

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

FEATURES



The Saving Power of the
Spirit of Man

The Intellectual Zodiac

Tales of a Tart-Boy



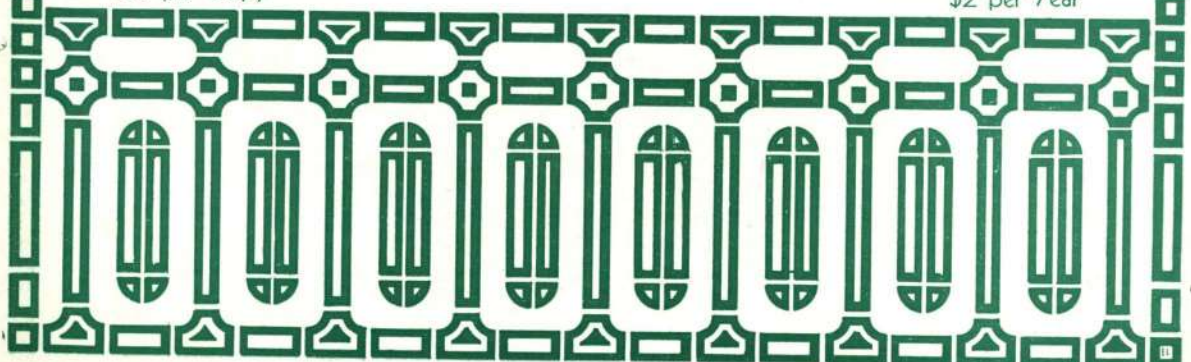
JULY

1937



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Summer School at Mt. Ecclesia

July 6 to August 20, 1937



SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50
Monday	Sr. Astrology	Anatomy & Physiology	Correlation of Philosophy with Music, Art, Science
Tuesday	Sr. Astrology	Bible Course	
Wednesday	Jr. Astrology	Center Work	Astro-Diagnosis
Thursday	Jr. Philosophy	Anatomy & Physiology	Sr. Philosophy
Friday	Jr. Astrology	Jr. Philosophy	Sr. Philosophy

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

Astrology: Setting up and reading charts, progressions, astro-diagnosis, and keywords.

Anatomy and Physiology: Their correlation to the Rosicrucian Philosophy.

Expression: Wednesday evenings, 7:30 to 8:30.

LECTURES

In addition to the above courses there will be various lectures by well qualified and experienced members and guest lecturers.

RECREATION

Friday evenings are reserved for social affairs. An opportunity to know each other better and appreciate each other more.

ACCOMMODATIONS

Rooms will be available at the following very reasonable rates:

Rose Cross Lodge \$6.50 to \$8.25 per week, one person in room
" " " 7.75 to 9.50 per week, two persons in room

Vegetarian meals in our cafeteria are served at the following rates: Breakfast 30 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$6.00 during continuance of the Summer School.

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

FEES

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

PURPOSE OF THE SCHOOL

This school will give instruction in the above-mentioned subjects to all who are interested in the New Age teachings; it also aims to prepare teachers and lecturers for the field, and for Center instructors.

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
 JUNE, 1913

MRS. MAX HEINDEL, EDITOR

July

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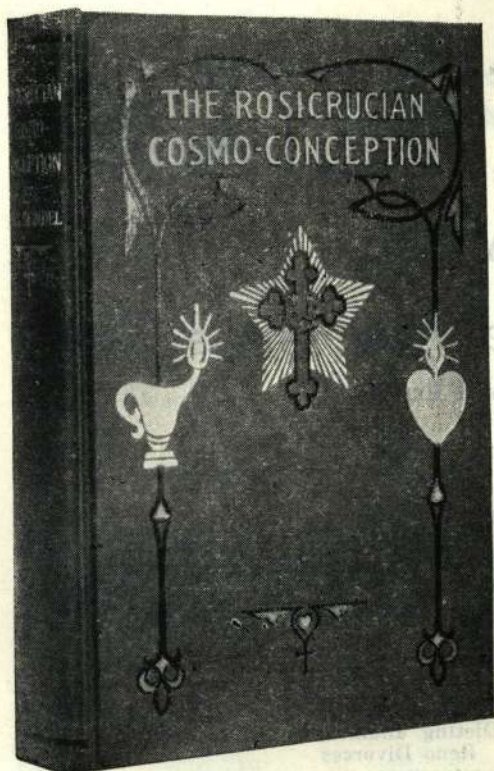
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The Rosicrucian Fellowship
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THE GREAT Rosicrucian textbook on Christian mysticism for the aspirant of the Western World, correlating the evolution of soul with the evolution of body, and giving a comprehensive outline of the path of evolution according to spiritual investigation and revelation.

A work given by the Brothers of the Rose Cross to and inscribed

BY MAX HEINDEL



“THE WESTERN WORLD is undoubtedly the vanguard of the human race, and, for reasons given in the following pages, it is held by the Rosicrucian that neither Judaism nor ‘popular Christianity,’ but true Esoteric Christianity is to be its world religion.

“Buddha, great, grand and sublime, may be the ‘Light of Asia,’ but Christ will yet be acknowledged the ‘Light of the World.’ As the sun outshines the brightest star in the heavens, dispels every vestige of darkness and gives life and light to all beings, so, in a not too distant future, will the true religion of Christ supersede and obliterate all other religions, to the eternal benefit of mankind.”

The Rosicrucian Cosmo-Conception has brought enlightenment, understanding, and peace to hundreds of thousands of persons in all portions of the world. It is now in its fifteenth edition in English and has been translated into practically all of the important foreign languages. More and more it is coming into general use by seekers after truth because it contains illuminating answers to questions of life here and in the hereafter.

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship


The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

The following article received SECOND PRIZE in our Manuscript Competition.

The Saving Power of the Spirit of Man

BY CLARENCE KLUG

N the region of our own spirit we come into sympathetic and receptive communication with the collective intelligence, or the universal Christ. There is a unity in the sublime life of the spirit that leaves no room for a mere isolated individuality, a mere personal existence sundered from the grand whole. Each discrete region of our being is connected with a universal principle or sphere of existence, of which it is a personal limitation. The soul of man is a part, so to speak, of the *Anima Mundi*, the soul of the world.

The intellectual soul is a personal manifestation of the "intelligible world" of Plato, the Logos of the New Testament. The spirit is an atom, a monad, an item in the universal spirit. The parts are not scattered fragments, but are inseparably included in the whole, and the whole life is in each of the parts. This grand whole made up of innumerable parts, or the universal world of spiritual intelligence, is called in Sanscrit, *Addi-Buddha*. In the writings of Paul, it is called the Christ. In it there may be distinct, but never *separate* individualities, any more than there can be separate rays of light.

The spirit has in it the life and power of the sublime unity of Spirit. We should never lose sight of this truth. The

particular, separate from the universal, is as nothing—it is powerless. The part, sundered from the whole, can do nothing. Even Jesus could say, "The Son can do nothing of himself," or by himself. Echoing this necessary and eternal truth, Emerson says: "The blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself."

It was a maxim of the Hermetic philosophy, that "power belongs to him who knows," which refers to the true self, or the spirit. Knowledge is power. But what knowledge will give us the greatest power to save ourselves and help us to save others, and how may we reach the highest consciousness of authority over disease and sin? It is only by climbing up to a position of thought where we can see that the self, the immortal *Ego*, is neither diseased nor sinful, but is already saved, and was never lost except to our own consciousness. Its inseparable conjunction with God on this plane of our being makes disease and death an impossible conception to it.

Can we gain this loftier altitude of being? Or is it, like the summits of the loftiest mountains, inaccessible to the foot of man? That there is in us a region of being in which divinity dwells,

and which is never invaded by evil or sin, or any discomfort, we can easily admit as a theory, but how can we make it real to our consciousness? We can apprehend the idea intellectually; how can we *feel* it to be true? Jesus, as a son of God, a divinely human spirit, clearly felt and saw this truth. But the development of Sonship in one single person of human history, does not fulfill the broadly benevolent design of Christianity. Everyone who receives the Logos, the inner divine light and life, also becomes a Son of God. (John 1:12.)

That the real self, the spirit of man, and the son of God is exempt from evil and indestructible, is taught in the Jewish and Christian scriptures, and the spiritual philosophy of all antiquity. In the Vedanta it is affirmed, "No weapons will hurt the Self of man; no fire will burn it; no wind will dry it up. It is not to be hurt. It is imperishable, unchanging, immovable. If you know the Self of man to be all this, grieve not." If then we are diseased, and sinful, and unhappy, it is not in our true self, and these things are not to be classed as *realities*, but are appearances only. This truth of faith, though dimly seen, like a star from behind a cloud, has in it a saving power. It is a profound truth of Christianity that our true being is included in God, and there is no evil in Him.

It was the object of Fichte in his great work, the *Wissenschaftlehre*, or Science of Knowledge, to search out and discover the first and absolutely fundamental principle of human knowledge. This was supposed to be *unprovable*, for the reason that it was a first principle, and consequently there could be nothing lying back of it that could be a subject of cognition. This first principle must be in itself intuitively *certain*, and must be that which lends certainty to everything else which we know. This absolutely fundamental principle is the *Ego*, or consciousness of self. The Ego (the I, the myself), was regarded by him as embracing within itself the whole sphere

of *reality*. Outside of it there is to us absolutely nothing. The Ego is the subject and the object. It is that which thinks, and that which is thought, the perceiver and the perceived, the feeling and the *felt*. The so-called *Non-Ego*, or the objects not myself, are known only in myself, and their inmost reality is my thought. This is as far as science can go. It is its *ultima thule*.

But there is a *beyond*, which Fichte himself entered in after life, as unfolded in his *Destination of Man and Way to True Blessedness*. In the region of religious feeling and intuition, and the transcendental realm of Faith, we rise to the recognition of a still more fundamental principle. It is not merely that I Am, but this truth arises from another back of it, and out of which it springs—God IS, and I am *in* Him, and I am because He is.

Our individual self is found, as the Vedanta and Plato, and Jesus and Paul all affirm, to be included in the contents of the Supreme Being or Self. Outside of this all-comprehending Being, we never can be and be anything. He who feels this, not as an empty, shallow, unenlightened, noisy religious enthusiasm, but is forced to it by a philosophical necessity of thought, will be conscious of a power that partakes of the tranquil omnipotence of God. It is a power which cannot otherwise be attained. It is an immovable fulcrum, more stable than the everlasting hills, on which the lever of faith may rest. Such a person will understand as never before the words of the *Risen Christ*, and the feeling which they express when He affirms that all power in the heavens and the earth was given unto Him. Having attained to the idea and feeling of oneness with God, being borne up to it by a logical and philosophical necessity, we do not approach disease in ourselves or others, with a curative intention, in our solitary, inflated, but really empty selfhood: but as our individual self *plus* the Godhead, and the whole power and life of nature.

When we act from the external plane of thought and feeling, as we do in our ordinary life in the world, our spiritual and psychological power is at its minimum. When in favored moments, which by habit and culture might become more frequent and prolonged, we retire inward by an introversion of the mind, we climb to a summit of our being where we act as one with God, and all below us in the scale of life is subject more or less to our influence. In proportion as we act from the inmost degree or realm of our existence, we become possessed of a divine and miraculous energy, meaning by a miracle the control of matter by spirit. In harmony with this idea Paul affirms, "I can do all things through Christ which strengtheneth me." There is a profound philosophy, or rather theosophy, in this passage. In man and in the wonderful powers of the mind we see the highest exhibition of the Godhead. To say that man is a part of God does not express the exact truth, nor the highest verity. He is rather a *manifestation* of God, Who is not divisible into fragments or fractions, but is an indissoluble unity and

whole. Says Carlyle, who was imbued with the philosophy of Fichte, "To the eye of vulgar logic, what is man? An omnivorous biped that wears breeches. To the eye of pure reason, what is he? A soul, a spirit, a divine apparition. Well says Chrysostom, with his lips of gold, 'the true Shekinah is man.' Where else is the *God's-Presence* manifested, not to our eyes only, but to our hearts, as in our fellow man?"

To act in and from God, and thus possess a power above our ordinary energy, is to attain a deep conviction that "in Him we live, and are moved, and have our being." In other words, it is to feel that our life is included in His life,

and that His Being comprises ours in it. Till we make this discovery, and come to the cognition of this eternal verity, we are weak and spiritually poor. Without it, the angels would no longer "excel in strength." A man may have a mine of gold hidden beneath the surface of his field, but is none the richer for it until he comes to believe it and know it. Then and then only he attains to a mental appropriation and true possession of it. So we may have in the manifested God, the Christ, the Collective Man, wisdom and righteousness, and health and blessedness, but if we are blinded by our sensuous mind to this truth, it is all the same as if we had it not.

The deepest reality in man is *Spirit*, and as a spirit he is an individual, that is, indivisible (as the word means) manifestation of the grand unity of spirit which is God. Even his body, when we take a more penetrating look at it, is a *symbol* of spirit, and not wholly material. It is a complex of spiritual forces, a combination of ideas and sensation, without which it is to us as nothing, and which are wholly included in the life of the soul. There

* * * * *

*Take the good man's book
and ponder
What its pages say to
thee,—
Blessed as the hand of
healing
May its lesson be.*

*If it only serves to
strengthen
Yearnings for a higher
good,
For the fount of living
waters
And diviner food.*
—Whittier.

* * * * *

is a region of thought where we translate matter itself into spirit. "Matter," says Carlyle, following the steps of Fichte, "were it never so despicable, is spirit, the manifestation of spirit; were it never so honorable, can it be more?"

In our spirit, in the inmost center of our conscious existence, as I have before said, and here again earnestly reaffirm, it merges into the Divine. Thence it is that it springs. From that point the stream of life starts, and thence forever proceeds. But this region of Divine Life in us, and seat of the highest spiritual power, is not an inaccessible solitude that can never be approached and explored by consciousness, as if all access to it

were forever closed in this stage of our existence. It sometimes crops out above the surface of our earthly life. It is only the attainment of The Good, the *To Agathon* of the Platonists. In every inspired thought, in each flash of intuition, in every good deed and beneficent act springing from an inward impulse and desire, there is a manifestation of it. The veil of sense is suddenly rent, in a degree if not from the bottom to the top, and the holy of holies is laid open to view.

The highest attainable state on earth, according to Buddhism, is called *Moksha*, but this is identical with the *Eternal Life* of the Gospels, and so rendered by Max Muller. This is not unattainable, nor difficult of attainment. Jesus has made the way easy. He who *believeth on the Son* (or Spirit) hath everlasting Life. If we had sought it with a hundredth part of the earnestness that men seek wealth, we should have long ago found it. That "eternal life" that was with the Father has been manifested in us and unto us. We seek it too far off, as something in a foreign land, but it is already in us, and we are in it. We are like a man hunting round the world to find the atmosphere, not realizing, because it is unseen, that it pervades and contains us. When I have discovered myself, I have found *It*. I am *It*.

To act from a spiritual intelligence, and to be moved by an unselfish love, is to act from the Divine. He who loveth is born of God, and dwelleth in God, and God in him. When we approach a patient to cure him of his malady, and if we are actuated by a good motive and benevolent intention we are *moved* by him; and if his recovery is agreeable to the Divine will, and thus comes within the category of things possible, we are

acting in concert with God, and His power is ours. Our Emerson has well said: "Whilst a man seeks good ends, he is strong by the whole strength of nature. In so far as he roves from these ends, he bereaves himself of power, of auxiliaries; his being shrinks out of all remote channels, he becomes less and less, a mote, a point, until absolute badness is absolute death."

