

*The*  
**ROSI CRUCIAN**

**MAGAZINE**

RAYS FROM THE ROSE CROSS

JULY 1934



Destruction of Foodstuffs

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Tennyson: Musical Mystic

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The Vicarious Atonement

\*

Music, the Divine Healer

\*

The Spirit Fires of Man

\*

Astrology--a Useful Science

\*

A Lesson from the Heavens

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# The Rosicrucian Mysteries

BY

**Max Heindel**



The Rosicrucian Order was established in Europe by Christian Rosenkreuz in 1313.

At that time only the more advanced received the Teachings. The rank and file of humanity at that stage of evolution were not ready for occult knowledge.

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## ***The Rosicrucian Mysteries,***

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*Rays from the Rose Cross*

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## Growth and Influence of the Rosicrucian Fellowship



As is well known, the Rosicrucian Fellowship was founded by Max Heindel under direct instructions from the Initiates of the Rosicrucian Order to be the exoteric representative of the Order in the Western World. The Fellowship has had a tremendous growth, and has become a power for human enlightenment and advancement in all parts of the world, as evidenced by the fact that its courses of instruction are constantly and substantially increasing their number of students and sphere of influence.

Max Heindel stated that the Rosicrucian Philosophy will within 500 years become the dominant religion of the entire Western World. This is because it is particularly suited to the Western type of mind, and because within that period the people of the West are quite largely going to develop along esoteric lines to the point where they can comprehend, appreciate, and absorb an esoteric philosophy like that of the Rosicrucians. This shows us the tremendous destiny of the Rosicrucian Philosophy, and incidentally what must be the correlative destiny of the Rosicrucian Fellowship as its principal exponent and instrument of dissemination. The Rosicrucian Movement is destined to expand and accomplish as much in 500 years as orthodox Christianity has in 2,000 years.

The above constitutes an adequate refutation of the unfounded and more or less irresponsible statements that occasionally seep through to us from defeatists and people not informed as to the facts, namely that the work of the Fellowship is declining; that it really has no special mission; that it is not supported by the Brothers behind the scenes; and that it will doubtless go the same way that scores of other metaphysical movements have, to wit, gradually down hill to oblivion. But we have authoritative evidence to the contrary. The Rosicrucian Movement in the Western World may be temporarily checked by the mistakes of its representatives and exponents, but this can be nothing more than temporary. Its destiny is world-wide.

The Rosicrucian Philosophy, giving as it does the esoteric explanation of the Christian religion, has without a doubt more potentialities for influencing the evolution of America and the West than any other institution of any character whatever in the world today. This is a broad statement, but we are confident that the facts justify it. The Rosicrucian Fellowship has been wonderfully supported by its students and members through thick and thin. This is due not only to the superlative character of its Philosophy but also to the belief and knowledge that it is not mercenary; that it is not out for the money; that its only object is to help humanity to advance along the higher lines.

There is an increasingly large number of sensitives being developed all the time throughout the world, who have arrived at the point where they can take up the Rosicrucian Philosophy to advantage. It is our object to reach the maximum possible number of these. At present, however, our means of publicity are inadequate, and we are reaching probably only a fraction of those who are ready for our Philosophy. Therefore we bespeak the aid of all our students everywhere to do all they can to spread the knowledge of this great Movement. Due to the conditions of the depression people are searching for an answer to the riddle of life, and this fact constitutes our great opportunity, namely to bring to these searchers the knowledge which will set their feet securely upon the Path of Life.

Sincerely in friendship,

THE ROSICRUCIAN FELLOWSHIP.



# THE CURRENT OUTLOOK

— [ FROM THE ROSICRUCIAN VIEWPOINT ] —

## Government Destruction of Foodstuffs

By JOSEPH DARROW



THESE ARE the days of weird economic theories of all kinds, and some apparently weird ones are being put into effect by the government. Among these is the destruction of certain foodstuffs and agricultural products with the idea of raising prices and thereby increasing prosperity. This is a complete reversal from earlier economic theories, which held that to increase prosperity we must conserve our foodstuffs, not destroy them.

A typical instance of this new economic policy of the government is a recent ruling by the Agricultural Adjustment Administration that a certain rancher of Fresno, Calif., must destroy 300 hogs which he had raised in excess of the number allowed by the reduction program of the A. A. A. Moreover his request to turn them over to the unemployed needy of his district was denied, so he was obliged to convert them into fertilizer. The Rosicrucians advise against the eating of meat by the aspirant, but they recognize the fact that it is still necessary to some degree by the bulk of humanity. The present instance of the destruction of the animals is mentioned only as an illustration of what appears to be a basically wrong policy of the government theorists. We quote from the *Los Angeles Times* in regard to this incident.

“FRESNO, Calif., June 8.—Protests against the destruction here recently of 300 hogs under the reduction program have been sent to President Roosevelt, members of Congress, and officials of the Agricultural Adjustment Administration by the ‘League of Fresno County Unemployed.’ The animals were destroyed by O. B. Thomas, a Fresno rancher, who will receive \$15 each for them. Thomas sought authority to turn them over to the County Welfare Department for distribution to the needy unemployed, and it was refused. He converted the animals into fertilizer for his land. He was notified that unless he destroyed them as required in the reduction program he would be penalized \$20 per head. . . . It was also pointed out to him that if they were given away he would be liable to the \$20 assessment when his non-compliance with the Federal program was checked.”

### THE QUEST OF PROSPERITY

With ten or twelve million people out of employment at the present time and a large percentage of them lacking the necessary food for the full maintenance of health and well-being, even if they aren't actually starving, it would seem like flying in the face of Providence to destroy foodstuffs in the above manner in order to realize some hypothetical price-raising program.

This destruction of animals is in the same category with the plowing under of cotton and other agricultural products which has been fostered by the government under this same price-raising program during the past two years. Great numbers of cotton raisers in the South have actually been paid to destroy their cotton. A special bureau has



## ∞ The Current Outlook ∞

been set up in Washington to handle this matter, and a flood of checks is sent periodically to the farmers to compensate them for the loss which they suffer on account of having their crops destroyed.

It is said that this price-raising scheme was tried in ancient Babylon and that it didn't work. The underlying principle involved in a return to prosperity primarily is not price regulation, but rather it is adequate distribution of the products of labor and the necessities of life to all the population.

Nature herself has now taken a hand in the matter. During the past month a great drouth in the Midwest accompanied by excessively high temperatures has been destroying the crops and the forage necessary for animals raised on the great ranches. As a result the government has been compelled to create a new bureau for the relief of drouth sufferers.



Nature cannot be mocked. There is a law of karma which is set into operation by every act of human beings, either individual or collective. The vegetation required for food is not produced automatically by nature. It is produced through the agency of a multitude of lesser beings who operate in the ethers and in the earth to provide the conditions through which the mineral elements of the soil can be drawn upward and transmuted into plant substance that is necessary for human and animal consumption. The physical scientists, remarkable though their attainments are, nevertheless are blissfully ignorant of this fact. They assume that the process is nothing more than physio-chemical action and reaction. They know nothing about the nature spirits, of which there are four divisions, and which are responsible for all plant growth and propagation.

The gentle rain also, which falls upon the land and enables it to bring forth vegetation necessary for man's use, doesn't fall of itself. There is a great deal more to it than the scientific theory of the lifting of moisture into the air by evaporation and its precipitation by cold. What is evaporation, and what is the real process of changing water into vapor which later condenses into rain? Actually there are two classes of nature spirits involved in this process, without whose aid there would be no evaporation and no rain. These are the undines or water spirits and the sylphs or air spirits. Their bodies are composed of ether. They are semi-intelligent beings of a subhuman type, and their work is conducted with intelligence. Max Heindel states that the undines separate water into finely divided vaporized particles, which are then lifted into the atmosphere by the sylphs. Partial condensation into clouds then follows. The release of these particles of water and their precipitation in the form of rain is not merely due to condensation from contact with cold air, but is primarily due to the action of the undines without which condensation would not take place. Moreover, the salamanders, or etheric fire spirits, have a part in producing the lightning that accompanies a rainstorm.

The gnomes, or earth spirits, work in and upon the soil, and help to reduce it to a state whereby the chemical elements necessary for food may be separated from the coarser material and then be absorbed by the plant. Observe the wonderful coloring and the bloom of the budded



## —∞ The Current Outlook ∞—

flower. The physical scientist will tell you it is due to an automatic process for each species; that each plant automatically produces a different type of flower and a different style of coloring. The scientist, however, doesn't know that all the coloring matter of the flowers is put in place by living nature spirits, the gnomes. They carry on this process just as exactly and as scientifically as the farmer directs the stream of irrigating water through sluices to his various crops. There is nothing automatic about it.

Moreover, man's conformance to the laws of nature or his violation of them reacts upon the nature spirits, not only the four classes responsible for physical growth and phenomena but also upon the nature spirits in the seventh stratum of the earth. When man exhibits an unusual degree of stupidity in carrying on his affairs or when he becomes more than usually immoral or vicious, the nature spirits are stirred into rebellion. This may react in the form of a refusal to do their normal work, in which case we have drouths, or they may retaliate by producing violent storms, tornadoes, earthquakes, and other natural phenomena. Nothing happens by chance in this universe of ours; all of its various departments are intimately tied together by the various grades of life ranging both above and below man. Everything which man does has a reaction both in the worlds above and those below. He cannot with impunity destroy the products of nature, which have required the patient labor of millions of nature spirits to produce, without a penalty.



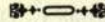
The current press recently reported the proceedings of a convention of inventors held in one of the eastern cities, at which prizes were offered for a scientific rain-maker, some device by which rain could be produced when wanted and also regulated. A number of ingenious devices were presented, one of which was the distribution from an airplane of large quantities of a certain chemical in the upper atmosphere, and which it was claimed would produce precipitation of rain. They all left out of account, however, the fact that the nature spirits have to be consulted in this matter and that no mechanical device will work unless it gets their cooperation.

Material science, economics, and industry are all dependent upon powers and principles operating behind the scenes, of which at present they know practically nothing. The occult scientist possesses the key to the situation. Only he knows about the hidden forces of nature and the various grades of unseen life upon which we all depend. Only the occult scientist has sensitized and developed himself to the point where his *sixth sense* is operating by which he is able to see these things and obtain information regarding them. The dissemination of metaphysical knowledge is going to be an increasingly important factor in the solution of our national problems; also the gradual sensitizing of humanity to the point where an ever increasing number of individuals will become able to contact the higher knowledge and assimilate it is likewise going to be a vital factor in the situation. Then we shall not have the spectacle of the absurd and ill-advised destruction of the products of nature which we have been observing in recent months.





ARTICLES  
STORIES  
EXPERIENCES



## TENNYSON: MUSICAL MYSTIC

BY PERL A. WILLIAMS

**I**T HAS BEEN said that the magnificent body of Alfred Tennyson's verse is the glory of his age. From the standpoint of the conventional critic we know that the breadth of intellectual and spiritual interest of his writings, coupled with a supreme excellence in the artistry of words, reflects a splendor of genius which has secured him a place not only among the most gifted of an age resplendent with literary lights, but among the immortals.

Although it may be conceded that Tennyson lacked something of dramatic force and intensity of passion in his works, and that his inventive and creative gifts were perhaps not of the highest, still his work is considered the perfection of literary form, few poets having approached him in the successful writing of blank verse embodying at once a delightful cadence and a calm strength. His lyrics, especially, appeal with their exquisite melody. In constructive power he is masterly, while his keen sensibility to beauty is extraordinary. His love for nature amounted to devotion, his interpretation of her various moods and voices being given with a surpassing loveliness of word painting. Having an ear most sensitively attuned and a taste pure and refined for the delicate artistry of the poet's work, he may without question be termed a matchless literary workman.

Although the supreme excellence of Tennyson's transcendent art is acknowledged by the world at large, even by the casual reader, to the occultist he reveals himself as more than even a masterly artist in words, endowed with a "breadth of intellectual and spiritual interests." Those who read with an understanding ear find in him the true mystic—a mystic with the rare ability of expressing and clothing sublime spiritual truths in words of corresponding beauty and fitness. A study of some of his best known poems in connection with an examination of his life from the standpoint of the Western Wisdom Teachings bears out this statement.

In studying the life of Tennyson we find that he began early to express himself in poetic language. When he was only five years of age he exclaimed as the wind swept through his father's garden: "I hear a voice that's speaking in the wind." Not long after that his brother Charles put a slate in his hands and suggested that he write something about the flowers. Upon the return of Charles from church the slate was handed to him covered with lines of blank verse modelled after Thomson's "Seasons," the only poetry young Alfred had ever read.

In Tennyson's writings we notice indications of his ability to contact the in-



visible realm, the realm of true originality, and thus give to the world ideas far in advance of his time.

We may pause for a moment to note some of Tennyson's physical characteristics. A famous contemporary of Tennyson, Thomas Carlyle, has described him as "one of the finest-looking men in the world, with a great shock of rough, dusky, dark hair; bright, laughing hazel eyes; massive aquiline face, most massive, yet most delicate; of sallow-brown complexion, almost Indian looking; clothes cynically loose, free-and-easy. His voice is musical, fit for loud laughter and piercing wail, and all that may lie between." The clever wife of the illustrious Carlyle, in one of her delightful letters, adds that "he is a very handsome man and a noble-hearted one, with something of the gypsy in his appearance, which for me is perfectly charming."

In the year 1826 we find young Alfred and his brother Charles at the Louth grammar school preparing for the press a collection of poems written by them after the age of fifteen. It is stated that the chief merit of these poems was their wide range of subjects and the extensive reading of classical and modern authors which they indicated. In 1828 Tennyson went to Trinity College, Cambridge, and in the following year won the Chancellor's medal for a poem on Timbuctoo.

Tennyson was what occultists call an "old soul," doubtless having spent many previous lives in developing the spiritual faculties evidenced by his poetry. We are therefore not surprised to find among his early poems one which gives the high ideal of the poet's art and vocation with which our young singer started on his career. Coming at the age of twenty-one, it is significant in that it shows the inherent talent for sheer beauty of expression which was to stamp his future work so indelibly, and serves as a harbinger of what might be expected in future from one so gifted. We quote a stanza:

The poet in golden clime was born,  
With golden stars above;

Dowered with the hate of hate, the scorn  
of scorn,  
The love of love.

He saw through life and death, through  
good and ill,  
He saw through his own soul.  
The marvel of the everlasting will  
An open scroll,  
Before him lay.

In 1832, at the age of twenty-three, we find the poet publishing another thin volume of verse, this containing some of the poems which have won him fame. Perhaps the best known of these is "The Lady of Shalott," based upon the legend which also served as a basis for "Lancelot and Elaine" in "The Idylls of the King." This poem not only shows Tennyson's early interest in legendary lore, but also reveals a faculty for imbuing his poetry with a peculiarly Neptunian atmosphere and effect. Perhaps we may best describe this as a "weird mysticism." One is left charmed by the exquisite melody of the words and strangely exalted by the delicate, lofty treatment of the subject matter; but only one who himself responds somewhat to the Neptunian ray can appreciate a certain indefinable, evanescent quality which pervades the poem and leaves an indescribable haunting memory in the mind.

From 1833 until 1842 Tennyson remains outwardly silent. This is due to the death of his beloved friend, Arthur Hallam. Sorrow, the great teacher, has him in its thrall, but as he says in his matchless eulogy, "In Memoriam":

'Tis held that sorrow makes us wise.

During these years he writes of the "eternally momentous themes of life, death, and immortality." His spiritual faculties were now developed, and in 1842 various poems were published which reveal a spiritual vision that enabled him to give to the world such prophecy as that contained in "Locksley Hall":

For I dipt into the future, far as human eye  
could see,  
Saw the Vision of the world, and all the  
wonders that would be.



