that ancient time was similar to the deepest trance—not unlike that of the minerals of today. Nevertheless, the development of the sense organs progressed continuously. The dense body, known as the physical body, is the instrument with which the Spirit manifests in this physical world; it is the most important and most highly developed tool of the Spirit.

The implanting of the germ of our vital bodies was part of the work of the Second Day of Creation named by the Rosicrucians as the Sun Period. During the second revolution of this period, the Lords of Wisdom radiated the germ of the vital body making it capable of interpenetrating the dense one started in the Saturn Period and exciting the sense centers,

causing them to move, while furthering growth, assimilation, propagation, etc. Man's state of consciousness had somewhat increased during this period; it was equivalent to our dreamless sleep of today and it is said by the Rosicrucians that man then went through the plant stage of consciousness. Thus the germinal vital body was given to him, and its development continued during the five revolutions necessary to terminate the Sun Period or Second Day of Creation. The vital body spoken of is the exact counterpart of the physical body, atom for atom with one exception, and that is polarity. It is built of etheric prisms, and its color is similar to that of a fresh-blown peach blossom. The vital body interpenetrates the dense one and projects about an inch outside of it. It can easily be seen by persons with slight clairvoyance. This is the seat of memory, and all impressions from the outside world, after going through the processes explained later, are finally recorded in this storehouse of memory.

The germ of the last and most subtle of our bodies, the desire or astral body, was implanted in man during the Third Day of Creation called the Moon Period. This germ was radiated from the bodies of the Lords of Individuality in the third revolution and made capable of interpenetrating both the dense and vital bodies which were then in an advanced stage of development. This desire body of man registers our desires, feelings, and emotions, so as its development continued man was slowly becoming conscious of those about him, the world in which he moved, the hissing steam, the scorching fire and the sharp crags, rocks and hot lava of that Period. His consciousness by this time had reached the "animal stage." It was a sort of picture-consciousness similar to that possessed by our animals of today. He could not see another clearly or perceive things with physical eyes, since he had none, and so he perceived the soul of those about him and was at once aware of whether a thing was inimical or beneficial to his wel-

fare. Thus in the steamy, fire-fog atmosphere man wandered about or rather was guided by the higher Beings. During this time his existence was a comparatively easy one.

The atmosphere at that time was still very dense. The earth was rapidly cooling and islands forming between seas of boiling water. Man lived upon the harder and comparatively cool spots surrounded by giant fern forests and animals of enormous size. The shape of the body of this primitive man was far different from what it is today. He had the power of molding his body to a great extent and also those of the animals about him. As the atmosphere cleared and the Sun was able to penetrate through the dense steam, it became necessary that light should be perceived and therefore nature built the eyes as a light-perceiver in response to the demand of the already existing organ developed germinally during the Saturn Period. Indeed we have analogous cases to this day in animals like cats, the young of which do not open their eyes until some time after birth. While on the other hand, where no eyes are necessary, such as in the deep sea fishes which live miles below the surface of the ocean where the rays of the sun are unable to penetrate, nature has degenerated and atrophied this organ because there are no light rays to maintain it.

At about this time it became necessary to man's further progress upon the spiral path of evolution that he build a brain in order to properly express Thought. To accomplish this purpose he received the assistance of higher Beings. The mind was given to man in the Atlantean Epoch in order to give purpose to action and conduct him in the proper channels leading to spiritual perfection. Prior to acquiring this instrument for the expression of Thought, man was bi-sexual. He had the ability to procreate without the aid of another since he possessed both the positive and the negative poles of the creative force. Since the acquisition of one faculty in nature is at the

expense of another, evolving humanity sacrificed one-half of the creative force for the purpose of building a brain and larynx to properly express Thought by words. Thus originated the distinction between Man and Woman (Womb-Man), which was the result of the separation of the sexes. From then on, in order to propagate, man was compelled to seek his opposite and it has been so ever since.

The intimate connection between the creative force and the brain can readily be appreciated, and obviously it is of the utmost importance that deep concentration and abstract thinking require the conservation of this force. Either it is turned outward for the reproduction of the species or conserved and turned inward and upward for the creation of Thought. Among the great majority this powerful creative force is expended in the gratification of the senses. This is not only contrary to the laws of Nature but detrimental to the proper use of creative brain power.

It was after the separation of the sexes and the clearing of the fire-fog atmosphere that man's "eyes were opened" by the Lucifer spirits, who informed him of his newly acquired power and that it was not necessary for him to wait for propitious times for propagation but that he could, by his own free will, and at any time, with the assistance of his opposite, reproduce himself. At this stage the male became an expression for Will and the female expressed Imagination. These twin forces therefore became available for inner growth, provided the creative force was not wasted in sense gratification, but conserved for that purpose.

With the development of the mind, the Ego which had heretofore been guided from without completely disappeared within its vehicles and commenced to work on the mind to produce thought and reason. Thus man became a personality, an individual with the power to think and reason and trace a given cause to its inevitable effect. This faculty

became more developed during the Aryan Epoch. The original Semites were the fifth race of the Atlantean Epoch and it was these people who were first to regulate their desires to some extent by logic. However, they did not hesitate to attain their selfish ends by cunning and craftiness. It was no easy task for primitive man to transmute cunning into reason. The desire for flesh in this early period developed his ingenuity and with this, combined with cunning and craftiness, he would pursue his prey with unwavering perseverance for hours. He would steer his victim to certain death in the hunter's snare which was the first labor-saving device of man, evidencing the evolution of the mind and the uncompromising and unflagging struggle of the mind for supremacy over matter.

After much thought and labor he was able to contrive a crude sort of a fish spear with which he could procure fish to satisfy his increasing appetite for this food. He would also eat various grubs and insects. The continued difficulty he encountered in procuring the more desirable food further developed his ingenuity to devise ways and means of making the acquisition of this necessary article of subsistence a certainty. It was these people who were first to discover that "brain is superior to brawn." The Jews are the descendants of these original Semites and many are, in a large measure, still governed by the Atlantean faculty of cunning.

The Aryan Epoch witnessed the continued development of Thought. Judging by the events of the past, it is reasonable to expect that in the coming age humanity will experience an expansion of consciousness as the Creative Power of Thought becomes more and more comprehensible to an increasing number of people. The solution of the riddle of life and death, for one thing, will receive a satisfactory explanation through the medium of the mind. At the present stage of evolution it becomes vitally important for humanity to have a thorough knowledge of the mind and the influence

of Thought upon our development. It is in the proper use of Thought Power through the mind that we can regenerate life.

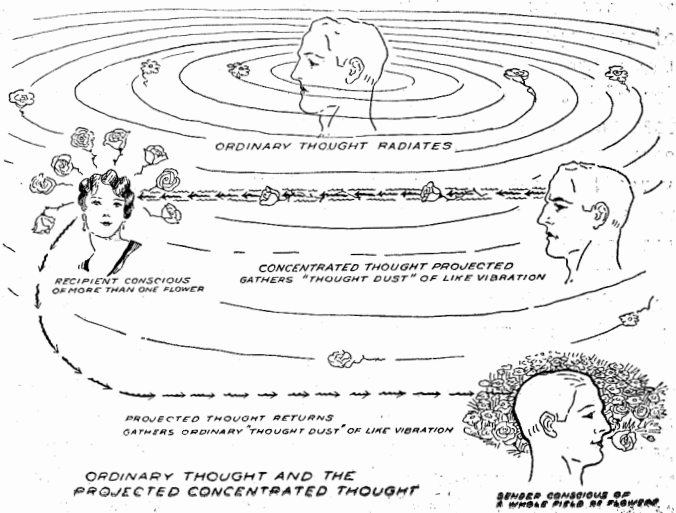
We ourselves as Egos function directly in the World of Thought. We note the impressions made by the outer world upon the etheric counterpart of the physical body, or in Rosicrucian parlance the vital body. These impressions we recognize through the senses, and the feelings and emotions generated by them in our desire body are mirrored in the mind. Our conclusions are then formed from these mental images in the rare substance of the highest region of the World of Thought. Did you ever wonder what an idea is? These conclusions are ideas. And did you ever wonder what a thought is? It is simply an idea projected through the mind and drawing "mind stuff" around itself from the lower region of the World of Thought, which is called the Region of Concrete Thought. It thus takes shape and becomes a thought form.

The next question is, How are thoughts projected? The answer is: "By the power of will." It is this power of will that ensouls the thought in preparation for its journey in one of three directions, according to the will of the thinker. Our mind, being our latest acquisition, is now in the same stage of development that our dense body was in during that ancient time in the Saturn Period when the germ of it was first implanted in the evolving life by the Creative Hierarchies. Therefore, it requires intense concentration by the thinker in order to project to a focus and hold there any thought form desired. The embryonic condition of our minds at the present stage of human consciousness cannot be too **strongly emphasized.**

The mind actually is so young that it is not much more than a mere cloud. Since our desire body is the seat of desires, feelings and emotions, it is necessary to project the idea in this direction in order to arouse feeling that may lead to immediate action.

A thought form may be projected in any one of three directions. First: it may be projected against the desire body in an effort to arouse *Interest* which will stir up one of the twin forces, *Attraction* or *Repulsion*. Second: it may be projected directly against the reflecting ether of the vital body for use at some future time. Third: it may be projected toward another mind to act as a suggestion as in thought transference.

When we stop to consider how real thoughts are, we become impressed with the tremendous power of their vibration. When an ordinary thought leaves the mind it may instantly encircle the globe, Time is no object and space no impediment to the vibrations of thought. If it has no definite destination it returns to the sender. Not so with concentrated thought. It may be projected and its rays condensed to a focus upon an object. As surely as a magnifying glass will burn a hole through paper by focusing the sun's rays to a point, so the intense concentrated thought will accom-





plish its purpose if directed by a strong mind and condensed to a powerful beam of dynamic energy, sending all its power in one straight line instead of letting it radiate in all directions as the ordinary thought does.

When the concentrated one-pointed thought is projected it darts like lightning, nay, even speedier than light itself, to its destination and having reached its object and accomplished its purpose it returns to the sender. During its journey through space by the Law of Attraction its gathers "Thought Dust" of like vibration with the result that if a thought of, say a flower, is sent, by the time it reaches its objective (which is at once) it may have attracted so much "Thought Dust" attuned to it that the recipient is not only conscious of one flower but of possibly a whole bouquet. By the time it returns to the sender the original thought has grown to such proportions that the sender may become conscious of not only the original flower but

a whole field of them provided, of course, that he recognizes the return at all. (See cut, page 344.)

Did you ever hear it said, "Nothing succeeds like success"? This is just another form of the Law of Vibration working by the power of thought through the medium of the mind. If you aspire to be successful and live a worthy life according to the Laws of Nature remember that there is no greater or more elevating influence than pure thoughts and abstract thinking. If you develop this marvelous power by "living the life" and exercising concentration you will some day realize and appreciate the Creative Power of Thought. It behooves the progressive soul to think of the higher spiritual things of this life continually. And as sure as night turns to day progress in the higher life will be made by the Soul who will use the Dynamic Power of Concentrated Thought unselfishly in the service of humanity.

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## The Dying and the Dead

BY ETHEL HARLOW

I AM a woman physician of many years experience, and have seen many sick or injured or old people die, and I know the kind of incidental happenings they go through prior to and after decease. I know what happens to them both on this plane and in the Desire World. I am a student of many years standing and am able to do a great deal of work on the inner planes.

I want to be allowed to die peacefully. I want to die in my own house. I don't want to have my cheeks stuffed with cotton, nor my cheeks painted nor other things done to me after death that will make my body look unnatural rather than natural. I would prefer my friends to remember me as in life, not as I may

look in my coffin. I want to be wrapped in plain sheets and put into a plain pine box or some container as simple, and my body cremated after three days. But I do want the three days to be days of undisturbed peace. I don't want to be interfered with in an undertaking parlor and, before I pass out, I don't want physicians to be bringing me back to life by means of drugs.

I am possessed of these sentiments so decidedly that I have set forth instructions in my will and have placed it and two copies in the hands of people whom I trust to carry out my wishes.

I came to my conclusions in the matter because of personal experiences which brought me face to face with the condi-

tions, as the following story will show:

Rosicrucian students are familiar with the advisability of allowing the departed an uninterrupted period of quiet for at least three and one-half days after death in order that the life experiences may be etched clearly on the desire body. But while students may thoroughly appreciate that feature of consideration for a person actually dead, my story will emphasize the great necessity for an improved method of consideration for a person not actually dead but about to go through the final stage in the drama of life and pass out.

My story is based on a dream, but the intensity of suffering I personally went through in the dream consciousness urges me to share the experience with other students in order that some concerted action may sooner or later be taken by advanced people for the improvement of conditions under which we have to pass out and have our bodies disposed of.

I must have needed to be more deeply impressed with the value of kindly consideration for the dying or dead or I would not have been given the dream experience referred to. It was the most shocking and vivid dream I ever underwent. I went through it one night after a perfectly normal day's happenings. There was nothing in my own life to give rise to the eccentricity of thought that overpowered my consciousness to give birth to such a dream. Nothing in the day's burden had dealt with anything distorted or fantastic nor had been concerned with the subject of death as a study. I do not think the thoughts originated in my subconscious. After careful consideration I have come to the conclusion that for the purpose of giving me the dream and its lessons I was allowed to contact the consciousness of a wealthy old lady who, I believe, actually went through the experiences in person. She endured the experiences, I believe, while I dreamed of them vividly as though pertaining to myself.

I had seen her on the physical plane but do not know why or whether that

had anything to do with the transfer of her consciousness to me for a while later on. I had been working at the hospital where she had been receiving the last treatments prior to her death. I had been called into her room in making my rounds but did not perform any actual treatment. It did not come within my duty to deal with her case and I never had occasion to speak to her or give her attention. I did not dream something within my own experience. I dreamed something that I believe was her experience.

Her life experience was not the same as mine. This was proved by her rejoicing to be free from a physical body in which she had endured much pain and suffering and comparative imprisonment. Those experiences are not mine. My own life is healthy. My body is not one of suffering, neither is it my prison. I travel much on inner planes and to spiritual heights. I mention this contrast in order to emphasize the difference between her consciousness and mine and how completely in the dream I assumed her point of view and was released from my own.

I dreamed I was dying and had a most peaceful death. I left the physical vehicle without trouble, thought myself free from it forever, and found I was walking down a beautiful pathway bordered with extraordinary flowers, much more beautiful than flowers of the earth. They seemed larger, ethereal and almost translucent in texture. I was glad to be out of the body which had given me much pain and had seemed like a prison for years. I believed in a life after death and there I was, becoming conscious of my new surroundings. I was just beginning to rejoice intensely in my freedom when I felt as though a cord tied somewhere to my body was jerking me back to the body I had left.

The pull caused me actually to enter my physical body again and I found the physicians were working on it trying to "prolong its life" as they thought. In parenthesis I say it is a question in my

mind whether it is a worthy motive which induces physicians to attempt to prolong the life of a worn-out physical covering. Perhaps if they knew the truth about death they would not do it. Perhaps the relatives are to blame for the tenacity with which they desire that the departing one may hold on to the physical until the very last possible instant. The relatives are willing to pay away their money for that kind of "help" to the dying. Physicians, of course, will do their utmost in return for good pay, or even without it, be it said to their credit. They administer drugs and restoratives with the greatest care and skill in order to bring back a sign of life. But what purpose does it serve to bring an Ego back unless someone has newly arrived at the bedside to whom a glance of recognition or a word or a handclasp may mean much to ease the coming separation. In some cases, during a return to consciousness, legal steps for settlement of affairs on the physical plane may be put into effect that might otherwise cause the departing Ego to become earthbound for lack of the ease which comes from departing with one's affairs in good order. It serves no purpose to bring the Ego back after all the farewells have been said, all earthly business has been put into order and the Ego is prepared to pass on. When that stage is reached the person should be allowed to die in peace.

On my return to physical plane consciousness in the dream, the doctors were thrusting long needles into my flesh for the injection of saline solution which, as many people know, is done to fill the blood vessels with more fluid and thus assist the heart by allowing it to pump with greater ease. That part of the procedure shows great thoughtfulness and kindness towards a person's heart and, to be sure, one's heart should be decorated with a halo and all that in consideration of the hard work it has done in one's life. It deserves kindly consideration. No one denies that. But does not the owner of the heart deserve

at least equally kindly consideration? And yet the doctors force into the tender flesh of the owner of the heart, by thrusts that cannot be other than cruel and painful, long steel needles that inject a solution which, by reviving the heart, give an appearance only of improved well-being in the body but in reality cause more suffering and therefore the opposite of well-being to the owner of the body.

The doctors were also administering strychnia to stimulate the heart action. It produced in the body (which in my dream I understood to be my own body) an extremity of restlessness, nervousness, and irritability. In fact, the body was almost in convulsions.