I have said that it is a principle of Christianity, and of all spiritual religions, that our true self is included in the being of God. By this I do not refer to the "Unknown," the *Aditi*, pure infinitude, the *En-soph* of the Kabal, but to the manifested God, the Christ of Paul. Not the Christ of popular theology, where the idea shrinks and dwindles down to an isolated personality, but to a larger, fuller, diviner Christ, an eternal, an all-pervading, all-containing and universal Christ. This is the universal Spirit, the first emanation of the Father, whom no man knoweth, and who is beyond the reach of thought. This Christ is inclusive of all spiritual intelligence, and is all spiritual beings.

Neither the Jesus nor the Christ of Paul is a solitary person in the common acceptance of the word, but something more. They are symbols of principles and states that are in us, and in all spirits. This Swedenborg plainly teaches. He says: "That the deepest mysteries lie concealed in the internal sense of the Word, may most manifestly appear from the internal sense of the two names of our Lord, Jesus Christ. When these names are pronounced, few have any other idea than that they are proper names, and almost like the names of another man, but more holy; the learned know indeed, that Jesus signifies Savior, and Christ the Anointed, and hence they conceive

*
*The world will have its
 idols,
 And flesh and sense their
 sign;
 But the blinded eyes shall
 open,
 And the gross ear be fine.*
 *

*What if the vision tarry?
 God's time is always best;
 The true Light shall be
 witnessed,
 The Christ within con-
 fessed.*

—Whittier.
 *

some more interior meaning; still this is not what the angels in heaven perceive from these names, their perception extending to things still more divine; for, by Jesus, when the name is pronounced, they understand the divine Good, and by Christ, the divine Truth, and by both the union of good and truth." (*Arcana Celestia*, 3004.)

The word Christ in its etymology is closely related to the Sanscrit *Kris*, the good, the holy, and to the Greek *Chrestos*, the principle of good, identical with Plato's *To Agathon*, the Supreme Goodness, who created the world in himself. This idea answers to the Christ of Paul.

The Universal Spirit and all-pervading Divine Presence, and the inmost life of all that is, has as one of its distinguishing characteristics, inherent in its essence and nature, an irrepressible tendency to *impart*, to extend the sphere of its healing, soul-saving influence. Our proper attitude toward it is one of tranquil desire, passive receptivity, unresisting willingness, and serene trust. The lower soul should be held open toward it, with a suspension of its activity, and by the absorptive power of the soul to imbibe its life. We are not to dictate but to receive it.

In the Apocalypse, the living Christ, the only saving, healing principle in the universe, is represented as saying, "Behold, I stand at the door and knock: if any man open the door, I will come in to him." But it is not on the outside door of men's souls that He knocks for admittance, as if He were external to us. The Christ is already within us (Colossians 1:27), and He seeks to pass outward into the soul and body, and permeate these with a higher life. He knocks on the inner door, that opens inward toward God and the kingdom of the heavens; which, if we do not bar His egress, He will open and pass outward, and become the Savior (or healer) of the body (Ephesians 5:23), and of others through us. In praying to the Christ to save us, we are not merely

to *invoke* the Christ or call upon Him to come in, but to *evoke* the Christ, who is already in the hidden depths and center of our being. Even Jesus is *in* the true disciple. (John 17:23.) He, as the highest individual expression of the universal Christ-principle, is there as the way, the truth, and the life, and we are to call Him forth from the innermost recess of our mind into the outer chamber, and even the external courts of our existence. We look for the Christ as our Savior, or healer, in the wrong direction, as if it were far off and an absent and distant being, instead of something already in the inmost divine realm of our being. But the righteousness (or right thinking) of faith saith thus: "Say not in thy heart, Who shall ascend into heaven (that is, to bring the Christ down)? or, Who shall descend into the abyss (that is, to bring the Christ up from the dead)? But what saith it? The word is nigh thee, in thy mouth and in thy heart; that is, the word of faith which we proclaim." (Romans 10:6-8.)

The connection of our inner self with the Supreme Self, and the way in which our spirit is included in the Universal Spirit, or the Christ, may be faintly illustrated by a tree, as, for example, the sacred Banyan, which we will make representative of the Kabalistic "tree of life." In this tree of India, the branches bending to the ground take root and form new stocks, till they cover the ground many hundred feet in circumference. But still it is all one tree, and in the Hindu symbology is called "the tree of knowledge" and "the tree of life," and under its grateful shade the Gurus (instructors) teach their pupils the mysteries of immortality.

Every tree is a whole made up of innumerable parts, each of which is a likeness of the whole. I think it was the German poet Goethe who first suggested that the leaf is a typical form, and that every leaf and every bud, as it were, is a tree of itself. This doctrine is now

universally adopted in the science of botany. Besides the visible buds and leaves, each of which is an ideal tree, there are a countless number of latent buds that are ready to start into life under the proper conditions. Through each leaf-form the life of the whole circulates, and each leaf when sundered from the tree withers and dies. We as individual spirits sustain the same relation to the Christ. We are included in Him, and He abides in us. As each leaf is an image and representative of the whole tree, and

possesses the qualities and specific virtues of the tree, and as each drop of the ocean has in itself the properties of the great deep, so that if the ocean be salt each drop may predicate saltness of itself, so our true self sustains the same relation to the Christ. If the universal spirit is free from disease and evil, and is always well and tranquilly happy, we may affirm the same of our true self, which is included in it. This is a doctrine of both Jesus and Paul. (John 16:33; I Corinthians 1:30.)

The Music of the Spheres

BY A. H. FEAR

*Each flashing orb set in our far flung skies,
Rolls ever on towards some distant goal;
And adds a note of purest beauty to
A vast celestial choir of suns and stars.*

*From universe to universe sounds forth,
A hymn of glory from Creation's hosts;
An endless strain of melody and praise,
To God, the Father, Mother, supreme All.*

*Among the sons of men 'tis but the few,
Who walk the mystic path whereon is heard
This music of the spheres, this song divine;
Awakening chords long dormant in the soul.*

*The spirit plays upon the seven stringed lyre,
We each may find within our human frame;
In loving cadence sweet and low it sings,
And gently wafts us upward to the skies.*

Immortal Flame

BY PEARL M. HOLMES



THE woman came swiftly across the ploughed field. The heat waves danced in dizzy rhythm and the dust trickled into her foot-tracks long after her swift passage. Her throat was aching dry and a bead of sweat made a crooked streak down her brown cheek. She slipped beneath the barbed wire fence and caught a handful of dried grass for her apron and then a twig, a splinter, a bit of board, and fright halted her rapid steps.

The shack cast a grateful if shallow shade and she laid an eager hand on the screen door, festooned with slit newspapers to discourage flies seeking to enter and then she bounded across the floor and lifted the stove-cap and bent to look within the small cast-iron cavern. There was no life there, the fire had died and woven its own funeral robe of white ashes. Her intentness cut her lower lip with a still deeper red as she stirred with the poker, slowly, cautiously seeking a spark of fire.

She smiled; here was a tiny glow no larger than a finger tip. She laid a straw across it and then two more and then she breathed upon it—softly, so softly, and when a tiny wisp of smoke curled up she increased her breath. She laid a sliver of wood, a cob, more straw. Then the fire showed signs of self-reliance, the smoke was heavier, the spark winked and a tiny red tongue licked out. The woman relaxed, sighed, and fanned her face.

"I knew it hadn't gone out—I can always tell!" She wiped the dust from her face and sighed again. "Why should I care, if it go out?" she questioned the sultry silence. "Why must I rush home to keep the fire alight? My life is hard enough with all the hunting of lost stock,

and water to carry to the field. Tending this flame beneath my stove-cap makes so many unnecessary steps. Why don't I let it go out as all the neighbor women do, when the meal is finished and the dishes washed?" But the deep responsibility toward the flame that made her a slave to it, made no answer. The kettle began a thin song and the woman smiled in response but her thoughts circled around the subject, producing queries but no answers to them.

Her neighbors had laughed and jeered at her about it. "You'd think that Marcia would have to go for miles to borrow coals of fire as they did before matches were invented—the way she tends that fire. Let it go out—don't take but a minute to rebuild it—let things cool off." The woman never tried to explain, just smiled patiently.

The woman was aware of a vibration before she heard a sound and a cloud of dust came down the eastern road. She watched it till she could see that in the center of it was a huge grey car. It halted at the mailbox and the man who drove pointed out to the occupant of the back seat the line of telephone wire that ran along the fence on white insulators and then dived into the shack. The car came on up to the door. The driver slipped out and gave a commanding knock that set the paper fringe to fluttering wildly. The woman appeared and stared silently without salutation. "Got a phone?" demanded the man in uniform. She nodded and swung the door wide regardless of buzzing insects.

"Any objection to us making a long distance call over it? Pay for the call. Pay for the accommodation."

The woman pointed to a box on the wall and turned back to play hostess to a man who advanced from the car and

bowed before the door. The man was tall and his slender grace a thing to wonder at. The beautifully proportioned head was proudly set, the skin a deep rich brown and the dark eyes were clear and inexpressibly sad. He thanked her for the invitation to enter and begged for a drink.

The man in uniform rattled the receiver and because the connections were slow, became curt and hostile; he took the information that the "line was busy" gruffly and waited impatiently. His master frowned—his master, for no one but would sense that the tall, slender man was Master—spoke softly and coldly, "Don't be impatient. This is not a telephone booth, this is a residence," and he bowed again to the woman in faded gingham.

The woman stood hesitating before her guest, her large brown eyes clung to his darker orbs. At length she thought to offer him a chair. Her fluttering eagerness to wait upon him seemed strange even to herself. She could never have seen him before; then why these old shades of half knowledge, old atmosphere? The man at the telephone was still having trouble with his connections.

The tall presence spoke to her again; she drowned in the music of his voice, scarce heeding what the words might mean, made haste to understand and reply. The reticence of the Western woman had always been hers; she had kept her distance carefully from all men and now she was amazed at her eagerness to serve this slender stranger—she wished to heap service upon him and she heard herself saying, "Could I offer you a cup of tea?" and felt a blush flow over her at the inappropriate offer; mid-afternoon and the heat in the shack stifling and then to offer a hot drink, but the tall presence smiled in gentle gratitude and hoped it would not be too much trouble.

"No trouble, sir—you see I always have a fire." The man at the phone completed his call and it was all about a hall and the delay of an entertainer for

the evening. They would be on time but additional preparations must be made by the invisible listener. There was the offer of money to make the delay right and then the brisk young man turned away to find his master partaking of tea—set before him by an eager, fluttering woman.

"Sir—I got the man at Pleasanton and he agrees to see that the hall is lighted and that there will be a man in the box office. I think we should be on our way for the way is long and the time is short." The young man was deferential but insistent. "If it hadn't been for the wrong turning, we'd have made it in good time," he reminded the tall presence.

"Alas, my mistake, Harvey. The only suggestion I have made on a choice of roads—and we find ourselves far off the course."

The driver laid a bill in her hand and the tall stranger bowed again and the car drove away in a golden cloud of dust. As she went about her chores, she wore a thoughtful frown. A Western woman guards even her thoughts from intimacy with a man. Was she growing susceptible? No one could say she had ever been forward before this day. At last the woman put the thought away as something beyond explanation.

As the season advanced the farm work grew heavier, and besides, a new consciousness began to impose itself upon her that worried her even as it intrigued. An epoch of weird, half visions; things knocked just beyond her power of recognition and retreated before her desperate efforts to sense them.

It was this way: Some nights as she came from the milk lot with the foaming buckets weighing her down and as she put foot on the cabin floor it would appear to have mosaic designs painted upon it and then before her startled eyes could plainly grasp the pattern, it would become just the old board floor. Or at times it seemed the cabin walls had receded and a great sense of space would

come upon her. Then when surveying some everyday and commonplace piece of landscape, another scene would impose itself over it so that the two mingled and then the new would grow brighter and clearer till the old was completely blotted out, and as she looked with amazement on the strange picture, it in turn would fade and leave the old in its place.

It was all of a piece with the wind making such a queer sound at night as she lay in her bed. A sound like the slipping of feet over smooth floors and sometimes, too, the sadness of a great loss would come upon her, when she had had no loss, not even a hen at dusk to a coyote. While still striving for enlightenment—the dreams began!

At first they were all pleasant ones. Related in some vague way like a picture puzzle, whose parts all fitted together make a whole. At first she only saw, but later she heard also in her deepening dreams, and was amazed at the new knowledge this opening sense brought her. For her dreams were of strange lands and unknown people and beasts she had only seen in pictures. So she rose to meet the dawn on her dusty plain as one refreshed by travel. No more she found the dull routine of arduous duties humdrum for each day ended with the night and some hour of darkness held a dream.

She lost interest in the farm work and devoted herself to her house and the fire that she kept always flickering under the stove-cap. Someway there seemed to be a connection between the fire and her dreams. If she was careful to bank it at night so there were coals to start the breakfast fire, she dreamed better, brought back clearer impressions of her nightly wanderings, and now they could not be too clear for they were of herself as all women would love to be, beautiful

and wielding the power that only great beauty possesses in a man's world.

She recognized another enticement in her dreams; she was gloriously pagan in her visions of the night. Pagan in the selfish scheming thoughts that lived behind her smooth low brow; pagan in her emotions, in hating violently and loving fervidly; pagan in her beauty and the display she made of it. She rejoiced in the fresh invigorating feel of nakedness and regretted each bit of drapery for fear it break and hide a flowing line of her slenderness. She took great pains with her scanty garment held up by a broad belt of gold mesh which had been fitted to her by the goldsmith and heavily crusted with gems. Above her waist she wore only the jeweled cups that held her virgin breasts so sweetly and the golden straps that set off her smooth brown shoulders.

She was most pagan in the way she received men's attention—openly gloried in it, but haughtily, contemptuously. She reveled in the knowledge that men's eyes were devouring her as she stood with her

palms outstretched or in the swaying steps of the sacrificial ceremonies, but her delight was only equal to her disdain.

When she saw that the young priest whose duty it was to read the Proclamation of the Gods to the people never wearied of looking at her, then her pride in her beauty flamed—and she hated him—for he was handsome past belief and the vestal maidens were always whispering of him. Whispering that his kiss would be worth the fate that awaited them if they betrayed their vows of chastity.

During the months the woman had given over to dreams and idle speculation concerning them, the crop had come to harvest and many hands came to help through that time. The men complained



of the heat in the shack so the husband brought a kerosene stove to cook on and the little cast-iron stove was set out in the yard to await the first chill days of fall. This was the reason, she told herself, that no dreams came to break the dull routine of toilsome days. Then at length the harvest was over and with autumn the little stove was reinstated for they needed its warmth now and the woman smiled as she kindled the flame and promised it long life.

It was not long after this that her dreams began to break through the gossamer veils of sleep and again the woman wondered if there could be any connection between her carefully tended flame and her nightly wandering in a far country.

The dreams seemed always deepening toward reality and now they carried menace, vague and undefined, though all the more terrifying because she knew not what to fear; but because they now always carried the young priest, she welcomed them in spite of the uneasiness they held. Maybe it was the sight of the object of their worship that terrified her for this vision had been long withheld as if she should become accustomed to much else before she might be shown this last piece of the puzzle that made the whole complete.

First a cloud of smoke rising from the incense burners and even as the lovely odor saluted her, the smoke drifted back and away revealing a horror that scorched her sleep-drugged eyes.

On a slab of sacred cedar the Serpent coiled with head upraised and great jaws open to show the curving fangs. The eyes were red and flickered like the Immortal Flame burning always before it. The feathered crest was erect and gleaming with emerald and opal hues; horror and beauty joined in its hideous length that seemed in the light to be slipping loop and coil upon each other.

