



The
**ROSICRUCIAN
MAGAZINE**

FEATURES



WHERE SHALL WE INVEST?

—Is There Nothing That Is Safe?

* * *

EVOLUTION

—Occult Doctrine Vs. Materialistic Theory.

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THE METHOD OF ATTAINMENT

—An Initiate Tells How to Progress.

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THE NEW COUNTRY

—Story of a Return from "Over There."

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REFUGEES OF THE DUMP HEAP


—A Passing Phenomenon.

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ASTROLOGY

—Necessity of Mixing Philosophy With It.

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The
ROSICRUCIAN
 MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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THE CURRENT OUTLOOK

From the Rosicrucian Viewpoint

Where Shall We Invest?

BY JOSEPH DARROW



THIS HAS become a ticklish question. Banks have been failing by the thousands in the past two or three years. We have had a bank holiday to check the landslide. Stocks and bonds have depreciated to a tenth of their value of a few years ago. Real estate is unsalable at any price practically; and all the other man-made instruments for investment purposes seem to be tottering and ready to fall on slight provocation. Where then can we make our investments so they will be safe and sound and sure?

Roger W. Babson, the economic and business statistics expert, offers some novel advice on this subject. He is regarded as a high authority in his specialty, and therefore his statements should carry some weight. In a recent discussion of the Act of Congress which declared that debts formerly payable in gold were no longer required to be paid in that commodity, either by the federal government, states, cities, or corporations, he says:

“The American people are learning that governments and banking houses are both tarred with the same brush. One can be trusted in an emergency no better than the other. The whim of the populace will wipe out contracts, debts, industries or constitutional amendments, when, as, and if they desire. . . . Mortgages, stocks, bonds, and bank accounts can very easily be wiped out under our present form of government. Even the Supreme Court and the Constitution are helpless to prevent a tidal wave of discontent.”

Then he gives the following unique advice on investments:

“It seems to me that we may be coming back to nature’s system where the wealth of families is measured by the number and character, the health and ability of their children. When children were the sole support of parents as they reached old age, fathers depended upon their children rather than upon rents, interest, or bank accounts. Hence time was then taken to train children both to be economic assets and have family responsibilities.”

CHILDREN
AS AN
INVESTMENT

Children, if brought up right and if they are Egos who have learned some of the fundamental lessons of evolution, are undoubtedly a very valuable form of investment for the future. If they turn out to be lacking in these characteristics, however, they may be a poor investment. In any case this matter is something which resides with the Agents of Destiny and not with us. Parents can attract to themselves only children who are Egos with whom they have had, as a rule, associations in past lives and to whom they owe some debt of destiny. In any case, however, the present generation owes the opportunity of rebirth to the Egos who will compose the next generation.

∞ The Current Outlook ∞

Relative to the threatened collapse of capitalism, and children as a form of insurance against it, Mr. Babson says:

"The lack of righteousness in high places is threatening the collapse of capitalism; but the success of other economic systems is even more dependent upon both righteous leaders and people. Therefore those children having these qualities will be the best off in the years to come, rather than those who have stocks, bonds, or mortgages. Hence the importance of now taking out some of this new form of insurance."

Children, however, do not constitute an immediate form of investment because a large amount of time and preparation must precede their advent. But there are other good forms of investment, available at any time and open to all. Foremost among these is the Bank of the Universe. As a depository this is infinitely superior to the Bank of England or the Bank of America. Nature has supplied us with this depository, which is absolutely safe and sound. Into it we can put our resources throughout the entire period of our lives with absolute surety that they will stand to our credit and be available for our use without any possibility of loss. This Universal Bank is closely tied up with the Law of Consequence, or Law of Karma. In fact, deposits in this bank are made only through the operation of this law, and likewise withdrawals from it.

How do we make a deposit in this bank? Every thought and act of one's life constitutes a deposit. This deposit has the power of materializing and being available in tangible form for our use at some future time, and we then call it karma, or destiny. The time when such a withdrawal from this bank is permitted is determined by the Directors of the Bank, namely the Lords of Destiny. They declare a dividend to us, so to speak, whenever our bank balance justifies it. If we have created good karma, or good destiny, for ourselves by our industry or by our service to the individual, the community, or the race at any time in this life or any previous life, it stands to our credit. Under the direction of the Agents of Destiny it is returned to us in the form of material supply and improved environment at the proper time.

The practical working of the Law of Karma is stated in the phrase, "Your own will come to you." Moreover, only your own can come to you, and in addition your own cannot be prevented from coming to you. If we are lacking in any of the desirable things of life, no matter whether they are material, educational, cultural, or spiritual, there is only one conclusion—either we have made no recent deposits in the Universal Bank or we have exhausted our bank balance; that is to say, we have performed no actions which have set the Law of Karma into favorable operation which would bring us these things, or else we have used up all that stood to our credit.