They administered morphine too, to partially deaden the resultant agony I would suffer from the other injections. (In parenthesis I further say that opium and its derivatives have the effect not only of narcotizing the physical body but also of poisoning the astral body. It is of no advantage to poison the astral body, or desire body as some name it, just before the person is going to die. Morphine is sometimes administered in large doses under the impression that it will ease the person's passing out. A poisoned desire body by no means eases the person's lot in the Desire World after the passing out has actually taken place. Let those who understand the occult side see to it that these unwittingly wrong practices are reformed as soon as possible.)

After I felt the cord pull me back into the old lady's physical body which in my dream I assumed was my own because my consciousness was identified with hers, I lingered in the dream in that consciousness for what seemed a period of two days during which I suffered the agonies of the above mentioned injections which were given me every few hours. I felt in terrible distress. It is indeed "torture to be dragged back to endure further suffering." The suffering is a recurrent agony in so far as it is derived from the thrusts every so often

from the cruel injection needles. This suffering, of course, affects the desire body. The effects therefore of suffering persist for a time after death has released the sufferer from the physical body but not from the desire body. The result of injections of morphine is two-fold. The desire body is poisoned. The other result is that instead of a calm and serene desire body favorable to after-death meditation, the desire body is still suffering after death from the barbaric cruelty of the injection needles.

In addition to the terrible distress caused in the physical body by the procedure of the physicians, I also suffered a sense of loss of the beautiful surroundings to which I had been so happily introduced after what I had thought to be the termination of my sufferings. I could remember the sense of freedom I had just begun to enjoy and yet there I was, confined in the physical body again, due to nothing more than mistaken notions and lack of knowledge on the part of men who are supposed to be the users of the highest kind of intellect in attending to their fellow creatures, and whose mistaken notions and lack of knowledge were heartily supported by friends and relatives who were under the delusion that they were serving me in the finest way by paying for me to be put through that procedure. I could not free myself from the physical body which was already beginning to show signs of disintegration. How useless everything on the physical plane seemed to me. I had nothing more to do in life there. Everyone had said goodbye. There was nothing to be gained by prolonging my stay. I felt resentment. During a momentary return of full consciousness I heard one of the doctors say to a dear relative: "Everything is being done that can be done to prolong your aunt's life!" My niece answered that it was a great consolation to them all to know that they were doing their full duty by their dear Aunt Sarah.

Unfortunately partial paralysis of the vocal cords and mouth had set in, or I

might have given vent in words to the feelings that boiled within me.

After two days the doctors came in one morning and announced with regretful sighs that my Spirit had fled. They directed that my body be taken to an undertaking parlor and in due course the men arrived from that establishment. The body was transferred in the usual way with due respect and proper handling. After that commenced the most horrible part of my dream experience. It is far too revolting to put into words. It certainly emphasizes the desirability of allowing the full three and one-half days' interval between death and the undertaking activities. This suffices for the consciousness to free itself from the discarded physical body whereas in my dream the body was disturbed before the expiration of that interval. After the usual process of cleaning and embalming, "my" cheeks were filled out by stuffing cotton or some similar substance inside the mouth. "My" hair was arranged and rouge, an aid to beauty to whose use I had never been addicted in life, was applied to the cheeks. "The old gal is pretty well dolled up now. We can let that go," I remember one of the men said. As he prepared to measure the body for the coffin, the feet were placed in clamps and pressure exerted on the soles to force them squarely at a right angle to the leg bone. After death the feet have a tendency to lose that angle and to point the toes downward away from the body. That makes the body longer so that it requires a longer coffin. Undertakers sometimes use the clamps to overcome that increased length.

"They are breaking my feet! They are breaking my feet!" Those were the words that I found myself shrieking when I, the dreamer, awoke from my horrible dream. What had happened? It seems that I had gone out into the Desire World as usual when I slept and there I had met this woman and had identified my consciousness with hers. Her body was in the undertaking parlor and they were working on it. Evidently her conscious-

ness was not yet free from it. In my identified consciousness I could feel intense agony in my feet. They seemed to be broken or crushed. Everything else concerning them was vague. I do not know how long such torture might have endured. It awoke me by its intensity. Imagine the years of torture a Spirit might suffer if feet broken or crushed after the body becomes stiff are able to draw attention to themselves.

In this connection I recall a story told me by a man whose brother's Spirit haunted him. Investigation confirmed what the Spirit complained of, namely, that one arm had been cramped back in putting his body into the coffin and it bothered him. The arm was placed in a natural position and the haunting ceased.

My story of the dream would not be complete if I pass too lightly over the irreverent handling of the body in the undertaking parlor and the unchaste conversation concerning it. The elderly spinster was a refined woman who had always held herself very correct and proper in her conduct. While my consciousness was identified with hers I could feel how revolting it was to her to find her corpse being handled by men whose conversation concerning her showed them to be coarse-minded, to say the least. She (I) could hear what they said. In brief I may say that finding one's corpse exposed to the attention of coarse men is not an experience that tends to add to an elderly spinster's peace of mind after death. There should, of course, be the utmost reverence for a corpse in an undertaking establishment during the whole period of work upon it. (The better type of undertakers accord it this reverence and consideration. Ed.) Many Spirits, even after entirely free from entanglement with the body they have just left, are quite able to hear what is said about it in their presence and are able to see what is done to it.

Incidentally I will say in closing, that

some time after my weird and horrible dream it so happened that I was in the neighborhood of a city where some friends of mine were in the undertaking business. They had just built a new establishment and invited me to look it all over. I made inquiries about the feet and verified that in certain cases they fall and have a tendency to lengthen the corpse, and that in order to get the remains into a shorter coffin that "fits," sometimes the feet are forced up rigidly.

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## My Creed

I hold that when a person dies  
His soul returns again to earth;  
Arrayed in some new flesh disguise  
Another mother gives him birth.  
With sturdier limbs and brighter brain  
The old soul takes the road again.

Such is my own belief and trust—  
This hand, this hand that holds the pen  
Has many a hundred times been dust,  
And turned as dust to dust again.  
These eyes of mine have blinked and  
shone

In Thebes, in Troy, and Babylon.

All that I rightly think or do,  
Or make or spoil, or bless or blast,  
Is curse or blessing justly due  
For sloth or effort in the past.  
My life's a statement of the sum  
Of vice indulged or overcome.

—*John Masefield.*

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You know that thoughts are things;  
that they are forces of a magnitude proportionate to the intensity of purpose behind them. There is no easier or more effective method of putting our whole being in tune with a certain design and hurling a powerful thought in a desired direction than earnest Christian prayer.

—*Max Heindel.*

# A Trip to a "Foreign Country"

BY ELEANOR RITCHE

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FOR SOME weeks my little ones and I had been "making whoopee"—not quite as it is done nowadays, but we certainly had whooped a-plenty, suffering with the distressing epidemic of whooping cough. As often is the case with grownups, I had this disease more severely than did either of my children—my ribs were sprung, my muscles sore, I was quite worn out, and it was indeed a great relief when I recovered from the long weeks of coughing sufficiently to enjoy complete rest at night.

I have mentioned the fact of this illness because it has a bearing on the incident I am about to relate. Trips are not often referred to as "incidents" but from an occult viewpoint they may be correctly so called, for I learned that in a few hour's time one may travel in his own private lighter-than-air vehicle a very great distance, and return home in time to prepare a 6 o'clock breakfast for the family.

This incident occurred away back yonder some nineteen years ago during that period when Mexico was experiencing one of its most serious revolutions; when President Diaz, the dignified old patriot, so fine and so lovable in many ways, was banished from his beloved country; when revolutionists, in their piteous ignorance were blindly seeking to gain a certain freedom; when brigands, taking advantage of conditions, were striking terror throughout the land; when United States citizens were being tortured, murdered, their homes burned, their property laid waste.

As I have stated, my cough was leaving me, and I was now enjoying deep and quiet sleep. So, illness was not the cause of my first definitely proved "trip

abroad." It is frequently believed that one is ill when some occult experience is related. It is quite probable, however, that my long abstinence from heavy foods during the period of whooping cough had somewhat clarified my vehicles.

Our family was exceedingly anxious about my brother Philip who was a mining engineer in Mexico at this time, employed near San Luis Potosi. It had been quite some time since we had heard from him, and the suspense was becoming unbearable. Philip had always been a most faithful correspondent, and we feared that harm had come to him. Mother finally sent a telegram to the company by whom Philip was employed inquiring as to her son's welfare. I remember father tried to discourage her in this, since he felt it to be useless and it might only bring added anxiety. We had received no reply to our numerous letters, nor had they been returned unclaimed, therefore we were greatly surprised to receive an immediate reply to mother's message. I was, somehow, intuitively, not pleased as were other members of the family. The reply stated:

"Mr.— is on his way to England." This at first seemed likely, that Philip might have been sent to England on business, since he worked for a British mining company, but to me it did not reason out very satisfactorily. Had this been true, knowing the turmoil in Mexico, Philip would have known we were anxious about his safety, and he would assuredly have sent us word before sailing. No, I did not believe Philip was on his way to England, or any other place. I said nothing to father and mother of my belief that the reply to mother's telegram was not genuine, thinking it best to let them believe in it, since they seemed to be so greatly re-

lieved. Somehow, something within, persisted in telling me that mother's message had not been answered by the mining company officials, either.

I was deeply troubled as I fell asleep one night shortly after this. Incidentally, I was not a student of occultism at this time, merely an open-minded inquirer. I knew, as many feel certain, that there is some great mysterious force at work in and about us, constantly, but I understood nothing of its laws or possibilities. I did, secretly believe in guardian angels, and this night of my trip, I well remember earnestly asking my "Adored One" to tell me or in some way let me know of my brother; I asked it prayerfully, sincerely. My "Adored One" is still my guide, my guardian, and I still take all my problems to Him to settle for me, though now I know who He really is: He is the God within me, and when I am so troubled or confused that I forget Him, then peace does not come until I go into the secret place alone and tell Him what I am disturbed about.

Being the elder of us two, and my brother Philip having been frail, I had always had a bit more than mere sisterly affection for him—I felt a sort of protective interest in him, as it were. It was this love between us, I am sure, that opened the way so that my prayer could be answered.

I recollect that night so clearly; I awakened, finding myself standing on a street in a city unfamiliar to me. Streets opposite and beyond did not seem to join into each other at right angles, or perhaps it was the dim light which confused me into believing this. Anyhow, as I stood there, the thought came to

me: "It must be very late, there is such a chill in the air, and no one is in sight. This appears to be in a foreign land, as I have imagined a city in Mexico would be." Further, I seemed to be near a railway station—I sensed this more than I perceived it, for no trains were in sight and I heard none. The situation seemed quite natural to me. I was not frightened, nor did I question how I had arrived.

Presently I saw a man coming across the street toward me through the rather dim uncertain light. He was wearing a light felt hat, a medium light suit, and was carrying an overcoat across his arm. The air was distinctly sharp, but I thought: "Walking, he probably does not feel the need of a warmer coat. Soon I could see more distinctly. The man approaching was my brother! I was so delighted I stepped swiftly out to meet him, greeting him joyfully: "Oh, Phil, bless your heart, you are safe!" But Phil paid no attention to me, did not heed my greeting; it was as if I were thin air to him, which no doubt I was to his vision. As we met, I spoke again: "Why, Philip, what is the matter, why don't you speak to me?" He kept straight on, apparently oblivious to my presence, though when I stepped directly before him, he paused, and as I put my hands on his shoulders,

he seemed inclined and almost ready to speak to me. Then he continued on across the street and entered the building that I felt to be a railway depot. Then I began to weep — more and more bitterly I cried. This was so unlike my gentle brother, yet it was he, plainly enough, that I had seen. Still I felt no strangeness in being away from home and contacting him



in a place I had never before seen.

Philip had been in Mexico nearly five years at this time, and we had all missed him sorely. I had missed my brother especially—there was such an unusual bond and understanding between us, and there still is.

Presently, as I stood there weeping, wondering if I should follow Phil into the depot, a faint feeling crept over me. I could not see distinctly, then I felt myself rising slowly and floating—going easily, with no effort, above the ground; then I remembered nothing more until I awakened in my bed at home. I still felt chilly and was now very numb also, though the air was becoming rather soft and balmy at that season in southern California. I had forgotten for a moment having seen my brother, but it all came back swiftly and clearly when I found myself utterly unable to move as I tried to draw the covers more closely about me.

Moments passed, and I became disturbed for I found that I was as cold as ice and rigid as marble, and could not even open my eyes. I thought, remembering gruesome tales, "Have I died, and is Phil alive, and is that why he could not see me? Did I go to him in a vapory body? Am I only a ghost now, to wander about and weep? Perhaps that explains his indifference to me, when I thought he should be glad to see me. I—guess—I—am—dead!" I decided, however, to call my husband, but could make no sound. Then I believed I was dead, and thoughts of a premature burial began to percolate through my mind. I wondered: "If I *am* dead, how long before I shall quit this 'clay house'?" It was narrow and uncomfortable to be in it. Then I considered that perhaps I was not dead, but had been in a trance and was still cataleptic as those stiff bodies exhibited by hypnotists on visits to our town. Persons were laid across two chairs set well apart, a rock being placed upon them, and the village blacksmith would stand up on a box and strike that rock with a sledge hammer and break it in two, without disturbing

the stiff figure resting on its neck and backs of ankles on the chair. Many things passed through my mind during those moments; what was I to do? I was cold, rigid, and voiceless, my eyelids glued shut. Then my tiny girl stirred beside me where she had been sleeping since our "whoopie parties." That broke the spell, and soon I could move my body and open my eyes. Rousing my husband who was sleeping in another room caring for our other child, he came bringing a glass of water, as he had been in the habit of doing to assist us when the seizures of coughing were beginning.

Finding my hands icy cold on so warm a night, and myself apparently excited, he prepared hot tea and insisted upon my drinking it, though I assured him I was quite all right, and was simply elated over the fact that I had seen my brother and knew that he was unharmed and well. Being of a tolerant and quiet disposition, my husband bade me: "Curl up and go to sleep—tell me about it in the morning." He had learned to have respect for my vagaries anyhow, though most of my family and all my relatives were certain, from various expressions of my belief in things called "supernatural," that I was, to speak plainly, "cracked."

In the morning I related carefully the entire episode, and my husband advised me to say nothing about it to others. He smiled indulgently. "You know they think you should not pay any attention to these things that come to you," he said. I marked down the date for future possible verification, and said nothing to anyone else. I penciled across two dates on the calendar, not being certain whether I had gone on the trip to a "foreign country" in the hours before midnight of the 9th, or after midnight, which would have been on the morning of the 10th of the month. Neither could I determine how long I had lain rigid before my conscious mind had begun to function again.

I was happy then, for I felt absolutely certain that I had seen Philip, alive and well. The reply to Mother's telegram



that he was on his way to England, I felt was proved to have been sent by some malicious or mischief-making person or persons.

The finale was most gratifying, though I did not tell my father and mother—ever—about my experience. I have learned that there is too much prejudice in the world to repeat things of an occult nature, unless one is pretty sure of his ground—he will be called "queer" at least. I might have told my father and mother for they had both recounted very extraordinary experiences of their own, but knowing nothing of the laws of psychic phenomena they were afraid to have me indulge. And they were right about this, for unless one does understand the laws and knows what he is doing, he is foolhardy indeed to explore territory where savages do await him. He should first be instructed in how to protect himself.

Eventually we received a deluge of letters from Philip. They had been held back somewhere, and were meted out to us one or two per day for some little time. Judging from their tenor he had received none of ours, and had been trying at every opportunity to get word through to us, reassuring us as to his safety, and expressing the hope that we were all well. Later when he came home, he told us that he had wondered when writing those reassuring letters how long he could truthfully say that he was safe.

He told us much of the situation at that time in Mexico upon his return. He had indeed experienced some precarious situations, and had suffered many undeserved indignities at the hands of Mexicans who were prejudiced and ignorant; and brigands had attacked the mines. He lost everything he possessed, including his clothes except those he was wearing, his watch, gun, and a valuable technical library, together with several beautiful silk shawls and some opals which he was saving to send home as gifts. But we were so overjoyed to be all together again and to have the precious gift of Phil himself that the mate-

rial losses were small in comparison.

As soon as opportunity presented itself, I told Phil of my nocturnal trip to a strange city, and of seeing him. He remembered nothing of having sensed my presence, but upon the exact night (the 9th of the month) which I had marked on the calendar, about midnight he had gone to the railway depot in the City of Mexico to learn of trains and some means of transportation out of the country. He had wanted to come home, but he could not leave at that time owing to conditions of the country, and because he was needed at the mines. I described his dress on the night I had seen him; this he verified in detail.

My brother is exceptionally intuitive himself, and I should like to submit the following description of a narrow escape he had while there at that trying time in Mexico. One might call his escape "chance" only—but it seemed to me as Phil related it, that he was in some way guided in doing the things which saved his life.