The woman cried out like the creatures brought to the sacrifice—the sound that is wrenched from all throats by the fear of violent and horrible death. Her

swoon of fear seemed to be a falling down slimy depths and then strong arms were around her and a tender voice whispered, "Do not fear—it be only brass set with jewels—it is powerless to harm you!"

So the vision had ended on a note of love and longing making complete recompense for the fright endured, for in all her dreams of the young priest, this was the first time she had heard his voice or felt his arms about her. Vision had contributed the other impressions but now she knew him through two other senses. These thoughts brightened the dawn as she raked open the coals to start the fire.

That was the day of the blizzard. The wind, loaded with pellets of ice, came stinging out of the north and the little house trembled in the blast and creaked in the grip of the cold. The woman's husband labored hard to make his stock comfortable and at night when he had made all the provisions possible for them, his eyes burned with fever. The woman did all she could to break his cold with home remedies but by morning his labored breathing showed his lungs to be affected. The telephone line was down and it was impossible to call the doctor or neighbors for aid. Battling with the chores and the care of the sick man, the woman endured some sixty hours packed full of storm and stress. In the snow-white hush that fell after the storm subsided the woman watched the road and signaled the first passer-by for aid and by nightfall the doctor and helpful neighbors had gathered but the man was beyond all aid. They could only help the woman through the time of his death and the sad business in the hillside cemetery. Then they did the chores for her and went to their neglected homes and left the woman face to face with her loneliness. So night found her, watching from her window the austere beauty of moonlight on the snow and finding no comfort in all its glitter.

She was remorseful too that she had ever been unfaithful to her dead even in her dreams, for so it had been lately.

The love of the young priest and herself had broken all bounds and even as she had dozed by the bedside of the sick man she had known the sweetness of another man's arms. She was sorry now and still she longed for the priest's breath on her cheek, and hoped this first night of her widowhood alone might hold a tryst with her dark-skinned lover.

But she slept the whole night through heavily and woke in the grey dawn to take up the burden of her day and to fight her loneliness and grief with only the crackle of the fire and the humming of the teakettle for company. It was so for several nights and then the dreams began again.

Sweet dreams of loving homage paid to beauty—and then—the night that dreamland was stripped of all illusion and became stark realism. In the first place she was aware that all her senses were registering impressions; touch and smell and hearing as well as sight all gave the stamp of reality to the scene in which she moved and had her being.

She tended the sacred flame with the grace she loved to exercise and veiled the contempt in her eyes for the effigy of cruelty and hate that coiled above the smoke cloud—had she not been told it was but hammered brass—that its smoldering eyes were but priceless rubies cunningly set. The high priest passed, his craving for her naked in his eyes, and she shrugged her disdain. He was old and his hands were like talons and his eyes reddened by long years of smoke from incense and sacrificial fires. She heard the voice of her lover intoning from the temple steps and smiled secretly. Secret love—hot as the Flame she tended, centuries old, the Flame Immortal.

There was a stir that grew rapidly to a tumult and then out of a fast gathering crowd a dozen men came dragging a young camel driver and one of the vestal maidens. They dragged the two terrified youths to the dais of the Coiled Serpent and the High Priest stood on the dais and raised his hand for attention, and their spokesman approached and accused

the maiden of breaking her vows of chastity to her order.

The trial was short and primitive. The camel driver was tortured till he admitted their love and then he limped away bloody and heartbroken and the crowd turned its attention to the girl groveling on the marble floor. They laid hands upon her and the girl's screams echoed among the stately columns and the gilded rafters. These screams the woman had known and grown careless of in the hours of her pride and vanity but now that it was one of her companions who uttered them, the sound came home to her with all freshness as if this were the first time her ears had heard its shrilling terror.

Oh for a miracle to halt the blood-thirsty group! The woman looked up and unconsciously assumed an attitude of worship but the red eyes of the monster seemed to gleam with delight and the flickering torches made it seem alive in every coil.

What was the crowd doing now, prying on the great slab of marble directly before the dais? The marble moved and then was thrust aside by many hands and a great hole gaped before them.

It was pitch black in the pit but lamps on chains were lowered and torches were held down and it was lighted well, far too well, for the sight revealed blasted vision.

It was a small place and the floor was heaped with snakes, roused and irritated by the light and noise. Their hissing stilled the crowd and then they dragged the maiden forward to the edge of the pit and slowly pried loose her clutching fingers one by one, while her desperate eyes searched the crowd for one gleam of pity. At length her grip was broken and she fell with a soft thud on the writhing mass beneath her.

The woman could look no longer but drew back in a faint of horror and then she was aware that she was standing in the middle of the shack screaming so loudly that she had wakened herself by her own screams. The house was cold

and bleak and grey dawn paled the sky. Trembling, she dressed, but her body refused to warm either to heat of the fire or exercise. She could not eat her breakfast. The hot drinks she forced down brought no solace. She did the chores and went back reluctantly to the house when all was done outside for the wind and the thin sunshine seemed to make the present more tangible; seemed to make more evident her day and age of peace and kindness.

She prepared a meal and the thought that half the day was gone took her appetite. How could she endure the night? This much she knew, *she would not sleep*. She would not so much as close her eyes the long winter night; so she trimmed her lights and heaped high the wood-box against the vigil. Once she had found the silence of the night companionable and loved the majestic beauty of the vast spangled dome but on this night the stars seemed coldly distant and carried a threat of inevitableness. The moonlight was ghostly; the shadows were dense dark lurking places of evil. The voices of the night were menacing.

All watchers know that the hours between one and three o'clock are the hardest to fight off sleep. The woman dragged the coffee pot from the back of the stove to the front, brought an arm chair and put her cold feet in the oven. How the hours, yes, even the minutes dragged. Sometimes she thought the clock had stopped, time went so slowly. Well, this would be absolutely her last night alone; she would hire some girl to stay with her and tomorrow night she would sleep deeply, sweetly.

She fell to smoothing her rough tousled hair, stroking it till it grew smooth in her fingers. Her hands kept on unconsciously, stroking and soothing till the sighing of the wind under the eaves was a longing breath—a whisper of love! Her dream had not waited on the subterfuge of sleep, but had claimed her as she sat waiting for the coffee to brew.

She held her lover's smooth dark head between adoring hands and listened to his whispers of love.

"Oh, Lotus Blossom—your sweetness drowns my senses!" She chilled with ecstasy and the breeze from the desert whose sands cool so swiftly after the sun goes down.

"Let us vow our love immortal—swear, beloved, by yonder heap of stones piled in defiance of the centuries that neither Time nor Man nor Death shall come between us!"

Her murmurs were as soft as her lips. "Essence of Paradise!"

Just then Doom spoke in wild reverberations—it was the temple gong and all that heard it recoiled from the sound. Stroke after stroke followed one upon the other. The gong was not often used and some short lives had been passed without hearing it even once. She seemed drawn like a moth toward a flame; when next she was self-conscious she stood just within one of the small doors of the temple. On the dais stood the High Priest with his palms upturned toward the God of cruelty and terror while he intoned the Prayer To Put Aside Wrath. There was the sound of running feet and streaming in from all entrances came the aroused populace as well as all who inhabited the temple.

But what could it all be about! Wishing to see what the crowd murmured about she pushed in between some burly men and then suddenly she saw! The Immortal Fire had died—blackened and cold in its brazier!

She, the High Priestess, had neglected the Immortal Fire, the Sacred Flame, to which she had given her oath to guard it with her life and to die with it. While she stood rigid in a paralysis of fear one of the men seized her and dragged her forward.

The Priest finished his prayer and turned to look upon her coldly. Always before his eyes had been lustful upon her and she knew he rejoiced in her fate, whatever it might be. The High Priest

waited for more people to gather and while he waited he threatened them with the anger of the God. His wrath might take the form of famine or pestilence. Pointing at the shrinking woman he proclaimed, "Hers the sacred duty—hers the neglect—the Immortal Flame, centuries old, is dead!"

The crowd was ready now and to their excited eyes the Great Serpent was alive, its crest gleaming, its ruby eyes alight. The woman did not scream till they began to pry away the great flat stone in front of the dais and then her terror knew no bounds but rose and rose and seemed to fill all space.

They tore away her golden belt and the jeweled cups that held her bosom and the High Priest pointed accusing finger at her flaccid breasts.

"Behold, she knew a lover! This is not a virgin. She has betrayed all her vows!" A howl went up from the crowd, the blood cry of the pack. The woman was seeking for just one gleam of pity in the avid eyes around her and then she saw the face of the young priest in whose arms she had so lately lain; she stretched her arms to him as the men pushed her toward the edge of the gaping hole before the dais, from which such strange sounds issued as the lamps swung into the pit.

She was on the edge now, she could not help seeing what lay below and then suddenly the young priest seized a spear a soldier held, drew it back and threw it all in one gesture.

Straight and true its point emerged between two dainty shoulder blades—and her glazing eyes saw no more the horror awaiting her as she fell toward it.

Something battered at her consciousness. Voice and blows both seemed to assail her. Someone was hammering on her door with fists and calling frantically.

She stumbled over to turn the key, dazed and helpless. A man stood on the step, a tall slender man and he said breathlessly, "Why did you call me?"

"How could I call you when I know you not? You are a stranger. I do not know you. Still I seem to remember you. Are you not the man who came to use the phone one day last spring—just after the ploughing?"

"I am the man!"

"Why, I know you—you are the man of my dreams. The young priest who saved me in my last terrible dream!"

"Why do you think it was a dream?" he questioned. "Might it not be a memory? I know you—can you look upon my face and deny knowing me, oh beloved!"

"I think I knew you when first you came," said the woman wondering, "for it was just afterward that my dreams began and my heart went out to you, even that first day." Happiness began dawning in the woman's eyes.

Much was arranged quickly by aid of the phone and the woman's cousin agreed to rent the ranch and take possession that very day for the woman told him she was called away but gave no explanation of what called her.

When all was finished and the engine in the great grey car was throbbing softly the woman turned back—back to the shack, and going in raised the stove-cap and laid a great lump of coal in the fire and banked it and closed the drafts. That was why a thin wisp of smoke drifted out of the chimney long hours after the woman had put hundreds of miles between her and the deserted cabin.

And that was why her cousin coming at the bleak end of day found the cabin not quite cold and a red bed of coals from which he built quickly a rousing chill-chasing fire.

*No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly
As a blessing, or a curse, and mostly*

*In the greater weakness or greater strength,
Of the acts which follow it, till at length
The wrongs of ages are redressed,
And the justice of God made manifest.*

—Longfellow.

The Power Within Us

BY BERTHA N. OXENIUS

IT is a principle that the more we make *wise* use of a thing the more there will be given of it. A thing not used will become ever harder to use. This is especially true of force or energy; and students as they advance, come into contact with new forms of force which at first they are at a loss how to use. One thing is certain and that is, if the force is not used constructively it will be destructive, not only to the one who is the channel for it, but to others.

The time comes to the earnest student when he must face the question seriously and ask himself how the power within is to be employed. He knows it cannot be used for personal ends; whatever personal advantages are to be derived will come as a matter of course in the process of using it for the benefit of others.

If the student has evolved something of the Christ attributes, he may use some of the force in sending kind and loving thoughts toward as many people as he can. He may work along this line for some time without having it occur to him at all that this is not all the use he can make of such energy. As soon as he questions in what other ways he can use it, he will see that a great quantity of force can be used in aspiration; but aspiration leads surely to the necessity of being more useful. Then he sees that force can be utilized in creating thought-forms and he tries deliberately to create some thought-form which will be a benefit to humanity by increasing hope and faith.

This effort when made for the first time will most likely be a revelation to him of his need of training along that

line. Perhaps it is only then that he quite clearly discerns a difference between a feeling and a thought. There seems to be a missing link somewhere: one can hardly create a thing without knowing what should be created. Truly one can imagine, or picture mentally, a symbol such as a cross or a triangle, and feel that it will endure for a time as a thought-form; but somehow, when the whole of humanity is stretched on a cross of suffering, one wants to do something more definite to relieve that suffering.

He wants to create thoughts that will do a constructive work. He wants to see environments change so that all people will actually feel stronger and more joyful. He wants to see his desires for happier conditions and his thoughts of how such conditions may be brought about, come into present-day realization.

Shall he then, he wonders, take one problem and work at it mentally, definitely, until he has the solution? Will his solution,

his struggle to solve the problem, have its effect on the realm of thought, and if he himself does not actually carry out the processes, will he have the happiness of seeing them carried out by others for the welfare of mankind?

Then the student discovers one day that an immense quantity of force can be used in concentrating thought on the solution of a deeply abstruse question; he is likely to find this out by accident. He knows then that he need never ask for answers to his questions—that the answers will come when he tries to help others—for the Christ is the power within us.



The Essenes or Children of Peace

BY WM. KELLY

“AND it came to pass,” we read in the nineteenth chapter of The Acts, verses one to four, “That while Apollos was at Corinth, Paul having passed through the upper parts of Asia Minor, came to Ephesus: and finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye became believers? And they said unto him, We have not so much as heard that there is an Holy Ghost. And he said unto them, In what, then, were you baptized? And they said: In John’s Baptism. Then said Paul, John indeed baptized with the baptism of repentance, saying to the people that they should believe in Him who was to come after him, that is, in Christ Jesus. When they heard this, they were baptized in the name of Christ Jesus.”

This faith, taught by John, and so nearly Christianity, could have been nothing but the doctrine of the Essenes; and there can be no doubt that John belonged to this sect. The place where he preached, his maceration and frugal diet, the doctrines he taught, all prove it conclusively.

We find, from the two letters written by Paul to the brethren at Corinth, that city of luxury and corruption, that there were contentions among them. Rival sects had already, about the fifty-seventh year of our era, reared their banners there, as followers, some of Paul, some of Apollos, and some of Cephas. Some of them denied the resurrection. Paul urged them to adhere to the doctrines he himself had taught, and he had sent Timothy to them to bring these truths afresh to their recollection.

According to Paul, Christ was to come again in the air in His soul body. He

was to put an end to all other principles and powers, and finally to death, and then be Himself once more merged in God, Who should then be All in all.

The forms and ceremonies of the Essenes were symbolical. They had, according to Philo the Jew, four Degrees. The members were divided into two Orders, the Practici and Therapeutici, the latter being the contemplative and medical Brethren, and the former the active, practical business men. They were Jews by birth, and had a greater affection for each other than the members of any other sect. Their brotherly love was intense. They fulfilled the Christian law, “Love one another.” They despised riches. No one was to be found among them, having more than another. The possessions of one were intermingled

with those of the others; so that they all had but one patrimony, and were brethren. Their piety toward God was extraordinary. Before sunrise they never spoke a word about profane matters; but put up certain prayers

which they had received from their forefathers. At dawn of day, and before it was light, their prayers and hymns ascended to Heaven. They were eminently faithful and true, and the Ministers of Peace. They had mysterious ceremonies, and initiations into their mysteries; and the candidate promised that he would ever practice fidelity to all men, and especially to those in authority, “because no one obtains the government without God’s assistance.”

Whatever they said was firmer than an oath; but they avoided swearing, and esteemed it worse than perjury. They were simple in their diet and mode of living, bore torture with fortitude, and



despised death. They cultivated the science of medicine and were very skillful. They deemed it a good omen to dress in white robes. They had their own courts, and passed righteous judgments. They kept the Sabbath more rigorously than other Jews.