In such a case there is nothing to do but to go to work and make a deposit. How can we add to our credit in the Universal Bank? There is just one way, namely, work and service. This can be applied by different methods. It may be applied to building up our own vehicles or bodies—the physical body, vital body, emotional body, and the mind—, developing their efficiency and making them more effective instruments in the plan of evolution. And it may be applied to serving others, namely, individuals, the community, or the race, thus creating new good

∞ The Current Outlook ∞

karma. There is no other way of improving our fortunes. Work and service constitute the method which the Divine Architect of the Universe devised for drawing out the latent powers of the human spirit and making them available to promote the objects of evolution.

Deposits in the Universal Bank have another advantage: they are bound to pay interest. The interest is never defaulted, because as the Bible says, "To him that hath shall be given." In other words, if we have unfolded or built for ourselves faculties and powers of the Spirit and of the personality, these will enable us to build additional faculties and acquire still higher powers. It is something like compound interest. Under this system of interest money brings a rapid and ever increasing return. It is the same way with faculties which we develop. They bring us the power of going faster and farther on the road to mastery and Initiation.

The deposits in the Universal Bank, however, are not always in the nature of an asset; they may be a liability also. Destructive thoughts and acts create bad karma, which might be regarded as an assessment on our bank stock, and which will hamper us and bring us trials and troubles until it is paid.

We see from the preceding that worry about finances or position is superfluous and based on ignorance. If it is impossible to lose anything to which one has a real title, then we do not need to be alarmed about possible bank failures or being defrauded because we know that in the long run the Universal Bank will pay in full. Bank robbers and gangsters cannot penetrate into this bank; it is automatically burglar-proof. Therefore we should have no fear about such matters. Moreover, fear is a crystallizing agency which crystallizes our vehicles, paralyzes our thought forms, and even "freezes" to some extent our Universal Bank account, delaying the date when we can make a withdrawal from it.

The above, however, should not be construed to mean that we are to be free and easy with no sense of responsibility as to material things. If we are careless and shiftless in the matter of looking after our resources, we are setting adverse karmic forces into operation which will reduce our Universal Bank account, and we shall therefore suffer lack at some time in the future as a result.

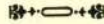
Another aspect of the matter is this: no matter what we have done in the past, we create each day by the present performance of our duty right where we stand enough new good karma to see us through that day; and the next day is another day, in which the process may be repeated. If we have depleted our Universal Bank account to the point where we have practically nothing standing to our credit in it, we still have the great consolation of knowing that this other provision of nature is in effect, and that it will see us through every emergency. No matter whether our Bank account is much or little the Law of Karma, through the performance of duty, will enable the Cosmic Paymaster to hand us enough every day to get us through that day.

This has been called "living by faith." But it is more than living by faith; it is living by knowledge; that is, knowledge of cosmic law. And that is where the student of esoteric philosophy has a big advantage over the ordinary person, the man in the street, who has not yet come into contact with this great body of knowledge.

LIVING BY
KNOWLEDGE
VS. FAITH



ARTICLES
STORIES
EXPERIENCES



EVOLUTION

The Occult Doctrine vs. Materialistic Theory

BY S. OSWALD HARRIES

MATERIALISTIC science concentrates its attention on the assumed evolution of form. Occult science devotes its attention to the evolution of consciousness, faculty, power. It states that every unit of spirit has to go through cycles of manifestation in order to develop its latent powers. When each spiritual unit reaches the human stage and becomes a self-conscious thinking entity, it has to work out its own evolution, be responsible for its relationships. It has to master self, rule its destiny, and develop epigenesis or creative expression. Man has to learn all the possible lessons of material relationships until he is fully master of self and environment.

Every man has to "carry on," here or elsewhere, life after life, until he becomes a superman, a master of fate. Every power we possess has been gained by experience, by work, and an unfolding or evolution of the possibilities latent in every atom of our being. Within human evolution lesser cycles occur, a cycle evolving to a pinnacle of glory as in China, Egypt, India, Greece, only to decline, giving way to a new cycle evolving a new faculty or varied expressions of faculty.

Physical science seeks to explain all phenomena from a material viewpoint; occult science seeks to understand the

invisible causes of visible effects. The Great Work is the full control of every faculty or spiritual power on every plane of being, and this work is collective as well as individual when men attain real thinking power.