It was after working hours that he decided to take a walk down to a Mexican town, for exercise after a day in the office. He was the last one to leave the office, by the way, locking the door after him. As he walked along on a railroad track which ran in a gulch, some dogs came tearing down the hillside from some small dwellings of peons. These poverty-stricken people always keep plenty of mongrel dogs, even though they can scarcely care for the human beings in their midst. My brother carried no gun, as he felt that unarmed no one could say that he had "shot first" in case of difficulties. However, upon this occasion being unarmed made no difference—the accusation was there just the same. The dogs annoyed him, and he felt that they were being encouraged, for dogs, you know, do not act so ferociously toward those whom they instinctively know to be their friends, as Phil was. They barked and snarled and snapped at his legs. He became angry and kicked at them, which of course enraged the men

who were so obviously sending the dogs onto him. The men then came tearing down the hill shouting angrily at "Americanos" generally. They overpowered Philip and forced him to go with them to the town. There he was placed under arrest for attempting to kill the dogs. A trial there is often swift and sure. He was scarcely in jail before he was taken out and brought before the man who holds an office similar to that of our Justice of the Peace. The injured peons stood about, at the front of the audience, eager to tell their injuries—to defend the cause of their dogs.

Practically Philip had no voice in the matter. The peons lied, saying that he had shot at their dogs. Finally Philip got a hearing, such as it was, and asked to see the gun which they said he had used, in order to identify it. The enemies looked confused at this, and assured the "Justice" that he had thrown it away after the shooting. It was demanded that he be dragged out, at once, and hung to the cross-arm on the nearest pole. He begged for a bit of time, for mercy, and just one little favor was granted; however, there was a glimmer of relentful intention on the face of the "Justice" when he explained that they had better go slow about hanging him, for the British company by whom he was employed would go to the bottom of things if they executed him with insufficient evidence of guilt. And well they knew that the British company would do just that, for down there they respect the British and the Germans far more than they do the citizens of the United States. I should probably temper this statement by saying "they *did*", for all this happened a long time ago, and since then diplomats have done much to mitigate the harsh and unwarranted prejudice against Americans, and there is most assuredly a more kindly feeling toward us now.

The "Justice" allowed Philip to call the office of the mining company by phone. Why he wanted to do this is a wonder, for as we stated above, the office was closed and locked. But Phil

was intuitively impelled to call—and to "call immediately"; he didn't know why. He rang the company office, and imagine his utter astonishment to hear the voice of one of the office men in reply. Briefly Philip stated his predicament, and the receiver was handed to the "Justice." A short silence followed. The man of official dignity listened attentively, then quietly waited, then listened awhile longer. Finally he humbly agreed with the voice at the other end of the phone and slowly hung up the receiver. Turning to the waiting peons he dismissed them in Spanish, then overflowing with apologies about its being all a sad mistake, etc., etc., he released Philip.

It was right then that Phil began to believe in a "guardian angel," as I had always done. For surely something had told him, in a sure though inaudible voice, that if he would call the mines by phone he would be saved. It appears that it was just "coincidence" that the office man at the mines had heard the phone ring. He had accidentally left a book in the office which he intended to read that evening. Just by "chance" he had a key to the office, as he did not usually carry one. He had gone in and picked up the book and was about to open the door and go out, when the phone rang. He hesitated, he told Philip afterward, saying to himself: "It's after office hours, let it ring." But, somehow, the "God within" spoke and said: "No, answer that phone"; and he could not resist the command. After he heard of Philip's predicament he immediately summoned an official of the company, who in short order set the "Justice" straight, and saved a life.

It is such incidents as this which strengthened my belief that when our time to go comes, go we shall. However, we must take sane precautions for recklessness is too often suicide. When danger threatens, and a situation may seem too perilous to come out of it alive, hold still and listen—perhaps a sure, soundless voice will speak to you.

# Contacting the Supernatural

## Through Beauty in Poetry

BY ROBERT HAZLEMERE

### I

SOME TIME ago I was asked by a lady as to whether or not I had ever had any occult experiences, to which question I was quite ready with a very definite "No." If she meant, as I thought she did, experience with various kinds of negative phenomena, my answer was correct. But there is another kind of experience which, I am convinced, is more or less common to all humanity during life on this earth. This kind of experience has a really better claim to be described as supernatural than that which is commonly referred to as such. Higher education often refers to such experience as aesthetic. That is true from the point of view of mere perception and appreciation of the beautiful, but almost always a supernatural condition is present. At least it is a sublimation of the spiritual to the material sense. We can be inspired from without as from within and no material thing can be despised for that reason until it can be replaced by a better. The outward is a physical manifestation of the inner spiritual consciousness.

Although many writers and philosophers have scorned the ugliness and ephemeral nature of this world and man's handiwork, still no greater, more beautiful or substantial can come about than through the awakened ability of contacting the supernatural through the senses. In this essay we are concerned with the process of supernatural contact from without. This can be achieved through many forms but let us consider at present only one, poetry.

### II

In order to simplify discussion it will be convenient to divide poetry into past

and present. Let poetry of the present begin with the year 1870 and the poetry of the past include everything before that date. It is not intended to make a survey of the poetry of any particular country but to use as illustration that verse which best shows the possibility of supernatural illumination through the written word, in poetry or the poetic drama.

Upon close analysis, a more or less general method of achieving the desired effect will be discovered. In general, it consists in contrasting Life and Death, the insubstantial nature of things in general, past civilizations, birth and decay, rebirth and the nature of divinity, or the glamorous promises of eternity and fuller growth, power and glory. The intensity of effect will depend to a large extent apart from the poet's craftsmanship upon the sensitiveness and development of the person. To many people the word "eternity" may mean one thing, and to as many more it may mean something entirely different. Usually it depends upon the nature of the theology that they were brought up on. The true meaning of such a word cannot be found except by the Spirit which is usually unable to convey that truth to the inhabitant of the temple because he sleeps. Beauty, then, regarded in the supernatural sense, may be said to be a possible touchstone at the right hand of any aspirant to a consciousness of immortality.

One of the world's greatest poets, Shakespeare, has one of his characters say:

These our actors,  
As I foretold you, were all spirits, and  
Are melted into air, into thin air;  
And, like the baseless fabric of this vision,

The cloud-capp'd towers, the gorgeous  
palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this insubstantial pageant  
faded,  
Leave not a wrack behind. We are such  
stuff  
As dreams are made of; and our little  
life  
Is rounded with a sleep.

This famous passage from *The Temp-est* is not only an example of fine writing and good poetry, for the two things are not synonymous, but an excellent spring-board from which the imagination can leap. Shakespeare's plays contain a large number of equally good passages for the searcher after the illuminating flash such as:

Fear no more the heat o' the sun,  
Nor the furious winter's rages;  
Thou thy worldly task hast done,  
Home art gone and ta'en thy wages:  
Golden lads and girls all must,  
As chimney-sweepers, come to dust.

Sometimes, as in *Hamlet*, from which many quotations could be made, a more powerful effect is possible by reading the play in its entirety.

In what is, perhaps, the greatest known tragedy, *The Agamemnon of Aeschylus*, there occurs the following speech:

Thou art borne on the breath of God, thou  
spirit wild,  
For thine own weird to wail,  
Like to that winged voice, that heart so  
sore  
Which, crying alway, hungereth to cry  
more,  
"Itylus, Itylus," till it sing her child  
Back to the nightingale.

Many students of the occult will see nothing of value to them in a quotation like the above. In fact, it is to be noted that so many become intolerant of any writings which do not harp on the subject of rebirth, or mysticism in one form or another. Such an attitude shows shallowness of mind and should not be encouraged by the sincere student.

Beauty does not favor particular religions or cults, peoples or periods, intellectual or simple minded, and every

student is a seeker after Beauty for as Keats says:

"Beauty is truth, truth beauty,"—that  
is all  
Ye know on earth, and all ye need to  
know.

Then a seeker after Truth must not shun Beauty in any guise for behind the veil or mask lies hidden the truth.

Many claim that Wordsworth was referring to rebirth when in his beautiful *Ode on Intimations of Immortality* he said:

Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our life's  
Star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home:

But you will find three times as many who will say that you are merely reading that meaning into it.

As far as we know at no time in his life did Goethe state that he believed in the occult but he wrote one of the most important verse dramas which deals to a great extent with the supernatural, *Faust*. Part one of *Faust* is the most important, as the second part is almost a separate work, being composed so many years later. It is full of rather obscure local mythology and is mainly of interest to the student of Goethe, mythology, and the drama. To the initiated, *Faust* is full of deep and significant meaning. The student should also read Marlowe's *Dr. Faustus*.

There are so many of the older poets whose work will repay the time spent on them. For the convenience of those who are unfamiliar with them or have not the time to spare the following suggested poems should be of assistance: *The Everlasting Gospel*, and *Auguries of Innocence* by William Blake; at least the first seven stanzas of *The Prelude*, by William Wordsworth; *Rime of the Ancient Mariner* and *Kubla Khan*, by Samuel Taylor Coleridge; *Elegy Written in a*

*Country Churchyard*, by Thomas Gray; parts of *Adonais* and *Ode to the West Wind* by Percy Bysshe Shelley; *Ode to a Nightingale* and *Ode on a Grecian Urn*, by John Keats; *The Problem, Each and All, Brahma*, by Ralph Waldo Emerson; *The Vision of Sir Launfal*, by James Russell Lowell; *Human Life's Mystery*, and parts of *Aurora Leigh*, by Elizabeth Barrett Browning; *Sir Galahad, The Higher Pantheism, The Holy Grail*, by Alfred, Lord Tennyson; the first two sections of *Paracelsus*, parts of *Saul, Abt Vogler, Rabbi Ben Ezra*, by Robert Browning; *Song of the Open Road, Passage to India, Chanting the Square Deific, Grand is the Seen, Out of the Cradle Endlessly Rocking*, by Walt Whitman; *The Blessed Damozel*, by Dante Gabriel Rossetti; *The Light of Asia, The Song Celestial*, by Sir Edwin Arnold; *Hertha, A Nympholept, Atalanta in Calydon*, by Algernon Charles Swinburne; *The Habit of Perfection*, by Gerard Manley Hopkins. These selections from the old writers should give the reader a lead which can be followed up to the gold mine of literature.

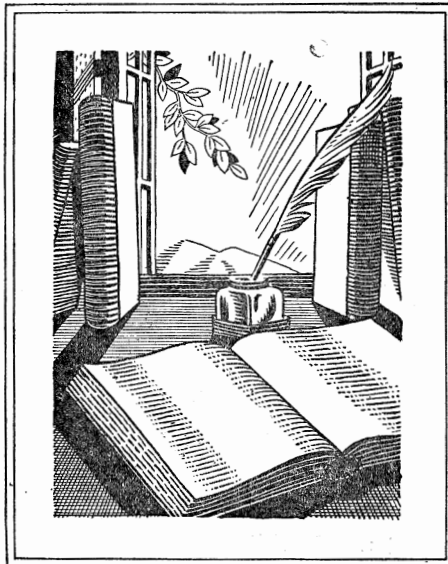
There is, of course, a great deal of verse in existence which has a wide appeal but does not come under the heading of poetry. Much of it is by writers like Edward Rowland Sill, Frances Alexander, Edgar Guest, Ella Wheeler Wilcox, and Sam Walter Foss. The finest should always be the ideal of the occult student and second-rate verse should be avoided. If you do not possess that valuable instinct which will guide you to the best it can be developed by a

determination to read only good literature. This is not merely a matter of taste or intellect but has a far deeper significance. You become what you are, not only by eating, thinking, and acting, but by reading as well. To read good books does not mean to read necessarily high-brow books, but to court Beauty in literature as you do in life.

### III

A very large book could be written on the subject of good reading for students of the Mysteries. The range of poetry alone is a vast field and has never been gone over with that object in view. It is a great mistake for students to confine themselves to reading only poetry and prose which deal with rebirth and various aspects of the supernatural. In that way lie narrowness, unbalance, and intolerance. Only by a fuller appreciation of the beauties of this earth and a greater understanding of our fellow man shall we gain the right to a knowledge of other worlds and beings.

One of the most interesting of the modern poets is Francis Thompson, whose important metaphysical poem, *The Hound of Heaven*, has become so popular. He is a poet whose work will well repay careful reading. Among his best poems are the following: *The Mistress of Vision; Orient Ode; The Veteran of Heaven; Ode to the Setting Sun; In No Strange Land*. Another poet whose work will be found most helpful is Bliss Carman. As most of his poems are quite short a lot of time is not necessary to discover his best. A great deal of his early work is contained in the collection or volume



called *Ballads and Lyrics* and there is also a lot of fine poetry in the definitive edition of his *Pipes of Pan*, none of which is included in any other volume. Sir Henry Newbolt has written a number of very good mystical poems the best of which is called *The Final Mystery* and will be found in his *Poems New and Old*. Alfred Noyès is also a poet who has done some rather fine things tinged with mysticism. The following poems will serve as an introduction: *The Loom of Years*; *Art*; *The Herald*; *The Forest of Wild Thyme*; *The Paradox*; *The Two Worlds*; *The Mystical Tramp*. The reader will discover, by going over the field of modern poetry, that there is an ever increasing tendency to interpret the natural in terms of the supernatural. More good metaphysical poetry is being written at the present time than ever before.

No student of the occult can pass over the Celtic poets among whom the most important are: William Butler Yeats, who was awarded the Nobel Prize for literature in 1923, James Stephens, George William Russell ("AE"), and William Sharp (Fiona Macleod). So much of W. B. Yeats' poetry is worth while that it is difficult to choose, but the following will be found helpful: *The Rose of Battle*; *To the Secret Rose*; *The Land of Heart's Desire*; and a number of poems in the volume called, *The Wild Swans of Coole*. The poetry of James Stephens should be read for its lyrical qualities and the occasional mystical and philosophical touches found in such poems as: *What Tomas Said in a Pub*; *The Snare*; and *In the Cool of the Evening*. Of the four Celtic poets mentioned, George William Russell is the most truly mystical. So many of his poems have just that right admixture of beauty, depth of mystical feeling, and stress of half-familiar idea. Read, *Star Teachers*; *Desire*; *The City*; *Krishna*; *Unity*; *Babylon*; and *Reconciliation*, among others.

Among the moderns most worth while

should be mentioned the following: Edna St. Vincent Millay, Robert Bridges, Walter de la Mare, Rabindranath Tagore, Edwin Arlington Robinson, Kahlil Gibran, Robert Frost, Humbert Wolfe, and Elinor Wylie. The last mentioned writer has written some very beautiful metaphysical poems which are mostly to be found in her volume *Angels and Earthly Creatures*. In some ways she reminds one of the great Dean of St. Paul's, John Donne, who was a true metaphysical poet.

Speaking of the old metaphysical poets reminds one of a lovely bit of poetical prose written by Thomas Traherne, 1636-1674, which should be in verse, of which he wrote quite a lot. The passage is fairly long but well worth the space necessary for quotation. It is, I believe, taken from one of his sermons. In spite of the rather antiquated theology of those days, the preachers of that time knew how to preach wonderfully fine sermons, and what is more, believed what they preached, which is, most likely, the reason for their fineness:

The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. . . . The gates were at first the end of the world. The green trees when I saw them first through one of the gates transported and ravished me; their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The Men! O what venerable and reverend creatures did the aged seem! Immortal Cherubim! And young men glittering and sparkling angels, and maids strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels. I knew not that they were born or should die; but all things abided eternally as they were in their proper places.

One modern poet whose work should appeal to those who, as a rule, do not care much for poetry is John Masefield, England's new poet laureate. His most popular poems are not his best, but the following, though not so well known have a value far greater than the usual an-

thology pieces: *The Ballad of Sir Bors*; *The Seekers*; *The Passing Strange*; *South and East*, and a great deal of *The Everlasting Mercy*. Of later years G. K. Chesterton has written some fine things such as, *Gloria in Profundis*; *Ubi Ecclesia*, and *The Grave of Arthur*. A large number of poets who would, most likely, disown any claim to being called mystical poets, have written, without deliberate intention, some of our finest specimens.

Beauty, then, springs to life through the eyes from the printed page, and replenishes within the rising and lowering flame before the secret places of the indwelling trinity. In a phrase we are caught up in a wave of inspiration, in a word the world about us is transformed. The magic of fine poetry is a torch to light our way to heaven; the spark that illumines the dark chambers of memory which time has sealed. Truth flashes from great verse like sparks from the feet of the winged horse of the muses. To poetry did the gods of old time listen as they nursed the human race through its first few million years of growth and pain. Homer, Aeschylus, Sophocles, Euripides, Sappho, Virgil, Dante, Milton, Shakespeare, and Goethe, are not mere names but great beacon lights on the highway to the celestial city, great masters within the pyramid of life; rungs on Jacob's ladder on which humanity climbs to the presence of the Unknowable.

### It's the Brain that Counts

THE following article is taken from the Journal of the "Nation's Education," and was written by Dr. Charles Mayo, noted scientist, physician, and surgeon.