Saw the heavens fill with commerce, argosies  
of magic sails,  
Pilots of the purple twilight, dropping  
down with costly bales;

Heard the heavens fill with shouting, and  
there rained a ghastly dew  
From the nations' airy navies grappling in  
the central blue;

Far along the world-wide whisper of the  
south wind rushing warm,  
With the standards of the people plunging  
through the thunder storm;

Till the war drum throb'd no longer, and  
the battle flags were fur'd,  
In the Parliament of man, the Federation  
of the world.

In "Sir Galahad," also published in 1842, Tennyson beautifully portrays a deep spiritual truth: that purity is essential for spiritual attainment. "Blessed are the pure in heart, for they shall see God," is an occult maxim of which the poet knew the full significance, and he has Sir Galahad tell us:

My good blade carves the casques of men,  
My tough lance thrusteth sure,  
My strength is as the strength of ten,  
Because my heart is pure.

In 1850 Tennyson published his famous "In Memoriam." Besides being "well-nigh supreme in the literature of elegiac poetry," it is of interest to the occult student for its revelation of Tennyson's knowledge concerning the great mystery of being. Deep understanding and complete faith based upon this knowledge—the knowledge that comes from the heart of a true mystic and stands the test of deepest grief and sorrow—permeate this lengthy tribute to the poet's friend from beginning to end. The majestic closing stanza gives a fitting climax to the eulogy:

That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.

We now come to a brief consideration of Tennyson's masterpiece, "The Idylls of the King," an epic of chivalry which is said to personify in its various characters the soul or spirit at war with the

lower self or senses. To the occultist the allegorical meaning of the poems is not obscure, many of the steps of the aspirant to the higher life being rather clearly portrayed. Each of the Idylls, bound to its fellow allegory by a connecting thread, takes its plot from the legendary lore that has gathered around the name of Arthur, mythical king of the Britons about the time of the first invasion of the Angles and Saxons. From the extensive mass of material compiled by Sir Thomas Malory for his history of King Arthur and his Knights, Tennyson takes the principal incidents and noblest heroic traits of character and blends them in a fashion of his own, imbuing them with an atmosphere created by his own peculiar imagination, and lighting them up with the zeal and glory of knightly adventure, as well as with a purity, chastity and high fervor of ethical thought which have delighted and inspired both youth and adult since the appearance of the epic.

The best known sections of the work are perhaps "The Coming of Arthur," which relates the mystery of the birth of the king, his marriage to Guinevere, daughter of Leodogran, and the wonders attending his crowning and establishment on the throne; "Gareth and Lynette," a tale of love and scorn, and of the conflict between a false pride and a true ambition; "Lancelot and Elaine," with its conflict between the virgin innocence of Elaine, the lily maid of Astolat, and the guilty passion of the noble though erring Lancelot; "The Holy Grail," telling of the vain quest of Arthur's knights for the sacred relic; "Guinevere," whom in spite of her faithlessness and guilty intrigue with Lancelot, Arthur, with his great high soul, pityingly loves and forgives; and "The Passing of Arthur," in which is portrayed the shadowy passing of the king into the mysterious beyond "whence issue sounds of hail and greeting to the victorious hero,

. . . as if some fair city were one voice  
Around a king returning from his wars.



Of all the Idylls "The Holy Grail," despite its deeply mystical nature, is considered by literary critics to be one of the finest, and to the occultist it is perhaps the richest of all in spiritual truth. In this Idyll the central character is Sir Percivale, called "the Pure" by Arthur and the Knights of the Round Table, who forsaking his helmet for a cowl goes into a life of "prayer, praise, fast, and alms." A fellow monk by the name of Ambrosius, who had come to love Sir Percivale very deeply, asks him one day why he has given up the life of a knight to reside in the monastery. Sir Percivale replies to the query:

.. The sweet vision of the  
Holy Grail  
Drove me from all vain-  
glories, rivalries,  
And earthly heats that  
spring and sparkle  
out  
Among us in the jousts,  
while women watch  
Who wins, who falls, and  
waste the spiritual  
strength  
Within us, better offer'd up  
to heaven.



Upon being questioned further by Ambrosius as to the nature of the Holy Grail, the knight goes on:

"The cup, the cup itself, from which our  
Lord  
Drank at the last sad supper with his own.  
This, from the blessed land of Aromat—  
..... the good saint  
Arimathean Joseph, journeying brought  
To Glastonbury, where the winter thorn  
Blossoms at Christmas, mindful of our  
Lord.  
And there awhile it bode; and if a man  
Could touch or see it, he was heal'd at  
once.  
By faith of all his ills. But then the times  
Grew to such evil that the holy cup  
Was caught away to heaven, and dis-  
appear'd."

Sir Percivale finally took a vow that he would ride in quest of the Holy Grail. Many of the other knights also "swore the vow," among them being Sir Lancelot, Sir Bors, Gawain, and Sir Galahad, the last named being the only one to

find the Grail. Arthur, returning from a kingly mission, is much disturbed when he finds what the knights have done, but tells them:

Go, since your vows are sacred, being made.  
Yet—for ye know the cries of all my realm  
Pass through this hall—how often, O my  
knights,  
Your places being vacant at my side,  
This chance of noble deeds will come and go  
Unchallenged, while ye follow wandering  
fires  
Lost in the quagmire! Many of you, yea  
most,  
Return no more.

The knights then set out on their quest, and true to the prediction of the king are lost in the quagmire, led by "wandering fires." It is not easy to listen only to the voice of the higher part of our nature and conquer the lower self. Sir Percivale, after a fruitless search for the Grail, stops in a certain chapel and relates his "phantom experiences" to the hermit there, who tells him why he has failed to find the Grail—or highest spiritual attainment:

'O son, thou hast not true humility,  
The highest virtue of them all.  
For when the Lord of all things made  
Himself  
Naked of glory for his mortal change,  
"Take thou my robe," she (humility)  
said, "for all is thine";  
And all her form shone forth with sud-  
den light  
So that the angels were amazed, and she  
Followed Him down, and like a flying  
star  
Led on the gray-hair'd wisdom of the  
east.  
But her thou hast not known; for what is  
this  
Thou thoughtest of thy prowess and thy  
sins?  
Thou hast not lost thyself to save thyself  
As Galahad.'

Here in the beautiful language of a mystic poet Tennyson tells us that humility is essential to spiritual attainment, as signified by our ideal, Christ Jesus,



when He washed the feet of His disciples. This is the most important of the virtues, the poet tells us; and how many of us fail, as did Sir Percivale, in attaining the coveted prize because of a lack of this all-important quality! Under the influence of the Lucifer spirits we have allowed our egotism with its concomitant selfishness and pride of intellect to ensnare us and prevent our progress on the Path. To the Sons of Cain, such as most of us are, it is not easy to be humble, to subordinate ourselves and our own welfare to that of others, to lose ourselves and thus find ourselves as did Sir Galahad. But there is no way of avoiding this step if we wish to reach the heights. We make no progress by closing our eyes to our own imperfections and trying to delude ourselves into the belief that we can attain with pride and egotism in our hearts.

Purity and humility, then, are the two

qualities so essential to spiritual progress as depicted by Tennyson, mystic, and recognized master of poetical expression. The student of the Rosicrucian Teachings learns early that only the pure can find the Holy Grail—can lift the divine creative force up the spinal canal to the head, where by the union of the pituitary body and pineal gland positive spiritual vision and power are attained. Only the truly humble and unselfish one can be safely entrusted with this wonderful power, which may heal or wound. Only the pure and humble can reach the goal set up by our Lord of Love, our Savior and Redeemer.

This is the message brought to us in such beautiful poetical language by Alfred Tennyson. This is the message so sorely needed by the world today. May the poetry of this enlightened artist and seer help to carry it to countless generations yet to come!

---

## ATHANASIA

By EDWIN S. SHEPHERD

Life cannot cease,—

Life is not lost. Death is but life's re-lease.

“Never the spirit was born, the spirit shall cease to be never;  
 Never was time it was not; end and beginning are dreams;  
 Birthless, and deathless, and changeless remaineth the spirit forever;  
 Death hath not touched it at all ; dead though the house of it seems.”

As a workman, when his task is finished,  
 Gathers up and puts away his tools,  
 Then lays aside his toil-stained garments,  
 Choosing fresh, and other, better tools  
 For a more important task,  
 So the spirit, having finished here  
 Its brief assignment,  
 Lays aside its “outgrown shell,”  
 Its “house of clay,”  
 Choosing then a new and better  
 For a more exalted service,  
 In another incarnation,  
 Otherwhere.

( \* From “The Song Celestial,” a translation from “The Bhagavad-gita,”  
 by Sir Edwin Arnold.)



## Tryst--a Story

By ELIZABETH LUTZ

THE SHADOWS stretched long, eastward and the iridescent glow left from the setting sun seemed to throw a halo not only around the proud head with its wisps of white hair—hair white as virgin purity—peeping from the brimless, close-fitting, faded brown straw hat, but also around the small body whose wiry movements belied the aged appearance produced by the white hair and a wrinkle-drawn face. Clearly it was sorrow, not years, which had stamped its indelible mark.

There was a luminous expectancy in the too large blue eyes, and a twisted, almost youthful, smile on the half-open, drooping mouth as the woman, Ruth Delany, stopped at the wide open gate. She hesitated, and leaning against the gate pushed back tight against the fence, seemed to deliberate, at the same time watching the heaped-up purplish clouds tipped with gold, with splashes of flame separating their fantastic shapes. Long she gazed, until the flaming red turned pinkish, yellowish; then a grayish hue sombered the fast approaching dusk, blending with the snow-capped mountains toward the west.

With a weary sigh she passed through the gate, walking along a winding road until she came to the village of silence; a village without houses, without the sound of gay laughter or friendly repartee flung back and forth creating neighborliness; but she had a feeling of not being alone. No, each silent sentinel marked the home of a soul.

Unafraid, she passed swiftly into by-paths, scanning the names lettered on blocks of stone. Then a quivery laugh escaped the saddened lips, and she murmured aloud: "Why, I had almost forgotten. His is on a sidehill—it must be over there." And abruptly she

turned to the right, passing pine trees and vacant spaces.

Suddenly she stopped, intently looking at the tall slender spruce, alone and part way down the sloping hill, its dusky shadow protectingly covering the place she sought.

She sank to her knees; choking sobs shook the thin frame, ceased. Then tenderly, lovingly, with work-worn hands she began removing dried twigs, rocks, and fallen cones from the mound beside her, all the time murmuring as though talking to some one.

"I have come, my darling—so long a time, but I was not ready before. I had to fulfill my destiny first—but I've never forgotten—no, not one look, one word—oh, my dear, things might have been different—" And the weary body relaxed, restfully sitting against the tree on bare Mother Earth, meditating back—back. . . .

\* \* \* \* \*

"Hello, Ruth. Fancy finding you here!" came a phantom-like voice from the shadows.

The woman's body jerked, and she glanced upward as her lips formed one word, "David!"

"Sure, it's David—who else did you think it could be? May I sit here beside you?"

She acquiesced by moving slightly, and the tall shadowy form sat upon the ground close to the figure already seated. "It seems only yesterday, Ruth—life looked so rosy—our hopes so high—our future so secure."

"Yes, David," she softly answered, then, "Oh, David, if only our dreams could have been realized, things might have been different."

"I know, darling, but tell me—have you been so very unhappy?" She turned



her face upward, the full moon's rays showing every feature and the blue eyes beneath the long black lashes. But the moonlight did not show the ravages of time; instead, her hat pushed off her head, the white hair became a mass of brown waves loosely coiled in a knot at the back, the sorrow-lined face became rounder, the flush of youth appeared on the cheeks, and a happy smile curved the red lips.

"Oh, my darling!" he said. "Tell me!"

The frail body quivered, then in low tones she began:

"For a long time after—after it happened—I wanted to die—yes, prayed to die—prayed until that night—you remember when you sent me the message?" She waited expectantly.

"Yes, I remember. I said, "Anybody can be a coward. You must arouse yourself, Ruth—face life with fortitude and courage—don't let sorrow get you down."

"Yes. Well, the following morning I went to the piano and for the first time I played the songs we used to sing over and over. At first it seemed as though my heart would break, knowing you were not standing just back of me, your arm lovingly across my shoulder. Then I had a feeling you *were* there, and my heart did not ache so poignantly."

For a few moments they sat in silence, content to be together.

Again he questioned: "And how long before—the other—man?"

"Oh, I devoted myself heart and soul to my music for five—no, seven years. I gave music lessons, and played in a small orchestra. I guess I was what you call successful—then I met—him."

"But, my dear, how did it happen?"

"His impetuosity swept me off my feet—oh, David, he seemed the embodiment of what a father should be—and I thought if only I could have a child—a son—something to live for. Oh, I was so lonely."

"I know—you were always trusting—never could see evil in any one—did he treat you kindly after marriage?"

Ruth gasped, but continued: "Oh, yes, indifferently so. He was rather affectionate until after the children began to grow up. He loved his children, but he did not like music—would not allow me to play or sing when he was around."

"No wonder you resented that—I remember how you let your music talk to me—why, the very touch of your fingers betrayed your every emotion. I always knew if you were sad or happy—yes, even when you were angry with me."

She continued: "From the first he was too easy—too lenient with the children—laughed at their disobedience, and would pet them when I punished them. That is what started our quarrelling—and—"

David interrupted, "And the children—didn't they love you—didn't that compensate for everything?"

"Ye-es—but—little Lillian died. I was teaching her music, and she was so quick to learn—seemed to grasp things almost before I explained them. Oh, I was so happy with her—she was only fifteen when she died—just blossoming into a beautiful young lady. Oh, David, I nearly died afterward—it seemed only—why, that was the second time—" she hesitated and looked up trying to see his face in the darkness.

"I remember—I told you to keep on—the other children needed you—you must not fail them."

"Yes, you made me realize my responsibility very clearly—and although it was five or six months before I could bear to touch the piano, I did get up from my sickbed and carried on. Then began the time when money was so scarce, and Junior was in high school needing nice clothes, books, and so many things—wanting more than we could afford. At first he complained, then, I don't know why, he appeared to me ominously content. I felt suspicious and consulted with his father, but he pooh-poohed the idea that his boy, his Junior, would ever do anything dishonest—wrong. That winter Benny had pneumonia, and with keeping the two girls in school I was so busy I



guess I was rather slack in watching Junior. I begged and pleaded but could not persuade him to leave that bad crowd. Then, O God! Scarcely past twenty-one and so handsome. Oh, David, he was so frightened that last visit—the time I said good-bye. For the first time since his babyhood he clung to me, sobbing and crying. ‘Oh, Mother,’ he said, ‘if only I had listened to you—honest, Ma, I didn’t mean to steal—I didn’t! I didn’t!’” Sobs convulsed the thin form, and David murmured:

“Don’t cry, darling—don’t, cry—it was not your fault—he was so very young.”

“Oh, I know, David—but he was my boy—my son. We moved then—the other three could not stand the jeers from schoolmates. But the story followed us, and we had to make still another move—this time further away. Then Lois met that mining engineer, and they were married and went to Alaska. Benny—he was short like me, and not handsome—but, oh, so good—so noble and honorable. Well, he entered the seminary—to become a priest. His father

never forgave him—no, not to the day of his death two years ago—he wanted that Benny should carry the name of Delany down into the next generation.”

“And where is Benny now?” asked David.

“He is a missionary in China—I saw him ordained and knew when I bade him good-bye that it was forever. You see, I knew; the doctors had told me three or four years before about my heart—but I did not tell any one.”

“Not even your husband?”

“No; after Junior’s disgrace he worried and brooded. He knew the tragedy could have been avoided had he been more strict—had he not been so careless when Junior was little—like laughing

when he stole a nickle or cheated at marbles. Yet he was bitter—talked terribly when the boy was arrested, and at first would not go near him. Afterward he and I did not talk more than was necessary; yet he depended on me to the last,” although his last words were to ‘Mary.’ I don’t know whom he meant.”

“Maybe he had a memory, too,” suggested David.

“Maybe so. Well, I stayed with Peggy until she finished college. Just a month ago today she married a nice young fellow—handsome, too—he has the blackest eyes—is some kind of a scientist. They’re going on an expedition, combining business with their honeymoon.”