Contrast the two schemes of evolution, the material and the spiritual. Lamarck argued for evolution by transmission of favorable acquired characteristics. Occult science agrees with this principle but in quite a different sense. The acquired characteristics are not passed on to the offspring but are placed to the account of the individual who acquired them. The blacksmith who acquires a strong physique in one life will have earned a strong physical constitution for his next incarnation or embodiment in material form. The student who acquires much mental acumen here will have earned a more responsive and alert brain and nervous system for his next incarnation. The man who acquires disease now will have laid the foundation for a weakened constitution in his next school day in this world, although work on the new archetypé between incarnations may reduce this effect.

Whereas Lamarck postulated transmission of characteristics to offspring, occult science teaches the crediting of good

or evil faculty to the offspring himself. It often happens that children resemble parents in some faculty apparently inherited. A blacksmith's son may have supernormal strength, a mental genius may have clever offspring; but this is not a case of transmission but of the law of attraction at birth. An incoming entity that deserves a strong body is naturally attracted to birth in a family having physically strong bodies. Similarly with mental attributes; it is a matter of individual desert, not of mere transmission.

Darwin postulated unbroken lines of evolution from unicellular organisms by natural selection of favorable variations. Occult science states that the evolution of each kingdom is continuous and progressive; for instance, the present human kingdom has passed through mineral, plant, and animal stages prior to the human stage. But each of the present kingdoms is unrelated, distinct, a different wave or outpouring of evolution.

Again, occult science states that evolution is guided. Not only do organisms vary intelligently rather than by chance, but changes of environment are moulded deliberately to further evolutionary purposes. In the three lower kingdoms each kind or species has its intelligent Group Spirit or guiding genius. Even men are controlled in groups so far as their animal nature is concerned. Race instinct and race emotions are the dictates of an invisible Race Spirit, using a nation or a tribe for its expression. But thinking man is a self-conscious, and should be a self-controlled, individual. Evolution is guided by Group Spirits and then by individual thinking entities. It is not a haphazard blind evolution but intelligently directed under the Law of Cause and Effect throughout.

Contrary to Darwinism and monism, occult science states that neither man nor ape are descended from present forms of mammalia, but that the ape tribes are degenerate human species, in this respect agreeing with the anatomist, Dr. Woods. Occult science accepts De Vries' muta-

tion theory but goes even further, stating that mutations may be so great that the new species bear little resemblance to the old variations; that is, intelligent controlling powers create the mutation according to the necessity of evolutionary experience.

Weissman's "continuity of the germ plasm" is in its main outlines accepted by occult science. According to this theory the somatic cells, or all the body cells except the germ cells, are an outgrowth, a kind of excrescence from the fertilized germ cell. The germ cell develops into the embryo and this into the whole organism, but whereas the original germ cell forms all the body cells, the body cells do not form the germ cells, all germ cells being directly formed from the original germ cell. The germ cells are unaffected by the body cells except through variation of nutrition from the varied condition of the blood stream. Occult students, however, hold to the theory of definite, intelligent subconscious prenatal building on the part of the parent or the spirit of the offspring, building according to a definite mould or pattern, strong or weak. Occult teaching refutes the idea of haphazard union of units or mere chance variation.

Archdall Reid's books are well worth reading, especially, "Principles of Heredity," and "Alcoholism: A Study in Heredity." He gives us some startling ideas on moral, ethical, and social evolution, ideas that compel us to pause and think. His main contention is that the human race, either racially or nationally, evolves morally by the satiation or saturation process. Occult science, however, gives a more interesting explanation of the phenomena observed by Reid. Reid dealt with the apparent moral evolution of nations. A nation, however, is the sum-total expression of its individual natures. Reid regards drunken nations of the past as stepping-stones to temperate nations of today. The individual, as he sees it, does not count, the evolution being racial. Occult science, how-

ever, points out that evolution is individual. The individual who through previous excesses has suffered satiation, now desires freedom from the bondage of past habits, seeks an environment conducive to change, and reincarnates in a nation more temperate. Similarly with constitutional disease. The individual who has suffered through breaking nature's laws at last desires freedom from the effects of such action and seeks an environment conducive to health. Occult science agrees that moral evolution is at present a matter of satiation rather than of deliberate willed choice of action, but states that the evolution is individual.