"You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analyzed in our laboratories is worth about 98 cents; seven bars of soap, lime enough to whitewash a chicken coop, phos-

phorus enough to cover the heads of 1000 matches, is not so much you see. It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well.

"That cannot be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society, ought to go off to the woods and live alone. We do not tolerate the obvious use of morphine or cocaine or opium and we should not tolerate intoxicating liquor, because, I tell you, these things are what break down the command of the individual over his own life and his own destiny.

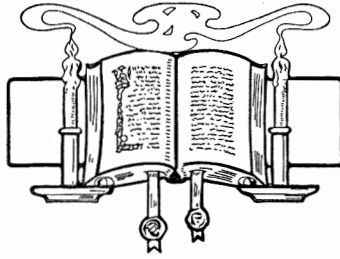
"Through alcoholic stimulation a man loses his coordination. That is why liquor is of no advantage to the brain. You hear people tell how they had their wits quickened for the first half hour by liquor, but they do not tell you how, later, their body could not act in coordination with their brain. You will hear on every side men bewail the loss of their drink, or their personal rights, but the rights of the few who cannot see ahead or have the future of their nation at heart must be regulated to safeguard that great body of future citizens who are now ready to step into the ranks. You boys have something ahead of you in the problem of preventing the return of liquor.

"We have not lived up to our laws, but, I repeat, education is what we need to combat this condition. When we have our younger generation completely educated, we will not have types who say: 'Why should I not have any rights as a citizen?' It is through the boys of today that we hope to see a sound and everlasting prohibition worked out in this country. If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. We in the United States of America have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic. Keep yourselves free from all entangling habits. Remember, it's the brain that counts."

# Thinking and Speaking

## As Taught in the Bible

BY CORINNE S. DUNKLEE



IT HAS been said by eminent scholars that the realization of the creative power of thought in man is the greatest discovery of the century. But when we turn to that wonderful mine of occult lore, our Christian Bible, we find that the power of creative thought was demonstrated and taught by the great Teachers and Initiates to their pupils and disciples.

Christ Jesus by this power fed 5000 men besides women and children on five loaves and two small fishes.

St. Paul tells us that "we understand by faith that the worlds were created by the Word of God."

In the Rosierucian School we learn that the Will-Wisdom-Activity principle of the Threefold Godhead is formative and creative and that by this Threefold Power universes are created. This is the same power which man uses in building his body and environment.

The unconscious activities within us, such as digestion, secretion, beating of the heart, etc. were once parts of our consciousness. Every organ was once a desire current and before that an impulse of consciousness. Thoughts which we consign to oblivion every day are simply stored away to become substance of our bodies. Is it surprising, when we consider the aimless thinking of the masses, that man must return so many times and build new physical bodies to inhabit? These are the houses which are built on the sand and which wind and storm destroy. When we learn to think constructively we shall build houses upon

the rock against which neither wind nor storm can prevail as described by St. Matthew.

The great Initiate, Jeremiah, said: "A man's word is his only burden."

We are all laboring under a heavy burden of causation caused by our thoughts, words, and deeds of the past.

The Christ concept is, "My words are spirit and they are life." When we spiritualize our lives by pure thinking and by conserving and transmuting the life essence, we shall be able to speak that Word which shall heal the sick, cause the blind to see, the deaf to hear, and the lame to walk. This power when developed within us will cause the Rose to bloom at the larynx.

If we would speak only truth, we cannot criticize others nor condemn their actions. It is only as we learn to bless those who persecute us, pray for those who do evil unto us, that we attain spiritually and grow into the power of truth. When we learn *in all love and humility* to return toward those who are unjust in word and deed the prayer, "May the power of Christ Jesus awaken within you so that you may do His holy will," then we make of ourselves, *and then only*, fit channels for the Elder Brothers to use in their service for humanity.

Oh, that we could all be strong enough to do as Daniel did, when he *closed his door to the street but opened his window toward Jerusalem*.

The atmosphere about us is full of negative thought forms, some sent out



maliciously, many ignorantly. But when we wear the armor of Christ they cannot touch us. It is only as we open the door of our consciousness through anger, jealousy, hatred, misuse of the life force, etc., that they find lodgment within us. "This is the door that no man openeth and no man shutteth for us." Ella Wheeler Wilcox has given us the following lovely little poem:

"Words are real forces in the realm of  
life;  
Be careful of their use. Who speaks of  
hate,  
Of poverty and pain, sets rife  
These elements to mar his fate.

Where love and peace and happiness hear  
Their names repeated day by day,  
They wing their way like answering  
fairies near,  
And nestle down within our lives to stay.  
Who speaks of hate but conjures into  
shape  
That awful form, and gives it life and  
scope.  
This is the law; then speak no word  
That does not breathe of everlasting  
hope."

We can if we will cross unharmed, as did the Israelites, the Red Sea of doubt, uncertainty, and discouragement. The passover of a new life, regenerate and redeemed, is set before us. We are indeed on the King's Highway.

## My Temple of Silence

BY SISTER FRANCES

**W**ITHIN my inmost being I have a chamber of silence, a little shrine of worship. Closing all the outer doors of the senses I enter therein in lowly reverence and a hushed sense of expectancy. Its curtains which are of a silvery velvet substance are its walls. It has no windows to the outer world. Its floor seems a marble mosaic. At the far end beneath the rosy beams of a sevenfold lamp of silver are set pots of purest white lilies filling the air with their fragrance. Over two velvet curtains of purple amethyst color there gleams a five-pointed star.

At times these curtains part and through a veil of transparent gossamer I catch a glimpse of the inner worlds, and hear faint echoes of celestial harmonies and I am wrapped in wonder, love, and praise. There too unseen I meet One who unfolds to me the mysteries of Love and Service and reveals the laws and mysteries of our being and its purpose.

There are no cramping chains of creed, dogma, man-made traditions, or ecclesiastical laws here. All is perfect freedom, perfect harmony, perfect love, and perfect beauty: the rapture of the in-

tuition that "I and my Father are one," and that "in Him we live and move and have our being," that sharing the same life we are one with all things.

In His temple all things breathe praise and adoration. In these harmonic vibrations from the inner worlds I lave my wearied spirit and am refreshed and energized once more for service.

Father of all, Source of all life,  
Infinite, Eternal, Absolute,  
Thou art "Our Father"; teach, oh  
teach,  
Thy offspring to unfold  
The potentialities of the divine within,  
That we may serve our brethren here,  
And help to guide them forward on  
the mighty stream  
Of evolution that returns to Thee, its  
Source.

"Learn of Me," saith the Christ. "I am the Way, the Truth, the Life. No man cometh unto the Father but by Me."

Master and Teacher divine, make me thy disciple indeed! Train me to Thy Love—to walk in Thy service—to walk in Thy steps—to be a channel through which Thou mayest influence and bless and help humanity!

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## MAX HEINDEL'S PAGE

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### The Meaning of the Fishes

“IF WE should not eat meat, I presume fish is included. What then is the answer to the miraculous draft of fishes as told in the Bible? No doubt these were wanted for food.” A student asks the above question.

We have often stated, that while the Gospels are a true version of the life of the man Jesus, they are also manuals of Initiation. The Sun, as visible in the heavens, is the physical light-bearer which is the “light of the world.” But behind it there is the invisible Sun carrying also spiritual light and the Initiate who follows the path of Initiation is in the same sense a light-bringer to or enlightener of the people. Therefore the lives of Initiates are inseparably connected with the Sun.

As the Sun in its yearly course goes through the twelve sign of the zodiac by direct motion from Aries the Ram to

Pisces the Fishes, and in its course ripens the grain and grape which feed mankind physically, so there is also another motion of the Sun known by astronomers as the precession of the equinox, whereby the Sun goes through each sign in about 2100 years. This is connected with the spiritual progress of humanity, and therefore the symbol of the Savior of any age is always that of the sign through which the Sun at that particular time is moving by precession.

To keep within historic times, we may say that at the time when the Sun by precession went through the sign Taurus, the Bull or Calf was worshiped among the most advanced human nations. We find the Bull, Apis, among the Egyptians, and Mithras, the Persian Christ, riding upon a Bull. But when the Sun by precession moved from Taurus, the Bull, into Aries, the sign of the Ram or Lamb,

*God's poeple went out of Egypt* at the passover or vernal equinox when the Sun passed over the equator. It then became idolatry to worship the Bull or the Calf, and they were taught to worship the Ram or Lamb of God.

At the time of the advent of Christ the Sun by precession was in about seven degrees of Aries and within orb of the next sign, Pisces, the Fishes. Christ was the Savior of the coming dispensation, and therefore He sought *fisher*-men, and as He took them from their vocation He stated He would make them *fishers* of men. All through the New Testament you will find this continual allusion to *fishes*. At the time when the Christian religion was being established after His death, there was a controversy whether the symbol of this Savior should be the Lamb or the Fish. Therefore, and as a relic of that controversy, we have even to the present day the bishops wearing a mitre shaped like the head of a fish.

At the same time the functionaries of the Church also have the staff of the Shepherd, signifying the connection with Aries, the Lamb. It was not until several centuries after the death of Jesus that the Lamb was used as His symbol. Pisces, the sign of the Fishes, is a watery sign, and therefore we see at the doors of the Catholic Church the holy water wherewith the worshipers make the sign. They are taught that on Fridays they must abstain from the use of meat and take fish instead, and also during the Lenten season fish is the main food. All this because the Sun by precession is going through the sign Pisces.

It is now nearing Aquarius, the sign of the Son of Man, and in that day and age the symbol of the Savior will be different. A different phase of the Christian religion will also have its vogue to meet the needs of the more advanced generations which will then inhabit the earth; in fact, that is the object of the Rosicrucian Teachings.

(“*Rays from the Rose Cross*” May 1918)

## Christian Rosenkreuz

It is taught by the Elder Brothers that Christian Rosenkreuz has a physical body, or perhaps he has had a series of bodies which he has worn continuously since the Order was founded in the thirteenth century. But though the writer has spoken to lay brothers of high degree no one has ever admitted that he has seen Christian Rosenkreuz. We all understand that he is the thirteenth member of the Order, and he is felt at meetings in the Temple as a Presence, but is neither seen nor heard so far as any one whom the writer has dared to ask questions of knows.

The manner of the Elder Brothers when speaking of their illustrious Head has been one of reticence, and it would seem undue inquisitiveness to ask anything further than they are prepared to tell. It is known, however, that his work is with the government of the world. And though we are unable to point to any character on the world stage now who may be this great Spirit, we are certain he is here and taking his proper part. It has been said that prior to the French Revolution he worked hard and earnestly to prevent that impending catastrophe, though without avail. Were we to point him out at the present time, we should rather look for him as the power behind the throne somewhere than the actual incumbent of one of the seats of power in the world today.

—“*Echoes*,” *March*, 1915.

“If thou art Christ, help thyself,” is the universal rule, and self-reliance is the cardinal virtue which aspirants are required to cultivate in the Western Mystery School. No one is allowed to lean on *Masters*, nor to blindly follow *Leaders*. The Brothers of the Rose Cross aim to emancipate the souls that come to them; to educate, to strengthen, and to make them *co-workers*.—*Mysteries of the Great Operas*, page 23.

# Rosicrucian News Review

## The Trek Back to the Country

ST. LOUIS (UP)—Throughout the Middlewest there is a steady back-to-the-farm trek of youths, who, a few years ago, sought fame and fortune in the cities, according to Wood Netherland, president of the Federal Land Bank here.

Economic conditions have forced young men and women, who were drawn by the glamor of the city and its high wages, to return to the farm with a sad story to tell the home folks, Netherland said.

Elderly persons, who were intent on spending their last years surrounded by the comforts and conveniences incident to city life, have been shorn of their incomes and have returned to their former homes.

The present city-to-farm movement is perhaps the broadest and most far-reaching in the history of the Middlewest, Netherland believes. The tide, which for many years had been flowing to the city, began ebbing back to the farm more than a year ago, he said.

Many city people, realizing that farms may now be purchased for a fraction of the price asked a few years ago, have gone to the country with the idea of profiting by the present depressed land prices, he said. More than 40 per cent of the current farm sales are to city people, he added.

The movement, according to Netherland, results from the first instinct of man, self-preservation. Faced with hunger, or becoming a ward of charity, city dwellers are moving out where they get a plot of land upon which to raise food.—*Oceanside Blade-Tribune*.

The above clipping illustrates the fact that the depression is forcing people from the artificial life of the city back to the country, where they come in contact with the earth and absorb its vitality and its virtue by working with it. Community centers devoted both to agriculture and light manufacturing, as outlined in a recent editorial in this magazine, are bound to come into operation to a greater and greater extent because they afford one of the angles of the solution to the present difficulties of the country. They will also afford valuable training schools in community living and cooperation in preparation for the coming Aquarian Age.

## New Christianity in Europe

NEW YORK—Christianity as it has been known, is passing from the world, the Rev. Dr. John Haynes Holmes told his Community Church congregation yesterday. In its place, he said, a new religious spirit is coming.

Dr. Holmes, who returned last week from an extended tour of Europe, declared the Christian churches of that continent no longer were battling with each other for sectarian supremacy, but were driven together "in confused retreat before the on-sweeping forces of triumphant atheism."

"Organized religion in Europe" he said, "Jewish as well as Christian," is a pathetic spectacle, smitten by indifference in England, by military contempt in Germany, by open and avowed hostility in Russia.

"But I cannot feel disturbed. The atheism of Russia and elsewhere is a mere reaction or revolt against the monstrous superstitions of a decadent faith. But atheism itself need not worry us, for it contains the seeds of its own destruction.

"I feel a new spirit stirring in the world today. I felt it in Germany, I saw it in Russia, I met it in Gandhi. This spirit says little about the old time God and the old time salvation, but it is moving men to sacrifice, quickening them to brotherhood, and binding them to visions of a better world, and this, if I mistake not, is religion."—*The Miami Herald*.

Much has been written of the decay of the old religion, but not enough of the stirring of the new. What Dr. Holmes calls "organized religion" is the religion of the Piscean Age, marked by sectarianism, ceremony, and clerical domination. What suits one age will not do for another. The Aquarian Age, which we are now approaching, demands something different. Forms and ceremonies are giving way to a simple, practical faith founded on reason and flowering in service, brotherhood, and a new social order. This is the New Christianity; it is the true Christianity as yet almost unknown and untried. The inner truth of the Christian doctrines is emerg-

ing from the outworn shell of the present orthodox Christianity as a butterfly emerges from the cocoon which has walled it in. Esoteric Christianity, the religion for the Aquarian Age, is getting ready to try its wings. Christianity is not dying. In the true sense it is just coming to life.

## The Price of Peace

Vigorously opposed to the cancellation of war debts is Bernard M. Baruch, formerly chairman of the War Industries Board and perhaps the most prominent member of President Wilson's many advisory commissions during the war. Until France, Poland, and Germany guarantee peace in Europe, Baruch would make no concessions on the part of this country to these former belligerents. In other words this hard-headed business man would make the war debts the subject of a trade. If we must eventually write off the obligations of European nations, we might as well get some equivalent for money. Peace, thinks Baruch, is the best equivalent. The strongest argument against debt cancellation is that somebody must pay.—*Los Angeles Daily News*.

The amount of the war debts would be a small price to pay for an actual assurance of permanent peace in Europe. The weak spot in Mr. Baruch's proposal to cancel the debts in exchange for a guarantee of peace is that peace is not subject to barter. War springs from the passional nature in man; it is a collective fit of anger and indicates lack of control. A nation at war is like a man in a rage—for a time the ordinary decencies of life are forgotten. A man may make a resolution never again to fly into a rage, but unless he has his passions well in hand he is likely to break his resolve. Europe can no more guarantee peace than the average individual can guarantee to keep his New Year resolutions. The European nations may in good faith give their word to America not to go to war again, but this word will be just another "serap of paper"

when greed, national hatred, and jealousy begin to boil over. A changed humanity is the only guarantee of peace.

## History Repeats Itself

In France, the political caldron seethes and bubbles with uncertainty; Russia hangs, as usual, like a cloud, dark and silent upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel an indifference (which, happily, no man pretends to feel) in the issue of events.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy, and of charity—no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Good friends—let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In time of peril we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed and beloved as a great light in darkness.

The above extract was copied verbatim from the issue of *Harper's Weekly* which came out on October 10, 1857, that is, *seventy-five years ago*. But it is an excellent description of conditions in the world today. It could scarcely have been written better by a present day reporter for a 1932 newspaper or magazine. It all goes to prove that the present economic and social difficulties of the country and of the world are not unique in any sense. The world has been through them scores of times before successfully the same as we shall come through them successfully in due time.

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# ASTROLOGY

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## Fatalism and Astrology

BY LOUISE S. IVEY

THE steady increase of astrological study has developed very rapidly during the last few years. In all larger cities one finds a number of astrological study groups or classes where the people of Uranus-predominant aptitudes make an earnest study of this ancient, and yet modern, science. Indications are that astrology as a science will go far in this generation, for many of these students of today will be the research workers of tomorrow.