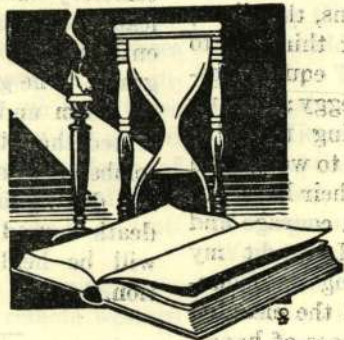
“We planned a honeymoon, didn’t we?” David reminded.

“Yes,” she replied, then continued: “Peggy favors me, and her husband has dark eyes—your’s are dark, but different somehow — his were more piercing. Oh, David, watching them this last year has brought so many thoughts of the past. They were so very much in love—absolutely oblivious to anyone else. Their every look,

every breath, seemed to be for each other. One day he brought Peggy flowers, blue forget-me-nots, and said almost the same words you said that time you picked those wild ones and brought them to me—remember? He said, ‘These are for you to remember me by—the blue reminded me of your eyes, true blue.’ Oh, I wanted to cry—to snatch them away. Then I heard Peggy’s low voice saying, ‘Oh, Bob, how beautiful! Everything you do has such a meaning—no wonder I love you so.’”

“Did he stand behind her when she played the piano and join in the singing?” David asked.

“Yes—his arm across her shoulder just as you used to do. It was watching them





that made me long for you, and I began to live in memories of the past; our long walks, picking wild flowers, reading to each other in front of the fireplace, and oh, thousands of sweet memories. Everything they did, everything they said, brought reminders. Even the day they came in, faces aglow from the winter wind, and he told me, asked me for Peggy. It seemed like I was my own mother—and it was you and I. Oh, David, I was so glad—so happy when the wedding was really over, and I knew they were happily married. My tears at parting were as much tears of joy as sorrow—for again I knew it was a last good-bye; but my youngest, my baby Peggy was going to be happy—oh, so happy.”

“And then—.”

“Then I began putting my house in order. I sorted all the linens, the silver, the heirlooms, turned other things into cash, dividing everything equally between Lois, Benny, and Peggy; writing a long letter to each, telling them the things you had told me; not to worry and fret over my passing from their lives, but to keep on keeping on with courage and fortitude. . . . And then I bought my ticket here, the place among the mountains where we had learned the meaning of love, had builded our hopes of happiness, and where sorrow and tragedy intervened.

“Oh, David, I was happy—so happy. I got off the train at the little station—it’s changed, hasn’t it? I carried my small bag—it was empty for I knew I would never need material clothes again. I registered at the hotel, had tea at five o’clock—I was weak, and the higher altitude made me light-headed. Then with nothing but the clothes I wore I started walking to keep our pact, for the time had come. The way seemed rather long—longer than it used to be, but the sunset was the same. Oh, how many times we walked that same road marveling at the red-glowing sunset, our arms entwined as we picked out fantastic pictures in the clouds, and—.”

“But such love as ours lives through the passage of time, growing into something sublime—too perfect for earth, only fit for eternity. Oh, my dearest, to think after all these years at last we are together—never more to part.”

“Never—more—to—part,” she repeated in a half audible tone. Then with a happy sigh of contentment Ruth Delany succumbed to an overwhelming sleepiness, and nestled in the arms of David.

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*“Unknown Woman Found Dead in Cemetery.”*

“An unknown woman, small of build, about five-foot-three, snow white hair and blue eyes, dressed in shabby brown suit, was found by caretaker of Fairview cemetery early this morning. She was leaning against a lone spruce tree, apparently resting at the head of a neglected grave. The grave was so old the ravages of storm and time had partially obliterated the lettering on the old-fashioned tombstone, only the name ‘DAVID’ being distinguishable. Coroner’s verdict, death caused by heart trouble. Body will be held at morgue for identification.”

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## As the Seed

By CAROL SHELDON

A rose must ever be a rose—  
Though it may bud and bloom  
Amid a field of noxious weeds,  
It yields the same perfume.

A man must ever be the man  
His inner thought creates,  
For those ideals will flower the most  
Which most he cultivates.

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### DON'T QUARREL

Drop the subject when you cannot agree; there is no need to be bitter because you know you are right.

—“A Book of Remembrance.”



# The Vicarious Atonement

## What It Is and Is Not

By LIDA ELEANOR WEST

**W**HEN WE hear or read the words "vicarious atonement" what sort of a definition flashes across our mental vision?

The dictionary defines the word "vicarious" as something performed by a substitute, such as suffering some punishment or doing something in the place of another. "Atonement" is defined as reparation, expiation, or satisfaction for a wrong or an injury. Hence "vicarious atonement" means that some act has been performed by a substitute (Christ, for instance), making reparation to another (God, for instance), for offenses committed by a sinner (oneself, for instance.) Therefore when we hear those words they imply that Christ has atoned for all our sins against the laws of God; that He has paid for all our transgressions and that we are to go scot-free.

This is something like a lingering practice we hear of today in remote western provinces of Asia whereby a man convicted of a crime is permitted to hire a substitute to suffer the penalty in his stead. It seems that the law must have its victim in order that the law's supremacy may be upheld.

Church doctrine adds to the above statement of the vicarious atonement by saying that although Christ through His sacrifice has paid for all our transgressions, still in order to avail ourselves of this we must accept it, believe in Him, and reform our lives from that time on in accordance with Christian principles. "Faith without works is dead," says the Church. The necessity of reformation and works is true, but the doctrine that Christ has made us a free gift of absolution from our sins involves a fundamental misconception, as we shall see,

Back of the doctrine of vicarious atonement there is a sublime and beautiful truth, a truth so profound that there is no comparison to be found between it and the false and selfish teaching that "Christ has paid it all."

One of the sublime truths behind the subject is the sacrifice of our Solar God, the Deity of our Solar System, limiting Himself to make possible a field of manifestation for all life waves, including the human, animal, plant, and mineral kingdoms. This sacrifice consists in immuring Himself in the matter of the various worlds in order to make evolution possible. This sacrifice is reflected again and again by the sacrifices of all the divine Hierarchies in God's kingdom, the Head of the Archangelic life wave known to us as the Christ, and all the hosts of Supermen, Initiates, Masters, and World Teachers. Each one of them is making a "vicarious atonement" by remaining in touch with lower life waves that these may be taught and led onward and upward as they strive to climb the ladder of evolution from "clod to God." The help that these great spiritual beings have given mankind is incalculable and altogether beyond what we mortals are able to comprehend. Were it not for their sacrifice the race would be very, very far below its present evolutionary level.

In the present age we are in possession of much scientific knowledge; and now that we know some of the truths of nature, is it not high time to abandon some of our old misconceptions and try to bring our religious beliefs and our scientific principles into a more harmonious relationship? Wherever it touches the practical affairs of life, the old idea of a special salvation is not only inconsis-



ent with the facts as occult science has found them, but that tenet does not give us a sound basis for moral development.

The strong argument against a "vicarious-atonement" plan of salvation is that it relieves the individual of past responsibility, and teaches that whatever the offenses against God and nature have been, they may all be cancelled by the simple act of believing that another person has suffered and died that God's wrath might be placated. It would seem that the law must have its victim.

Is it not a startling doctrine which teaches that the wrong done by one person can be set right by the sacrifice of another? When one thinks about it, is it not simply astounding that such a belief could have survived the Middle Ages and that it should continue to find millions who accept it in these days of clear thinking? And yet in spite of its inconsistency there is a vital and most important truth concealed within it. It is in reality a child's version of a cosmic reality, given to humanity when they were in a child-like stage of evolution, as we will elucidate farther on. First, however, let us examine a little more some of the surface indications of this doctrine.

Let us suppose that the system of vicarious atonement for wrong doing were to be adopted generally. Then every murderer who had the money to buy a substitute could escape the consequences of his crime. Every racketeer who was successful enough to have the cash could elude prison. Every pickpocket could hire a substitute to go to jail for him while he continued to fleece his victims. Every gunman could purchase salvation from the law, and every thief would laugh. It would place a premium upon crime, a handicap upon honesty and virtue, and make a mockery of law and justice. However dishonest one might be, such a system would make him more dishonest. It would lower the standard of our morality by shifting the consequences of our sins upon others. It would destroy personal responsibility,

whereas personal responsibility is the basis of sound morals and the foundation of civilized society.

We know well enough that punishing an unfortunate substitute cannot regenerate the offender. Indeed, we see clearly that his willingness to shift responsibility for his crime upon another only sinks him further into iniquity. The only one who can possibly gain in moral strength at all in the transaction is the one who makes the sacrifice. Yet the above ideas are precisely the sort of thing that goes with the belief in a special salvation, the teaching that we are not held responsible for our shortcomings, and that by believing that another has assumed them and taken our punishment or died for us we may escape retribution and be saved.

And from what are we to be saved?

We ought to be saved from our capacity to do evil, from our willingness to inflict pain, from our lack of sympathy with all sufferers, and from our heartlessness in being willing to let others suffer in order that we may escape suffering.

Salvation does not mean just getting into heaven willy-nilly. To be saved must also mean a capacity to enjoy heaven; but is not the man who is willing to purchase his bliss by the agony of another *unfit* for heaven? A heaven which is populated by those who see in vicarious atonement a happy arrangement for letting them in pleasantly and easily would not be worth having. It would be a heaven of selfishness, and that would not be heaven at all. A real heaven can be peopled only by those spirits who have eliminated selfishness, only by those who want to help others instead of trying to dodge the consequences of their own acts, and nothing less than a recognition of our own responsibility can lead us to a heaven like that.

Now just what is the vicarious atonement and just what does it do for mankind? The Rosicrucian answer to this question is as follows:

Two thousand years ago humanity had



arrived at the point where it could make no further progress under a regime of law only, instituted by the God Jehovah, and it required some special help. Humanity was at the point of beginning to retrograde in evolution. At this critical point the spiritual Hierarchies in charge of human evolution sent the great Christ Spirit to earth. This Christ Spirit was the product of a higher evolution than ours, but He had never learned to build a physical or an etheric body. These vehicles were furnished him by the man Jesus, one of our own human life wave, and were taken possession of by Christ at the Baptism. Then followed the three years ministry which culminated in the Crucifixion, at which time the Christ entered the earth in His desire body and became the indwelling Planetary Spirit.

Ever since then He has been working upon us and upon the earth from within, sending his high vibrations outward through humanity, thereby raising their material, mental, and spiritual status by induction as it were.



His etheric vibrations give man the urge to right living which enables him to go ahead in his evolution where otherwise he would be unable to master his desire nature. Moreover at the Crucifixion Christ diffused His own highly developed desire body through that of the earth, purifying the latter so that we are able to obtain purer desire stuff from which to build our desire bodies at the present time. All this helps us forward in our evolution.

Without this help which Christ brought to us two thousand years ago, and which He is still giving us, a large section of humanity would have become stragglers. They would have failed in evolution. The more advanced of the race

would have pulled through by means of the operation of the twin laws of Rebirth and Cause and Effect, but even they have been greatly helped by the assistance which Christ brought to us. Thus Christ rendered to humanity a very real and exceedingly important service. He took away the sins of the world (not of the individual) by purifying its desire body, and He enabled the individual to go ahead where he otherwise would have failed. This constitutes the vicarious atonement.

This was brought about through great sacrifice by the Christ Spirit because immuring Himself in the low vibrating body of the earth was a most trying experience for one so highly developed. It involved great pain and suffering and still does because He is still indwelling in the earth. This is the great sacrifice of Christ referred to in the doctrine of the vicarious atonement.

Briefly, we may say that the help which Christ brought to humanity was in the nature of a *cosmic loan*. He actually brought salvation to a large part of the human race because they otherwise would have failed. Nevertheless it was only a loan. We can never eventually keep anything except that which we have created for ourselves. We must pay back to humanity and the universe by service all the help which we have received from Christ. Thus we are not saved by grace in the sense of salvation being presented to us as an outright gift. We are merely given the opportunity of working out our salvation where otherwise we might have lost that opportunity.

Thus we see that the doctrine of vicarious atonement has a very substantial foundation. It embodies a great cosmic



fact. The child's version of it, however, which has been given out through ecclesiastical sources during the past two thousand years to a childlike humanity is misleading in some respects. Nevertheless it represents a great truth, and therefore should not be decried nor belittled. The Rosicrucian version supplements the church version, making it understandable and acceptable to the reason.

When we look more closely at the theory of vicarious atonement or special salvation we see in it a parallel to the theory of a special creation of a new soul at each and every birth. In contrast with this the Rosicrucians affirm the reality of the doctrine of rebirth, which stresses personal responsibility and shows that not merely in all the vast future, but also in this life and in our past lives as well our happiness depends and has depended upon our own acts. If rebirth were generally understood by the masses it would necessarily raise the average morality among us. A knowledge of rebirth furnishes a powerful deterrent for the evil-doer. It furnishes a tremendous incentive for the man who desires happiness to obey God's laws and be happy. It shows us that there is no possible escape from the consequences of our deeds; that we must return life after life to associations and environments which are determined by the good or the ill we have done; that we can no more escape from our evil deeds than we can escape from ourselves; and that we must ultimately suffer in turn the pain of every blow and the humiliation of every insult which we have inflicted upon others.

Rebirth assures the man of good intentions and right desires that every good deed shall rise up in the future to bless him, that all whom he has helped shall become his helpers hereafter, and that even his good intentions which failed in their purpose through mistaken judgment shall bring him joy in the future.

What an inspiring thought it is to know that every right act, yes every good emotion and thought, adds permanent

value to the character, and that all we learn in any life becomes an eternal possession. These are our treasures laid up where moth and rust do not corrupt nor thieves break through and steal. Is it not a great thing to know that we can add to our intellect, to our insight, to our compassion, to our wisdom, and to our powers as certainly and as definitely as a man can add to his bank account, and these will never become "frozen assets." Also that whatever we may be in this life we can and shall be when we return again, plus what we have gained in the present incarnation. Thus we shall then be stronger and wiser and better than we have ever been before. Moreover the doctrine of rebirth shows our inherent divinity and the method by which the latent faculties in us become the actual. It makes our own responsibility the keynote of our life. It is the ethics of self-help, it is the moral code of self-reliance, and it is the religion of self-respect.

Just think of the utility, as well as the common sense, of a scheme of salvation that really saves us because it evolves us; that never denies us a chance to retrieve an error; that gives us an opportunity to right every wrong we have ever committed; that brings us back life after life until all our enemies have been changed into friends, until all accounts are closed and balanced, until all our powers have been evolved, until intellect becomes genius, until sympathy has become compassion, and until the last moral battle with our lower selves has been fought and won.

If we accept the idea of physical evolution, we cannot escape the conclusion that there must also be a superphysical evolution. To believe that man is the highest intelligence in the universe except God would be utterly inconsistent with evolutionary facts and principles. Evolution is a continuous unfolding from within, and it is merely the limitations of our senses that lead us to set limitations to evolution.

The one great life of the universe ex-



presses itself in myriads of forms and at innumerable levels of development. At present we are able to see one of those levels in humanity. But as certainly as our consciousness has evolved up to its present stage, it shall go on to still higher stages.

An orderly gradation is clearly God's method of expression. There is a continuous unbroken line of life reaching downward from man, and its successive stages are seen in the animals, the insects, and the microbes. Even the great kingdoms into which the biologist divides life fade into each other almost imperceptibly, and it is very hard to say just where the vegetable kingdom ends and the animal kingdom begins.

Just as that continuous chain of life runs downward from man, it must also rise above man until it merges in the Supreme Being Himself. Therefore there must of necessity be higher products of evolution as well as these lower ones. Man is merely one link in the evolutionary chain.