Their chief towns were Engaddi, near the Dead Sea, and Hebron. Engaddi was about thirty miles southeast from Jerusalem, and Hebron about twenty miles south of that city. Josephus and Eusebius speak of the Essenes as an ancient sect; and they were no doubt the first among the Jews to embrace Christianity with whose faith and doctrine their own tenets had so many points of resemblance, and were indeed in a great measure the same. Pliny regarded them as a very ancient order.

In their devotions they turned toward the rising Sun; as the Jews generally did toward the Temple. But they were not idolaters, for they observed the law of Moses with scrupulous fidelity. They held all things in common, their wants being supplied by the administration of Curators or Stewards. The Tetraetys, composed of round dots instead of jods, was revered among them. This being a Pythagorean symbol, evidently shows their connection with the school of Pythagoras; but their peculiar tenets more resemble those of Confucius and Zoroaster, and probably were adopted while they were prisoners in Persia; which explains their turning toward the Sun in prayer.

Their demeanor was sober and chaste. They submitted to the superintendence of governors whom they appointed over themselves. The whole of their time was spent in labor, meditation, and prayer; and they were most sedulously attentive to every call of justice and humanity, and every moral duty. They believed in the unity of God. They supposed the souls of men to have fallen, by a dis-

astrous fate, from the regions of purity and light, into the bodies which they occupied; during their continuance in which they considered the souls confined as in a prison. Therefore, they did not believe in the resurrection of the body; but in that of the soul only. They believed in a future state of rewards and punishments; and they disregarded the ceremonies or external forms enjoined in the law of Moses to be observed in the worship of God; holding that the words of that lawgiver were to be understood in a mysterious and recondite sense and not according to their literal meaning. They offered no sacrifices, except at home; and by meditation they endeavored, as far as possible, to isolate the soul from the body, and carry it back to God.

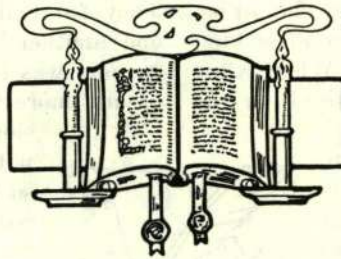
Eusebius broadly admits "that the ancient Therapeutae were Christians; and that their ancient writings were our Gospels and Epistles."

The Essenes were of the Eclectic Sect of Philosophers, and held Plato in the highest esteem; they believed that

true philosophy, the greatest and most salutary gift of God to mortals, was scattered, in various portions, through all the different sects; and that it was, consequently, the duty of every wise man to gather it from the several quarters where it lay dispersed, and thus reunited, use it to destroy the dominion of vice.

The great festivals of the Solstices were observed in a distinguished manner by the Essenes; as would naturally be supposed, from the fact that they revered the Sun, not as a God, but as a symbol of light and fire, the fountain of which the Orientals supposed God to be. They lived in continence and abstinence, and had establishments similar to the monasteries of the early Christians.

The writings of the Essenes were full of mysticism, parables, enigmas, and allegories. They believed in the esoteric



and exoteric meaning of the Scriptures, for which they had a warrant in the Scriptures themselves. They found it in the Old Testament, as the Gnostics found it in the New. The Christian writers recognized it as a truth, that all Scripture had an inner and outer meaning. Thus we find it said as follows, in the Gospels:

"Unto you it is given to know the mystery of the kingdom of God: but unto them *that are without*, all these things are done in parables: that seeing, they may see, and not perceive; and hearing they may hear, and not understand; . . . And the disciples came, and said unto him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Paul, in the fourth chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are an allegory. In the third chapter of the second letter to the Corinthians, he declares himself a minister of the New Testament, appointed by God: "Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

Origen and St. Gregory held that the Gospels were not to be taken in their literal sense; and Athanasius admonishes us: "Should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies." Eusebius said, "Those who preside over the Holy Sepulchres, philosophize over them, and expound their literal sense by allegory."

Transmutation

BY A. E. GEBERT



TRANSMUTATION means a change from one form, nature, substance, or species into another. Changes of this kind are continually going on in the natural world. The mighty forest in time sinks into a deep sleep, and through chemical changes, after a period, becomes a coal-bed—black carbon.

The various petrifications and fossils are other examples of this converting process called transmutation.

By far the most simple illustration of this process is found in growing things. The mineral is decomposed by an invisible force which manifests as erosion or chemical action. The seed of the plant germinates and draws material from the decomposed mineral or soil, bringing chemical changes as it builds a form in accordance with its nature.

Man and animal devour the plant and

other food, and through the chemical laboratory of the body convert the food substance into flesh, bone, and muscle. Back of all this converting of one form into another is the invisible activity of the consciousness; for chemical action must be backed up by a consciousness even where the lower forms are concerned.

The ancient alchemists labored unceasingly to transmute baser metals into gold, and it has been claimed that the efforts of some of these workers were crowned with success. Whether or not this contention is true, it is not known as a fact or practiced as an art today. Should such a method be discovered and put into practice, gold would become so cheap as to take it entirely out of our monetary system.

Present day chemists tell us that gold, being a basic or primary metal, cannot

be produced by transmutation from baser metals. This may appear very logical, and is undoubtedly true when considered from the standpoint of mixing metals together to produce gold; but there are also grounds for disputing this claim.

Science now admits that all matter consists of rates of vibration, the particular rate being the deciding factor in determining what the substance is. Gold, like any other substance, has its own rate of vibration, and, if it were possible to take a baser metal and change its rate of vibration to that of gold, the result would surely be the transmutation of that baser metal into gold.

Consider a cake of ice; cold, silent; the vibratory action of its molecules moving slowly. Now let a little warmth be applied, and as the vibrations move faster, or increase in rate, the ice yields and changes into a more plastic form. Apply more heat and the molecules increase their rate of vibration; the water boils and changes into steam, so volatile that it ascends in our atmosphere; and, if superheated becomes so fine as to be invisible to the eye.

In this change going on in the physical world from natural or artificial causes, we find an analogy to the transmutation possible in the body and soul of man. Transmutation in this sense might also be considered as Overcoming, Conversion, or Redemption.

Man originally came from a perfect Source. His real self is pure, perfect, spiritual; but like the cake of ice, he has descended into the crystallization of matter, and must be transmuted back into the invisible Spirit.

In doing this, man has been accepting false conditions into his consciousness by fighting them with their own fire, thus dwelling upon, keeping alive if not actually increasing the adverse conditions.

Transmutation of the body and soul is not accomplished in this way. Just as the changes in the nature of physical

things are ushered in quietly and in an orderly manner, so must they be with man. Just as the physical warmth broke up the dense ice cake, so the warmth of Love or Spirit must be turned on, or accepted into man's consciousness to break up the crystallization of the outer. Carried to its fullest extent, the result will be a spiritual consciousness, raising the vibrations of the body until it becomes luminous and transmuted into Spirit, thereby being free forever from limitations.

Thus did Jesus raise His body—by raising His consciousness; and it is this glorious achievement that we all want to and can accomplish. The method of raising the consciousness is simple. The difficulty is that man hesitates to accept it because of its very simplicity, and for lack of will.

Your consciousness consists of your thoughts, opinions, and beliefs. It shows what you are—for it is *you*. So, to change consciousness we must change our thoughts, opinions, and beliefs. If we believe in lack, we are in want, mentally at least. If we dwell on sickness, we are likely to experience it. If we believe in limitations in any way, we are limited to such extent.

Says Job, "The thing I feared has come upon me"; and this still holds true.

Adverse conditions are brought to us by ourselves—our own thinking, and we can change or transmute their powers if we will but change our thinking, and continually affirm in our consciousness that "we are the perfection that we wish to be," and back up this faith with works. If we keep ourselves busy in service to others, there will be no room in our consciousness for adverse thoughts or uncharitable feelings toward others.

The Rosicrucian teachings tell us that fighting evil desires prolongs them; and the best way to get rid of them is to push them out of the consciousness and let them die from non-gratification. If we follow this teaching it will help us to gain the spiritual consciousness we are seeking.

Occultism and Modern Life

Charm

BY VICTORIA M. COREY

WHAT charm and personality the occult student should have! Have you read any of the modern books on charm and popularity? The rules resemble astonishingly those precepts for the aspirant to the Higher Life. Submergence of self (this, incidentally, is also a rule in the success books), a genuine liking and sympathy for other people, kindness, and an interest in their needs and problems— These are some of the listed essentials to charm and success!

Let the student turn on the full measure of his magnetism and enlarge the field of his power; for charm of this vintage lightens the burdens and extends the message of peace and good will. The old formulas for charm, regulating the arching of an enchanting eyebrow, the curving of artistic fingers, the proper spacing of a smile are gone. They have progressed from the studied, surface charm of the personality mask to a recognition and demand for the deep, exquisite eloquence of a harmoniously tuned individuality. Away goes the false, the unreal. The trend of the New Age is reality, simplicity, sincerity. At the threshold of the Aquarian Age, Charm becomes Cosmic At-one-ment! Strive as we may, we cannot escape the precepts of occult philosophy! They must be observed even in the pursuit of worldly ambitions. Occult precepts have invaded all fields.

Muriel White Dennis in "The Training School of Popularity" says, "Lasting popularity comes when one lives the abundant life." The same instructions face us at every turn—for charm, popularity, success, beauty, and happiness, as well as for occult development!

Give! Give yourself! Give your all,

courageously, joyously. Make living an adventure—the adventure. Extend your horizon, forget your petty worries, forget even your grave worries; pierce the low ceiling of consciousness and rise to the limitless blue above.

Does the occult student feel that much is required of him in patient and persevering attention to exercises of concentration and retrospection? He may as well concede to them gracefully; for even the aspirant to charm must perform his nightly exercise of retrospect. I quote Margery Wilson's book *Charm*: "A good idea is to clear out of our minds at night on going to bed everything that we do not want there permanently; for while the conscious mind is off duty in sleep, the subconscious mind is busy working on the strongest impression it has received that day, and building it into us all night. Take kindness, love, grace, interest to bed and build a lasting foundation of charm into your subconscious reactions."

For a concentration exercise the seeker for charm is told in the same book to hold kindness, love, and grace in his mind until it becomes a part of him. "To lift our faces up and breathe the air of individual freedom, to know that each is a part of this great, pulsating, intelligent plan of infinity should make us so proud and happy . . . we shall have a luminous charm of that mystery of life in our faces. The charm of a sense of that rhythm and harmony that swing the stars will radiate from us as sympathy and understanding."

We as occult students are working to lay up treasures in heaven, and lo! we are acquiring charm by the way. Why not a Charm School in every Rosicrucian Center? It would be a simple, effective way of instilling our philosophy!

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

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

The Intellectual Zodiac

BY INEZ H. VAN ASSCHE

PART I



THE discoveries of modern astronomy have greatly expanded that part of our universe which can be perceived with the physical eyes and senses. Some of these discoveries reveal such stupendous magnitudes that our senses reel at the mere thought of them. The infinite space, the everywhere observable precision and balance holding the stellar bodies in their courses have inspired many a scientist to speculations very nearly touching the great reality behind it all. Yet these same scientists are not willing to concede astrology, the parent of modern astronomy, a place among the so-called true sciences. They seem to think that the discovery or rediscovery of the heliocentric arrangement of our small solar system has done away with the speculations of astrology at one fell swoop. For, they say, the ancients wrongly believed the earth to be the center of the whole universe and their calculations were accordingly based on a false premise. Astronomically minded people now seem to think that astrologers either do not inform themselves or having informed themselves are not willing to revamp their science in accordance with the true facts as discovered.

The truth of the matter is that astrologers are very well informed and have

learned that far from disproving anything, the astronomical discoveries have complemented and explained their ancient science.

The reason for keeping their old geocentric system of calculation is very simple. Astrology is not primarily interested in the planets' motions around the sun and their relation to each other from a heliocentric point of view, what they are interested in is the planets' relation to us on the earth and their influence on us. Therefore, the ancient astrologers calculated the angle of the stellar rays, using the earth as the central point and for the same reason, we, the modern astrologers, keep on using the same system. What we know or do not know about the planets' relations to the sun as a center cannot influence our choice in this matter.

Did the ancients, the originators, know that the sun and not the earth is the center of our little universe? They most probably did know, for all their work shows them to have been good mathematicians, keen observers, and careful recorders of the movements of the stars. The erratic motion of the planets, the so-called retrogressions, had undoubtedly told them the true facts at an early date. But as the ancient astrologers were interested in astronomical facts only in so

far as they influenced their daily lives, this discovery became of secondary importance and the earth is still the central point in their calculations.

What can the modern astrology student answer when the astronomer tells him that the sun is not really in 0 degrees of Aries on March 21, but in about 10 degrees of Pisces? He must answer that he knows this is so according to astronomy, explaining that there are two zodiacs, the Natural Zodiac of the constellations and the Intellectual Zodiac of the astrological signs.

The Natural Zodiac is a series of twelve fixed star constellations spread out more or less irregularly around our solar system. As seen by us from the earth they appear to extend about 8 degrees on each side of the ecliptic or sun's apparent path. For the sake of convenience in measuring, this circle is divided into 360 degrees with 30 degrees allotted to each constellation. These constellations are so far away that their positions may be considered fixed as far as we and our small earth may be concerned.

Since the earth is moving in its orbit around the sun at the rate of one complete circle in 365¼ days we need not only a point in space but also a point in time to calculate by. The spring equinox, March 21, has been taken for this purpose; it is the time when days and nights are exactly equal, when the sun crosses the equator traveling north. This is what the astrologers call the first point of Aries, the starting point of the Intellectual Zodiac.

The nutation, or irregular motion of the earth's axis causes the sun to cross the equator 50.1 seconds of space sooner each year, which discrepancy accounts for the overlapping of the Natural and Intellectual Zodiacs. This difference amounts to one degree in 72 years, and

to 30 degrees, one sign, in 2156 years. The last time the two zodiacs coincided was in 498 A.D. Since the sun crosses the equator sooner each year it is called the precession of the equinoxes, and consequently this shifting point moves backwards in relation to the constellations. All of this proves that both the astronomers and astrologers are right as to the position of the sun on March 21. Heliocentrically and with reference to the Natural Zodiac the sun is about 10 degrees in Pisces; and geocentrically, with reference to the Intellectual Zodiac, the sun is in 0 degrees of Aries.

At first glance it seems an arbitrary procedure to ascribe the influence of Aries to the time period of March 21 to April 21, that is, the first 30 degrees of

the Intellectual Zodiac, when the sun's passage during that period at the present time has very little relation to the constellation Aries. After considering the facts in the light of philosophy the justification for this will be quite clear. Before entering any discussion as to the philosophical side of the question I would like to

TIME IS FLEETING

*Seize then the minutes
as they pass; the woof of
life is thought; warm up
the colors, let them glow
by fire or fancy fraught.*

*Live to some purpose,
make thy life a gift of use
to thee—a joy, a good, a
golden hope, a heavenly
argosy.*

—S. T. Coleridge.

point to one more statement that our astronomically minded friends are apt to object to until it is thoroughly explained to them. They say that since we now know that the sun is at the center of the solar system and also at the center of the constellations, how can we keep on saying that the sun is *in* Aries, *in* Taurus, etc.? The sun does not move from this center, they say; it is the earth that travels around the sun. This again is, of course, only a case for defining or explaining terms.

If you make yourself a simple diagram, you can see what is taking place heliocentrically. First draw a circle, put the sun at the center, divide the circumference into twelve equal parts to represent the twelve constellations; next connect

the dividing points to the center so as to have the plane of the circle divided into twelve segments. Lastly draw a smaller circle inside to represent the earth's orbit. Mark the place of the earth, say in the segment marked Libra, which is where the earth is at the spring equinox. Viewed from this position of the earth in Libra the sun appears against the background of the opposite constellation Aries; to put it in another and shorter way, the sun *is in* Aries, or, philosophically stated, the influence of Aries reaches us as focused through the sun.