There is no question in the minds of all who have even only a limited knowledge of astrology that it is a wonderful science which illuminates the Path we are to follow according to the Universal Plan, and through which the unknown becomes the known, the mysterious becomes plain. Whatever the plane on which the planetary vibrations are mostly manifesting themselves, depending on the development of the individual, the results of these vibrations will amaze the most skeptical mind.

However, in observing the young and more advanced students, and also in reading most of the present-day "mushroom-growth" variety of periodicals and books on this subject, one cannot help but discern a very regrettable attitude taken toward this science—an element of fatalism attached to astrology. And it is this attitude, of which the student is very often not quite conscious, that is doing astrology and its followers incalculable harm.

Here is an example of how this element of fatalism works, its presence being quite unrecognized by the individual.

An acquaintance remarked to me that he always has had, and will have, disappointments in his friends; this is shown by the Moon and Jupiter in his birth-chart being in opposition, and occupying the 11th and 5th houses. And since a close conjunction of Uranus and Saturn have chosen the 7th house, of all the others in the wheel, in which to exercise their dominion, he expects nothing but chaos in his relationships pertaining to that house. Some of his expectations have been realized already—they always are, if you expect persistently enough!

The young man in question is an advanced student of this science—he knows his stars. He often emphasizes the fact that FREE WILL is our prerogative, and that man can rule his stars, instead of being ruled by them. How very contradictory to all those expectations of disappointments; yet this young man is a typical example.

A well-known contemporary writer and teacher of astrology said: "The study of astrology shows us when certain influences are to operate; and our own state of being, mental, physical, and spiritual, decides the quality of the results as affecting us and our immediate surroundings."

Man makes mistakes in whatever directions the afflictions in his horoscope point; consequently, he suffers from these directions. He was given reason and intellect, and is therefore placed under the law of cause and effect; he reaps exactly what he has sown and in that way learns the lessons that this life has to teach him. The departments of

life which offer opportunity for the mastery of our lessons are shown clearly in our birth-charts. Each affliction gives an opportunity for conscious effort to be used in eliminating the obstructions placed in that particular department of life; it gives one an opportunity for self-growth and progressiveness, for conquering of limitations. It makes for SOUL-GROWTH.

There is nothing evil, but thinking makes it so, and that is certainly very true of the so-called malefics and the evil aspects of planets. Let us consider the case of the young man whose friends are such disappointments to him. According to Emerson, a friend is the product of your own magnetism. You do not seek him out—your own qualities draw him to you. A man is judged by his friends.

So, if the friendships of this young man were disappointing, instead of blaming his 11th house, he should turn to look for the cause within himself. Instead of expecting his friends to disappoint him, he should go out of his way to please them, and devote himself unselfishly to helping them and be a real friend always, regardless of what the returns are for his devotion and good will. He should give the best in him, both in thought and actions. It is not in his inner nature to do this without effort, but here is where efforts are necessary for elimination of this obstruction to his happiness and growth. If he persists in the effort to overcome this affliction, the 11th house in his birth-chart will no longer be the bugaboo it has been in the past.

We are here to gain experience, and the planets in their courses do cause us to go through these tests. It is entirely up to us whether we face them willingly, or are forced by repeated trials and misfortunes to recognize the law of cause and effect. Max Heindel wrote: "—they (men) are often driven to sorrow, that they may learn to evolve within themselves the WILL POWER that finally frees them from all domination by the ruling stars." He also wrote: "All that we have to do is to grasp the

opportunity, and help our stars, that our stars may help us."

In studying astrology, too much emphasis cannot be put on the importance of Free Will. While the planetary vibrations do exercise an indubitable influence upon us, yet we are to a large extent the real arbiters of our destiny. Students should be impressed with this truth before they receive the elementary instructions in the zodiac, its houses and signs, planets and aspects, and their respective meanings.

Astrology is an instrument given to us for obtaining self-knowledge, and as one of the ancients has said: "Learn about thyself, that thou may know thy brother." But in order to obtain the full benefit of this instrument for self-knowledge, we must first learn how to use it properly.

Fatalism is a sign of retrogression. Our lives are the results of our actions in the past; we reap as we sow, but if we learn to cooperate with our stars, we can eliminate much sorrow and suffering in our present life, and work to build for a beautiful life in our next existence. Our thoughts and actions are in a large way accountable for the events occurring in our lives, so if we give out the best in us, the best will come back to us. Astrology points the way in which we are to serve, and by complying with its laws we learn to master our Fate.

## Neptune the Octave of Mercury

BY MAX HEINDEL

**O**CCASIONALLY students ask why we call Neptune the octave of Mercury, and the following explanation may serve to elucidate:

Mercury is usually associated with reason and intelligence; to him is ascribed rule over the nervous system, which is the medium of transmission between the embodied Spirit and the world without. Thus, as Neptune signifies the sub-and superhuman intelligences who

live and move in the spiritual realms of the universe, but who work with and upon us, so Mercury indicates the human intelligence focused upon the terrestrial physical world wherein we live from birth to death. Therefore it may be said that Neptune is the octave of Mercury, but there is a deeper sense.

Reference to a textbook of anatomy or physiology will show that lengthwise fissures in the spinal cord divide it into three parts, which enclose a hollow tube. Each of these columns is ruled by one of the Hierarchies in closest touch with us; the lunar, martial and mercurial; one or the other predominating, according to the stage in evolution of the individual. In the spinal canal the rays of Neptune kindle the spinal spirit fire whereby the human spirit is enabled to pierce the veil of flesh and contact the worlds beyond; this vision is colored according to the column of the cord most actively excited. In the childhood days of mankind the creative force which is now turned outward to build ships, houses, railways, telephones, etc., was used inwardly to build the organs of our body, and as the surrounding physical world is photographed upon the table of a camera obscura, so the spiritual world was reflected in the spinal canal. There man beheld first the lunar God, Jehovah, whose angels were then his tutors. Later, angels who had fallen behind the standard of their compeers, and whose evolutionary requirements were therefore different, forced entrance to the spinal cord of man. The spiritual inner vision of mankind faded when "their eyes were opened and they saw they were naked"; then they lost touch with the higher self, they saw only the person, and the docile creature of Jehovah was soon transformed to a savage and a brute under the impulses of the Lucifer spirits, the hierarchy of Mars. But by their promptings man has also learned to conquer material obstacles, to build outwardly and become architect of the world.

To counteract the unmitigated selfishness bred by the Martian angels, and to

make mankind humane, our Elder Brothers from Mercury, human like ourselves, whose high state of evolution required the high vibration generated and prevailing in close proximity to the sun, were required to invest the spinal cord of mankind also, and through their labors civilization has taken on a different form. Mankind is again beginning to look inward and when the mercurial ray meets the ray of Neptune in the spinal canal, man finds again his Higher Self; the Christ is born within.

Thus there is a connection between the Moon, Mercury, and Neptune. Those who come in touch with Neptune through the Moon become irresponsible mediums, victims of obsession, etc. But where Mercury is the gate, reason and understanding guide the aspiring Spirit. An afflicted Mercury may sometimes tempt seekers to enter by the wrong door, and mental trouble may result; if aware of the danger, however, continual care and persistence usually unlock the door of the temple, for the good forces are in the ascendancy now and grow stronger as time passes.

*(From, "Rays from the Rose Cross,"  
September, 1917)*

## Why We Teach Astrology

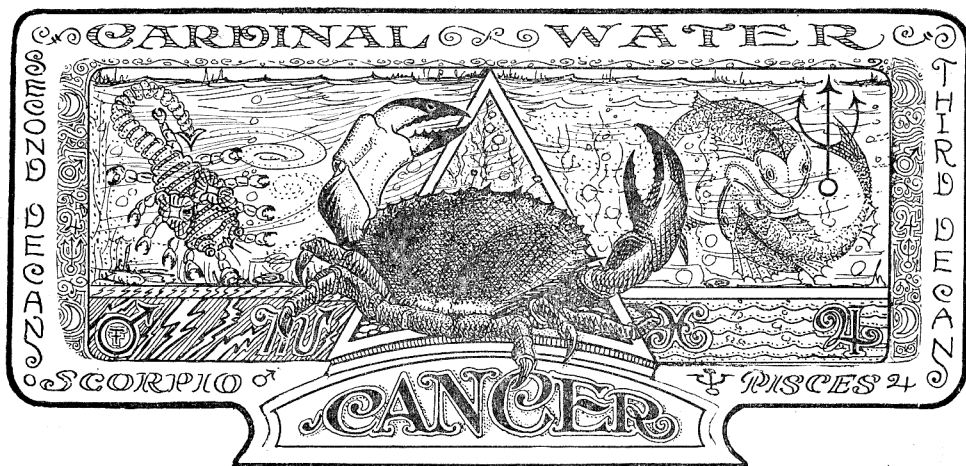
We teach Astrology that through this study of the orderly, moving heavenly bodies man may be impressed with the will, wisdom, and activity of the Divine Intelligence directing the affairs of men.

Furthermore we teach it that through his studies of the "Mystic Clock of Destiny" he may come to know his own place in the vast scheme of things, and begin consciously to evolve his latent possibilities—for to the true student of stellar lore a horoscope reveals the possibilities of each and every life.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.—*Genesis, 1:14.*



# The Children of Cancer, 1932



## A Character Delineation

CHILDREN BORN JUNE 22ND TO JULY  
22ND, INCLUSIVE, 1932.

### POSITIONS OF THE PLANETS

*Sun in Cancer.*

*Mercury in Cancer and Leo.*

*Venus in Cancer and Gemini.*

*Mars in Gemini.*

*Jupiter in Leo.*

*Saturn in Aquarius.*

*Uranus in Aries.*

*Neptune in Virgo.*

The children of Cancer are of a retiring nature. Cancer is a very sympathetic sign and also sensitive. The children of Cancer need friendship and are of a friendly nature. However, when they become well acquainted they can at times be very exacting with their friends, or even autocratic. Cancer children are very conscientious and usually exercise considerable discretion in what they do. Cancer is ruled by the restless Moon; therefore changes of residence are often a characteristic of the Cancer children. The symbol of Cancer is the crab, and the tenacity of the crab is also a characteristic of Cancer people. They hang on to anything to which they attach them-

selves. Cancer children are inclined to be too cautious, and often timid.

During the solar month of Cancer this year the planets are fairly well distributed in the signs. Mercury is in Cancer until July 1st and in Leo the rest of the month. After it moves into Leo, the fire of this sign is added to the mentality, giving impulsiveness of speech. Venus is in Cancer during the greater part of the month. This is a good position for Venus because the natures of the planet and sign agree to a considerable extent. Mars is in Gemini during the entire month, which gives keenness and quickness to the mind, dexterity to the hands and also a capacity for expressing oneself by writing. The benevolent Jupiter is in the noble and generous sign of Leo throughout the entire month, where the qualities of the sign and planet are conjoined to make a generous character. Saturn is well placed in Aquarius where the analytical and methodical qualities of Saturn mingle with the scientific, progressive nature of Aquarius.

The Sun is not particularly well aspected during this solar month. It has, however, the conjunction of Venus from June 24th to July 4th, giving a very affectionate nature to children born dur-

(Continued on page 372)

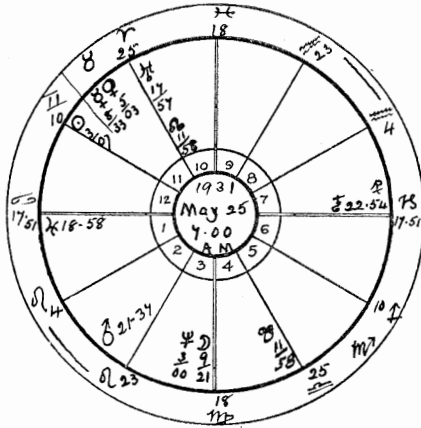
# Astrological Readings for Subscribers' Children

DANIEL De S.

Born May 25th, 1931, 8 A. M.

(Daylight Saving Time)

Lat. 51 N., Long. 3 E.



Daniel has the inspirational, home-loving sign of Cancer rising, with the benevolent, constructive, broad-minded Jupiter on the Ascendant. This is a fortunate place for Jupiter. It tends to give the vision and constructive ability which bring success, also to gain the good will and cooperation of others through the same qualities.

The Sun is placed in the literary, versatile sign of Gemini, in the 11th house, that of friends. Gemini is a changeable sign, and therefore Daniel will probably like to have more or less variety in his life. The emotional and imaginative Moon is placed in the critical, discriminating sign of Virgo in the 3rd house, that of the lower mind. The Moon rules the instinctual mind, and the instincts here naturally turn to the things ruled by Virgo. The Moon is conjunction Neptune, the mystical, psychic planet. Virgo is the sign that has to do with health and disease, dietetics, also agriculture. These things should interest the native.

Mercury, the mental planet, is in the fixed sign of Taurus, tending to give ability for concentration and an interest along material lines. It has a conjunction with the social and artistic planet Venus, and these qualities will be imparted to some extent to the mind.

The Sun is square Moon, which adds to the restlessness of the nature. It is also square to Neptune. This indicates a tendency to go to extremes in the things ruled by Neptune. Daniel should not dabble with negative forms of the occult, such as mediumship. He should go slowly in everything pertaining to these matters, otherwise he might get into serious trouble.

The Sun has a long trine to Saturn, ten degrees, which, however, will be in evidence to some extent. This will give a balancing element of caution, persistence, and faithfulness to the nature. Saturn is posited in the 7th house, that of partnership, marriage, and the public. The cautious, discriminating nature of Saturn will be brought to bear on all these matters. Saturn, however, is in opposition to Jupiter, which will tend to make the native too fearful, too cautious, and too intent upon securing things for himself, which will block its own purpose. This crystallizing tendency should be watched against, because otherwise it will bring a great many obstacles into the life and prevent the native from achieving success that might otherwise be possible.

Travel will probably appeal to him on account of Neptune and the Moon being in the 3rd house, and travel by water would be indicated by these watery planets, more particularly short journeys and many of them. A mental occupation would also be indicated not only by these planets but also by the Sun in Gemini. Salesmanship, clerical work, and the like would probably appeal. Ura-

nus, the scientific planet, is in the 10th house, that of the profession, in the energetic sign of Aries. Science and mechanical work might have an attraction for him as a result, particularly as Uranus is trine to Mars.

Daniel should have many friends and friends who are of a social, congenial nature, due to the conjunction of Venus and Mercury in the 11th house.

The Moon has the trine of Venus and the sextile of Jupiter, which are two fortunate aspects, the latter, however, having an orb of  $9\frac{1}{2}$  degrees, which makes it rather weak. The Moon signifies the public, people generally, and the good aspect of the benefics signifies popularity and the favor of others. These of course are factors tending to success in business or in any enterprise in which the native may engage.

The Moon has a trine to Mercury, which gives balance between the two departments of the mind. Mercury is also trine to its higher octave, Neptune, which indicates harmony between the materialistic outlook on life and the spiritual.

The resources indicated in this horoscope are such that Daniel should make good progress in his evolution in this incarnation and should achieve satisfactory results generally, which will not be accomplished, however, without plenty of work and concentration.

VOCATIONAL

ROLLIN T.

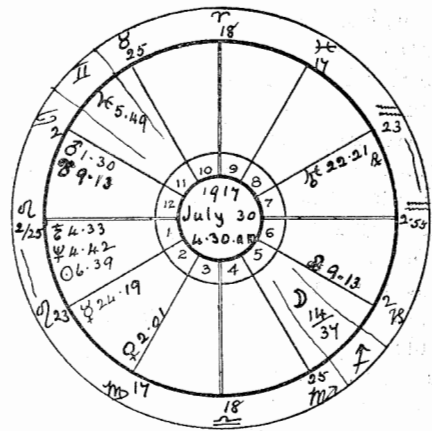
Born July 30, 1917, 4:30 A. M.

Lat. 42 N., Long. 73 W.

Rollin's chart has the fiery, impulsive, generous sign of Leo rising, with its ruler, the Sun, on the Ascendant, in conjunction with Saturn and Neptune. The Sun is a masterful planet, possessing as it does a great deal of vitality and energy, and Leo is a sign of leadership to some extent. This conjunction should therefore give executive ability and ability to organize and direct enterprises. This is added to by the presence of the methodical, analytical Saturn.

The inspiration of Neptune on the Ascendant will be brought to bear also, giving the native the inspiration to do the right thing at the right time. All of this is powerfully linked to a sextile of Jupiter in the literary and versatile sign of Gemini in the 11th house. Rollin is well equipped with natural ability to accomplish things in the world, not only along material lines but also along humanitarian and spiritual lines.

Coming down to the vocation, we find the Moon, the planet which governs the imaginative faculty of the mind, placed



in the judicial, aspirational sign of Sagittarius in the 5th house, which rules children, teaching, and publications. The Moon is trine to the planets on the Ascendant, and thus has their support. Teaching or work in a publishing house should appeal to the native; also possibly law, which comes under the influence of Sagittarius. Jupiter in Gemini, a literary sign, indicates possible gain from a literary pursuit. The opposition of Jupiter to the Moon, however, is an aspect of excess and overconfidence, but the orb is rather wide which will minimize this.