The mental outlook of our Western world has become sadly fettered with gross materialism; we have scarcely dared to think beyond things which could be grasped with the hands. The physical senses have been our only outposts of investigation. That which could not be seen, heard, or felt had for us no existence. Modern science has explored the material universe; it has perfected its methods until the vast panorama of worlds, stars, and nebulae can be intimately studied and the scope and grandeur of the physical universe somewhat comprehended. There have come startling discoveries regarding the nature of matter which have revolutionized previously accepted views. Among these is the discovery that the supposedly indivisible atom is in reality a cosmos of force in itself. Old scientific theories have had to be thrown aside; they have become as much out of date as the belief that the earth is flat.

When we strip our ideas of bewildering technical terms, however, the revised defi-

nition of matter is this: *Matter is the lowest expression of life*; hence modern science is now turning its attention to a study of the life side of the universe. And the moment this study is begun, the Law of Consequence compels us to postulate a gradation of intelligences rising above man, just as man rises above the insects beneath his feet.

Alfred Russell Wallace, who was called "the grand old man of science" and who died in England in 1913, wrote:

"I think we have got to recognize that between man and the ultimate God there is an almost infinite multitude of beings working in the Universe at large, at tasks as definite and important as any we have to perform on earth. I imagine that the Universe is peopled with intelligent beings with powers and duties akin to our own, but vaster. I think there is a gradual ascent from man upward and onward."

While physical evidence is lacking that there are such beings as Supermen, the occultist asserts their existence to be a fact within his own personal knowledge. The relationship of these Supermen to the human race is that of teachers, guardians, and directors. They superintend human evolution. But this does not mean that which is expressed in the term "spirit-guides"; that is a totally different thing. If we should be controlled by such entities what would become of free will and intelligence? Our evolution can proceed only if we use our own initiative and our own intelligence in the affairs of life. The Rosierucians teach that contact with disembodied spirits through mediumship is a negative and dangerous form of development.

No, it is not thus that the great Spiritual Hierarchies direct human evolution. Their way is to work upon mankind *en masse* and bring mental and moral forces to play upon them, thus stimulating the latent powers within man. They also directly and indirectly place ideals instead of commands before the race of men. When the aura of the advanced individual begins to shine it attracts the



attention of the Masters of Evolution, and they begin teaching him in a manner which does not interfere with his own initiative or free will; because if a soul is to evolve, it must have liberty, even liberty to make mistakes.

It is sometimes asked, "Why, if Supermen exist, do they not come out into the world and give us ocular evidence of the fact?" There was such ocular evidence given two thousand years ago, and we are still struggling to understand the evidence that Christ gave. It is pointed out by these inquirers that the Supermen could speedily convince the world of their existence and power by a display of superphysical force. But they are not in the least concerned in convincing anybody. They are only interested in raising the general level of humanity, and such an exhibition would not conduce to this.

Their work can best be done from planes higher than the physical, except for a very small number who take physical bodies for a specific purpose. When they sometimes come out into the seething vibrations of our modern civilization, they are not conspicuously different from other people to the ordinary observer. They never go about telling people that they are Supermen, Masters, or Adepts. He who boasts of being an Adept or Initiate brands himself at once as an impostor. And he who swallows, open-mouthed, the boasts of these hypocrites brands himself as a dupe.

It is from these Supermen that all the religions of the world come. Then the question arises, "If that is a fact, why do religions differ so greatly?" The simple reason is that the people to whom they are given differ greatly. The difference between the viewpoint of an Arab and a Chinaman, a Christian and a Buddhist, a Parsee and a viking, necessitated a teaching to correspond to their understanding, hence they had the very same cosmic principles and moral precepts presented in a way understandable to each.

The Supermen of the Rosicrucian Or-

der, one of the seven Mystery Schools, sent Max Heindel out into the world to proclaim the same ancient Truth in terms of modern life which Christ Jesus proclaimed two thousand years ago; that same Truth with which translators, revisers, monks, and orthodox interpreters have so mystified the people that a scientific, reasoning mind could no longer be satisfied with their versions. Through them has come the misunderstanding of the great sacrifice of the Son of God and His vicarious atonement.

In the Rosicrucian Teachings we learn that the Initiates or Supermen are not myths or figments of imagination; they are as natural and comprehensible as ordinary men, only far more advanced. In the regular order of evolution we shall eventually reach their level and join their ranks, while the younger souls of our humanity will attain to our present state. As the Initiates rose, so we too shall rise. Our past has been our night, our present is our dawn, and our future shall be that perfect day into which we shall emerge as Adepts and Supermen.

Just think for a moment of that night from which we have emerged! Think of the chaos of contending forces, a world in which might was the measure of right, a civilization of scepter and sword, of baron and serf, of master and slave. Some of this we have left behind us.

Then think of the grey dawn that we have now reached, the dawn of a public conscience, of individual liberty about which we prate so glibly, the dawn of the idea of the sacredness of life but with war still the arbiter of national destiny; a dawn with industrial slavery yet lingering, a dawn of higher aspirations but with the lower desires still raging; a world of selfishness masked in civilized usage, a world of veneered cruelty and refined brutality—in all this we are still living today.

But also let us think of the coming results of evolution in the new day just ahead, an era in which love shall replace force, when sabre and cannon shall be



unknown, when selfish desires shall be transmuted into noble, loving, self-forgetting service to others. Let us also think of that glorious day when we shall have finished the painful period of human evolution and shall join the spiritual

Hierarchies to help to guide the halting steps of a younger humanity in mounting the ladder of life and evolution, thus making our own atonement and achieving our own at-one-ment with God's Divine Plan.

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## The Spirit Fires of Man

By J. DARWIN MAGEE

THE VIRGIN SPIRIT of man is a spark of the Divine Flame, a spark of consciousness differentiated *within* God, and sent on its pilgrimage through matter to attain an individual consciousness. When first differentiated within God it had a Divine consciousness, but it had to lose this for a time in order to develop its individual consciousness. To do this it was required to build various vehicles, and this has resulted in a three-fold spirit, a three-fold body, and the link of mind.

When a child is born its vital and desire bodies are not wholly active. The negative pole of each of the four ethers comprising its vital body is active; but the positive pole of each is dormant. The Ego must use the macrocosmic vital and desire bodies until such time as its individual bodies are matured.

These macrocosmic bodies also act as a womb to develop the individual bodies. At the age of seven years the vital body is born, and at the age of puberty the desire body is born. At the age of seven the chemical ether alone of all the four becomes fully active; and at the age of fourteen (or at puberty) when the desire body is born the life ether becomes fully active.

The vital body is built and maintained throughout life by means of the body ethers. "The body ethers are, so to speak, the fumes of our blood after oxidation," says Max Heindel. This oxidation is both a chemical and an etheric process. A portion of the physical food

is assimilated during the period of active growth, but for the most part it is the chemical ether of the cells of the food that we oxidize and use for nourishment and growth.

There are other things, however, that influence oxidation and affect the body ethers: hate, anger, fear, and jealousy, or joy, laughter, and love. Each of these causes certain glandular secretions which increase or retard oxidation, and which in turn may be oxidized. So we see that our every emotion affects the body ethers through oxidation. And it is these ethers, built into the vital body over a long period of time, that mold the lines in our features and make us radiate mirth and optimism or skepticism and pessimism. Incidentally, our emotions go a long way toward giving us health or the lack of it; and for this and similar reasons the metaphysician knows why a great many people fail to be benefited by scientific diet.

The physiology of this process will now be discussed. If we examine the flame of a candle or, better yet, the flame of a gas jet which can be regulated, we see three colors in the flame—red, yellow, and blue. Close to the wick of the candle is a glow that is cone-shaped and nearly colorless. At the base and outer circumference of this cone is a blue flame. Springing from this is a cone of golden light—a yellow flame. Then springing from this is a cone of reddish flame. Sometimes one may see the blue cone inside, the yellow cone crowning the blue,



and the red cone enveloping the tops of both. When thus seen the pure color of the blue is partly obliterated.

These same colors are seen in man by the occultist or mystic. But man, being a triune being, has three such flames, each with its red, yellow, and blue colors. One is the fire of the spirit in which the blue flame predominates. Another is the fire of the intellect, in which the yellow flame predominates. The third is the fire of the body, and in it the red flame predominates. The red flame, the altar fire of the threefold body, is "the false light" which smokes and clogs the spirit.

Max Heindel has given the following information on this subject: "As the blood flows through the heart, the body ether is extracted and flows along the silver cord to the solar plexus. The seed atom of the vital body here seems to refract the ether, and it then shows the three primary colors, red, yellow, and blue. The yellow and blue flames are refracted into the hollow spinal cord and are (in part) the source of the light there. The red stream coalesces with the colorless solar ether stream which is constantly rushing through the spleen (direct from the sun), and is thus changed to a pale rose." This etheric fluid, if we may call it such, gives rise to the "peach-blossom" color characteristic of the vital body.

At the base of the spine smoulders the red flame of passion, hate, envy, and selfishness. As this fire ascends, its colors become thinner and less murky.

The spinal spirit fire plays up and down through the spinal cord. This is "the Light" connecting heaven and earth in the microcosm. In the spine it contacts the yellow and blue flames which were refracted from the solar plexus. The aggregate accumulation of these flames ascends to the pons varoli and the medulla oblongata, and begins at once to permeate the third ventricle of the brain and to stimulate the pituitary body.

The animal has twenty-eight pairs of

spinal nerves and is perfectly attuned to the lunar month of twenty-eight days. Man, having thirty-one pairs of spinal nerves, is a sort of anomaly: he is not perfectly attuned to the lunar month of twenty-eight days, nor is he fully attuned to the solar month of thirty-one days. It is taught in occult philosophy and hinted at in medical science that the male sex is subject to a periodical flow as well as the female. This flow in both cases is due to the passage of the moon through the signs of the zodiac. It is caused by an etheric emanation from the lower spinal fire, which stimulates a physical secretion that may be used in riotous living or which may be evacuated through the creative organs. When the three extra pairs of spinal nerves which man possesses become properly attuned they will enable the lower spinal fire to oxidize this creative flow, and the spinal fire will be much enhanced.

Many people are inclined to argue that it is not essential to spiritual advancement to affiliate with an occult school. They contend that if they live the life of purity and service they will advance as rapidly outside such an organization as they would by following its formulae. But this idea is erroneous, because regardless of the purity of the life lived, the creative flow now excreted through the reproductive organs is not yet oxidized. A life of purity and service will in time sensitize the three extra pairs of nerves, but in the ordinary course of events it will take many lives to accomplish this. Under the direction of the Initiates in charge of the seven Mystery Schools, the Rosicrucian Order being one of these, certain exercises are given by means of which we may in one lifetime begin to utilize this procreative force for esoteric development. In this way we may accomplish in one life what otherwise would take many lives. The two higher ethers attracted by our nobler acts, thoughts, and emotions are incorporated into the vital body. It is these ethers which form the soul body or "Golden Wedding Garment." But the



formation of this body is accelerated by the methods noted.

In the brain are two ductless glands, the pituitary body and the pineal gland. The former is the negative pole of the brain, and is analogous to the female half of the creative force. The latter is the positive pole, and is analogous to the male phase of that force. In the pituitary body burns a flame of transcendent beauty. Its tints are affected by the degree of selflessness or selfishness of the individual. It glows with a beautiful soft light until its slumbering flames are awakened by the im-

impact of the spinal spirit fire. Then it arouses into sudden animation. It begins by sending out little waves of color which fade a short distance from their origin. By degrees it increases their range. Synchronously it sends out faint musical tones corresponding to the color waves. Gradually these emanations of color and tone expand until they form a medium of transmission over which the ascending current of creative sex force or the spinal

spirit fire may travel and thus jump the gap from the pituitary to the pineal gland. The dark cavernous chamber of the third ventricle of the brain now becomes illuminated with a spiritual blue that beggars description. When this process has been accomplished, the aspirant has gained positive clairvoyance which is under the control of the will. The astral or desire world is now opened up to his vision. He is not yet a trained clairvoyant, however, for it is at this point that real esoteric training begins.

The development just described will not be accomplished in the case of most

of us for one or more lives to come. But by a life of prayer, devotion, and aspiration we accelerate the process toward its final consummation. And as we grow spiritually the spirit fires overflow, so to speak, and surround the head and later the whole body.

It is these fires that have played such an important role in the initiations of all the Mysteries. Fire also had an important function in the Atlantean Mystery Temple viz. the Tabernacle in the Wilderness. The court of this Tabernacle was an enclosed area in the midst of which

stood the Tabernacle proper. The entrance to the court faced the east. Just inside the entrance stood the altar of burnt offerings. Farther on was the laver of purification, beyond which was the Tabernacle. This was divided into two compartments: first, the Holy Place in which we find the seven-branched candlestick on the left, the table of shew bread on the right, and the altar of incense immediately in front; second, the Holy of Holies, in which was placed the Ark of the Covenant,

above which was the holy Shekinah Fire, an emanation from and evidence of the presence of Jehovah.

The liver is the furnace of the physical fires in the body. The iron in the blood in the form of haemoglobin enables oxidation to take place. But were it not for the work of the liver in remagnetizing the iron, oxidation would soon cease. In this sense the liver may be likened to the altar of burnt offerings. The solar plexus corresponds to the laver of purification, for here the red flame is separated from the yellow and blue spirit flames. The hollow spinal cord is





analogous to the altar of incense, for here the blue is separated from the yellow to rise as a super-incense to the Ark of the Covenant in the Holy of Holies, the head.

The pelvic cavity is ruled by Mars. All the forces of the reproductive organs and glands play through this cavity. The reproductive glandular system is the furnace of the fires of the spirit. But these fires are so impregnated with lusts and passions that the red flame predominates to the almost complete obliteration of the other colors. This also corresponds to the altar of burnt offerings. From this altar rises an incense; not from the sacrifice of animals, but an incense from the sacrifice of the animal propensities of the lower nature. This incense or conserved creative force, rises along the spinal cord. In the abdominal cavity is located the spleen, through which the pure, colorless solar life force is constantly pouring. This coalesces with the ascending red stream from the altar of burnt offerings of the generative system. The combination changes the fire in the spine to a beautiful yellow glow. Thus the spleen as well as the solar plexus is analogous to the laver of purification. In the lungs the fire of oxygenation takes place, by which the blood is purified and the ethers separated from it. Later these are transmuted into a form of spirit flame which goes to augment the spinal spirit fire ascending to the head. The lungs then are analogous to the altar of incense.

Above the Ark of the Covenant in the Holy of Holies sat two Cherubim facing each other with wings arched overhead. The Holy of Holies corresponds to the head, and the Ark of the Covenant to the brain. The Cherubim symbolize the pituitary body and the pineal gland.

The heart separates the ether from the blood as it flows through. It may be called the furnace of the fires of the three-fold spirit. But these spiritual fires are far from being fully awakened in even the far advanced of humanity,

and the functions of their altars are mostly latent.

In the Rosicrucian Order two exercises are given the student to enable him to more fully and more rapidly purify the lower ethers and attract the higher. The evening exercise of retrospection is literally an *altar of burnt offerings*; the morning exercise of devotional concentration is literally a *laver of purification*. And the individual exercise later given the disciple is in fact an *altar of incense*.

#### NATURE OF THE PLANETS

The nature of gun powder which causes it to explode under certain circumstances is neither good nor bad, the quality of its action being determined by the way its power is used. When it furthers the welfare of the community it is called good, and evil when used in a manner derogatory to our well being; so also with the planets, they are neither good nor evil, each having its intrinsic nature and acting in a manner consonant therewith save as modified by the circumstances under which its powers are exerted.—*Max Heindel*.

### A Tribute to One Who Has Passed

THEOPHILUS DANIEL WERBITZKY

The love of God, made manifest to men  
By him who now lies in sublime repose.  
In such a sleep as makes the eyelids close  
To so remain—that love of God again  
Has called him to rejoin that heavenly  
host

Which is beyond the vale that he did cross  
To be a gain to heav'n whilst ours the loss;  
Yes, those who knew his love shall miss  
him most.