In drawing a diagram, the radius of the circles representing the Intellectual Zodiac should really be equal to the distance between the earth and the sun, but it would be less confusing on paper if you make it smaller so as not to have too much overlapping of circles. It is sufficient to draw the positions at the four seasons to make the matter quite clear.

All of these considerations have had to do with the outward physical astronomical facts showing the difference between the heliocentric and geocentric point of view. It is well for astrologers to restate these facts often to show their familiarity with the fact that the Natural and Intellectual Zodiacs do overlap, and that the starting point of the Intellectual Zodiac is a shifting point. It lends more authority to their claims. It shows that astrology has interpreted the new discoveries in the light of the ancient knowledge, and does not simply disregard them. The justification for the astrologer's position is of course to be found in the philosophical interpretation.

PART II

The Rosicrucian Philosophy teaches us that the twelve constellations of the Natural Zodiac are but an outward sym-

bol of the celestial hierarchies that guide the evolution of the various life waves in our small universe or solar system; that the animal and other figures ascribed to each were but given by the ancients to describe the character and work of each of these hierarchies. This philosophy also tells us that the life evolving on each and every planet in that solar system is at a different stage of evolution. It is, therefore, reasonable to suppose that the influence these hierarchies exert on each and every one of these planets would be different in each case in accordance with their need.

Our Intellectual Zodiac is so polarized as always to bring the cardinal signs in line with the sun at the four seasons, as we have seen in previous paragraphs.

Since the other planets are all at different distances from the sun, the inclination of their axes to their orbits being different, their rate of travel being different, it is easy to see that their Intellectual Zodiacs will overlap the Natural Zodiac in a different way; that their equinoxial points recede or advance through the

TOWARDS THE LIGHT

We rejoice in life because it seems to be carrying us somewhere; because its darkness seems to be rolling on towards light, and even its pain to be moving onward to a hidden joy. We bear with incompleteness, because of the completion which is prophesied and hoped for.

—Phillips Brooks.

signs at a different rate of speed, completing the cycle in a shorter or longer time as the case may be.

Next comes the question, how can the astrologers ascribe the influence of the sign Aries to the first 30 degrees of the sun's travel after passing the equator when they know that it does not coincide with the real constellation of Aries? This has been partly answered in the foregoing section, and a little study of the happenings in nature will also help to demonstrate the correctness of the astrologer's stand in the matter.

When the sun has passed the celestial equator on March 21 and starts to travel north there is a great inrush of solar physical energy, awakening all the forces

of nature; this is the germinating and sprouting season, precisely the influence of Aries expressed in physical terms. While the sun covers the next 30 degrees (Taurus) in its yearly passage natural forces gather momentum; there is a great pushing along all fronts, and nature can be seen patiently at work to fulfill the promises of Aries. You could find no better outward expression for the qualities of Taurus. During the period given to Gemini all nature looks fair to the eye and you can already guess at, anticipate, the coming results—and so, you can follow nature's work and man's all through the year carrying out the divine plan as mapped out in the zodiac.

At this point another question presents itself—what about the southern hemisphere? The seasons there appear in reversed order, spring commencing when the sun is in Libra. It has been found that it is sufficient to reverse the order of the houses in casting a horoscope for the southern latitudes and that the signs otherwise exert the same influence on human life as for the northern hemisphere.

It is to be noted in this connection that we have the greatest landmasses in the northern hemisphere and that the greater part of humanity lives in this hemisphere. All the civilized races of today, new and old, live in the north. In the last hundred years or so these northern races have colonized the countries of southern latitudes meeting there the descendants and perishing remains of races belonging to previous epochs of our evolution.

As nothing in this universe is fixed but ever moving, ascending, descending, revolving in regular cycles, so it has been found that the axis of our earth is not in a fixed position in relation to the rest of our solar system but revolves upon its own center in such a way that what is now the north pole, for example, will eventually become the south pole, etc. This movement is at the rate of about 50 seconds per century. It can therefore

be seen that in a distant past when these now degenerating races of previous epochs were at the height of development their homelands may have been in a northern hemisphere. Magnetically considered the north pole is positive and the south pole negative which may account for the importance of the northern hemisphere and explain the reason and rightness for fixing the first point of Aries, the beginning of the Intellectual Zodiac, in accordance with the northern horizon where nature seems to epitomize the meaning thereof.

The overlapping of the Natural Zodiac and the Intellectual Zodiac is only one of the many demonstrations in the universe and nature of the fact that although natural and spiritual laws work in regular cycles there is always a small margin of freedom of movement or action, giving room for individual initiative within the strong framework of cyclic law. Each succeeding cycle is on an upward spiral so no two cycles are ever exactly the same. There is always some addition or difference which accumulates and grows and when examined with the yardstick of yet larger cycles shows on the physical and spiritual side color and variety, growth and evolution.

Read history with the key supplied by astrology and see how necessary is this difference, this overlapping of the two zodiacs by which astronomers would down an "ancient superstition." The parallel between the historical record and the records traceable in the precession of the equinoxes is so plain that a child may see it.

In ages past when the Children of the Mist perceived but dimly the physical world about them the sun was by precession in the lunar, watery sign of Cancer. The end of this cycle was marked by the precipitation of the mists into rain and the coming of what the Bible describes as the Deluge—the destruction of Atlantis by water.

As the sun by precession entered Gemini, the sign of the twins, man's consciousness was gradually turned outward

and he perceived his brother man as a separate entity. The lessons by which this outer consciousness was developed can still be traced in the Phallic religions, the degenerated fragments of which are still to be found in India.

When the sun by precession had entered Taurus man had so far developed mind and outward sense and physical body that he was able to cope with outward physical conditions in a very practical way. Since he was still on the descending arc of involution his future spiritual development demanded that in this cycle he should learn lessons of the earth earthy. Great stress was laid on beauty and possessions; the masses worshiped a golden calf while their initiated priest-kings were in contact with the secret forces of nature, their emblem the Uraeus, the serpent, as pictured in the opposite sign Scorpio.

The lessons of the next cycle, that covered by the sun's precessional passage through Aries, has been held before our eyes through the story of the people of Israel. Their leaders having told them of a promised land they all fled out of Egypt to escape the slavery engendered by mere possessions. They became again a shepherd people like their forefathers. They learned their lessons of the use of individual initiative and enterprise while seeking for the promised land in the wilderness. To prevent their development becoming too ruthlessly individualistic their leaders, who were the greatest lawgivers of all time, told them of a God who exacted a tooth for a tooth and an eye for an eye. When, purified by their tribulations, they entered the promised land they knew their God at last not as the Avenger, the God of battle, but as the Good Shepherd who made them to lie down in green pastures and led them beside the still waters; and in the fullness of time came the great Teacher as foretold by the prophets, but they knew Him not.

Hailed by the few as a Messiah, repudiated by the people, crucified. He was indeed a man of sorrow. The lesson

He put before us of the next age was one of self-renunciation and loving service to our fellow man. How hard that lesson is we may read in the records of the Dark Ages we have but just left behind. Every time we of the Piscean Age have put self above all else we have opened the door for sorrow and suffering, letting loose the powers of darkness. Every time we of this age have forgotten self and served our fellow man we have progressed spiritually and lifted ourselves out of the mental confusions. Slowly, suffering and sorrows have purified our minds and hearts; slowly we are learning to discriminate and to feel pity for our fellow man; slowly we are paying off our Debt of Destiny.

As the new age, the Aquarian Age, is slowly dawning we shall gradually free ourselves from the bonds of matter and we shall sometime again see our brother as he is in spirit but with the added wisdom gained through our wrestling together with this world of physical obstacles. When that age shall have dawned humanity will be truly redeemed and like unto the Lion of Judah, man regenerated.

This record of the Zodiac of the Constellations as slowly told off by the ever shifting point of the vernal equinox is truly magnificent. For those who wish to follow man's development since the dawn of time there is endless material here. The student of astrology should have some familiarity with this record for it gives him a larger, wider perspective; it makes him approach the reading of a horoscope with greater understanding and humility. To read truly any man's stars you must read first the horoscope of the group he belongs to, the horoscope of his nation, the horoscope of the age. Having done all this you will know the futility of counting the hour and minute of any soul's passing; you will know that in the larger scheme of life there is room for every soul to work out his own destiny beyond the reach of any man's power of computation.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscopes of two of our subscribers' children. The first reading is for a child up to fifteen years old and is our usual general reading. The second reading is the vocational reading for a child between fourteen and twenty-one years old. In the cases of children aged fourteen and fifteen, *be sure* to specify which reading is desired. The names are drawn by lot. Each FULL year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the TWO CHILDREN whose names are drawn each month.*

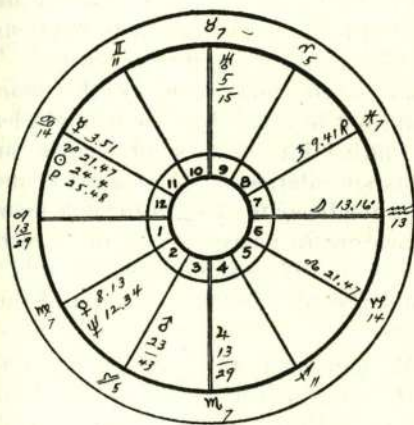
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

NOEL C.

Born July 17, 1935, at 6:25 A. M.

Latitude 33 N. Longitude 116 W.



We are using the horoscope of a little boy who has the fiery, fixed, and vital sign Leo on the Ascendant and fixed signs on all four angles with the Sun in a cardinal sign. This indicates a soul which is strong and well poised and with the majority of planets above the earth he will not remain an unknown character, for we find the impulsive, energetic and unconventional planet Uranus conjoined to the Midheaven and making a large number of aspects. A planet well aspected and prominently situated will be the one from which the native will receive the greatest benefit, that is, if the aspects are good. In this case, Uranus in conjunction Midheaven, sex-

tile Saturn and Mercury, trine Venus and Neptune, but square to the Moon.

The mind will be quick and well balanced, for Mercury is sextile the quick-witted Uranus and trine the balanced and serious minded Saturn, and as Mercury is also sextile Venus the boy will have a fine command of words, therefore he will be able to express himself with ease and fluency. Uranus is in the sign of Venus (Taurus) and trine Venus, and as the last named planet is in the second house ruling the finances, we might predict that this young chap will be unusually free with his money; therefore he should be taught the value of the dollar while young. He should be supplied with a small bank and taught to save his pennies else the parents will be called upon to supply him with considerable spending money.

Jupiter in the fourth house sextile Venus and Neptune will make him very fond of his home and mother and he will be most helpful and loyal, not prone to wander off and forget his home as is all too often the habit of young boys.

Uranus elevated and in good aspect with Mercury gives originality while Saturn trine Mercury will help to bring these original ideas to fruition. The mind will be very reliable and honest.

Venus conjunction the occult and spiritual planet Neptune and trine the unconventional and impulsive Uranus which is posited in the home sign of

Venus will endow the boy with an idealistic love nature. His ideals will be so high, that with Saturn opposition Venus and Neptune this will bring disappointments. We should advise the parents to make a pal and a confident of him, and to keep him in their companionship as much as possible. When his ideals are shattered, Saturn opposition Venus and Neptune might cause him to form dangerous habits which if unchecked could injure him in health and mentality. The mother's companionship would be his very best shield. With the Sun in the twelfth house conjunction the mysterious Pluto and square Mars this position of planets and aspects will be apt to cause him to want to be alone much which we would discourage. Keep him busy with boyish things such as experimenting with radios or electrical machinery and try to develop the mechanical instinct which is ever the best outlet for the budding intellect of a young boy.

With Pluto in the twelfth house in the sign Cancer which has rule over the stomach and also square Mars we would caution the parents against permitting him to indulge in indigestible beverages and candy bars. For with Neptune in the sign ruling the intestines and conjunction to Venus he may suffer in later years from malnutrition.

Vocational Guidance

BLAKE R.

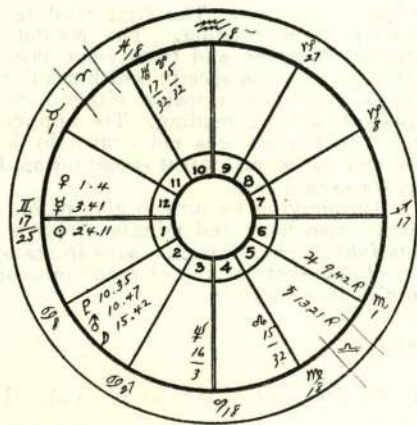
Born June 16, 1923, at 3:45 A. M.

Latitude 46 N. Longitude 74 W.

The young man whose horoscope we are using for our vocational guidance, being a double Gemini, the sign which is very plastic, might be influenced to his detriment by the dominant Leo mother. She would be apt to want to choose his vocation for him.

In choosing a vocation we usually consider the ruler of the sixth house representing labor, the ruler of the tenth house representing social position, and the

planets which are strong in these houses. In this horoscope we find Mars the ruler of the sixth and Uranus the ruler of



the tenth house. Mars is dangerously afflicted by a conjunction with Pluto and the Moon and a square to Saturn. To choose a vocation ruled by this planet would not be advisable, for it might lead the native into games of chance and bogus speculations. These aspects indicate a tendency to attempt to make money by dealing in narcotics and intoxicating liquors, and if he should ever do this, he would probably become a victim of these things.

We will next take the ruler of the tenth house which is the emotional and electrical Uranus; this planet is also afflicted by a conjunction with the Dragon's Tail and a square to the Ascendant and to the Sun, so we also reject this planet and must therefore seek in another section of the horoscope.

We find that the Ascendant is well fortified by the Sun which is in conjunction with it. The Ascendant is also semi-sextile the Moon and sextile Neptune, and the Sun is also sextile Neptune. Mercury is in its own sign Gemini and at the age of fourteen Mercury reaches the Ascendant, and as it is in conjunction with Venus, artistic ability, cleverness in drawing, and ability to perform on musical instruments are shown. Mercury

(Continued on page 318)

Worth-While News



Part of Insanity Gain Laid to Auto Crashes

CHICAGO, Dec. 29. (A.P.)—Horatio M. Pollock of the New York State Department of Mental Hygiene said today insanity is on the increase in the United States. He blamed automobile accidents for an undetermined but large percentage of recent cases.

Pollock addressed a meeting of the American Sociological Society.

Statistics compiled from the State hospitals show, he said, the nation now has an average of 317 persons out of every 100,000 who are receiving, or have received, treatment for mental disease.—*Los Angeles Times*.

The writer of this article has not made a study of the actual cases of insanity which are now filling our insane asylums to overflowing, yet to attribute the gain in insanity largely to crashes in automobiles would in our estimation be unfair. Never in ages has there been so much mental trouble. Not alone among the adults but also in births of feeble-minded infants. There are many causes for the different kinds of insanity; first and foremost among these may be mentioned the abuse of sex. The infants born feeble-minded are frequently the result of such abuse in former lives, and these egos are then born to parents who are afflicted with venereal diseases. They are born with an afflicted mentality on account of a break between the mind and the inner vehicles.

The most common cases of insanity are caused by lack of control of the emotional nature. Where the individual has no control, and where the will is weak, under great emotional strain—be it grief, religion, or fright—a break takes place between the mind and the desire body, causing the afflicted person to constantly live in the particular emotion which caused the break.