The 10th house, which governs the vocation, is ruled by Mars. Mars is in the home sign of Cancer with a sextile to the artistic, social Venus in the 2nd house, that which has to do with finances. This aspect indicates that the native might possibly benefit from artistic and

social pursuits which have the home as a center, or which have to do with the providing of things used in the home.

The 6th house, which has to do with employers and employees, is ruled by the well-aspected Saturn on the Ascendant. As a result the native should have the ability to succeed by careful, conscientious work in the line which he selects. The sextile to Jupiter might lead him in the direction of the law, business, or building.

Mercury on the cusp of the 2nd house indicates gain through a mental profession or mental activities. Mercury, however, has the opposition of Uranus, which introduces ups and down. But Venus in this house, previously mentioned, will tend to balance the opposition of Uranus.

Generally speaking, the strong combination of planets on the Ascendant should enable Rollin to make his way successfully in the world and to realize his aims. This group of planets indicates ability which he has developed in previous lives and which is now available. Upon the uses to which he puts it in this life will depend not only present success but also the good or bad karma which he will make for the succeeding life. The conjunction of Saturn with the Sun will tempt him to use his power for self-aggrandizement, which in the end would block its own object. The benevolent Jupiter and the inspirational Neptune will counsel him, however, to use his abilities for the helping of others as well as himself, and if he follows this he will truly be a success in all he undertakes.

#### *THE CHILDREN OF GEMINI, 1932.*

*(Continued from page 369)*

ing that period. These children should also have the social and artistic instincts well developed. From June 22nd to July 5th the Sun is sextile to Neptune, the mystical planet. This gives a liking for mystical studies and the ability to comprehend them. Children born in this period will keep their balance in such studies, not going to extremes.

From July 17th to the 22nd the Sun is opposed to Saturn. This is rated as an adverse aspect, but it teaches many lessons. Saturn gives a great deal of patience and persistence, but due to the opposition this is likely to turn into stubbornness and determination to have one's own way regardless of others. Children born in this period will exhibit this characteristic to some extent and therefore it will have to be watched and disciplined. When allowed to run, it brings obstacles to the enterprises in which the native may be engaged.

The Sun is square Uranus from the 7th of July to the 22nd. This is an erratic aspect, applying too much of the vitality of the Sun to the progressive qualities of Uranus, with the result that the latter are overdone. The native tends to go into schemes without first investigating them sufficiently, and to run to extremes along new and untried lines. The children born in this period will show this tendency. If the erratic characteristics of this aspect can be avoided then the scientific qualities of the planet Uranus can be utilized and these children can become of great service to their communities.

Mercury has eight aspects with other planets during the month. Children born from the 22nd to the 24th of June and from the 18th to the 22nd of July will have the good offices of Venus applied to the mental planet Mercury, adding a graceful element to speech and also to writing. Children born from July 3rd to the 22nd have a sextile between Mercury and Mars which gives a keen ability of expression, and makes them mentally quick. Children born from the 14th to the 22nd of July have Jupiter in conjunction with Mercury. This is a fortunate aspect adding the broadmindedness and vision of Jupiter to the mentality. It is also likely to bring educational advantages to these children.

Saturn is in opposition to Mercury from the 30th of June to the 7th of July. Children then born will have the analytical, methodical qualities of Sat-

urn imparted to the mind, but they will also have some of the negative qualities of Saturn, namely, excessive caution, selfishness, and fear in their makeup.

From July 12th to the 22nd the two benefics, Venus and Jupiter, are sextile to each other. This is always rated as a fortunate aspect. Venus is the planet of attraction and love, Jupiter the planet of benevolence and vision, and when these qualities are blended they give a constructive, beneficent character and the corresponding ability to do the things which bring success. The planets of themselves, however, do not bring us anything. They merely unlock the qualities in our own natures which enable us to achieve success. These qualities are not conferred as a gift but represent work and sacrifices which we have made in past lives to bring us to this point.

Venus is sextile to Uranus from July 14th to 22nd. Venus being the artistic planet and Uranus the planet of new ideas, this aspect may give a liking for art along original lines and the ability to develop it.

Mars is well aspected during this solar month. It has a sextile to Jupiter from July 19th to the 22nd, conferring upon the children then born executive ability and a capacity for organizing and directing the work of others. From June 22nd to July 5th Mars has a trine of Saturn. Children born during that period are fortunate in having the qualities of these two important planets well proportioned and blended, giving a great deal of constructive energy together with the persistence and faithfulness of Saturn. This gives the ability to work one's way up by careful, conscientious labor.

Mars is sextile to Uranus from July 16th to the 22nd, which should give these children inventive ability and also a social outlook along new lines, favoring the improvement of living conditions of the community and humanity in general. They will be interested in things which will promote these objects.

Neptune, however, is adversely as-

pected by Mars from June 22nd to July 9th. Children then born will have a tendency to go to extremes in investigation of and dabbling with the psychic and occult. If this is permitted they might get into serious psychic difficulties, perhaps even obsession. They should go very slow in everything pertaining to the occult.

The children of Cancer this year are quite well fortified in the various departments of their nature and should accomplish their destiny in a satisfactory manner.

## Meditation for the Solar Month of Cancer

JUNE 22ND TO JULY 22ND, INCLUSIVE

The Cosmic Mother sign of Cancer would have us learn to *imagine* things in a clear and precise way, also develop the faculty of *intuition*, the guidance which comes to us through the heart. Through intuition we gain a knowledge of the unity or oneness of all life, and with this comes *sympathy*.

The keywords for the month are: *Imagination, Intuition, and Sympathy*.

## An Astrological Reading For Your Child

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. The names are drawn by lot each month, those not being drawn losing their opportunity. Character delineations are made for children up to the age of 15; vocational delineations for young men and women between the ages of 15 and 25. Application for reading should be sent in when subscription is made or renewed.

Data required are name, sex, birthplace, and year, month, and day of birth; also hour and minute as nearly as possible. If Daylight Saving Time was in effect, you should state this.

Under no circumstances do we set up or read horoscopes for money, and we give no astrological readings other than those appearing in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.



## Children and the Home

**QUES:** *We hear a great deal at the present time about the close association between parents and children not being good for the child; that it is best to get children out of the home as much as possible and at an early age. For this reason we hear of pre-kindergarten schools, day nurseries, et cetera. What is the Rosicrucian teaching on this subject?*

**ANS:** After death the Spirit goes to the purgatorial region, where it is purged of all evil. Then it ascends to the heaven world. According to the Rosicrucian Philosophy there are three heaven worlds called respectively, the First Heaven, the Second Heaven, and the Third Heaven. From the First Heaven, where certain activities are carried on, the Spirit after a time ascends into the Second Heaven, and after performing the work pertaining to that region it ascends into the Third Heaven. Here it remains until it is time for it to take its next dip into matter. When this time arrives, with the assistance of the Lords of Destiny, spiritual Intelligences of great

## A Question for You to Answer

### Where Do We Go After Death?

*Send your answer to the Editor. (Not over 200 words). The best answer will be selected and printed in next month's issue.*



wisdom and power, it selects the karma which it will work out during its approaching earth life, also its parents and the country and environment in which it will live during its next physical existence, all of which depends on the debts to be paid and the new lessons to be learned.

It is not an accident that certain children are born in certain families. Both the parents and the children are brought into this close association in order that lessons may be learned and debts paid which will further the evolution of each individual. That is exactly why they are assembled in one family. Therefore the parents have no right to shift their responsibilities onto the shoulders of others, and it is a dangerous experiment for them to try. Cases are known where parents so changed their mode of living and their environment that the child who came to them could not accomplish that which it came to earth life to achieve, and therefore the Lords of Destiny removed it by death and later placed it in another home where it could work out its destiny.

Until approximately the age of seven years it is natural for children to learn from example and imitation. These two are its best teachers up to this time in its young life; and where should a child be better able to contact the right kind of example than in its own home where the parents are particularly interested in its development?

SHALL WE PRAY TO GOD FOR  
TEMPTATION?

QUES: *What is your opinion of that part of the Lord's Prayer which says, "Lead us not into temptation"? I heard a minister deliver a sermon in which he said that it really should have said, "Lead us into temptation," as it is through temptation that we develop our characters.*

ANS: Each individual has four vehicles or bodies, the dense, vital, desire, and mental. It is through the experiences gained by living in these bodies that he develops his latent potentialities into dynamic powers. The desire body is the seat of all our passions and emotions, hence it is responsible for the most of our troubles.

The interpretation of the part of the prayer quoted in the question is that it refers to the desire body. It is a prayer that it may not be tempted beyond its strength, for when this happens the evolution of the individual is obstructed and delayed. In other words the prayer is that we be shielded from influences that would tempt us beyond our power of resistance. It is quite true that temptation does develop our character provided we are able to resist it; but when we yield unduly, as we often do, then it may prove to be a real disaster.

RELATION OF SPIRIT AND BODY

QUES: *What is the relation between Spirit and the physical form it occupies?*

ANS: The human Spirit is a part of God differentiated within His own Being. It is deathless and eternal. The various physical forms occupied by the Spirit are built by it from time to time when needed to function on the earth plane. The Spirit is assisted in building its forms by great Creative Hierarchies and the mother of the incarnating Ego. These forms are composed of physical substance and disintegrate shortly after the Spirit leaves them at the time called death.

*Answer to Last Month's  
Question*

WHY ARE SOME RICH,  
OTHERS POOR?

There are four reasons why some people are born rich and others poor.

*First.* Evil and disharmony are synonymous and all pain and suffering are the results of the want of harmony. Selfishness in some form or other is the only cause of the disturbance of harmony. "Whatsoever a man soweth, that shall he also reap." The obligations resulting from a betrayal of confidence by an Ego in a rich and influential position in one life entail the loss of that position in another life. The Ego is reborn into a poorer environment and made to suffer as those he had wronged suffered.

*Second.* The Ego who in many lives has lived nobly, usefully and well is usually placed in a rich and influential position that his character may be tested and tried. It is only the tested and tried soul who can be used by the Elder Brothers to do their work.

*Third.* The third reason is that the desire for riches is so great and has become such a dominating factor in the life of the Ego that by sheer exercise of the will riches are carried his way. But woe betide the Ego who makes his riches unscrupulously.

*Fourth.* The fourth reason is known as the "Vow of Poverty." The Ego who has pledged himself to this vow, is one who voluntarily seeks to test his own strength. The Pathway to Initiation at this stage is as sharp and narrow as the edge of a sharpened razor.

—Edith E. Hibben, Seattle, Wash.

NOTE:—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.

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# DIET AND HEALTH

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## Through a Little Child

BY ORIN CROOKER

EDITOR'S NOTE:—*The Rosicrucian system of healing includes concentration, either in groups or singly, to draw down the power of God, which is the only healing power. Max Heindel has described magnetic healing also and how it should be conducted. The following article illustrates a method of spiritual healing which differs in some respects from the Rosicrucian method, nevertheless it illustrates and points out some of the basic principles and truths underlying all healing, which will be helpful to those interested in the subject.*

ESTABLISHED for the night in a hotel suite high above a busy street filled with splashes of moving lights, Mrs. Hollenbeck had put her feverish child to bed. She now was busy at the telephone trying to get in touch with a spiritual healer. The line was busy. While she waited Mr. Hollenbeck turned toward the door prepared to go in search of information concerning medical aid. Always, he and his wife had gone their separate ways in such matters. When he had considered the children very sick he had called an M. D.

"How soon do you suppose your healer can come? How much time will he need?" Mr. Hollenbeck's voice betrayed a trifle of impatience.

"I hope very soon, Charles. Are you going to send for a doctor?"

"Not immediately. I'll go down to the office and inquire around. It won't do in a strange city to call in just any

physician. Nor do we want your healer and my M. D. to bump into each other. When you get your party, insist that he comes right away. I'll be back before he goes."

"But I want you here when he comes, Charles."

"A lot of help I'd be in a matter of this sort. Out of curiosity, though, I believe I'd like to see what he looks like. Probably he'll be queer. Most of them are."

"Healers are no more queer than doctors."

"Perhaps not," grumbled Mr. Hollenbeck, "but it always seems to me they are. That's why folks believe in them. Well, I'll wait until you get your call through. Don't forget to find out how soon the fellow can come."

Mrs. Hollenbeck got her call through in a few moments and was assured that the healer would come at once.

"Then I'll go downstairs for a bit. I'll be back in ten minutes."

Before he left, Mr. Hollenbeck looked into the bedroom. Little Rosemary's eyes were closed, her cheeks flushed. He stepped noiselessly to her side and felt gently of her hand.

"Fairly burning up," he mumbled. "We should have quit the plane this noon at St. Louis."

Little Rosemary whispered a complaint. "I'm so hot, daddy."

"We'll soon have you feeling better, sweetheart. Mother will sponge you in cool water. She has sent for a healer.



He'll be here almost any minute now."

All afternoon, as the great tri-motored plane had roared eastward from St. Louis, little five-year-old Rosemary had pillowed her flaxen head on her mother's shoulder. Happy and well when the three had boarded the sky-ship that morning in Wichita, the child had become rapidly feverish soon after the plane left Kansas City.

For Mrs. Hollenbeck the latter half of the day had been a vigil of Silence while she watched the great silvery clouds as they seemed to go winging past just overhead. Somehow the mother felt that the Father was very near. The Christ, she knew, kept watch with her in the deep Silence where even the noise of roaring motors did not enter. Toward dark the big ship had settled to earth like a tired bird.

Shortly after his return to the suite Mr. Hollenbeck greeted a quiet-mannered man at the door who introduced himself as Mr. Webber.

"My wife wishes you to see our little girl," the father explained. "We got in on the Air Transport less than an hour ago. I don't go much on your sort of healing, Mr. Webber. You must believe you possess some supernatural power."

"You have a mistaken idea," Mr. Webber spoke without resentment. "Healing through spirit is simply working under spiritual laws in the same understanding way that an electrician makes use of the laws which govern electricity. I suppose you know how to install an electric door bell?"

Mr. Hollenbeck hesitated. "Well, no; not exactly. I usually hire such things done when they're needed."

"But you wouldn't say the electrician

possessed a supernatural power, would you?" persisted Mr. Webber.

"No, I'd say he was experienced."

"Well, a spiritual healer is experienced. That's a very good way of speaking of it—experienced in the operation of spiritual laws. You could be a healer yourself, Mr. Hollenbeck, if you had had training and experience. Even without experience, such as a healer possesses, one may at times be of help in bringing spiritual healings to p . . ."

"I'll have to take your word for it," interrupted Mr. Hollenbeck. "We're rather in a hurry to get the child on her feet. It'll be a good opportunity to show me what you can do."

Without reply the healer went to the bedside of his little patient. The irritated father turned to the window, where for a few moments he watched the moving lights in the street far below. His brief interview with the healer had not left him feeling comfortably in command of the situation. He turned with decision and went into the bedroom.

"Mr. Webber, I must tell you again I have no confidence in your sort of healing. It was my wife who sent for you. If I cannot see results quickly I'm going to call in an M. D."

The healer remained patiently silent in face of the father's irritation. Repeatedly he had found the Spirit can be trusted to lead into the light of Truth even those who are lacking in faith. When he replied to the man opposite it was only to ask him a simple question.

"Mr. Hollenbeck, do you believe in God?"

"Certainly," the father replied. "But I do not see that my belief in Deity should



be questioned simply because I do not believe sickness can be cured without the aid of drugs."

"Do you believe in an omnipotent God, or do you think of God as having only limited power amid His created work?"

"There is, of course, but one answer to that, Mr. Webber. One cannot think of God as less than all-powerful."

"Then you must believe that God has it in His power to heal your child."

"If you put it that way, I suppose—but—I don't just see . . ."

"Never mind what you don't see," interrupted Mr. Webber. "Keep your mind on what you do see. If you believe in God as the all-powerful Father of His spiritual children you must also believe that He wishes His children to enjoy all the blessings needful for their well-being, quite as your own father's heart wishes every good for this little one."

The healer's voice, earnest and positive from the first, was stressed with tenderness as he referred to little Rosemary. Mr. Hollenbeck's ill-concealed irritation was beginning to give place to a seriousness of manner that was reflected in his next few words.

"Mr. Webber, you have me in a corner from which there is little chance to escape. I suppose I must admit that spiritual healing is quite within the power of God. But that you possess that power seems to me, if I must speak plainly, quite impossible."

"It is not my power, Mr. Hollenbeck. That is where you err. When a telegraph wire is working freely, messages can be sent without difficulty. When there is harmony everywhere there is an unobstructed, free-flowing current. A magnetic storm, on the other hand, destroys this harmony. Messages then get through, if at all, with difficulty. A person can be healed when the power of God functions freely within him. Many things, however, can block the way. A healer, because of his understanding of spiritual law, simply removes whatever

cause may hinder the health-giving forces of God."