I know not when nor where our lives shall  
meet  
To be rejoined and then again to part—  
To know his blessings when he shall  
repeat

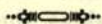
The tokens of his kind, unselfish heart;  
But this I know: he there shall be again  
The love of God made manifest to men!





## MAX HEINDEL'S MESSAGE

Taken from *His Writings*



### A Lesson from the Heavens

“THE HEAVENS declare the glory of God,” sang the psalmist of old, a truth to which we can readily assent. When we view the wide expanse of blue sky with the sun hanging overhead and shining down upon us, is it not glorious? Again, when the sky is overcast by clouds and we see the rays of the sun radiating downward over yonder mountains or upon the sea, is not that a glory of another nature? When we behold the crimson cloud in the west draping the splendor of the setting sun, does it not speak to us as nothing else could?

Yet, the glory of the daytime fades into insignificance when we look up into the sky at night, after the star of day has vanished. We can then see the infinitude of space. In every direction and as far as our eyes can see there are worlds and worlds. When we take the telescope and cast about us in that maze of worlds, everywhere we find shining suns in magnitude many, many times greater than our own sun. Light travels with such rapidity that during the brief space of time while we pronounce the little word “light,” the ray which left the sun when we started has time to go five times around the earth. To give us a better idea of the immensity of the universe, let us consider the fact that the light which left the pole star fifty years ago is only just now reaching the world upon which

we live. When the mariner takes his observation in the night to guide his ship on its proper course, the ray which guides him was probably started before he was born.

What lesson may we then learn from meditation upon the grandeur and the infinitude of the universe? This, that if we feel ourselves puffed up with pride at our attainments, if we look down upon others who we think are not as far advanced as we, let us then compare our own accomplishments with those of the great Creator of this universe, and we shall find our pride crumbling into the dust and leaving us humbled, acknowledging that we are indeed nothing. On the other hand, are we despondent, do we feel that we are alone, that everything is going against us? Let us then consider that God holds every one of these vast worlds in His hand; that as there are millions of little organisms in a drop of water upheld by God, and these as well as the large world globes are in His hand, so also are we. There is not a sparrow that falls down to earth without the will of the Father. When He has the ability to hold these vast universes in His hand and guide them aright, surely we may rest in safety, knowing that if we trust in Him all will be well.

As the gardener sows the seeds in the garden, waters and cultivates them, and



then reaps in return each kind of fruit according to the seed planted, so also do we reap from the fire-tinted blossoms upon the plains of heaven, the stars, the fate which has been stored up by us and cultivated by ourselves in time past. We have made for ourselves the beds whereon we now lie. If they do not suit us, we have the power to change them by timely endeavors coupled with knowledge. Let us therefore fix our ideals as high as the stars; we shall never reach them, but as the distant star safely guides the mariner across the waste of waters to the haven of rest, so shall our ideals light the way to our Heavenly Father.

Man at his present stage of evolution has evolved certain mental faculties, or tools, with which to solve the problems of daily life and the riddle of the universe. If he desires to make further progress, he must put these faculties, tools, into active use, else they will grow rusty and be of little value to him. In the "Cosmo-Conception" we are given definite instruction as to the use of certain faculties whereby we may convert them into keys with which to unlock the doors of knowledge that lead into the light of wisdom, where burn the spiritual fires.

—"Echoes," June, 1914.

## Who Is the Comforter?

It is the mission of Jehovah and His angels to multiply whatever is upon earth; He is the giver of children. Take the announcement of the angel to Mary: *The Holy Spirit shall come upon thee and thou shalt conceive.* There you have the connecting link.

But just as there are two sides to every question, so there are also two sides to the Holy Spirit. One phase of His work is done from the *outside* as a Giver of Law. Law, when it is applied without, is a taskmaster that drives us to do this or that or prohibits us from doing other things. It demands an eye for an eye and a tooth for a tooth. There we have Jehovah the author of the law. But

when the time comes that we have *received the law within* and are not driven from without, the taskmaster becomes a Comforter.

The whole universe is governed by law, everything in the world rests upon laws, and they are our safeguards as well as our taskmasters. In the morning we leave our homes without concern, depending upon the law of gravity to keep them in place during our absence. We know that upon our return we shall find them where we left them, although our planet is rushing along in its orbit at the rate of 65,000 miles per hour. We rely upon the law of the expansion of gases for our motive power. In fact, everything in nature is based upon laws; and whether we know it or not we are their slaves until by knowledge we learn to use them, to cooperate with them, and thus make them *do our bidding* and save us labor.

Similarly it is with the *moral laws* given by Jehovah upon Mount Sinai. They were designed to bring us to Christ; and *when Christ is born within*, the law of the Holy Spirit also enters in. Man then is symbolized by the Ark that stood in the Holy of Holies and had *within it* the tables of the law. The Comforter who came to the men of old was not an outside comforter but one who worked within, one who entered into them and became a part of them. When the Spirit of Law, the Holy Spirit, enters into us, He is the Comforter because *we do willingly* the things which are prompted by this *inward urge*; whereas we resented and begrudged doing the bidding of the exterior taskmaster.

—"Echoes," June 1914.

## Solomon and Jesus

Solomon was the serf of Jehovah and as a Son of Seth he was bound to the God who created him and his ancestors. But in a later life, as Jesus, he left his former Master at the baptism and then received the Spirit of the Christ.—*Max Heindel.*



# Monthly News Review

## Human Vultures

The findings of a committee of reputable physicians appointed by Governor Lehman of New York disclose gross extortion by unscrupulous members of their profession—the victims being employees injured in industries that come under the provisions of the workmen's compensation act.

The committee found that chiseling doctors pay more visits to the patients than are necessary, render exorbitant bills, prolong the treatment, keeping the employee from his work, and that severe injuries are often treated by incompetent doctors.

More reprehensible still is the practice of industrial clinics that conspire with tricky employers and insurance carriers to obtain—in return for a rebate—the privilege of treating injured workmen. The treatment provided by these clinics is usually of an inferior character, and like the unethical doctors, they prolong the period of attention and charge excessively for it.

The New York racket is but another illustration of the misuse of instruments ostensibly designed to help the unfortunate or distressed. In Los Angeles we have our bond sharks who prey on delinquent property holders; employment agencies that prey on people so hard pressed for a job that they relinquish extortionate fees, and scores of buzzards whose cowardice is hardly less despicable than their cupidity.—*Daily News*.

The above article shows the kind of vultures that fatten upon human misfortune whenever there is an opportunity. The prevalence of instances of this sort indicates the low evolutionary status of the average human being, and still we wonder why we have a depression. Depressions are not just financial panics due to the manipulation of money or the inadequate distribution of goods. They are great karmic movements releasing upon the people of a country the karmic forces of retribution which have been created by their own unethical and dishonest acts. We shall not be finally emancipated from depressions until the number of human beings in incarnation who will resort to the practices mentioned above has become so small that they are a negligible factor. Not that human vultures of the above type by themselves have brought on the depression, but unethical, unscrupulous practices by all

classes of society in all the walks of life have brought it on, and the instances mentioned above are only one type that has gone to swell the total volume.

## The Star of Bethlehem

PHILADELPHIA—(AP)—Hundreds of Philadelphians who trooped to the Franklin Institute's new planetarium—one of two operating in this country, saw the stars and planets Sunday the way they looked to the shepherds on the hills of Palestine that first Christmas Eve in the year 6 B. C., accepted by many scientists as the correct year of Christ's birth—but they didn't see the star of Bethlehem.

"What the actual star was that was seen by the magi is hard to determine," said James B. Stokley, assistant director of the institute.

It is known, another lecturer said, that a strange "conjunction" of the planets Saturn, Jupiter, and Mars occurred in the spring of the year 6 B. C., and the unusual brilliance of their light might have been taken for that of a new star. If the magi saw this, it might easily have taken them from spring until Christmas Eve to travel from their homes to the holy manger, it was explained.—*Utica Dispatch*.

The quest of the Star of Bethlehem is an endless one apparently. If, as stated above, Saturn, Jupiter, and Mars were in conjunction at the start of the Wise Men's journey, these planets would have been widely separated before the travelers arrived at Bethlehem, so this is scarcely the answer to the problem.

The real Star of Bethlehem was the Spiritual Sun, which was seen by the Wise Men, who were seers and Initiates of the Mysteries. At that time the great Christ Spirit, the Regent of the Sun, was on His way toward earth to become its indwelling Planetary Spirit. The Wise Men with their spiritual vision were able to see not only the Spiritual Sun but also this approaching Sun Spirit, who took the body of Jesus for the three years' ministry and entered the earth as its Planetary Spirit at the crucifixion. The star of Bethlehem can be seen today by the properly qualified seer the same as at the birth of Jesus.



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# Astrology Department

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## Astrology, a Most Useful Science

By EDWIN E. BROWN, PH. D.

WE ARE NOW living through very transitional and disintegrative times. We all realize that we are in the midst of momentous changes; that the old order of things is being broken up and that a new and better day and age is being born. We are suffering and in travail, but such is the price we pay under the law of compensation. The old ideals of the Piscean Age are passing due to the fact that we are coming within orb of the glorious Aquarian Age. (The astronomical beginning of the Aquarian Age will occur A. D. 2654). Creeds, sects, bigotry, and religious intolerance must give way to the religion of the Son of Man, a religion of altruism and universal brotherhood, of tolerance and compassion, wherein the trinity of the good, the true and the beautiful shall be enthroned, at which time religion, science, and art shall dwell together in peace and harmony.

It is significant that the discovery of new planets has been coincident with the beginning of new ages. In 1781 the planet Uranus was discovered. Prior to its discovery its high rate vibrations were impinging upon us, but we had not yet evolved to the state where we could

fully attune to them. But with its discovery the world began to become resonant to its higher vibrations. The age of machinery, of inventions, of electricity, and of republics was ushered in. Uranus is the planet of independence, of originality, of science, invention, altruism, and in action is abrupt and disintegrative, smashing to pieces the old order to bring out of its ruins a new and better order.

In 1846 the planet Neptune was discovered. The age of oil, gas, and corporations shortly followed. Oil and gas gave the impetus to our great industrial and transportation expansion. Neptune ushered in a new method of financing and conducting business through corporations and giant stock companies, wherein individuals could pool

their resources for the creation of an entity with great purchasing and operating power. This has been a great instrumentality in our wonderful industrial expansion since then.

Neptune is the planet of idealism and of universal brotherhood, and from it we can trace the beginnings and growth of socialism and various other communal and even utopian schemes and organizations, all with the purpose in view of

### THE ROSICRUCIAN DOCTRINE OF ASTROLOGY.

Astrological influence as it affects human life comes *not* from the physical planets at all but *from their indwelling Planetary Spirits*. Thus it is spiritual in character, not material. Hence the Rosicrucians regard fortune telling and commercialization of Astrology as a prostitution of this Divine Science.



bettering the condition of the common man. Neptune's rays key us up to the pitch where we are able to contact the supersensible world, so we are not surprised to find that the discovery of this planet was followed by a new religious conception, that of modern spiritualism, which has been laboring to prove and convince all mankind that the soul survives the body. (*The Rosicrucians hold that mediumship, upon which spiritualism is based, is a negative and dangerous phase of psychism and contact with disembodied spirits, which brings no new knowledge of any real value, and which leads toward deception, obsession, and the loss of the medium's vehicles.* EDITOR.)

Next comes Pluto, which was discovered shortly after the great stock market collapse in 1929, and at the commencement of the greatest industrial and financial depression the world has ever seen.

We witnessed a world-wide change in the order of things following the discovery of Uranus, and we witnessed still further momentous changes following in the wake of Neptune's discovery. The old order of things that could not attune to the higher rate of vibration of Uranus passed after its discovery. After the discovery of Neptune the things that could not attune to its vibratory rate also went by the board. Can anyone read history and yet protest that the planets do not affect the earth and its people? Can anyone look back to 1930 to the time of the discovery of Pluto and take notice of happenings since then without concluding that there may be a connection between Pluto and the present smashing of the old order of things? Pluto is, I believe, a veritable iconoclast, who is now breaking to pieces the false and worthless, that the good, the true and the beautiful may be preserved for us in the coming new dispensation.

Thus life is ceaseless change, and man must adapt himself to the radical changes that are now in progress. Life is a ceaseless struggle of adaptation to environ-

ment, and when the human organism loses its ability thus to adapt itself it perishes. This is the biological law. If man develops his power of adaptation, he evolves, lives the constructive life, and gets the most out of life. If he becomes passive and just drifts, he retrogrades, becomes a straggler by the wayside, and lives only on the husks of life.

Here is where the practical utility of astrology is apparent. It is man's chart and compass for his voyage on the sea of life. In enabling him to live in harmony with nature's laws and adapt himself to her ceaseless changes, astrology serves man as one of his most useful sciences. Its province is to determine planetary vibratory forces for the purpose of working in harmony with them. As the weather bureau gives us information in regard to the good and bad weather ahead, so does astrology give us knowledge of the good and bad astral weather ahead, so that we can work with nature constructively rather than blindly and destructively. This is only one of the many useful and valuable features of astrology.

Now, I must ask the pardon of my readers for injecting the personal element into this thesis, because my contact with astrology has not been altogether academic, but real and practical also. I am fifty-five years of age, and have been "through the mill." Up to 1924 I was strictly orthodox and a believer in the old-fashioned ways. I believed in the absolute certainty of all the physical sciences, and that astrology and the occult were pure bunkum. I was brought up and taught to believe that way. My conception of astrology was that it was mere fortune telling, fake, and the stuff dreams and hallucinations are made of. Well, in 1924 my Sun progressed to a trine to my radical Uranus, and I had an awakening. I began to be attracted to astrology and the occult for some reason for which I could not account, though it is all clear to me now: Uranus was awakening me. I was then at the age of forty-six, and began to consider life and its



problems from a more serious angle than I ever had at any time before. Prior to that time I had just been drifting, and it began to dawn on me that my drifting was to no certain port. I began to realize that I was just beating the air and getting nowhere. I could look back over my career and see where I had made blunder after blunder. It seemed as though I had always made the wrong choice and that my life had been a veritable comedy of errors.

I had spent and wasted a great deal of time, talent, energy, and money on education that was of little practical value to me. Vocationally I was a misfit, and I could easily see that I was working against odds in a losing game in my work. Being versatile, I could change vocations, but doing this only proved to me the old adage that "a rolling stone gathers no moss." I was married at a time when the directions were inharmonious and to a mate who was incompatible. My signifiers of love and marriage were heavily afflicted in my radix, and children were coming on to increase my burden of responsibility. So I turned to the study of astrology and the occult—with many misgivings at first, yet with a vague feeling that it might somehow help me to solve some of my pressing herculean problems.

I was much in the same fix as the man who locks the stable after the horse is stolen. At first my study of astrology was purely of an academic nature, and my faith in it was weak. But in time, as I acquired more experience in reading a chart and calculating and reading directions, my faith in it began to grow. For some years past I have now been putting it to the test, proving all things and holding fast to the good, until today I am thoroughly convinced of its great value.

Some of my old orthodox friends would call it a "superstition" and me a "nut," but that matters little to me. If I had possessed the knowledge of astrology thirty-five years ago that I have acquired in the past nine years, the course of my life would have been en-

tirely different, and I could have steered clear of many of the rocks and reefs and avoided many of the pitfalls on life's journey. But it is never too late to mend; the game is not yet over, and what little I have learned can yet be used to adapt myself to present conditions and future contingencies.

There are my children to be properly reared, trained, and helped to find their right sphere in life. I can look into their charts, and all is laid bare to the discerning eye. There I can see their physical strength and weakness, their tendencies to disease, and can thereby provide for the strengthening of their constitutions and the preservation of their health. I can evaluate their intellectual and emotional strength and weakness, their disposition, temperament, will power, etc., and can thereby intelligently provide proper environment, training, and education such as will help them in finding the proper niche in life for which nature has fitted each one. We can look into the charts of ourselves, our children, or anyone else, and from the message of the stars portrayed therein find the answer and solution of every question and condition that may arise in life. "Forewarned is forearmed," and thus can one effectively meet and solve the problems of life. The mechanic who knows his trade and how to use his tools can prosper. The farmer who knows his soils, seasons, culture, etc. is successful. Likewise the man who knows himself is the one who can live the successful life.