Today the world is facing a very serious danger, and many cases of insanity are due to obsession. Humanity is becoming so interested in metaphysics, and the people are so eager to delve into the occult, and so many unscrupulous people are posing as Teachers of the higher laws, that the unwary and innocent ones are all too often becoming victims, for they are being taught how to force themselves out of the physical body and to investigate the inner realms.

Max Heindel tells us that unless we have developed the spiritual body and unless we are clothed in this invisible vehicle we cannot enter with safety into the spiritual realms because the ego has no protection from discarnate entities which are swarming thickly in the lower Desire World. Each and every one who enters the higher realms must first pass through this dangerous region; it is the corridor to the first and the second heaven, and these unprepared visitors are all too often taken unaware and held prisoners while their physical bodies which had been left unprotected are stolen or taken possession of by invaders, or may we term them thieves.

At present the lower Desire World is crowded with criminals and those who have been executed or shot down suddenly, as well as an enormous number of suicides. All these abnormal and sudden deaths are causing the purgatorial region of the Desire World to be filled with earth-bound spirits which are making every effort to again return to the earth plane, and in their eagerness to do so they will take captive any unprotected ego which foolishly leaves its body and wanders off into these regions. This lower Desire World is now so dangerous that for the last two years the Teacher has refused to give out any more

discipleship teachings, knowing that these neophytes, regardless of warnings given out through lessons and books, will work too hard at their effort to free themselves from the physical body.

DiETING Blamed by Rector, Chef, for Reno Divorces

NEW YORK, April 25. (A.P.)—DiETING was blamed in part for divorces tonight by George Rector, noted chef and gourmet.

Commenting at a dinner given in his honor that a friend noticed that nearly everybody in Reno, Nev., the divorce capital, is thin, Rector said:

"A hungry woman, reducing too quickly on some diet of raw vegetables and orange juice, is very likely to answer back so snappishly that she will find her husband giving her several yards of train ticket and the address of a good Nevada lawyer out of sheer self-defense."

To attribute the numerous divorces to thin women who reduce through the fruit and vegetable diet seems to be quite a one-sided view. Perhaps the man who made this remark based his judgment mainly upon the physical appearance of a few whom he met on the street or by the appearance of his friends who went to Reno in order to obtain a divorce. The writer has met with numbers of Reno divorcees who were far from thin, in fact they were usually of the overfed, drinking, and smoking type. She remembers one in particular, a man who was perhaps five feet five inches tall and weighed two hundred and fifty pounds. It was at a Chamber of Commerce banquet where he sat and ate an enormous dinner, calling for chicken and hot biscuits several times; his face was an index of his character, large full lips, heavy double chin, large lower lobes of the ear, eyes bulging. A wife who could tolerate the man for any great length of time would in our estimation have been an angel.

The man mentioned in the news item was by trade a chef and a gourmet. According to the Standard Dictionary a gourmet is "one of discriminating taste in matters of gastronomy; an epicure."

If it were possible for one who caters to the appetites and not to common sense to be considered a judge, naturally he would find the simple life of using healthful foods against his trade; he no doubt realizes that there will be no more need of the services of a gourmet when the masses in general awake to the healthfulness of the vegetable and fruit diet, and that artificial and health destroying desserts will no longer be so popular.

The greater number of divorcees are directly due to immorality created by the free use of liquor and tobacco which lowers the moral status of people so that they are prone to break the marriage vows. The lowering of the moral standard caused by the soul-destroying use of alcoholic drinks is responsible for a very large number of divorcees. The vegetable diet will in time be the true savior of humanity, for you rarely find a vegetarian drunkard.

VOCATIONAL GUIDANCE

(Continued from page 316)

and Venus will remain within a couple of degrees of a conjunction until the age of twenty. At the age of nineteen they will both be conjunction the Sun and this is a very interesting period in his life in which he should enter into a career.

Mercurial signs usually indicate intellectual pursuits, but with Venus conjoined Mercury the artistic propensities are strong. With the conjunction of these two planets and their passing over the Ascendant and the Sun, and with both the Sun and the Ascendant sextile to the musical and mystical Neptune, we would advise a vocation where the hands are used in the manipulation of an instrument or in drawing or other art work.

Journalism is also a vocation which might be followed with success, for with Neptune in Leo the fifth sign and sextile to Saturn in the fifth house anything which is connected with writing and publication is a safe choice.

Question Department



Why Clairaudience But Not Clairvoyance?

Question:

During the late war I was greatly disturbed by hearing such terrific noises as if a woman were in great suffering. Each time when a new nation declared its intention of entering this great war I heard distinctly a terrific penetrating shriek which seemed to fill the whole heavens.

It sounded as though it issued from some great spirit. If it could be heard why could it not be seen? In any disaster as of the sinking of the *Lusitania*, or the destruction of a troop ship in the Mediterranean, or the destruction of a village by an invading army, a shriek of distress would suddenly go forth as though it came from some great spirit of feminine characteristics. Why couldn't it be seen? Prior to a rain, snow storm, or tornado, whether awake or asleep innumerable semi-bird or semi-humanlike noises can be heard and are undoubtedly produced by undines. Why can't I see these birdlike elementals? At times my ego apparently soars while asleep into regions of great music and singing. One of these great singers is a soprano and was such on earth and was my mother. Why can I not see as well hear her?

Answer:

Spiritual development takes shape in individuals according to their soul development. During each period in the physical body man directs his energies and his physical and mental efforts into certain directions. These efforts usually bring results and certain of the five senses are developed; the musician develops a keen sense of hearing, the artist

a sense of sight; one who is greatly interested along humanitarian and spiritual lines develops a keen sense of feeling. The development of the physical senses also has its counterpart in the spiritual part of man, and the spiritual senses are then engraved or impressed upon the archetype of the incoming spirit in the next life. In the development of the spiritual faculties these senses then will be the first to develop.

This doctor, during his present earth life has been accustomed to listen to the beating of the heart, etc., and as a result of his medical training he must have developed a keen sense of hearing. And as he was a very successful and learned doctor he no doubt had followed the science of healing in previous lives. Naturally he had the sense of hearing greatly sensitized and would as a result also be able to hear spiritually but the sense of sight may have been latent.

We have numbers of instances in the Bible where Prophets and Kings saw visions and communed with great spirits. In the second book of Esdras the Prophet talked with the Angel of the Lord who chided the children of Israel for their wickedness. In the tenth book of Daniel we again read about the prophesies given to Daniel by the Race Spirit. The ancient Israelites were very closely linked together and very clannishly under the domination of a Race Spirit which led them into the promised land and which guided them and dictated to them their mode of living.

Race Spirits are still dominating the European nations from the inner planes, giving to each nation its particular traits, its habits; even the features of the people are similar, but each nation's characteristics are different—mentally,

spiritually, emotionally. The Race Spirits are also often responsible for wars and divisions between nations.

The terrific noises and sounds of great distress were caused by the Race Spirits of the various nations which were drawn through their debts of destiny into participating in this terrible carnage. In various ways they had piled up national debts which must be wiped out through the blood of their people; at such times even the Race Spirit is unable to save its country from entering into wars.

The Race Spirits are Archangels and they brood over and protect their peoples as a hen broods over its nest of young. Through the guiding influence of The Christ Spirit humanity will in time become one great Universal Brotherhood and will then be free from Race and Family Spirits. This state of emancipation will make great progress during the coming new age, under the Aquarian sign of FRIENDSHIP.

ASTROLOGY AND SERVICE

Question:

Does Astrology make us more efficient in helping our fellow man?

Answer:

When we take up the study of Occultism and Mysticism we are usually advanced to a stage on the path of evolution where we are interested in man and his method of development, and having evolved to this stage it is only natural that we should desire to help and to serve mankind. We slowly become weaned away from the path of pleasures and frivolity; we are more interested in God and the universe and man; therefore, we cannot turn a deaf ear to the needs of our brothers for we realize through these higher teachings that all men are our brothers. To neglect to help a brother with sound advice or to fail to protect him from dangers when such opportunities present themselves would bring a very serious debt of destiny against such an one. When we begin to

search for the higher truths we find that this is the study of man. God placed man here as the Lord of the earth, hence we must study man if we desire to study God. It is strange how we attract to ourselves those who are in need of help and advice, not so much financial help but guidance on the path.

Astrology is the key to the soul, it unlocks the doors to the inner man, it portrays the character and shows one how best to help. In the guidance of wayward children, in vocational directing, in physical and mental diagnoses, and in every other human need, through Astrology we may know at a glance how to help and what to do to be of real value to the individual.

CAUSE OF CHRONIC DISEASE

Question:

Are not chronic diseases the result of causes generated in a previous life?

Answer:

Disease is the inevitable result of wrong living, whether it be through over-indulgence in liquor, tobacco, food, or sex. Disease may also be caused by intense anger or thoughts of revenge and hate. There are many things in life which cause man to respond to what we term disease. Man is a divine spark from God, made in the image of God. If he lived as God destined that he should live there would be no disease, but sin and selfishness have made him debtor to disease and suffering. Through the discomfort and pain which result man is to a great extent shortening his path, for only because of distress will he try to become better. If his life were one song of happiness and free from misery he would make little effort to rise above the things which hold him in bondage; he would forget to strive to learn his lessons in life's great school. The greatest lessons are learned through adversity and through physical pain, and only the man who has suffered can sympathize with the one who is in trouble.

Nutrition and Health

Rosicrucian Ideals

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

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

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

Vitamin B a Complex Factor Vitamins G and E

BY EDYTHE F. ASHMORE, D.O.

WHenever I plan to discuss the complexity of vitamin B, I remember a story I heard Alice Freeman Palmer tell many years ago. A college teacher of chemistry wrote one day on the blackboard a statement which read, "The following theories are believed to be correct," and then followed ten propositions which the students diligently copied. That afternoon cupboards were built against the blackboard and thirty years passed before they were removed with the razing of the building. It so happened that the professor walking with a student past the old place, recognized a cupboard being carried away. He said to the student, "Come, let me show you the room where I taught my first class on this campus." There was the blackboard and on it the theories of thirty years before. When they had read what had been written, the professor exclaimed: "How surprising! In the light of the scientific knowledge of today, every one of those theories is wrong."

So it is with the factors in vitamin B with the possible exception of vitamin B₁. In ten years it is possible that what I write today shall be changed completely, so rapidly are technical advances being made in biochemistry. A book published

five years ago on the general subject of vitamins may contain less than half what is known today. Much that is quite well known is yet unpublished for the reason that the potency of each factor in relieving untoward conditions in the human being is unknown.

There are six and perhaps two more factors in vitamin B. One of these has been named vitamin G in this country or B₂ in Europe. Four years ago it was conceded that vitamin G was a pigment of the flavin type, flavin meaning yellow. It was definitely growth-promoting and it was not what physicians had hoped it was, an anti-pellagrie factor. Chemically determined, it could be isolated from eggs, dandelions, grass, malt, milk, and a few other substances. It was found that the leaves of broccoli contain twice as much vitamin G as the flowers and the stems have less amounts than either. It has been observed that animals, probably in search for vitamin G, eat largely of green plants and they don't eat wilted ones, an observation which should assist us in choosing what to purchase in the markets. In addition to being necessary for growth in the young, it is likewise preventive of senility and of cataracts in adults. Alfalfa is an excellent source of this vitamin.

It does not seem wise to attempt any description of vitamins B₃, B₁, B₂, B₆, or those that for lack of a numeral have been called Y and H since it is quite likely they will be found to be identical with one of the above. Of the one formerly called vitamin G or P-P, I should like to speak. The name of the condition with which it was associated is pellagra and now so much doubt exists that deficiency of any one factor is responsible for the disease that it would be presumptuous for me to give you more than a general outline of the diet that brings serious consequences in its wake.

It was in 1915 that the Chief Surgeon of the United States Public Health Service, Joseph Goldberger, announced that persons in our southern states recovered from pellagra if they were fed a highly nutritional diet. Ten years later he decided to devote his entire time to the study of the condition and its eradication. Since without experimentation there is no possible way of testing any theory, Dr. Goldberger decided to make a very carefully planned experiment. He selected the farm of the Mississippi State Penitentiary for the locale because it was well isolated from surrounding communities, thus preventing the possibility of contagions, and obtained the consent of twelve men, under promise of pardon by the government of the state, to act as subjects for the test.

The cottage in which they were housed was screened and kept under guard day and night. Up to the middle of April they had the fare that was given to all the prisoners. From that time forth, since pellagra has seemed to be a seasonal disease developing in April, they were given the experimental ration which consisted chiefly of cornmeal and grits, rice, molasses and sugar, cornstarch, white flour, sweet potatoes, coffee, and pork fat with very small amounts of cabbage, collards, and turnip greens. This had been the dietary of the people of the cotton textile section of the southern states where pellagra was common. When the

experiment ended, the first of November, six men definitely had pellagra.

It was a physician at the court of Philip V of Spain who named the disease from two Spanish words meaning rough skin. Usually the first symptom is a skin eruption which looks like sunburn, gradually becoming dark while the skin becomes rough and scaly. Little by little the patients manifest lowered vitality and finally lose the capacity to enjoy life. They complain of poor appetite, indigestion, nervousness, and slowly exhibit mental depression and at last insanity. The advanced cases are really pitiable.

Field studies were made by many biochemists who carefully tabulated the foods eaten by families in South Carolina and Florida, and they found that those homes which were surrounded by a good garden, with a cow, a pig, and some poultry, had no cases of pellagra. It was found that dietary measures were more successful in preventing than in curing the condition. Thus we have another argument for the eating of "protective foods" as E. V. McCollum has called them, green vegetables, milk, whole seeds, fruit, and eggs. In the present dietary hysteria, in the effort to be lean, there may be found cases of pellagra in all classes of society for, as has frequently been shown in magazine articles, many may sit at a bounteous table and yet eat a skimpy, starvation, unbalanced diet, and become so undernourished that almost any ill may follow. Fat people rarely become pellagrous, the biochemists tell us.

Another class of human beings who uniformly suffer from this malady in cities in all states is that of the alcoholic imbibers. They live on doughnuts, coffee, and whisky. Men without work, living in cheap boarding houses, frequenting bread lines where the food is always deficient in vitamins and calories, are the commonest sufferers from a mild pellagra. Political interference prevents the hearty cooperation of the Public

Health Service of our government which should receive the support of those who read these words for it has skilled workers in the field always untiring in their efforts to relieve the ills of mankind.

The last vitamin to claim our attention in this series is vitamin E. It differs from vitamin B-complex in being oil soluble. It has to do with reproduction and unfortunately there has been little opportunity to test the results that might be obtained by feeding wheat germ oil, which is its best source. Nor does wheat germ oil remain in perfect condition for long at a time.

Speaking as a physician, I can tell you that I have found among the highest type of patients no greater disappointment than to be denied children. Not all the fault lies in the deficiency of vitamin E, but that proportion of cases in which this deficiency is a large factor, may be corrected and to these parents we may offer the help of biochemical research findings.

It was at our own University of California at Berkeley that Dr. Herbert McLean Evans set in motion several series of experiments to test the effects of vitamin deficiency diets upon the reproductive processes in animals and ultimately in man. Without discussing the nature of the experiments I may state that it was found that without vitamin E there was a failure in the placental function in the mother; in the father a diet deficient in vitamin E caused a gradual loss of vitality in the generative organs. Injury to the tissues, especially the lining cells of the organs of the reproductive system of both sexes, is done by lack of vitamins A and B. The lining cells, however, may recover, if the right foods become a part of the daily regimen.

In England, in hospitals where obstetrical cases are many, it has been discovered that women who have repeatedly lost their young before birth, when given regular doses of the extract of wheat germ oil, progress to term and are delivered of normal, healthy infants.