"Then you simply open the way so that . . ." Mr. Hollenbeck hesitated. Some link in his chain of understanding still seemed lacking.

" . . . so that the God-power within the person needing help can freely operate. You see, Mr. Hollenbeck, the power that heals is already in each one of us. Spiritually we are children of the Father. God has put a bit of Himself into you and me and every one of His offspring. The love that you have in your heart for your child is this bit of God revealing itself to the world. Always love is an expression of God-power. We speak of this bit of God in human hearts as the Christ. It is in every heart. It is the power from which healing comes. Love is the form in which we recognize its presence most readily."

During the healer's argument Mr. Hollenbeck had seated himself on the bed. As Mr. Webber ceased speaking the father placed his hand upon the child's brow. He found it moist. The hot, fiery feel of her skin had vanished.

"The child's fever has broken," he said softly. "Mr. Webber, you have indeed worked a miracle."

"It is not mine to claim," replied the quiet man opposite. "I have simply been the channel through which God's health-giving power within the child is again in full command."

The touch of Mr. Hollenbeck's hand caused little Rosemary to open her eyes. A smile flickered across her features as she found her father seated near.

"I love you, daddy," she whispered.

Only the father's ear caught the faint words.

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#### *Daily Thanksgiving.*

For this new morning with its light,  
 For rest and shelter of the night,  
 For health and food, for love and  
 friends,  
 For everything God's goodness sends,  
 Father in Heaven, we thank Thee.

—Ralph Waldo Emerson.



## Prayer on Healing Dates

We wish to call to the attention of our friends the wonderful help which is given us at our special Healing Meetings, which are held each week when the *Moon is in a cardinal sign*. There are four of these signs, Aries, Libra, Cancer, and Capricorn.

Any earnest prayer launched at that time receives an added spiritual force which is analogous to rowing with the tide or sailing with the wind. Hence we may see what tremendous power may be generated on these healing dates by the massing of our prayers. Truly this will bring down the Divine Healing Power from the Father in a greater measure and with less effort if we thus work with the law.

We are therefore sending out this earnest appeal to all our friends to join with us in prayer on the dates given above. Christ Jesus said, "Whatever ye ask in my name that will I do," and this promise holds good today as on the day it was spoken.



### PEOPLE WHO ARE SEEKING HEALTH

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

Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.

## HEALING DATES

June 6th.	July 3rd
" 13th.	" 10th
" 19th.	" 16th
" 26th.	" 23rd
	" 30th

Healing meetings are held at Mt. Ecclesia 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 the Invisible Helpers.

## PATIENTS' LETTERS

### A REMARKABLE RECOVERY

San Antonio, Tex., May 10, 1932.

The Rosicrucian Fellowship,  
Healing Dept.,  
Oceanside, Calif.  
Dearest Friends:

I intended to write you last week regarding Mr. L. but didn't get to it. Now I'm glad because I have the most wonderful news! Yesterday, I was out there, and he is working in one of the offices, keeping books. Can you imagine!—the condition he was in only three months ago. And now he is able to work and not only that but they say he is one of the best patients they have ever had out there, the best one working at this particular job! But before, he was the worst patient in the ward, and the ward he is in is one of the worst.

I had a long talk with his doctor. He told me that maybe in three weeks, if he keeps improving as he has that he would be able to come out for the afternoon some Sunday. He already has privileges that formerly were out of the question for him.

I asked the doctor if he thought he would ever get well, and he said it looked very much like it. He said that he had general paresis but that there is a possibility that they were mistaken in their diagnosis, that he may have mania. (That's another form of insanity). Meaning by that that he could be cured. I'll tell you what, they realize that his rapid and remarkable recovery is too unusual to be paresis, so they think that it is something else. . . . They can't realize that the Invisible Healers could possibly have anything to do with it. However I didn't say anything about being on the healing list, but I will later. I'm afraid they won't believe me though.

I thank you and thank God from the bottom of my heart. And so does L. His faith is unlimited. That is one reason that you have been so successful, I'm sure.

With love from,

—E. H. L.

# Children's Department



## Little Brown Babies

By A. C. K.

*(Continued from June)*

**J**UST AS their fears vanished and they felt quite safe again, that strange noise grew louder once more. Yes, it was coming closer and closer. Then just as Mother Quail was about to leave the nest, and give the danger call to her babies it began to die down again, and gradually grew fainter and fainter.

Mrs. Quail and her family were not the only little nature people frightened by that dreadful noise that lovely summer day. There were others too, for this field of grass and flowers was a haven of peace and quiet for many of Mother Nature's children; the birds, insects, bunnies, and little prairie squirrels spent many delightful hours there. True, it was close to a road where people, horses, and cattle often passed, but these little creatures were not afraid of them. The human beings never bothered them at all, and why should they be afraid of those nice big friendly horses and cattle? It was just fun to play around where they were.

But how about Elfin and his friends?

Oh, there they were down in the orchard, painting lovely tints of pink and rose and yellow on the early apples and strawberries and the ripening peaches, cherries, and plums. When they first



heard the dreadful noise up near Mr. and Mrs. Quail's nest they paid little attention to it; but when they heard Mr. Bluebird's danger call and saw Mr. Quail hurrying home in a rather alarmed fashion, they began to take notice and decided that it would be best to go and see what all the fuss was about. So away they went, scampering through the trees as fast as they could go, leaving their tiny paint buckets and brushes behind. And my! what confusion they found in Peaceful Lane!

Mrs. Quail was very much frightened now, for every time the big mowing machine that was making the noise came around the field, it came nearer to her nest and little brown babies. "Oh," she thought, "what shall I do?" The big horses that drew the machine had such large feet. Why they could crush half a dozen of her little babies at one step! Of course they were not cruel enough to do such a thing as that, but they were obedient creatures, and they had to go where their master wanted them to. They did not know that the quail babies were hidden in the grass beneath their feet, and so they went on their steady way.

Mr. Quail was not far away. He kept

telling Mrs. Quail to fly off the nest and warn the babies to run away into the high grass in the orchard and hide. Mr. Bluebird was flying hither and thither giving Mrs. Quail all kinds of advice, but not helping much. But how the little elves did help! They said very little, but surrounding the little brown babies they guided them away from the danger into safe hiding places. None of the babies were killed, yet Mother Quail never found them all, as you will see.

The children arrived at Peaceful Lane, which was not peaceful at all now, just as Big Brother was making the last round and the sharp knives of the mowing machine went over Mrs. Quail's nest. Of course it was too late to save her home. Mrs. Quail was a brave little mother, and she did not leave the nest until she was forced to do so. Then she went fluttering away just as if she were hurt, but she was not. That was one of the tricks that the Group Spirit had taught her. She pretended that she was badly wounded, thinking that the enemy would follow her instead of taking her babies. Now don't you think she was a brave little mother and loved her babies dearly? You see, her idea is that while she is fluttering away as if wounded, the babies will all run away in the grass and hide. She keeps just a little way ahead of her follower until she is quite some distance from the nest, then she rises up and flies away. That is what she did now. But no one was following her.

The children knew where her nest was and were much concerned about her babies. Big Brother stopped his machine when the children told him about the nest, but then it was too late. The elves, the little earth fairies, had done their work so well and so swiftly, however, that all the little quail babies had vanished as if by magic. Not a single one could be seen.

I think the fairies worked a kind of magic, don't you? We must have the "Seeing Eyes" to see them, and the only

way to get that kind of eyes is by doing loving deeds for others.

A little later, as the children were still looking for them, the quail babies began to creep out of their hiding places. But alas, they should not have come out so soon; that is why there is a sad part to our story. What happened next shows us the consequences of thoughtlessness. Two of the children thought they loved the little brown babies so dearly that they tried to catch them. But dears, their love was a selfish love. They did not think of Mother Quail at all, nor the good of the babies. They just wanted the babies for their own. And what do you think they did? They caught several of the helpless little birds as they came out of their hiding places in the grass that was now cut so short. The children thought Mother Quail would not come back to her nest, but they were mistaken about that as you will see.

They found eight of the soft fluffy babies. They took them home and put them in a small box in a dark bureau drawer. Think of it! Such a horrid place for little birds that had spent all their time in the open out under God's lovely blue sky.

The children tried to keep them alive by giving them food and water, but they would not or could not eat nor drink. Of course they soon died of hunger, thirst, and homesickness, and the want of light and air.

These children were not cruel children, but were very thoughtless. They loved Mother Nature, but through ignorance of her wonderful ways they caused these little brown babies to die. You would not do such a thing, would you? But you see, these children did not have all the interesting books about Mother Nature and her ways that children have now. And they thought Mother Quail would not come back to her babies. But Mother Quail had no such thought. She did come back, as most any other bird mother or animal mother would do.

*(Concluded next month)*

# The Parents' Forum

## Conducted By

ELOIS JENSSSEN

*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.*

### *Our Children.*

With machines ever enlarging man's power and capacity, with electricity extending over the world its magic, with the air giving us an entire new realm, our children must be prepared to meet entirely new contacts and new forces. They must be physically strong and mentally poised to stand up under increasing pressure of life. Their problem is not alone one of physical health but of mental, emotional, and spiritual health.—*President Herbert Hoover.*

### *Leisure-Time Activities.*

Stuart Chase in *Child Welfare* states that many individuals take their recreation second-hand instead of actively participating by watching, listening, or riding as the case may be. He tells us we have some 30,000,000 radio listeners a night, 50,000,000 movie admissions a week (almost one-half of these are children under 16 years of age), 35,000,000 copies of newspapers and tabloids per day, 15,000,000 magazines a month, and a pleasure motoring bill of \$5,000,000,000 per year. The total annual cost of leisure-time activities run to \$21,000,000,000, this being about a quarter of our national income. Parents, as occult students, can you see the causes back of all this restless activity, this speeding up of our vibrations? If so, then you can help to avoid waste of spiritual energy by directing that of your children into useful channels.

### *Mother's Vacation.*

Every mother should endeavor to take a vacation from home activities. Attend the P.-T. A. convention this summer, or

come to Headquarters Summer School if possible. A convention or summer course after a hard winter of cooking, getting children off to school on time, and the thousand and one tasks that make for harmony in the home is an excellent tonic for the mother who does all her own work. A mother needs a mental treat occasionally. After such a change as suggested here, she returns with new ideas, new inspiration, new determination, a new outlook upon the routine of house work.

### *Effect of Diet and Alcohol in Tennis.*

Mrs. Helen Wills Moody, the tennis champion, gives some points of view about the effects of diet and alcohol on efficiency. Her views were expressed in the *Saturday Evening Post* some time ago. Mrs. Moody says:

"From my tournament playing experience, I have decided that a diet is not necessary, but instead have a list of foods which are to be avoided just before a match. Included on this list are lobster and fish, pies, cakes, cucumbers, radishes, hot breads, waffles, and if in Germany, beer. One glass of beer suffices



to induce sound sleep upon the tennis court. If the player does wake up for a stroke or two he finds that his eye is just enough wobbly so that he doesn't hit his strokes cleanly. The precision that tennis demands makes necessary total abstinence, even from beer. Of this the tennis player is aware, as well as are competitors in other sports. The person that says one cocktail or one glass of beer doesn't make any difference in one's eye or coordination and balance is wrong, at least from a tennis point of view."

# ABC of Rosicrucian Philosophy



(Continued from June)

COSMO-CONCEPTION, PAGES 395-396

- Q. Why was the law of Race religions given?
- A. To emancipate intellect from desire. The "fear of God" was pitted against "the desires of the flesh." This, however, was not enough to enable one to become master of the body and secure its willing co-operation.
- Q. What did it become necessary for the Spirit to do?
- A. It became necessary for it to find in the body a point of vantage which was not under the sway of the desire nature. All muscles are expressions of the desire body and a straight road to the capital where the traitorous mind is wedded to desire and reigns supreme.
- Q. What course of action did the Ego follow?
- A. As a wise general would not land troops in England, hoping in that way to subjugate the French, but would land his soldiers directly in France, and fight there, so the Ego followed a similar course of action. It did not commence its campaign by getting control of one of the glands, for they are expressions of the vital body; nor was it possible to get control of the voluntary muscles, for they are well garrisoned

by the enemy. It must get into direct touch with the cerebro-spinal nervous system. To do this, and secure a base of operations in the enemy's country, it must control a muscle which is involuntary, and yet connected with the voluntary system. Such a muscle is the heart.

- Q. Which are the voluntary muscles?
- A. They are the muscles which are controlled by the will through the voluntary nervous system, such as those of the hand and arm. They are striped both lengthwise and crosswise.
- Q. Which are the involuntary muscles?
- A. These are the ones connected with functions not under the control of the will, such as digestion, respiration, excretion, etc. They are striped lengthwise only.
- Q. What exception is there to the above?
- A. The above is true of all muscles in the body except the heart, which is an involuntary muscle. Ordinarily we cannot control the circulation. Under normal conditions the heart-beat is a fixed quantity. Yet to the bewilderment of physiologists, the heart is cross-striped like a voluntary muscle. It is the only organ in the body exhibiting this peculiarity, but sphinxlike it refuses to give material scientists an answer to the riddle.

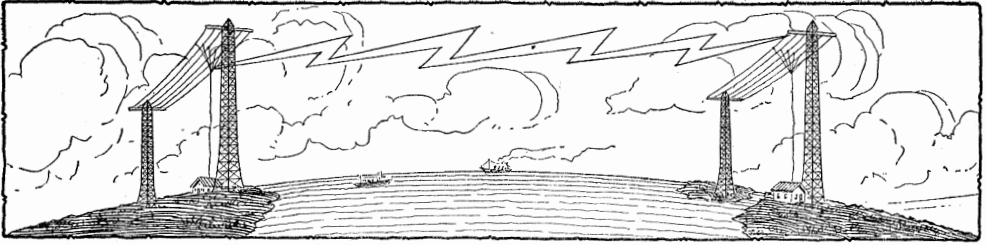
(To be continued)

*The Book from Which the Above is Taken and Which Gives Additional Illuminating Material on the Subject Is,*

## The Rosicrucian Cosmo-Conception

BY MAX HEINDEL

\$2.00 Cloth Bound. Paper, 75 Cents.  
THE FELLOWSHIP PRESS,  
Mt. Ecclesia,  
Oceanside, California.



## Center News



FROM LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP.

CHICAGO, ILLINOIS.

*Everybody Welcome.*

So says the Chicago Loop Center, and judging from the list of activities as printed in their "Rosicrucian Fellowship Bulletin" we feel sure that everybody is busy there also. The list of speakers for the month of May were: Miss Amber M. Tuttle, Mr. Howard A. Burk, Mr. Edward Adams, Miss Mayble Bennett, and Miss Minnie Troyer. The regular evening classes are all being carried on under the direction of capable teachers. The following officers were elected June 3rd:

President, Dr. Edward George Griffin; secretary, Miss Elizabeth Smith Malcolm; treasurer, Mr. Louis Hlavacek; librarian, Mr. Edward Adams.

The new president asks that the following notice be printed in this magazine:

"We want to go on record as being a Rosicrucian Fellowship Center in spirit as well as in name and we want to pledge our support to the Brothers of the Rose Cross and to the Rosicrucian Fellowship. The Chicago Fellowship Center is in no way connected with any other Center in Chicago, Fellowship Center, or Independent Center or Rosicrucian Meetings. We are under the rules and regulations of the Rosicrucian Fellowship at Mt. Ecclesia, and this Center is the only official Center in Chicago that we know of."

Yours in service.

Edward George Griffin.

GOLD COAST, WEST AFRICA.

*Opportunities to Serve.*

Our friend, Mr. Edward Oben-Torknoo from far-off Africa writes us: "I am in receipt of your letter for which I thank you sincerely. I am very thankful for my transfer to this town as I have many opportunities to serve my fellow friends who are hungry for this lofty teaching. There are a lot of younger men who like to hear me talk on the Philosophy. I am enclosing an application from one friend who wishes to take up the work . . . He is an occult student and very much likes the Rosicrucian Mystic teaching.

West Africa is to be congratulated in having one in its midst who is so ready and willing to serve.

LONDON, ENGLAND.

*Good Report from England.*

Through the secretary, Miss Winifred I. Timmins of the London Study Center, we learn that classes are held weekly in the "Cosmo-Conception," the teacher being Mr. Dawson, and that Miss Bessie Jones has charge of the astrology class. Miss Brooks, Mr. Sparks, and Mrs. Chown have all delivered interesting addresses on subjects selected from the "Cosmo-Conception," and Mr. Slade gave an inspiring, helpful talk on "Healing."

We always look for plenty of action where our English friends are concerned.



## MILWAUKEE, WISCONSIN.

*Courageous as Ever.*

Mrs. Olga Blodgett, secretary of the new Milwaukee Study Center, writes that they are carrying on classes in both the Philosophy and astrology. Mrs. Blodgett teaches a class in Philosophy, and Mr. Geiger teaches one in Philosophy and astrology. The Center is now meeting with Mrs. C. Matthias at 3209 West Wisconsin Avenue, Apartment C-9.