What is the best vocation for one to engage in? Astrology will give a true revelation. Should a person conduct a business for himself, or would he do better in the employ of others? Astrology will tell him correctly. Would he do better by remaining near home and his native environment, or would he profit by locating in a distant place? His chart will give him a true answer to all this. Has he any ability to save, or is he inclined to be a spendthrift by nature? Look into his radix. To what kind of friends will one be attracted, and will



they be of benefit or a detriment to him? Look into the chart and see for yourself. Also as to both open and secret enemies; of what type will each be, and will any of them be able to do the native much, little or no harm? Or will their efforts against him actually result in benefit? The horoscope will tell.

There are two great tragedies that may happen in life, both of which may be avoided by a knowledge of astrology. One is that of getting into a vocation for which one is utterly unfitted, and the other is that of a mismated and incompatible marriage. Some persons have such an array of afflictions to the significators of love and marriage that wedded life would be very unfortunate and had possibly better be avoided. Others without so much affliction in this respect have still to exercise care and discretion if they wish the marriage venture to be successful. Everything that is necessary to be known to make this step successful is emblazoned in the birth chart by the stars. It will show the different opportunities for marriage, giving a hint as to the nature of the prospect in each case, as well as whether the marriage would be fortunate. And even if all the factors are favorable, there is yet the possibility that the venture be undertaken at an unfortunate time. "There is a time for everything under heaven," and for a successful marriage a fortunate time should be chosen when the planetary vibrations as well as the directions are favorable. When people begin to be guided by astrology in the matter of matrimony, then will the question of the divorce evil begin to be solved, and not until then I verily believe.

Should one go alone in his ventures, or would it be more profitable for him to operate in partnership? A look into the radix will soon inform him, as I know from experience.

Look into the record of unsuccessful aeroplane flights and you will observe that they were usually started under adverse directions. I have never been able to find it otherwise. Look at the

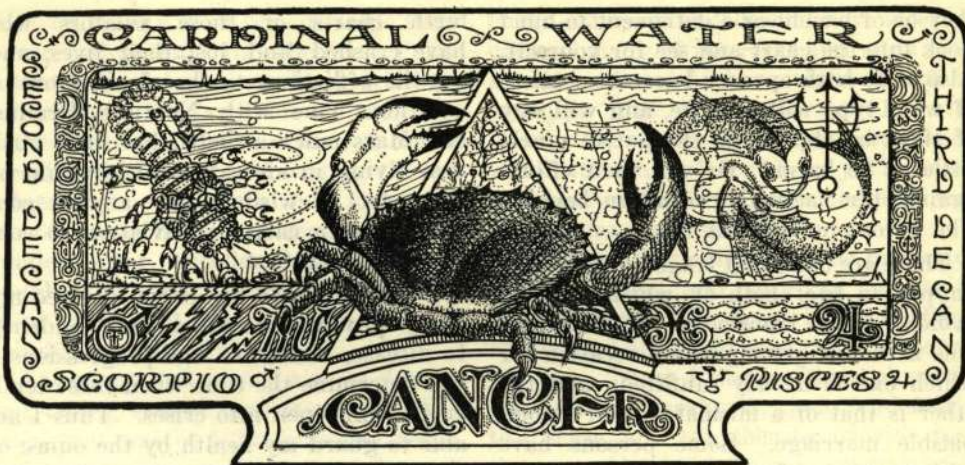
birth charts of those aviators who have crashed and lost their lives, and see the afflictions to the significators of aviation. One with Neptune, Uranus, and Mars much afflicted has little business flying in aircraft, and it would be the part of wisdom for anyone contemplating a career in aviation to consult astrology first.

I can look into my chart and see my every physical weakness and tendency to disease, and from the progressions I can determine the time when these tendencies will ripen into crises. Thus I am able to guard my health by the ounce of prevention, through proper mental and physical antidotes and preventatives. By observing the times when directions are operative and the department of life involved I am able to so manage and regulate my affairs that I work in harmony with nature much more successfully than I did when I just went ahead hit or miss.

Now the burden of this thesis is to convince others that astrology is one of man's most practical and useful sciences. Above I have enumerated a few of the problems of life which astrology enables one to solve correctly. I have given only a few, but I could write pages devoted to cases where this science would solve one's problems and put one on the right track. Now I want to ask, "What science can be more practical and utilitarian than one that correctly solves such momentous problems as those above enumerated?" I have no misgivings about astrology being a true science. I have been putting it to the test and proving it for the past nine years, and have never weighed it in the balance and found it wanting. I have calculated the directions in force at the time of every important event in my life, and in every case have found that they adequately accounted for it. Again, I have at times ignored or winked at directions that were in force which precipitated events that I could have avoided had I not been so foolish as to disregard them—for the stars only impel; they do not compel. Those

*(Continued on page 336)*





## Children Born This Month

ASTROLOGICALLY DELINEATED

THOSE BORN JUNE 22ND TO JULY 23RD, INCLUSIVE, 1934.

### TABLE OF ASPECTS

☉♂♄, July 6—July 16, Inclusive.	
☉□♃, June 28—July 16,	"
☉△♅, June 22—June 28,	"
☉*♁, June 22—July 1,	"
☉□♁, July 16—July 23,	"
☉*♄, June 24—July 11,	"
<hr/>	
♃*♀, June 22—June 28,	"
♃□♃, July 8—July 23,	"
♃*♄, July 14—July 23,	"
<hr/>	
♀♂♂, July 21—July 23,	"
♀△♃, July 5—July 16,	"
♀□♅, June 22—July 1,	"
—♀△♅, July 16—July 23,	"
♀*♁, July 19—July 23,	"
♀□♄, July 1—July 12,	"
<hr/>	
♂△♃, June 22—July 1,	"
—♂△♅, July 3—July 20,	"
♂*♁, July 8—July 23,	"
♂□♄, June 22—June 25,	"
♂*♄, July 22—July 23,	"
<hr/>	
♃*♁, entire month.	<i>Saturn (Lyle Good)</i>

### POSITIONS OF THE PLANETS.

Sun in Cancer.  
 Mercury in Cancer (retrograde after June 28.)  
 Venus in Taurus and Gemini (enters Gemini June 28.)  
 Mars in Gemini and Cancer (enters Cancer July 16.)  
 Jupiter in Libra.  
 Saturn in Aquarius (retrograde.)  
 Uranus in Taurus.  
 Neptune in Virgo.

throughout the month with the exception of those of the Moon. By referring to these tables and the following delineations a general reading can be obtained for the horoscope of any child born during this month. For instance, a child born on June 28th will have Venus in Gemini, Mars in Gemini, and all the other planetary positions noted in the table, also the following aspects:

☉□♃	☉*♁	♃*♀	♂△♃
☉△♅	☉*♄	♀□♅	♃*♁

### KEY TO THE DELINEATION

The positions of the planets during the month are given in the accompanying tables, also all the aspects which occur

The Moon's positions and aspects are not given and will have to be determined independently in each individual case.



## DELINEATION OF PLANETARY POSITIONS

The children born with the Sun in Cancer are ordinarily somewhat timid and retiring. They need friendship and sympathy for they are very sensitive. However, when they become well acquainted they are at times very exacting with their friends or even autocratic.

They are conscientious and tenacious in what they undertake. The symbol of this sign is the crab, which takes hold and hangs on, and this indicates one of the basic qualities of the sign. The children of Cancer are somewhat changeable due to this sign being ruled by the changeable Moon. They are likely to be restless and change residence quite frequently, although Cancer is the sign of the home and the home will therefore always occupy an important place in the life of the Cancer native. Cancer is a psychic sign, and in many cases gives some degree of sensibility to the vibrations from the invisible planes.

Mercury, the mental planet, is in Cancer this month, retrograde after June 28th, which somewhat decreases its effectiveness, although it always has an important bearing on the mind whether retrograde or direct. Cancer is not as good a sign for Mercury as some of the others on account of its being ruled by the Moon, which signifies the emotions, and these do not blend well with mental control and concentration.

Venus is dignified in Taurus the first six days of the month, after which it enters Gemini, where it gives gracefulness and fluency in speech and writing. Mars is in Gemini the greater part of the month. There its energy is likely to flow along the channels of writing and speaking. Jupiter is well placed in the artistic and judicial sign of Libra. Saturn (retrograde) is advantageously posited in Aquarius, being the secondary ruler of this sign. Uranus has just entered Taurus, where it will remain for the next seven years. Uranus here gives an intuitive nature, but tends to make the native stubborn and self-willed. Neptune

in Virgo blends the intuitive qualities of the planet with the analytical qualities of the sign.

## DELINEATION OF ASPECTS

The Sun has the trine of Saturn, the sextile of Uranus, and the sextile of Neptune at the periods of the month indicated in the preceding schedule. These are all good aspects, and will help the children born during these periods. Saturn gives stability to the character, determination, patience, and the ability to go forward and upward in life by patient work and attention to detail. Uranus imparts an inventive and progressive quality to the mind, and gives humanitarian and altruistic tendencies. Neptune gives inspiration and intuition, and also the capacity for study along metaphysical and occult lines.

The Sun has, however, squares from Jupiter, and Uranus during the periods noted in the schedule. Children born while the Sun is square to Jupiter will be very ambitious, and are likely to be overconfident. They will also have a deep-seated love of affluence, position, and wealth, and will overexert themselves to realize these objects. The result will be that at various times when these planets are energized by directions and transits they will have trouble in their business affairs, particularly those with men, and eventually they will find that some of the worldly things which they strove for so hard are not worth their cost.

The children born while the Sun is square Uranus will tend to be erratic in their ideas and behavior, also have a tendency to take up with schemes which theoretically are profitable and progressive but in which the native overlooks some vital factor that causes them to go wrong in the end. Children with this aspect should be urged to study very carefully every proposition put up to them before it is actually entered upon, otherwise they are likely to meet with disappointment and trouble.

Mercury, the mental planet, is not well



aspected this month, therefore the children of Cancer this year, generally speaking, will not be noted for their mental attainments. Mercury only has three aspects during the month, as follows: A sextile of Venus, which gives fluency and gracefulness to expression both in speech and writing, also physical dexterity, which in some cases may be extended to include acting and dancing. Jupiter is square to Mercury the last half of the month, and children then born will be too ambitious for success and are likely to be tempted to accomplish their objects by the use of their wits in ways which at times may not be entirely scrupulous. It must be drilled into these children that honor is worth more than material gain and that honesty is the best policy. During the last third of the month Mercury is sextile to Neptune, which sharpens the intuition and gives a liking and capacity for metaphysical study.

Venus, the artistic and social planet, the planet of cohesion and attraction, has the good aspects of Jupiter, Saturn, and Uranus at the periods of the month noted. Children born while Jupiter is trine Venus are likely to be successful in material affairs and also socially. Venus and Jupiter are the two benefics, and when working together in good aspect they promote material success. Saturn trine Venus gives stability to the nature and ordinarily gives the native the reputation of being a person of reliability, one who can be trusted. The sextile of Uranus to Venus should give some dramatic or artistic ability which doesn't run along the beaten lines. Venus has a conjunction of Mars the last three days in the month. The children then born will have very ardent love natures and the energy of Mars will be likely to carry them farther than they should go along that line at times. The square of Saturn to Venus is a somewhat unfortunate aspect for the children born while it is in effect. It blocks their social ambitions and interferes with their social enjoyments, principally on account of their be-

ing too determined to have these regardless of the pleasure or happiness of others. Venus square Neptune introduces an inordinate love of pleasure, which if carried to extremes might result in becoming oversensitized psychically, with possible disastrous results.

Mars, the planet of energy, in the main is well aspected during this month, having good aspects to Jupiter, Saturn, Uranus, and Neptune. Children born while Mars is trine Jupiter will have good all-round judgment and more or less executive ability. They will be able to make their way successfully in the world by promoting the undertakings of others, which will react to advance themselves. The trine of Mars and Saturn gives a great deal of energy and the ability to carry a project through to completion even though it takes an immense amount of work and concentration. People with this aspect will rise in the world by sheer force of character and constitution. The sextile of Uranus to Mars gives a progres-

*(Continued on page 336)*

## Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A  
READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 25. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the 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 this should be stated.

We do not read horoscopes for money, and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

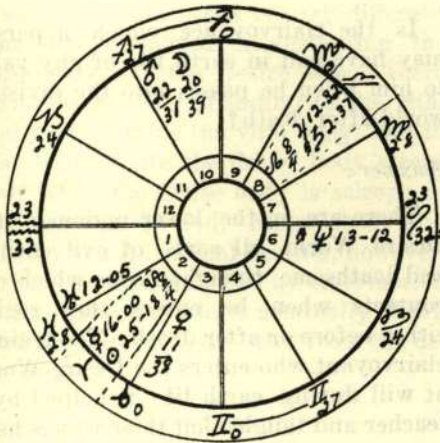


# Reading for a Subscriber's Child

GBEMI.

Born April 16th, 1922, 2 A. M.

Lat. 8 N., Long. 4 E.



This is the horoscope of a little Central African colored boy born in Nigeria. It is interesting to compare this with similar horoscopes of Caucasian children. This chart indicates an Ego who has made a great deal of progress along evolutionary lines. The mere fact that his guardians are interested in astrological and metaphysical subjects and that he has some contact with an environment in which these things have a part shows that he has made progress considerably beyond the average of his countrymen.

From the chart we first note that this boy has the progressive and humanitarian sign of Aquarius rising, with its ruler, Uranus, in the 1st house. This is an indication of the desire to advance rather than be satisfied with the old order of things. Coupled with this evidence of progressiveness we find the Sun and Mercury both in the energetic, fiery sign of Aries, which gives a great deal of energy both physical and mental. These planets are powerfully supported by Mars and

the Moon in another fire sign, Sagittarius, which are located in the 10th house, the house of the vocation and one's standing in the community. The good qualities conferred by these four planets in mutual trine constitute a strong element in the character. This boy should rise to a position of responsibility and trust, and probably authority, among his people. He will have unbounded energy and be very impetuous in his style of thinking and acting.

Since aspiration is the keynote of Sagittarius, the presence of the Moon and Mars in this sign indicates a desire to advance along the higher lines, and therefore it is likely that the native will some time become interested in such phases of religion and philosophy as are available in his environment. This tendency will be helped out by the sextile of Jupiter from the judicial sign of Libra in the 8th house, although the orb of this aspect is a little wide.

Neptune has a good aspect to the Moon and Mercury. It is problematical as to how much effect this will have upon the native. It is possible he will advance to the point where he will be able to register the vibrations of this planet, in which case the religious and philosophical tendencies noted will be enhanced. If on the other hand he should vibrate to the lower octave of Neptune then he would be likely to be attracted by some of the lower forms of psychism. Needless to say this tendency should not be followed even if it exists. The square of Venus, the planet of pleasure, to Neptune would tend to aggravate this condition if he should yield to it.

The evidences are that this young boy has improved his opportunities in one or more past lives, and that in the present incarnation he will have the opportunity of making still further progress.



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## READERS' QUESTIONS ANSWERED

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### The Period Between Rebirths

*Question :*

Is the period between rebirths the same for all Egos, or is there a difference, say between those who have lived evil lives and those who have done much good?

*Answer :*

The period between rebirths varies with the individual. The thousand years interim mentioned by Max Heindel is only an average. There is no fixed rule covering all cases.

If an evil person refuses to learn his lessons in purgatory he may remain earthbound for centuries before he is finally forced to assimilate them and pass on into the heaven worlds. Again such a one may take up his purgatorial work immediately after death and get through with it in the proper length of time, which is approximately one-third of the previous earth life. Having done very little good during his sojourn on earth there is little or no First Heaven experience for him, and so he returns comparatively soon to the physical world.