I have been asked if there are no visible effects in the young of the deprivation of vitamin E in the mother's diet and I can say of the lower animals that the young present a poor appearance, the hair shows poor health, they sometimes show muscular atrophy, the weight is conspicuously less, and their later growth phases are impaired. What a picture of an unhealthy little baby we find in this counterpart!

The embryos of many cereal grains are excellent sources of vitamin E, especially of wheat and corn. Some green, leafy vegetables, in particular unbleached lettuce leaves, alfalfa, and watercress, contain this vitamin. Most vegetable oils have a little but as vitamin E is very susceptible to rancidity, the oil, as for instance cottonseed oil, must be very fresh. Very little vitamin E is present in most seeds and nuts.

Vitamin E is to be found in the yolk of eggs and in milk if the cow has been fed a diet of foods such as cottonseed meal, soybean meal, etc. Not much each day is required to keep the body amply supplied. I need not remind occultists, who know that the life germ must be maintained in the body, that they should eat plenty of the foods that contain vitamin E. In the matter of the cure of disease, it has been often reported that wheat germ oil is an excellent vermifuge, especially in children. It seems to improve the quality of the hair, giving it lustre and thickness; it nourishes the muscles and aids in the production of the digestive juices. A year ago attention was called to the fact that there are no cases of cancer in the Nile Valley and it is well known that the people there eat whole kernels of wheat in their daily food.

SUMMARY

Vitamin B is a complex of many factors, and they are found largely in the same foods isolated by different treatment in the laboratory. A deficiency of vitamin B₁ causes beriberi; of B₂, or G, causes stunted growth or very slow

(Continued on page 324)

Patients' Letters

Missouri, Feb. 21, 1936.
Rosicrucian Fellowship,
Healing Dept.,
Oceanside, California.

Dear Friends:

I want to thank you for your letter of February 4, and the list of gland foods.

I went to my doctor yesterday, and the growth in my left breast is gone. This was entirely due to your prayers, and my feeble ones, I had no treatment of any kind. You are doing wonderful work.

Thanks so much for your work in my behalf.

Sincerely,
—H. H.

New York, Feb. 2, 1937.
The Rosicrucian Fellowship,
Healing Department,
Oceanside, California.

Dear Friends:

A few lines to let you know that I have picked up wonderfully and my complaints which have troubled me almost every winter, I might say, almost disappeared. My throat and lungs used to trouble me so bad that I felt very downhearted sometimes. But now thanks to you, my friends, for your great help through the Invisible Helpers and above all, thanks to my God and Creator, I am fine and am able to do this heavy work, something my friends can't fathom out how I can stand up under that strain.

I owe this wonderful help and strength to my friends the Invisible Helpers. I pray and bless them with every prayer. God is good and my faith will never falter in Him.

I will close and may God's blessing follow you through all your life.

Yours in sincerity,
Mrs. B. W.

Michigan, May 6, 1937.
The Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I want you to know just how much better I am. My asthma is entirely gone. I'm so happy about it. I know from now on it is up to me to watch my diet and elimination. I think you can take me off your list again, and I thank you from the bottom of my heart for your wonderful help.

I would be very grateful if you would keep L. under your care for awhile, although she has completely recovered from her rash and also the inflamed ears, and cold, also the bad cough that she had has seemingly gone. It is very wonderful because she made such an amazingly quick recovery, only through your help.

Thanking you again,
Gratefully yours,
—B. A.

Healing Dates

June 4—10—16—24
July 1—7—14—21—28
August 3—10—17—24—31

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

VITAMIN B COMPLEX FACTOR

(Continued from page 323)

growth; of another factor, a dermatitis; of a fourth factor, pellagra; of some factor, cataract.

Pellagra, a disease largely due to the privations of economic distress, may be relieved in the earlier stages by the correct diet, one which has ample vitamin B-complex. Mild cases are often found among those who from choice eat inadequate diets.

Of the factors that promote growth in the young an optimal amount eaten in adult years will assure a better feeling of well-being, positive health, and vitality. Senility may thus be prevented.

Vitamin E, which is found in wheat germ oil and in the very green vegetables, is essential for the normal reproductive function, normal germ cell maturation in the male and normal placental function in the female. It may be stored in the body so that deficiency of this vitamin is not as common as of the other vitamins.

VEGETARIAN MENUS

BREAKFAST

Fresh Strawberry Juice
6 oz.
Large Bowl Ripe Bananas
and Cream
Blanched Almonds

DINNER

Cocktail
Tomato-Celery Juice
Endive-Cucumber Salad
Gluten Roast
Fresh Young Beet Tops
with Shredded Beets
Stuffed Potatoes
Fresh Raspberries

SUPPER

Grapefruit Cocktail
Savory Rice
Spring Salad
Date Surprise

RECIPES

Tomato and Celery Juice Cocktail.

To $\frac{1}{2}$ glass tomato juice, add $\frac{1}{2}$ glass celery juice, season with garlic salt. Chill and serve.

Gluten Roast.

Ingredients: 8 cups of flour, 2 eggs, 2 onions, 1 cup walnuts, $\frac{1}{2}$ cup of good cooking oil, celery salt, bay leaves, 2 tablespoons savita dissolved in warm water.

Mix flour with sufficient water to make a stiff dough (bread dough), knead well, cover dough with cold water and let stand for at least 2 hours, or overnight. Then wash the starch out of the dough, by placing vessel under running water; wash all the while until the water is almost clear.

Prepare a broth by adding savita or vegex, and garlic powder ($\frac{1}{4}$ teaspoon), one small onion chopped, to $1\frac{1}{2}$ quarts of water. Cut the gluten in pieces. When liquid is boiling, drop them in one at a time, boil 40 minutes slowly in covered kettle. Remove pieces and put them through a grinder, with nuts and onions. Mix salt, eggs, and oil and add to other ingredients. Turn into greased baking pan. Place bay leaves over top, add dissolved savita. Bake until brown; while baking add a mixture of half water and half oil—just enough to keep it moist. Cut the loaf in squares and serve with gravy made from the broth.

Stuffed Potatoes.

Ingredients: 4 medium sized potatoes, $\frac{1}{4}$ to $\frac{1}{2}$ cup milk or cream, 2 tablespoons butter, $\frac{3}{4}$ teaspoon salt.

Select well-shaped potatoes of about equal size. Bake until soft, then cut each potato in half. Remove contents, mash, add salt, butter, and cream or milk; beat until light. Fill the skins with the prepared potato, piling it up in irregular shapes (or it may be put through a pastry bag). Return the potatoes to the oven for a few minutes to brown.

Savory Rice.

Ingredients: 1 cup brown rice (unpolished), 1 good sized bell pepper, chopped fine, 1 cup mushrooms (sliced), 2 onions, 1 quart tomatoes.

Season with savita dissolved to liquid state. Braise onions, mushrooms, and pepper; when slightly browned, add to rice which has been steamed until tender. Place in baking pan and pour the tomatoes seasoned with savita over it and bake until slightly browned.

Date Surprise.

Ingredients: 2 cups pitted dates, $\frac{1}{2}$ cup chopped nuts, 2 bananas, whipped cream.

Cut dates in inch pieces, steam, or they may be simmered in a little water. Add the diced bananas and nuts. Fold in the whipped cream. Serve in sherbet glasses and garnish with a few fresh berries or nut meats.

Children's Department

The following article received THIRD PRIZE in our Manuscript Competition.

Tales of a Tart-Boy

A Young Pilgrim's Progress

In Six Parts and a Postscript. A Story for Grown-Ups to Enjoy Reading Aloud

BY IEN WULF

PART ONE

QUEST OF THE BLUE



IT was a very exciting day in the land of King Courageous! Such a celebration as this was unheard of—although the King was very generous to his people. In fact that's how he got his name of Courageous. Everyone thought it very courageous indeed in those days for a King to allow much freedom. There had been Tom the Terrible, Victor the Vain, and Paul the Plump—and one can well imagine what *they* might be like. Here at last was a ruler who believed that people might be willing to do the right thing without so much scolding if he trusted them a little and put them on their promise. So they called him "King Courageous" without any other name at all—at least nobody ever heard of it.

Even the dogs were excited on this very exciting day! They ran in and out between peoples' legs, and they finally upset the Balloon-Man with his big bunch of colored balloons. As he fell he popped the single bright red one he was holding in his hand. It went "Bang!" The Tart-Boy who was standing nearby trying to sell his tarts was so surprised that he dropped a juicy tart right on the ground. A small and greedy

black dog ate it up so fast the Tart-Boy couldn't see what had become of it at all. But he just said, "Well, that's that," and didn't cry or grumble. His friend the Balloon-Man who was something of a Philosopher said this was very wise of him, as it was about all he could do anyway.

Now a Philosopher, if anyone should ever ask you, is a man who thinks and thinks and thinks, and on holidays and Sundays when he doesn't know what else to do he thinks some more. Tart-Boy was therefore quite pleased to please such a pleasant Philosopher. They smiled at each other knowingly. They were about to exchange balloons and tarts, but their attention was suddenly drawn to the horses—six of them and snow-white—prancing down the street.

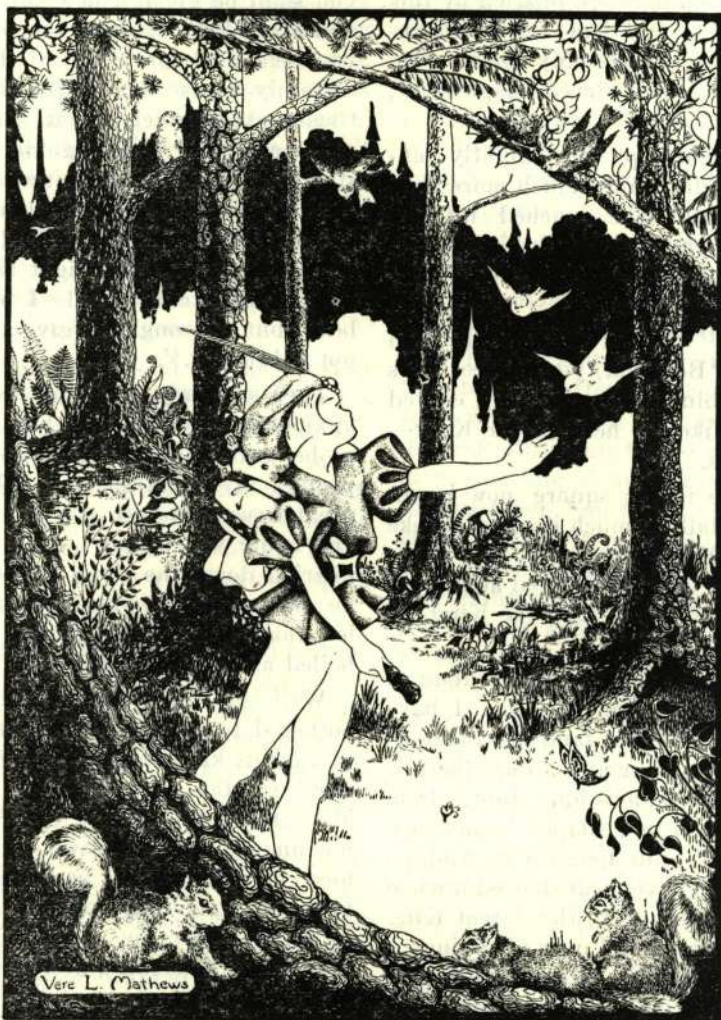
"Here they come! Here they come!" people shouted. They were drawing the Right Royal Carriage behind them, and they acted as if they quite knew it was good King Courageous they were speeding along. How their heads bobbed up and down with their white plumes fastened high!

"The King! The King! Here comes King Courageous!" Down the street and into the Public Square rolled the jolly little monarch amid the shouts and

hand-waving of his people. He got out of the right royal carriage and mounted a platform—built special. Then, after the trumpets had blown and tooted thrice, he made an important announcement. He called out that he had on this

band's coat. "Whatever does 'quest' mean, Henry? And what in heaven's name is a 'blue'?"

Professor Doodledump cautioned her to be quiet, but she only kept poking and tugging until his coat was in danger of



great day come Himself to the Public Square to invite all those who loved him and their country, and who could be trusted to remain loyal, to go on a long and difficult journey "in quest of the Blue."

Well, there was a terrible silence for quite a few minutes; no one understood what he meant, you see. Mrs. Doodledump, a fat little lady in the crowd, began to pull at the tail of her tall hus-

sagging down at the neck. "My dear," he said fiercely under his breath, "I'm surprised that you, a Professor's wife, don't know that in all fairy-tales a *quest* means a search! A search! Looking for something you never find and didn't want in the first place."

Mrs. Doodledump was far from satisfied with this satisfying explanation. "Well," she exclaimed sarcastically, "I'm sure I should LOVE to have a

blue—if I only knew what it was. What is a 'blue'? Don't you know, Henry?"

Her husband was just clearing his throat and trying to think up an answer when the King spoke up and explained it himself. "Now I'm sure," he shouted, "that all of you here are puzzled by this 'blue' business, and I'm not at all annoyed by your silence. My d-e-a-r people, it's an image—a carved image of me, your King."

Mrs. Doodledump felt slightly annoyed; she didn't know much more than she had before. She reached up and gave another yank at her husband's coat that almost pulled it off him. "What's an image, Henry?"

"Sh-h-h—" He gave her a jab with his elbow. "Be quiet, you dunce. It's a statue. A blue stone, probably, carved and shaped like the head of the King—that's all it is."

The people in the square now began to buzz and talk so much it sounded like the bees in Mr. Cuney's almond trees. The trumpets had to be tooted again and again for silence, and then the King explained further:

"Oh my people!" (He seemed fond of saying that.) "Oh my people! I have heard that in a distant land to which one must journey a year and a day, there is a blue stone—a famous blue stone. I am told it is carved and shaped in my own likeness, and I quite long for it. And, oh my people, I shall very much need it when I go to pay tribute to the Great King who rules over me and over all Beings."

Everyone was quite attentive now, and you could have heard a pin drop; they felt he was at last getting at the heart of the matter. "Any of my loyal subjects who brings me back this stone, or brings me news of it, or brings any portion of it shall have a great big fat reward. He shall come to be a part of me and of my household. He shall in council reign with me over my entire kingdom unto the last day. More I cannot tell you now—and you wouldn't want to hear it anyway."

There was a moment's pause, but the people kept very silent and even the dogs sat down to wait, in case he should have an afterthought. And so he did. The King added: "I wish you godspeed and good health on your journey. Each of you shall be given a new suit of clothes and a new sort of outer robe or coat. If you take good care of all of them it will certainly please the Right Royal Robe Cleaner very much. You shall also be given a ball of yellow-golden twine or string, but not to fly kites with. You shall unwind it as you go along the way, so as to make sure you'll find your way back again when the right time comes. It's fairly strong cord—I bought the best—but you ought to give a little care not to break it."

Then suddenly the King became quite anxious to get away and began to fidget as he called out: "And n-o-w, oh my people, my children, my subjects, my great Love goes with you to sustain you and bring you peace." And then as he hurried down the steps of the platform he was distinctly heard to mutter: "I left that kettle on for tea; I'll wager it's boiled as dry as a bone!"

Well, sir, you'd be surprised if you bothered to count up how many people of various kinds went on that searching quest for the Blue Image of the King. Mr. Doodledump, the professor, was not among them, however. He was too busy teaching young people all the unnecessary and temporary facts they had to forget later on in their lives. He didn't feel he could quite spare the time at that untimely time of the year. But you may be sure about one of every kind of person *did* go, from a scholar to a scoundrel. There were some that were perhaps a little of both.