Mrs. Blodgett states: "It is our aim to do some really serious studying and get a thorough understanding of the Philosophy and Astrology so that we will become better qualified to spread the Teachings."

We like the spirit of the Milwaukee Study Group, and we predict much success for them in their undertaking.

## NEW YORK CITY, THREE-ELEVEN CENTER.

*This Center Doing Good Work.*

The monthly report for Center "Three-Eleven" is on our desk. From it we learn that Mr. Theodore Heline delivered twelve public lectures during the month of May. Other lecturers were Dr. Alvin Boyd Kuhn, who spoke on "The Revival of Ancient Wisdom." Dr. Kuhn's book dealing with occultism was the first to be published by any modern college—Columbia University; Ellen McCaffery, M. A., who gave a scholarly interpretation of the spiritual aspects of the science of the stars in the light of esoteric teaching; Prof. Ralph Ganci whose subject was "Music and the Rosicrucian Philosophy."

Among other items of interest contained in this report is one that states: "Miss Gladys Rivington has arrived from Headquarters at Oceanside and has taken up work at Three-Eleven. En route Miss Rivington stopped at a number of Centers in the interest of the Library Campaign." Mr. Heline is expected to visit Headquarters in the near future, and Miss Rivington is taking care of the Center during his absence.

## PARIS, FRANCE.

*The New French Herald.*

Mr. M. Frankel, secretary of the Paris

Study Group, sends in an interesting account of the activities in which they are engaged. He asks for lectures which are to be procured at Headquarters for the use of Centers, and sends us a copy of their Herald entitled, "L'Ere Spirituelle," which certainly makes a fine appearance. Since the basis of this publication is "Service," it should indeed meet with much favor. The Paris Center is conducting classes both in the Philosophy and in astrology, and lectures are being given from time to time on these subjects.

The spirit shown by this Center is most commendable and we predict that it will bear much fruit.

## SOMERSET, ENGLAND.

*Welcome to a New Study Group.*

Mrs. Flossie C. Suddes, of Somerset, England, writes us: "The Study Group is progressing favorably. We meet once a week on Friday evenings at seven o'clock. We have nearly completed the study of the 'Cosmo' and hope to take up next the 'Mysteries of the Great Operas.' We are a happy little group and very harmonious."

## VANCOUVER, BRITISH COLUMBIA.

The secretary, Mr. H. V. Richardson, writes that there is a marked improvement in class attendance and also reports an added interest in the Sunday Temple service. The Probationers' study class is studying Max Heindel's letters, which is bringing out probationers in increasing numbers.

Headquarters likes the fine spirit which this Center is showing in spreading our beautiful message. It is bound to bring results.

## SPRINGFIELD, MASSACHUSETTS.

*Strong for the "Cosmo."*

Mrs. Annie L. Morris of the Springfield Study Group writes of the work being done in Springfield. This Group is working entirely with the "Cosmo-Conception." The members of the class meet once a week. They are studying such subjects as "The Invisible Bodies and Immortality," "The Cosmic Plan for America in the Present World Re-

## Fellowship Centers

—OF THE—

### ROSICRUCIAN FELLOWSHIP

- Amsterdam-West Holland.*—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.  
*Asuncion, Paraguay, S. A.*—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.  
*Burlington, Vt.*—91 North Union St.  
*Calgary, Alta., Can.*—232 Examiner Bldg.  
*Chicago, Ill.*—Rm. 1622 Capitol Bldg, 159 N. State St.  
*Colombo, Ceylon.*—40 Baillie Street  
*Columbus, Ohio.*—253 N. Hague Ave.  
*Los Angeles, Calif.*—219 Beaux Arts Bldg., 1709 West 8th St.  
*Mexico, D. F., Mexico.*—San Ildefonso 44, Altos 1.  
*New York City, N. Y.*—Manhattan Center, 1823 Broadway.  
*Oakland, Calif.*—Stewart Bldg., 532 16th St.  
*Rochester, N. Y.*—202 Burke Bldg., Cor. Main and St. Paul Sts.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*San Diego, Calif.*—Rm. 9, 1039 7th St.  
*Schenectady, N. Y.*—1004 Stanley St.  
*Seattle, Wash.*—515 Madison St.  
*Vancouver, B. C.*—Room 12 Williams Bldg. Cor. Granville & Hastings Sts., opposite Post Office.

## Study Centers

- Baltimore, Md.*—Mrs. Edwina Pfeiffer, 1504 Rosedale St.  
*Brooklyn, N. Y.*—330 Halsey St.  
*Cincinnati, Ohio.*—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room No. 812.  
*Duesseldorf, Ger.*—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.  
*Haarlem, Holland.*—Kleverlaan 90.  
*Havana, Cuba.*—San Francisco. No. 219, Vibora  
*Indianapolis, Ind.*—107 S. Capitol Ave.  
*Liverpool, Eng.*—7, Elliot Street.  
*London, England.*—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.  
*Milwaukee, Wis.*—Room 404, Manhattan Bldg., 617 North Second St.  
*Pasadena, Calif.*—113 E. Union St., Union Bldg.  
*Portland, Ore.*—417 Dekum Building.  
*Rotterdam, Holland.*—G. A. Jansen, Rauwenhoffplein 23c.

construction"; and "Symbology of the Rosicrucian Emblem."

We like the way this Group is delving into the problems of the day, and with the light of the Rosicrucian Philosophy we feel sure they will find the truth.

NOTE:—*Notice of the activities of the various Centers and Study Groups is published in this department as space permits. We try to give all the Centers an equal show. If you have sent in news of your Center that has not appeared, it is due to lack of space. Keep us informed of your activities, and your turn will come later.*

## Rosicrucian Field Lectures

Miss Annella Smith, our field lecturer, has returned to Headquarters after nearly two years of continuous field work. During this time Miss Smith has given hundreds of lectures, and contacted thousands of people. She reports that the people in the world are looking for the positive reasonable teaching that gives a concrete explanation of the problems that are pressing so closely on all humanity at present. They show great interest in the lectures that deal with current events, occult Bible explanation, and particularly with the Rosicrucian explanation of life and death, rebirth and the law of cause and consequence. Lectures on these subjects always draw good audiences.

Miss Smith has also taken up the mystic side of the operas and art. The correlation of the latest phases of scientific investigation attracts many who are following the intellectual pathway. Altogether she finds very much to encourage us in going forward with the good work, because so many thinking people are taking up these studies and then later they will be a valuable asset in spreading this spiritual and practical philosophy.

Miss Smith will spend the summer at Mt. Ecclesia, and expects to teach the class in public speaking in the Summer School.

## Goethe Celebration in Cleveland

MISS SMITH GIVES INTERPRETATION OF  
FAUST.

In Cleveland, Ohio, the German element of the city was very well represented during the lectures by Miss Annela Smith. There is a big interest among the Germans in the teachings of Max Heindel and the ideals of the Rosicrucian Fellowship. The local German newspaper took a very friendly attitude and called the attention of its readers to Miss Smith's lecture. This celebration was at the same time a "Goethe Celebration" both of the Germans and the Rosicrucians on the centenary of the death of this great mystic German poet.

Following we give a translation of the article which appeared about this celebration in the German newspaper of Cleveland, "Waechter und Anzeiger":

"A fascinating interpretation of Goethe's 'Faust' from the point of view of the mystic philosopher was presented last night at Carnegie Hall by Miss Annela Smith, the well-known national lecturer of the Rosicrucian Fellowship. The latter named society arranged the lecture, which was cleverly supplemented by appropriate screen pictures . . .

"If the interpretation of the first part was very good, the interpretation of the second part was nothing short of magnificent. Here the lecturer showed how the great mystic Goethe prophetically hinted at the present time: The void and futility of parliaments, the rise of a new continent, etc.

"Mr. Felix Schmidt was asked to address the audience both at the opening and closing of the lecture in German, the great Goethe's own language.

"Yesterday's Goethe's celebration was an excellent exhibition of depth of thought by the lecturer coupled with an intimate knowledge of the subject, and will undoubtedly be long remembered by Miss Smith's audience."

Royal Oak, Mich.—920 Mohawk St.  
Sacramento, Calif.—1618 7th St.  
Syracuse, N. Y.—318 Duane St.  
Toronto, Canada.—24 Concord Ave. Care  
Mary Tamblyn.  
Wiesbaden, Germany.—Frau Friederike  
Russ, Parkstr. 13.

## Study Groups

Akron, O.—Burt G. Smith, 409 Metropolitan Bldg.  
Amsterdam, Holland—Anna Vondelstraat 1.  
Apeldoorn, Holland.—H. Scholte, Nieuwstraat 27.  
Apeldoorn, Holland.—D. W. Schaftenaar-Van Vloten, Herderweg 12.  
Atlanta, Ga.—216 Zahner Bldg., 1000 Peachtree St.  
Battle Creek, Mich.—71 College St.  
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.  
Brandon, Man., Canada.—14 Imperial Apts.  
Brookline, Mass.—Anna C. Hoyt, 17 Park Vale.  
Butte, Mont.—Y. M. C. A. Third Floor.  
Danzig-Oliva, Ger.—Roseng. 11, Frau Lucie van Salewski.  
Darmstadt, Ger.—Magdalenenstr. 8, Herr Joh. Streuber.  
Detroit, Mich.—4813 N. Phillip St.  
Dortmund, Ger.—Care Robert Weigt, Hoher Wall 28.  
Dresden, A. 29, Ger.—Ockerwitzerstr. 65 b Herr K. Kopp.  
Erie, Pa.—School Board Rm. Public Library.  
Everett, Wash.—519-520 Commerce Bldg.  
Freiburg, i. Bri., Ger.—Sautierstr. 42b Frau Mueller.  
Frankfurt, a. M. Ger.—Singsaal der Sachsenhauser Oberrealschule Holbeinstrasse, Sachsenhausen.  
Germantown, Pa.—Mrs. Anna H. Vincent, 324 Chetten Ave.  
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**To the Teachers of Our Sunday  
Schools**

AND MOTHERS OF OUR LITTLE ONES

Do you want a page in this Magazine each month devoted to Sunday School work—to the joys and the problems involved in passing on to the children the message of "eternal life" which has been given to us in the Rosicrucian Philosophy?

If you do, please tell us or write us at once.

This page would constitute a meeting place between you who are actively engaged in the children's work and the ones who are endeavoring to prepare a course of graded lessons that will meet your needs.

Instructions could be given and questions of importance taken up in a way that we believe would be mutually helpful.

We ask you again—do you want this page?

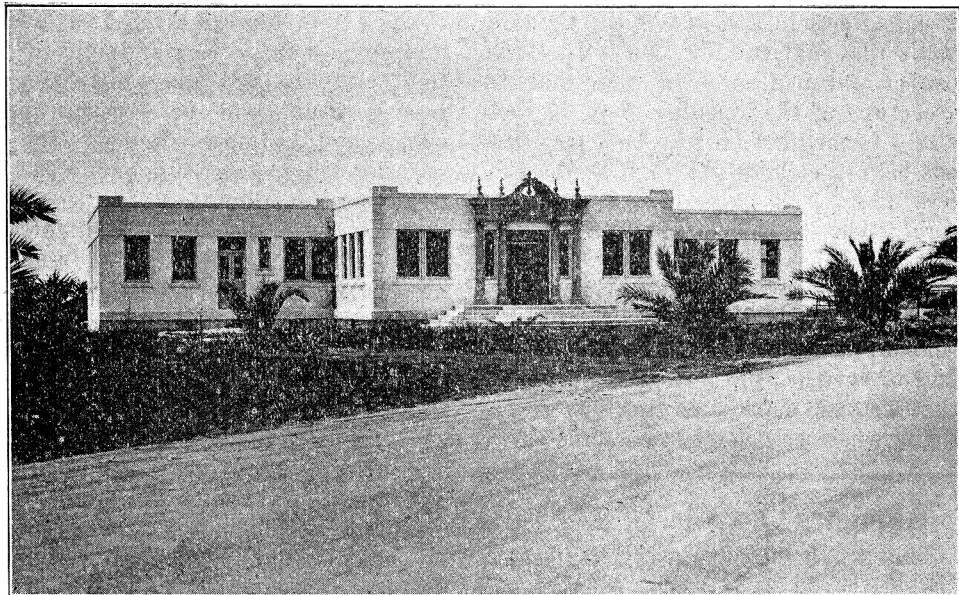
We shall be guided by your vote of "Yes" or "No." And remember that silence means "No!"

Please send your reply, also suggestions to,

SUNDAY SCHOOL DEPARTMENT.  
THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.

**Lighter and Better Paper for  
This Magazine**

We wish to call our readers' attention to the fact that the Magazine this month has been printed with a lighter weight paper than heretofore. The primary object of the change was to get a paper that was tougher so that the staples would not cut through as they used to do in the case of the middle pages of the old type of paper. The paper selected is also thinner and has a smoother surface so that it takes half-tones better. The Magazine still has the same number of pages as heretofore, namely 56, but the new paper makes it thinner, which is regarded as an advantage by most readers.



## PROGRESS OF THE SANATORIUM

At a special meeting of the Board of Trustees held at Mt. Ecclesia on June 4th, Christmas was set as the tentative date for the opening of the new Sanatorium to the public. It is hoped that all the necessary arrangements, including furnishing and equipping the institution and obtaining the personnel to operate it, will be completed by that time, and possibly before.

The physical features of the building are now practically finished. The concrete terraces are omitted for the present as they are not a necessity in the beginning. The final touches to the building will be made within a couple of weeks, including the grading of the grounds, etc.

The building, both inside and out, presents a very fine appearance. The exterior is white stucco, the front entrance being of artificial stone with columns and entablature as shown in cut. The latest hospital conveniences and accessories will be provided. There is an electrical call system for nurses, nurses' station, diet kitchen, etc. The obstetrical department is not being finished at the present

time, as that is left for a future development after it is decided by the doctor and head nurse whether it is desirable to proceed with it.

Twenty-one thousand dollars have been spent in completing the building itself, and approximately \$5,000 yet remain for furniture, physio-therapy equipment, and reserve fund. The doctor and head nurse to be in charge have been tentatively selected, and will be announced later.

It is hoped that some of the Centers will desire to furnish certain rooms, which will be named after the Centers which do this. It is also thought that some of them will wish to endow charity beds in the institution, because many will come to us who will not have the means to provide for their treatment and some provision for them must be made. The institution is starting with only a small reserve fund and therefore can not provide free treatment, at least in the beginning, unless this is covered by an endowment.

It is particularly requested that between now and the tentative opening,

date in December our students and friends, both in and out of the Centers, make this undertaking the subject of prayer and meditation in order that the archetype of the opening may be definitely formed, which will be a tremendous help in making the institution a success after it is opened. Please don't forget this, for it is an important factor.

Advertising matter, booklets, including schedules of prices for rooms, treatments, etc., will be prepared during the summer and fall and sent to all students and to agencies for getting publicity so that we shall have a waiting list of patients when we get ready to open. Any

publicity which the friends and students of the Fellowship can give to this undertaking, both from the standpoint of getting patients and also increasing its reserve fund, will be greatly appreciated and is much needed. The institution must be self-supporting because it can not be supported from the funds donated to the general work of the Fellowship. The present reserve fund will not last long unless it is supplemented by other endowments or unless we are successful in obtaining an adequate number of patients to pay expenses and keep the institution running. Therefore the cooperation of all is earnestly requested for this important undertaking. All can have a part in it and help to make it a success, both by their prayers and their material assistance.

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### Children's Hostess at Summer School

Mothers who wish to attend the Summer School in July and August may leave their children with a hostess at Mt. Ecclesia, who will care for them during the hours that classes are in session.

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# PRIZE COMPETITION for Astrological Articles

The Editor of this Magazine announces a Competition for astrological articles, to remain open until August 1st.

## Prize for Best Article \$10.

Other articles submitted in the Competition which are acceptable for publication will be retained and a year's subscription to the *Rosicrucian Magazine* given for each of them.

### CONDITIONS

These articles may be devoted to the technique of Astrology, practical applications of it to daily life, or personal experiences relative to the observed effects of planetary influence.

Manuscripts must contain not less than 2500 words and should, if possible, be typewritten and in double spacing. Write the words "Manuscript Competition" at the top of the first page, also name, address, and number of words. More than one manuscript may be submitted by the same writer if desired.

We sometimes find it necessary to make slight modifications in articles submitted to bring them within the requirements of our Philosophy, and of our magazine as an extension of our Correspondence Courses. Manuscripts are only accepted subject to this provision.

(NOTE:—Articles on health and how to develop and maintain it, also interesting personal experiences along this line, will be accepted, likewise children's stories. A year's subscription to this Magazine will be given to each new author whose manuscript, of not less than 1000 words, is accepted. This is not given as compensation, but to acquaint new authors with our Philosophy.)

Address,

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