In the case of the man who is above the average and tries to live in harmony with God's law, his stay in purgatory is shortened. As soon as he has learned his lessons of constructive endeavor and prepared his future earth environment, he may, if he desires, come back to rebirth before the thousand years are over. That depends entirely upon the individual. But it is known that many advanced Egos, having accomplished their heaven world work in advance of the average time, come back by rebirth quickly, in some cases the time being only one or two hundred years. This is particularly true toward the end of an age, as at present, when all evolution is speeded up.

### THE VALUE OF CLAIRVOYANCE

*Question :*

Is the clairvoyance which a person may have had in earth life of any value to him when he passes into the invisible world after death?

*Answer :*

There are in the lower regions of the Desire World, all sorts of evil entities and loathsome thought forms which one contacts when he enters that region either before or after death. The trained clairvoyant who enters the Desire World at will during earth life is helped by a teacher and taught that these things have no power over him. Then he quickly overcomes all fear, and is soon able to function there with ease. Later, when he leaves his body at death and gravitates to the invisible worlds, he is already familiar with the sights, scenes, and conditions there, and above all he has no fear to hamper him. He knows exactly where he is and the work to be done, and he is ready to begin at once. This speeds up his evolution tremendously, and is therefore of untold value to him.

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### HEALING AND FEEDING THE DESIRE BODY

*Question :*

Is the desire body subject to sickness, and does it need nutrition to replenish it the same as the physical body does?

*Answer :*

The desire body does sometimes become ill. The building into it by evil thoughts and actions of the astral material of the lower regions of the Desire World causes it to become diseased. Thoughts



of anger, hate, greed, lust, sensuality and the like produce this effect. Sickness always manifests in the desire body first, then in the vital body, and finally in the physical vehicle. When recovery takes place the higher vehicles show improvement before the dense body begins to recover.

The desire body does need nutrition and replenishment, but the method used in supplying its needs is very different from that employed in sustaining the dense body. In the Desire World there is an essence corresponding to the vital fluid that sustains the vital body, and in this elixir of life the desire body steep itself when the dense body is asleep; in that way it is fed, replenished, and healed when ill. Final healing, however, can only be accomplished by reformation of the character, which gradually eliminates the impure desire stuff from the desire body.

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THE NATURE OF CONSCIENCE

*Question:*

Will you please tell me just what conscience is?

*Answer:*

Max Heindel says that conscience is the Spirit's subconscious memory of past suffering occasioned by the mistakes made in past lives. This manifests as a clear-cut feeling, warning us against repeating those mistakes.

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THE COLOR OF THE AURA

*Question:*

Will you please tell me just what determines the color of the aura of an individual?

*Answer:*

The color of the aura is determined by the general character of the individual and the life he leads. Generally speaking, blue indicates a high degree of spirituality; yellow signifies spiritualized

intellect; rose-pink indicates love; red shows a passionate nature, green a materialistic one; black signifies a state of evolutionary degradation, and gray indicates a prevailing condition of anxiety and fear. Brown is a mixture of red and green and shows a low stage of development; it is the prevailing color of ordinary humanity today. If any of the higher colors are mixed with the browns, greens, grays, blacks, or reds it shows an intermediate stage where there is some spiritual development mixed with some of the lower passions and desires.

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RAW FOOD OR COOKED?

*Question:*

It is taught by you generally, I believe, that raw food makes us negative psychically. I wish you would explain to me just what you mean by that statement, as it is not clear to me whether this is applicable only to some or to all, or only at a certain stage of our development. Also whence this statement came.

*Answer:*

The statement comes from Max Heindel and is of general application, but especially applicable to beginners in occult work. We do not think it necessary at all for our students to go on an entire raw food diet; centuries of civilization have adapted the body to cooked food, and we believe that cooked and raw food can be combined with perfect results by the occult student. In fact in the great majority of cases they should be combined, because for the student to go on an entire raw food diet tends to sensitize him so rapidly that he is likely to contact invisible forces which he cannot control. It is evident therefore that, generally speaking, students on the Path need not give up the use of cooked foods. Max Heindel had four Initiations, yet he continued to eat cooked food as well as the raw. Occasionally, however, physical conditions make the entire raw food diet a necessity.



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# HEALTH and HEALING

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## Music--the Divine Healer

By DOROTHY BROOKER

“IN THE beginning was the Word.” To those awe-inspiring verses with which St. John opens his gospel must we turn if we would seek the foundation that makes the work of musical therapy possible. “In the beginning was the Word.” No ordinary, casually spoken word was this, but one so sublime, so mighty, that the whole of infinite space gave joyous, eager response and was stirred into life. Thus did Cosmos begin to emerge from Chaos; thus countless ages past was begun that which is marvelous beyond all man’s comprehension, our universe. And that Word still sings forth its great creative sound. By it the multitude of the stars are governed; by it is ordered the majestic sweep of the planets about the sun; by it everything about us is made. It is the source of all life, and to it we owe our being.

Thus the very foundation of the universe is music; the music of that glorious Word that is all-inclusive of every sound, and which to ears attuned can be heard in everything from the least to the greatest.

Long ago Pythagoras spoke of “the music of the spheres,” saying it was an actual fact, as each planet sings its own sublime note. To each one he assigned one note of the scale and compared the distances between them to tones and semi-tones, the whole forming the seven notes of the scale. Most fascinating paths lead through the fields of thought which correlate the universal aspect of music with astrology and evolution. The entire scheme of evolution of our solar system can be related to the seven and one-third

octaves of the keyboard of the piano, even that one-third being of vital significance.

And by the singing wonder of those celestial tones is built the archetype of each human body. We are told that the Ego in starting a new life cycle descends from the Third Heaven into the region of Concrete Thought, where the music of the spheres sets the seed atoms of its future vehicles into vibration. The tones of this music form vibratory lines of force which later attract and arrange physical particles in a manner similar to that by which grains of sand are arranged into geometrical patterns when a bow is drawn across the edge of a disc on which the sand is scattered. All the planets assist in this work of building the archetype, but the one which vibrates in particular harmony with the physical seed atom becomes the life ruler, and the tones of each of the other planets are modified by this Father Star. During the period of construction of the archetype not all tones given forth by the planets as they form varying aspects can be used by the seed atom, but only those to which the previous work of the Ego has enabled it to respond. Thus each person’s keynote is an individual thing. Does it not give us a new sense of reverence for these bodies of ours when we realize that the very glory of the majesty of the heavens took part in the holy miracle of their forming?

This, then, helps explain a little why music, the highest of the arts, has such power for healing, and why those who study the subject discover what seem to



be such remarkable things. Back in 1899 Dr. Herbert Dixon, in a report of the results of his experiments with music for patients in hospital wards, stated that "each person seemed to have his own keynote, to which he alone responded."

If anyone be interested in finding his own note, experiment until one is found which can be felt particularly at the base of the skull. (The violin is the best instrument to use, as it has a greater range of tone than the piano). This note, properly and soothingly played, can help bring health, although we are told if it be played very harshly, loudly and long enough it has the very opposite effect, then being destructive and even having the power to destroy life.

There is a well known story of Caruso which illustrates this destructive power of sound. It is said he could take a glass, tap it to find its note, then by loudly and insistently singing that note could eventually shatter the glass.

Of far more value and interest, however, is a recent account of the constructive, healing power of sound. In the *London Daily Mail* of February 10, 1933, appears an account of a woman who "rebuilds broken-down parts of the body by soft, bell-like notes and rhythmic chants." Her name is Maud McCarthy, a well known musician, her father being a Fellow of the Royal College of Surgeons. Combining science and art she discovered a method for the curative administration of sounds. Now she is opening a clinic for phono-therapy, a "bath" of sound, which she claims to be analogous to sun or sea bathing, or treatment by ultra-violet rays.

Demonstrating her discovery, she explains: "Every organ, each nerve center of the body, has a note. My sensitivity is so acute that when I begin a treatment I can almost invariably hear the note or notes in the patient's anatomy which require to be dealt with. There is a fixed pitch to which we are attuned when in health. If a patient's body gives me a note out of tune to this pitch, I know

that the region to which it corresponds is affected. Diagnosis is correct in about 70 per cent of cases. The sounds I administer serve the purpose of readjusting the false pitch. In most cases the patient is cured. I claim no miracles, but under proper medical supervision I have achieved results which warrant the hope that phono-therapy may prove to be another wonder of science and of art."

Using music to produce beneficial physical results is, however, not as new as many people imagine it to be. In fact, a record of its use is found in papyri supposed to date from 1500 B. C. which tell that the Egyptians employed it for many diseases. The Hebrews also employed it. Homer knew of its uses, for he says that it stopped a hemorrhage in Ulysses. Theophrastus mentions that flute playing is good for sciatica, especially when played in the Phrygian mode. Many other cases are recorded in Greek and Roman history and up through the centuries.

Dr. Agnes Savill in her most interesting book, "Music, Health, and Character," speaks of a strange malady called "Dancing Mania" which started in Europe in 1374. We quote:

"Entire communities of people would join hands, dance, leap, scream, and shake for hours until they dropped exhausted. As they passed by on their wild career, others would leave their work and follow the mad example as if it were a contagious malady. Music appeared to be the sole means of combating this strange epidemic. In some regions, indeed, it was ordered by the public authorities to be played to those afflicted creatures. Lively, shrill tunes, played on trumpets and fifes, excited the dancers; soft, calm harmonies, graduated from fast to slow and from high to low, proved efficacious for their cure. Unfortunately no trace of this music can now be found."

In the seventeenth century interest in musical therapy became quite extensive, but not until the end of the eighteenth century were records made of serious



study of its effects on the body, various doctors then contributing the results of their experiments. Toward the end of the nineteenth century we hear of Dr. Beckinsky advising the playing of Chopin waltzes for a child of three who suffered from sleeplessness due to night terrors, and that the effect of the music was most satisfactory. In 1891 "The Lancet" contained notes on the value of music, "admitting its value as a counter-attraction which dulled the acute perception of pain, and aided cases of fatigue, worry and certain morbid nervous conditions." In 1892 Dr. Ewing Hunter writes of successful experiments he had carried out in hospital wards, relief being brought especially to sufferers from pain and sleeplessness. The instruments best adapted for this purpose he found to be the lyre and the harp. He also found that soft music could be used successfully in the reduction of high temperatures in fevers, the greatest reduction being two degrees, from 101 to 99 degrees.

For the sake of convenience we are considering first the effects of music which are chiefly physical, later we will consider those chiefly mental, but in reality these two are most intimately and inseparably connected. We are told that the involuntary muscles, those of the organs, glands, heart, and blood vessels are profoundly affected by emotion. Music, as we know, makes its greatest appeal to the emotions, so it seems reasonable and easy to understand when the theory is advanced that music affects the circulation and the organs. In fact, it has been definitely proved that this is so. In the "Etude" magazine of July, 1933, in an article entitled, "Music's Role in Healing," Edward Podolsky says:

"It was found by Hyde and Scalpino in 1918 in a more elaborate series of experiments that music exerted some rather remarkable effects on the heart. They conducted their experiments in the physiological laboratory in the University of Kansas. The pieces selected were Tschai-kowsky's 'Death Symphony,' character-

ized by slow, tragic movements; 'The Toreador's Song' from Carmen; and 'The National Emblem,' a stirring, lively march by Sousa."

The "Death Symphony" was found to increase the heart action, though it occasioned a fall in blood pressure. "The Toreador's Song" produced an increase in blood pressure. "The National Emblem" caused a slower pulse rate somewhat similar to that of "The Toreador's Song." It seems that this kind of music has a stimulating effect upon the circulation by increasing the blood pressure and pulse rate, while lessening heart current action.

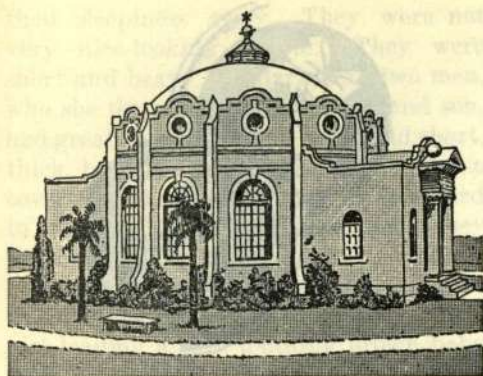
Dr. Podolsky also tells of experiments that have been made to determine the influence of music in other ways, these including its effect upon the circulation of the blood in the brain, upon respiration, upon muscular activity, and upon the nervous system. He sums these up as follows:

1. Music increases metabolism.
2. It increases or decreases muscular energy, according to the type of music played.
3. It accelerates respiration and lessens its regularity.
4. It produces a marked but variable effect on volume, pulse, and blood pressure.
5. It lowers the threshold for sensory stimuli of different modes."

In making practical application of music for healing the choice of composition is of course of great importance. It is impossible, however, to definitely assign any one composition for a particular purpose as many things have to be taken into consideration, such as the age, intelligence, musical knowledge, and general character of the patient. The ideas and memories associated with the composition also play an important part. Generally speaking it has been found that familiar music brings more response and therefore greater reaction than that which is new.

(Concluded next month)





ROSICRUCIAN TEMPLE OF HEALING

## Peace Through Healing

The mission of the Rosicrucian system of healing is to induce peace, physical and mental and emotional, through the harmonious working of all our vehicles. The Invisible Helpers in their compassion work to make the body free from the domination of pain so that peace may ensue. This healing is without price, the only condition being that of *asking* for it in writing. Below we quote some of the results of that asking.

### PATIENTS' LETTERS

San Francisco, Calif., March 7, 1934.  
The Rosicrucian Fellowship,  
Oceanside, California.  
Dear Friends:

I wish to thank you for all you have done for me. Although it is not quite two weeks since I asked for help, my health and hearing have improved considerably.

The improvement of my hearing is making itself known in an odd way. The times that I notice most that my hearing has improved are during my Astrology and Philosophy classes. It was because I was unable to hear all that was said in these two classes that I made up my mind to write for help. To get help so soon is almost unbelievable!

Your loving student,

—M. B.

March 26, 1934.

The Rosicrucian Fellowship,  
Oceanside, Calif.  
Healing Dept.  
My dear Friends:

I am so grateful for the ever increasing sense of well-being that is coming to me—the greatly renewed vitality and restoration to health. I am very conscious in these days of a glorious, utterly compassionate

and protective, loving PRESENCE, and in deep humility I thank the Great Physician for His mercy and gracious gift of renewed life and health.

The horrible psychic experiences have entirely ceased, and I wake full of a wonderful sense of love and peace. Dim memories of great joys experienced when the body is asleep are beginning to come back into my waking consciousness. Oh the beauty and wonder of the Rosicrucian Fellowship! I thank God I did not fail and secede from it.

Gratefully yours ever,

—F. C. S.

Brighton, Mass., May 8, 1934.

The Rosicrucian Fellowship,  
Oceanside, Calif.

Dear Friends:

The corner of my mouth has come back straight like the other side. My head and shoulder have straightened to proper position. I have almost entirely recovered the use and power of my left arm. I can walk evenly and almost as perfectly as ever. The restless nervousness that kept me awake has grown less night by night. All this improvement is giving me more confidence in God and self, so I am more quiet and calm.

The power from your healing Brotherhood is doing its Godlike work in me, thanks be to God and to you all. Perfect healing will be mine I know so that I may be of use to others.

With grateful thanks to the Invisible Helpers and the Fellowship.

Yours sincerely,

—E. J. T.

### HEALING DATES

June .....	6—13—20—27
July .....	3—10—18—24—30
August .....	6—14—21—27

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.

### 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, address, The Rosicrucian Fellowship, Oceanside, California.



# Children's Department



## Ger, the Little Cave Girl

By RONA ELIZABETH WORKMAN

“UNCLE JACK, tell me a story,” begged Mary Elizabeth.

Uncle Jack had just come from a distant city on a visit to Mary Elizabeth's father and mother. He had traveled all over the world and knew all kinds of wonderful things about far distant places, so Mary Elizabeth was sure he would be able to tell her many interesting stories.