Even the young Tart-Boy and the Balloon-Man went along, although they were advised by everyone to stay well in the rear. People said it would be much more appropriate to have that nuisance of a Tart-Boy and that numskull of a Balloon fellow at the very tail-end.

And you should have seen the fine clothes all the people were given who went: exactly the same for everyone. This made some a little jealous of the Tart-Boy because he had a very fine figure and he did seem to look better than anyone else. But it's quite amazing how people can start out to do something together, in all kindness and good will, and then before you can say "Jack Robinson" they are ready to quarrel and fuss over the silliest trifles that don't really matter at all. Tart-Boy tried to make peace, which was certainly fine of him, but you can't conceal a figure, even in these days. A good leg will *out*, especially in tights, for that's what they wore in the Land of Courageous.

Tart-Boy finally said if they'd stop fussing he'd be quite willing to go in his overalls—or something—that he'd be far more comfortable anyway. The King had sent word, however, that each person must start out as equal as possible. It was even written down. "You are to see who can return to me with the least spots and stains—inside or out!"

Tart-Boy cogitated in his mind a great deal about that last phrase, "inside or out." He had a feeling he would be able to know what it meant later on. He managed to store away in his pockets all the tarts he had left over from the day before, even the slightly crusty ones. "I know they'll come in handy," he thought to himself, though he knew he couldn't just eat tarts. He had to take care of his body and eat plenty of good, simple food if he wanted it to take him on a good journey, just like a machine or a bicycle. Just imagine trying to run an automobile on the wrong kind of gasoline, or forgetting to put in oil and water!

His father and mother were helpful, too. His Dad gave him a new jackknife, two lemons, and a pat on the head. His Mum gave him some clean stockings, a biggish hug and a kiss, and some very special sandwiches. He then officially kissed them both good-bye, very bravely,

and pretended not to see his mother as she wiped away a tear or two on the hem of her apron. He walked across the town Square, tied his ball of yellow golden-silken string to the door-knob of the King's house, and began to unwind it as he hurried along joyfully, joyfully; through the town and out onto the far-stretching highroad.

Now after Tart-Boy had traveled a certain distance, he decided inside himself that it would be better to separate from the other people for a time, leave the main road, and go his own way. And he was to reach this decision several times on his journey; first *among* people and then *alone*.

In this particular group of travelers, they had forgotten to pay much attention to him after the actual start, for some went off on a run and others on a dogtrot. But soon they became annoyed at having him about. A good many had always taken him for a clown, or a fool as they called it in those days, and they said quite plainly that they considered it a galumptious thing for a mere tart-seller to be given the same opportunity as they were given. If he accidentally got his yellow string crossed with theirs as they were all unwinding, they were pretty unpleasant about it, even when he apologized and said he was sorry, just as his mother had always taught him. Tart-Boy finally decided that the only way to find *anything* really worth while was to not mind being alone, at least for a part of the time anyway. Just be alone and do things your own right way the best you could—so long as they didn't hurt anyone or make anyone unhappy.

Yes, Tart-Boy was alone now, and he could see and watch things and think about them much better. As he went skipping along through the sunlit woods he watched the squirrels and the birds. He thought how they seemed like a little people all to themselves in a world of their own, except perhaps they didn't have much minds to think with. He realized, however, that they had the good sense or instincts to build their homes

and to take pretty good care of themselves. He wondered if there wasn't a King Squirrel or a Great King Bird somewhere who perhaps watched over them. This Group King must have quite a collection of animal knowledge stored away somewhere in his kingly mind—the cunning and feelings of all of them combined, perhaps. Tart-Boy wondered if the King mightn't have a special wireless set in his King-bird castle or King-squirrel cottage with which he telegraphed his good knowledge and his warnings to all his subjects. It was a nice idea anyway, and he had a lot of fun thinking about it.

As night came on it was strange to keep walking along the opposite direction from home. Usually when Tart-Boy had gone for hikes he had turned back in the afternoon and hurried toward supper and a familiar bed. He had divided up the day between going out and coming back—like a breath. But even on this great and terrific journey he knew the time would come sooner or later when he would be starting back, whatever might happen meanwhile. He thought of that famous story in the Bible where the Prodigal Son says, "I will arise and go (back) to my Father." He was glad to know he had a Kingly Father there at home waiting for him, as well as an earthly father.

Our hero made camp, cooked his supper, and went to bed early. He remembered to keep his ball of twine right near his pillow so he wouldn't lose it during the dark night and miss the way back. Before he skrooched down and sort of pretended that his Mum was tucking him in, he sat awhile and went over in his mind all the good or bad things he had done during that day. Starting with the last things that had happened in the evening, he thought backward through dinner, afternoon, lunch, morning, break-

fast and then getting-up time. He decided he would not repeat the bad ones if they ever popped up again. Beyond that, he'd keep on trying, whatever might happen, and not think or worry too much about things that were past. He decided that must be the reason people were always saying that funny thing about not crying over spilt milk. All that could be done once it was spilled was to let the cat or dog lick it up, grit your teeth, and make up your mind it would never happen again—if one could possibly help it.

Tart-Boy looked awhile at the string, and he felt happy that this strong cord led right back through everything, straight to his Father's house—for he had begun to think of the King's house as his very own and of good King Courageous as his very own Father.

"Why, he's just like a good shepherd who watches over his flock of sheep," thought Tart-Boy, and he made himself a little prayer that went something like this:

"Now I lay me down to sleep
I know the Lord will guard his sheep.
Whatever wrong I've done today
Tomorrow my Love will drive away."

Then he felt better, and he couldn't resist nibbling away on a musty crusty tart, even though he'd heard he might sleep better without it. He told the lightning bug and the glowworm they could go to bed now and stop making a light for him. Then he lay back to look up at the stars twinkling in a clear blue sky—a lovely blue, deep as indigo. He remembered his father's telling him to pull his thoughts and his feelings up toward the top of his head as he went to sleep. But before he could think any more about being asleep—he was.

(Next month—Tart-Boy and the Loony Balloon-Man.)



Echoes from Mt. Ecclesia



QN this day, the first of June, the writer is sitting at a window which overlooks the beautiful San Luis Rey Valley. The Mission three miles off is gleaming in its white walls, and the San Luis Rey River is winding its way down through this valley to the Pacific Ocean.

California has had an abundance of rain this winter and the river is therefore carrying a larger amount of water than usual from the melting snow in the mountains.

It may surprise you to know that during the winter months a short way from the most luxuriant orange groves, the snow reached a depth of eight feet. Skiing and sledding are popular winter sports in California. Swimming in the ocean and playing in the snow in the mountains may seem to the easterner to be California prevarications, but these things are really so; oranges and snow are typical of California in the winter.

On account of the heavy rains the flowers here on Mt. Ecclesia have shown their gratefulness in a profusion of blossoms. Sweet peas that were planted in hedges and on side hills were so lavish in their bloom that we invited visitors to pick all they could carry. Mt. Ecclesia also has a number of rose gardens and rose hedges, and never have they been so beautiful. Our only regret is that they could not be kept in bloom to welcome the Summer School students, but other blossoms will follow.

The registrations for the coming school term are larger than ever, and those who desire to attend this summer session should register now in order to be sure of accommodations, for we are expecting the largest attendance of any season for a number of years.

We are happy to share another of the letters received in our recent Letter Contest in answer to the question:

"What Has the Rosicrucian Philosophy Done for Me?"

Dear Kind Friends:

We come to religion and philosophy for spiritual consolation, comfort, and guidance when the common, everyday material things of life fail to satisfy our mental and physical needs.

We seek something with which to bolster up a depleted vitality and a ragged, storm-beaten, impoverished soul. We seek to understand the mysterious laws and forces that guide, uplift, and maintain those serene, contented and unruffled souls who are able to hold their poise and balance amid a bewildered and confused humanity. We would apply those marvelous laws and forces to our everyday problems.

The Rosicrucian Philosophy has proved to be, for me, a satisfactory intellectual and spiritual help. It has been a beneficent, steadying, resourceful influence, a courage-building process, a guiding beacon amid threatening and overshadowing gloom.

This teaching enables one to reconstruct, re-educate and reorganize a shattered and confused personality.

The Rosicrucian teachings have made religion a living, vibrating, tangible thing and have given a reasonable and understandable explanation of the many mysteries of life and the many, greatly misunderstood, inequalities of man. They open a beautiful new outlook on Bible interpretation.

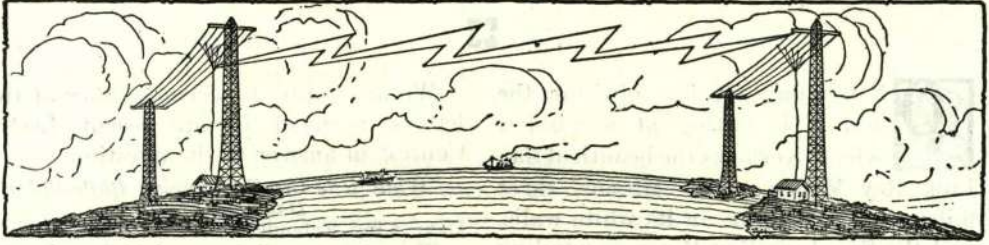
Its teachings offer a fullness of life, divine in origin, the source of which is ever present and available. It offers equal opportunity to all to draw upon this central source of God's wisdom and love. It teaches us to *accept our responsibility* as an integral part in the scheme of God's divine plan. Based on the Law of Love and Universal Brotherhood, it develops an urge to uplift all mankind, to lighten the burdens of the weak, the afflicted and the less fortunate.

Through purification of mind and body, right thinking, right living, and loving service to mankind, we may attain also to those divine powers, to inspire and to heal, as exemplified by Jesus while on earth.

I feel confident that the earnest, sincere application of the principles of Rosicrucian Philosophy will lead us gradually, slowly but surely along the path of spiritual attainment to "the goal of perfection and reunion with God."

With deepest love and gratitude,
Dora D. Arnold.

Rosicrucian News Bureau



Students of the Western Wisdom Teachings are taught that the trend of evolution is "upward, onward, forever," and that by aligning themselves with the Forces inducing the changes accompanying progress, they become more effective self-conscious channels for assisting the Higher Ones in their beneficent labors for humanity. At present there is observable definite evidence of the Forces operating to dissolve the selfishness and separateness engendered under the Jehovistic regime. Under the Christ influence we are to develop individually until we reach the stage of spirituality necessary for universal brotherhood. This involves working together in a spirit of understanding, tolerance, and mutual benefit.

A recent editorial in a leading newspaper points out, "The new order will bring employers and employees into the same room to sit around the table and present their respective cases." An exchange of views and ideas brings mutual understanding and consequent efficient cooperative effort. An unbiased consideration of the judgments and opinions of our fellow beings, no matter what the immediate field of activities, is essential to the development of tolerance, understanding and compassion, which are to be a part of the basic nature of the individuals functioning in the new age.

Our Centers can do much to insure a sound, forward-moving basis for their own operations, as well as assist in a general realization of the new ideals, by

directing their activities toward alignment with the Forces working for progress. An attitude of consideration and respect for the views and opinions of others brings about a more harmonious working together—a moving forward into the new order without the difficulties of crystallization presented to those who are not consciously attuned to the spiritual vibrations being directed toward the establishment of a more wholesome order of things.

COLOMBO, CEYLON.

It gives us pleasure to hear from this distant Group again. A recent letter tells us that Fellowship Day was celebrated by a goodly number of friends, and that the Work there is taking on a new growth. It is always encouraging to hear of a new impetus being given to the furthering of the Teachings, and we hope this insular Center will become the means of attracting many more of those in that part of the world who are ready to respond to the Western Wisdom Ray.

GRAND RAPIDS, MICHIGAN.

"Thank you for the hints about our Study Group. It is growing, and we have the highest hopes for it's some day becoming a real Center. It all seems so wonderful and the members are all such fine people."

This enthusiastic message comes to us from a zealous member who is not only trying to assist other members in forming a Study Group, but who is also taking advantage of opportunities to give requested talks on astrology to church

and university groups. These opportunities are indeed golden ones, for there is great need of presenting the value of spiritual astrology to those who play such a vital part in molding public opinion. With so much of the commercial attitude prevailing at present, it becomes more incumbent than ever upon those who have the true spiritual understanding of the stellar science as taught in the Western Wisdom Teaching to uphold the high standards which have been given by the Elder Brothers as a basis for conditions of the New Age.

MERIDA, YUCATAN, MEXICO.

One of our zealous members in this city is doing unusually fine work in disseminating the Teachings among Spanish-speaking people. He not only assists in conducting a Study Group, but has secured permission to translate, print, and circulate articles from our Magazine and pamphlets. For some time past pamphlets have been sent out to interested friends, until to meet the requests for next month's publication, 3,000 copies are being prepared. Each month a package of these pamphlets is also sent, free of charge, to other Spanish Centers and to Headquarters.

The expense, as well as the manual labor involved, is all taken care of by this earnest member, who modestly asserts that it is a small contribution which he makes with greatest joy in order to realize his dream of carrying the Rosicrucian Teachings to the farthest limits of the Spanish-speaking countries.

APELDOORN, THE NETHERLANDS.

The Secretary of this Center reports that at the last business meeting it was decided that regular classes would be conducted all through the summer, and special efforts would be made to attract visitors from among the tourists in this city. Apeldoorn is the summer residence of the Queen of Holland, and many people are attracted there for the summer months.

The past year has been a very successful one for this Group. The different

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Addresses of unchartered Centers and Study Groups may be had on request.

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Chicago, Ill.—Rm. 802, 155 N. Clark St.

Chicago, Ill.—Room 802, Auditorium Bldg., 431 S. Wabash Ave.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.

Columbus, Ohio.—253 N. Hague Ave.

Dayton, Ohio.—Y. W. League, East Room, 2nd floor.

Denver, Colo.—1088 Broadway.

Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—4830 Floral Drive.

Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St.

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New Orleans, La.—429 Carondelet St., Room 201.

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Asuncion.—Garibaldi 118.

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La Paz, Iloilo, P. I.—19 Burgos St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Cornelis Springstr. 21.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88;
Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

classes have been well attended, and the speakers have been nearly all local members. An organ was bought for the Center, and some books have been donated to the public library.

Thanks to the zeal of our Dutch Centers the people of Holland are becoming more and more Rosicrucian minded, and we are very happy to see such response to the diligent efforts of those who have been sowing there the seeds of the New Age Teachings.

CHICAGO, ILLINOIS.

The Loop Center of Chicago has moved its quarters to 155 N. Clark St. We are informed that "the room is larger, and more desirable in every way." The Secretary also adds, "We are looking forward to a pleasant and active future for this Center. We have had several new members added to our list since the first of the year, and also have three pending, to be voted upon at the next business meeting. Several members, new and old, have made their initial appearance on the Center platform in the past two months, which shows expansion and growth *within* the Center."

ABINGDON, PENNSYLVANIA.

News of the formation of a Study Group which has grown rapidly since its beginning comes from one of our members in this little city. Open meetings are held on Fridays, and hours for consultation are arranged for those who wish advice and assistance.

We are happy to have this zealous new addition to our "family," and hope that it will continue to expand and grow in usefulness.

SEATTLE, WASHINGTON.

We are pleased to hear that a new Group of fifteen or twenty students has been meeting in Seattle since February of this year. Class activities are to be continued through the summer months, and all indications point toward this Group's being another valuable addition to our spiritual focusing points. A fine spirit of cooperation with Headquarters is an appreciated note in the reports received.

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