“Mother says you can tell stories about boys and girls who lived hundreds of years ago; is that true?” asked Mary Elizabeth.

“Possibly,” said Uncle Jack. “Maybe I could tell you something along that line.”

“How do you do it?” questioned Mary Elizabeth. “How do you find out about boys and girls who lived so long ago?”

“Did you ever hear of the Memory of Nature?” asked her uncle. “There is such a thing, and it is from the Memory of Nature that I obtain the material for some of my stories; that is, I read in the Memory of Nature.”

“Isn't that wonderful,” said Mary Elizabeth. “How do you do it?”

“Well, it's like looking at moving pictures, in a way. It's a sort of second sight which I possess. I concentrate in a certain manner, and then I see pictures in the Memory of Nature as though they were on a film, moving before my eyes.”

“It sounds awfully interesting,” said Mary Elizabeth. “Won't you tell me a



story about some of the boys and girls who lived hundreds of years ago?”

“All right,” was the reply, “here goes.”

\* \* \* \* \*

It was morning, a lovely, soft, cool morning with the sun just thrusting his golden shafts of light through the topmost branches of the forest which reached almost to the edge of the lake. One could hear the soft, sleepy splash of the little waves upon the sand. From far away came the roaring of some great monster, while nearer at hand excited bird calls and angry chatterings told of some early morning strife. The little grassy glade was empty of other life.

Presently, however, from one of the dark openings which dotted the white face of the great cliff of broken rocks reaching almost into the lake there crawled into view the short, dark form of a woman. Evidently the rising sun had roused her from a sound sleep for she yawned widely, stretching herself lazily. For a moment she stood looking about on all sides, then dropping upon her knees by the smouldering remains of a fire, she uncovered some coals buried in the ashes. Upon these she blew gently, fanning them into a glow, and adding bits of bark and twigs until she had a bright flame leaping eagerly into the air.

Turning toward the cave she made a series of queer clicking sounds, which must have been a call to breakfast for speedily the rest of the family made their appearance and stretched and yawned



their sleepiness away. They were not very nice-looking people. They were short and heavy and dark, and two men, who she thought must be father and son, had great shoulders, long arms, and short, thick, bowed legs. Their bodies were so covered with dark hair that it was hard to tell which was the fur garment they wore and which their own hair.

Again the mother called, and this time from the mouth of the cave came a little girl leading a tiny toddling brown baby boy. The girl was a pretty little thing, so slim and brown. She had pulled her long black hair back from her face and tied it with a twisted strand of grass, and her little garment of fur was fastened about her with quite a roguish grace; besides she was not so hairy as the others save on her arms and legs, and the hair there was softer and lighter in color.

She guided the uncertain footsteps of the chubby little brother to where a big fur robe had been thrown down by the fire. Here she left him kicking delightedly in the warmth while she snatched up a great clam shell and ran down to the lake for water.

From somewhere within the cave the father now dragged a large haunch of meat, possibly a piece from one of the mighty bison which roamed the plains. From this each one cut a piece with a sharp stone knife, and sticking it firmly upon the end of a stick, squatted down by the fire to roast it. It really didn't look to be a very appetizing breakfast, for some of it was burned and some was not sufficiently done. But to them it must have seemed delicious for they ate until the huge piece of meat had been reduced to a very small piece indeed before they wiped their greasy hands and went down to the lake to drink their fill.

For awhile the three older ones conversed in their queer clicking language. Presently the two men picked up their heavy knotted clubs, stuck their stone knives through the leather thong which fastened their skin garment around them, and slipped away into the forest, while

the mother, after clicking some words to the little girl playing by the fire with the baby, picked up a big shell and went away in a different direction toward the lake.

The little girl, whose name was Ger, snuggled down on the fur by the baby, playing with him, and he gurgled and laughed just as any baby does now when some one tickles his toes.

The sun, shining warmly into the sheltered glade, made the warmth of the fire unnecessary; but Ger must have known it was dangerous for her to let the blaze die down, for she soon began gathering wood from the edge of the forest to keep it alight, and piled what she did not use near the cave door.

Presently she wandered farther and farther away from the cave toward the lake. Perhaps the quiet peacefulness of the scene made Ger forget the warnings her mother had given her. Suddenly a dark form moved silently among the shadows of the great trees. But Ger's keen ears caught a warning of danger, for springing to her feet and snatching the baby into her arms she glanced once toward the forest's edge, then fled like a frightened deer to where a small ledge jutted out from the rocky cliff. In that one swift glance she had seen that the animal was between her and the safety of the fire, and her only chance lay in reaching the ledge. Even before she gained the rocky shelf, the beast was leaping across the glade, snarling fiercely as it came. Barely had Ger managed to scramble into safety with the baby before the huge animal was scratching and jumping to reach them on their narrow resting place. But its mightiest leaps could not quite reach them, and the shower of rocks the valiant little cave maiden hurled at it were quite effective in their aim.

The animal was one of the great hyenas which roamed the woods in that ancient day; a truly dreadful beast, even though not to be compared in size or ferocity with the great cave bear or cave tiger.

*(Concluded next month)*





## Rosicrucian Activities



*In the Local Centers of the Rosicrucian Fellowship.*

### AKRON, OHIO.

This Center is planning to hold a Solstice Service on June 21st, stating that the three previous Solstice Services which it has held have been productive of great spiritual uplift. The secretary reports the interesting and encouraging fact that attendance has increased fifty per cent recently, also that they have their first youngster as a member, a boy of nineteen, who attends both Philosophy and astrology classes. Mr. Burt Smith recently gave a special lecture on Spiritual Leadership.

### CHICAGO LOOP CENTER

This Center states that attendance is keeping up to normal in spite of the hot weather. It is renewing its efforts to spread the Rosicrucian teachings in order that it may do its part in meeting the serious world conditions which now confront us. The bulletin issued by the Center shows the usual full list of lectures and classes conducted each week.

### CHICAGO, NORTH SIDE CENTER

This Center reports that its work is progressing very well through the medium of its weekly schedule of lectures and classes. Mr. Howard A. Burk gave a special series of lectures at this Center during April and May on various phases of the Rosicrucian Philosophy.

### CALGARY, CANADA.

This Center reports that the attendance has improved during the last month

and they have had some very interesting meetings. Everyone in the Center is doing his best to cooperate in carrying on the work to the best advantage. Miss Yerex, who has been prominent in the work there, is now at Mt. Ecclesia on a vacation.

### CLEVELAND, OHIO.

We have a report from this Center giving an outline of the classes and the general work there which indicates that the Rosicrucian message is going out effectively. The esoteric meaning of the Great Pyramid is one of the features covered at this Center, Mr. William Kelly giving the lectures on this subject. An interesting feature is the fact that at the Sunday meetings there are more men than women in attendance. It was Max Heindel's ideal that the Rosicrucian Fellowship should attract at least an equal number of men because the Rosicrucian Philosophy is one which appeals to men equally with women.

### DETROIT, MICHIGAN.

The new Center recently organized at 131 West Adams Street is carrying on to good advantage. They have two classes, a "Cosmo" class and a Question and Answer Class. Other classes will be started as required. The secretary writes they have decided to teach astrology only to members of the Fellowship who promise not to commercialize it. Astrology from a cosmic angle is exceedingly interesting



and instructive as well as from the individual standpoint. We have found in our various Centers that astrology is a good feeder for the Philosophy classes, for although people in the beginning may be interested principally in the material side of it, still they usually eventually find there is a philosophy behind it which is more important than the material aspect.

#### INDIANAPOLIS, INDIANA.

The May report from this Center states that an astrology club has been formed, made up of people who have completed the lessons. There is much enthusiasm in this group, and they hope to increase their knowledge by meeting together. They also hope to elevate astrology to its proper place as a spiritual science. Monthly teas and open house the first Sunday of each month are a feature at this Center. The Philosophy classes are now given in the form of lectures in the hope that they may interest more new people than the class method would.

#### KANSAS CITY, MISSOURI.

We have a recent letter from Mrs. Loma Underwood, who together with her husband, John Underwood, has been doing Rosierucian work in Kansas City during the past several years. Mrs. Underwood visited Mt. Ecclesia recently. On her return she wrote us that they are going to get some of the former members together for a Rosierucian picnic. At various times in the past we have had a strong Center in Kansas City, and it is hoped that it will be revived and get into full operation again.

#### LIVERPOOL, ENGLAND.

This Center has recently applied for a charter. Its meetings are held at 71 Upper Huskisson Street instead of at 50 Hope Street as stated in an earlier issue. For years there have been a number of enthusiastic Rosierucian students in Liverpool, and we are glad to know they are still carrying on the work.

#### LONDON, ENGLAND.

The secretary writes us that they have a number of interested people attending the Center more or less regularly. London, however, being a cosmopolitan city, is filled with transients, and this is reflected in the attendance. The Center, nevertheless, feels it is sowing seeds which will spring up and bring fruit some time, somewhere.

#### LOS ANGELES, CALIFORNIA.

The secretary writes us that over seventy members of this Center attended their picnic on May 6th, and that they expect to have another one in Beverly Hills some time in June. The advertisement which this Center is running in the *Los Angeles Times* on Sunday is getting good results, which are reflected in a great many strangers attending the meetings. The Summer Solstice Meeting is to be held on June 21st.

#### PASADENA, CALIFORNIA.

This Center reports that its president Mrs. Violet Dickinson, has resigned on account of moving to another city. Her loss will be much felt. Newspaper advertising at this Center is getting very good results, and is materially increasing the attendance at the lectures and classes. The secretary reports that the members are enthusiastic in the work, and are all doing their best for the good of the Center.

#### SANTIAGO, CHILE.

We regret to announce the passing into the beyond of the president of this Center, Sr. D. Carlos Broughon. His loss will be much felt by the Center. Its work, however, will still be carried on by the other members, among whom is Sr. Augusto Kemm, the present secretary.

#### SEATTLE, WASHINGTON, MADISON STREET CENTER.

We have just received notice from the secretary that on June 8th this Center celebrated the recent wedding of Mr. Hugh E. Corbett to Miss Marie Rieker,



both of this Center, with over seventy present at the exercises and program which followed. This is the first wedding which has occurred among the members of this Center, at least in recent times. The Center is presided over by Mr. E. G. Moe, who is one of the old members of the Fellowship, dating back to the time of Max Heindel.

#### THE HAGUE, HOLLAND.

We have an enthusiastic letter from the secretary of this Center, Mr. C. L. J. Damme, describing the very effective work which they are doing. The Center has been operating for a little over two years. The second year attendance has been about double that of the first year. Healing services are held regularly, at which the attendance sometimes is 100 or more. This indicates that the Rosicrucian work there is making a strong popular appeal. On May 3rd a new Center hall was opened for the work. It accommodates from 150 to 200 people in the auditorium, with classrooms above for about 150. All of this is very gratifying, and we wish to congratulate the members of this Center on their good work.

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## Summer School Not Yet Decided

We expected to be able to announce in this issue the final decision of the Board of Trustees as to whether we shall have a Summer School at Mt. Ecclesia this year, but on account of the fact that the regular monthly Board meeting has been postponed from June 16th to the 23rd the matter has not as yet been settled. Also the president, Judge Carl A. Davis, has asked for further data on the subject, but as he is absent on a visit to northern California his reply will not be received in time to make a statement in this issue. We will therefore announce the final decision in the Student's Letter which goes to all Regular Students of the Fellowship on July 1st. Any prospective students for the Summer School who wish to have advance information about this can obtain it by writing us a letter to reach us on or after June 23rd, as the matter doubtless will be settled at the Board meeting on that date. Address,

*Summer School,  
The Rosicrucian Fellowship,  
Oceanside, California.*

### Lists of Centers

We omit on alternate months in this magazine the lists of Centers of the Rosicrucian Fellowship in order to make the space available for articles and notices. These lists are omitted in the present issue. Anyone wishing to obtain the address of any Center may do so by referring to the June issue, and the lists will again be printed in the August number. The following changes have been reported by the various secretaries:

*London, Eng.*—The new address of this Center is 4 Bloomsbury Court, W. C. 1, instead of 1 Bloomsbury Court as stated in a recent issue.

*Liverpool, Eng.*—The Center address is 71 Upper Huskisson Street. The address of St. Helens, Lanc., Eng., 50 Hope



Street, given in the lists of Centers on page 286 of the June issue is the address of the secretary of the Liverpool Center. No meetings are held there.

## Contemporary Publications

*The Llano Colonist*, the organ of an economic colony at Newllano, La., in its June 9th issue is concerned over the conditions confronting the poor, claiming that "sixty million of them are eking out a half-starved existence in the countries embraced by the crisis." It goes on to say that at the same time there has been a tremendous falling off in the earning power of those working, which has brought about a corresponding drop in the buying power of the public, thus completing a "vicious circle" until the entire economic machinery has slowed down where it has not stopped altogether. This is all due to man. Nature has not failed, crops have been bountiful, but men wilfully destroy wheat, corn, coffee, and fruit in shiploads. Why? The editor attributes it to the motive of greed activating our whole economic life and the idea that man's highest happiness is the satisfaction of the senses. Cooperation seems to be the way out, and honesty must be the basis of any economic system that will bring us up out of the morass where greed has placed us.

*Progress Today*, Humanitarian and Anti-Vivisection Review, (London) in a late issue contains an editorial entitled, "The Full Circle," which says that cruelty to creatures which you imagine to be inferior to yourself *always brings a curse*. The article voices a deep conviction of the kinship of all life, and states that the cause of justice to animals is not based on sentimentalism but on that humane sentiment which is the foundation of civilization.

*The Kalyana-Kalpataru* for April has just been received. This is an English edition of the *Kalyan* published at Gorakhpur, India, devoted to the propagation of spiritual ideas from the standpoint of the culture of the East. We

quote a paragraph from an article entitled "The Governing Ideas of Indian Culture," by Anilbaron Roy:

"India has lived and lived richly, splendidly, greatly, but with a different will in life from that of Europe. . . . The Indian conception of life starts from a deeper centre and moves on less external lines to a very different objective. The peculiarity of the Indian eye of thought is that it sees or searches everywhere for the Spirit; and the peculiarity of the Indian will in life is that it feels itself to be still unfulfilled, not in touch with perfection, not justified in any intermediate satisfaction so long as it has not found and does not live in the truth of the Spirit."

## Your Troubles

If you will call your troubles "experiences," and remember that every experience develops some latent force within you, you will grow vigorous and happy, however adverse your circumstances may seem to be.—"*A Book of Remembrance.*"

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Oceanside, California.



**ASTROLOGY, A USEFUL SCIENCE***(Continued from page 319)*

were the times when I was skeptical or lukewarm; but the things that happened to me because of my neglect to reckon with the directions were the ones that finally established my full-fledged faith in the science of the stars.

When I doubted and scoffed at astrology was when I knew nothing about it. Now to every other doubter situated as I was, I would say this: Learn something about it. Put it to the test. Prove all things and hold fast to the good. By the knowledge so gained you will in time become possessed of the most valuable and practical tool in the world with which to order your life in conformity with the laws of nature, and you will thus be able to live life more abundantly.

**CHILDREN OF CANCER***(Continued from page 322)*

sive outlook on life and some inventive ability. The good aspect of Neptune to Mars will throw some of the energy of the nature into religious and philosophical lines. During the first four days of the month, however, Mars is square to Neptune, and children then born will have a tendency to go altogether too far along these lines. They would do well to leave everything connected with the occult quite largely alone.

Saturn is sextile to Uranus during the entire month, which is a stabilizing aspect, blending the power of concentration with the inventive and progressive qualities of Uranus.

The children of Cancer this year will in the main develop into people of action, more so than is usually the case with the natives of this somewhat retiring sign. This is due to the good aspects of the Sun and Mars. These children should make action their keyword. Through social activities they will also have considerable opportunity to expand and to advance themselves in evolution.

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# Gleanings of a Mystic

---By---

Max Heindel

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