Mendelism, a body of principles which govern heredity in plants and animals, discovered by the Austrian monk Mendel, is accepted by occult science in regard to physical characteristics but not in regard to emotional, mental, and spiritual factors. These latter are quite individual, attained by the individual, and developed by the individual from a series of lives. We do not inherit our psychic or spiritual natures from parents. What we do inherit is the type of physical body and nervous constitution that we deserve, that is, the type most in harmony with our inner nature and our evolutionary needs. It may be possible to eradicate serious mental and emotional disease in a race in a few generations by eliminating "recessives," that is, weeding out defective physical and nervous constitutions, thus giving defective natures little, if any, chance to incarnate in our midst. But defective natures need defective bodies and nervous systems until they learn willed self-control. Possibly they could get the necessary experience elsewhere. But until human nature improves very much, the science of eugenics, by selecting only the finest specimens for breeding, will not meet the full requirements of human evolution. To right the physical wrong is to deal with an effect. The necessity is to right the spiritual nature, then the physical constitution and environment will improve in harmony

therewith. The question whether an intelligent human control should make it impossible for defectives to marry and beget offspring according to Mendel's law; or whether propagation by defectives should be limited so as to insure little likelihood of defectives outnumbering normal people, thus limiting the incarnation of defective natures; or whether uncontrolled propagation by all classes should be allowed on the ground that necessity demands experience and that nature will guard against overbalance toward defective degeneracy of the human race, is an interesting and debatable subject.

Occult science agrees that no specific disease is inherited, but a certain type of weakened constitution may be. The specific disease is an individual acquirement, a consequence of breaking nature's laws.

Haeckel and occult teachers regard evolution from different viewpoints. Haeckel sees a material universe self-evolving; occultism sees a spiritual universe evolving through manifestation, developing latent powers through actual expression. Haeckel is a materialistic monist; occult students generally are spiritual monists. With Haeckel's outline of evolution occult science disagrees, stating that the cyclic theory is correct rather than a continuous grading along a progressive line. The difference between the two schools is that the materialists study the form side of evolution, while occult students study the force or spiritual side expressed as evolving consciousness and conscious power.

Material science gives no reason for evolution, fixes no definite goal of evolution, and regards the individual man as but a temporary stepping-stone in racial selection and progress. Occult science gives a definite reason for evolution, establishes a definite goal, and regards the individual as an immortal being who undergoes a personal evolution while at the same time contributing to racial evolution by his own experience and progress.

The New Country

BY ROUPERT M. CAMPBELL

SO MUCH had he heard of the loneliness of the new country that the conversation with the woman in the tumble-down house seemed perfectly natural. Her words were so in keeping with environment and circumstances that at the time she seemed to be merely a lonely soul.

Besides, in that eventide hour he was too tired and drowsy for even his seeking, searching mind to be analytical. Had he been himself, likely he would not have approached so forsaken looking a place.

In fact, he was so fatigued by jogging along over the rough roads of the new country that when his pony, trembling, stopped in the dooryard that late afternoon in June, he almost fell rather than pulled himself out of the saddle. He wondered vaguely what was frightening the animal as he tied the reins to the half rotten post—tied them mechanically, for his eyelids were heavy.

So he could not have told whether the partially open door was opened further for him, or whether the force of his rap pushed it further in. Half dazed, he entered. If the woman that he saw had pulled the door open for him, she had swiftly retreated to the window at the west. Her form seemed half merged in the shadows cast by the loose hanging shutter.

She stood so that her face was in profile—seeming like a silhouette in the light from the dying day. The forehead was high, the nose straight, the mouth small, and the chin sharply chiseled, not too protruding, not overly retreating. The color of her hair he could not tell, as the light from the window seemed to surround it with a silver radiance. This glow seemed also to outline the part of the slender form not obscured in the

shadows which blurred her dress of a greyish white.

The room had only one window. It was bare of furniture except for a table and bench, but scantiness of furniture was typical of this new country. Its walls boasted only one object, a dust-covered, tattered geographical map.

The table was between her and him. The bench was on his side. She seemed to recognize and approve of his entrance, and with a barely discernible smile pointed to the bench.

As he sat down he was rather conscious of the contrast between the bareness of the room and the delicacy and refinement of the woman in it. Refinement and an indefinable something else were the vivid impressions he recalled after his visit. She was totally unlike the heavy-set, coarse-featured, uncultured wives of the usual settlers of the new country in appearance, but she was like them in that she alluded to the terrible loneliness. She was like them too in that his sample roll suggested to her that he was an agent for a portrait company. He sensed that she perceived immediately that he was not an ordinary "hard boiled" picture agent.

Was it his own imagination that she knew all about him, taking up this work in desperation when he could find nothing else? She did not mention such a possibility, but he seemed to feel that she knew and that she had sympathy for him. Yet at the same time he sensed an aloofness of her personality from him and the surroundings. The barrier, invisible, impalpable, was more real than the material substance of the table which separated them.

He rested his elbows upon the table. His sample roll fell across his knees. He would not show the gaudy contents of

the roll to her. Even the usual words of his agent's approach seemed to be swept away from him as leaves by a wind, and he felt a sense of fatigue and mental numbness as though all of his faculties were held in abeyance.

"So good to see—a human—" she began. Afterwards he recalled her choice of words, her almost inaudible voice and wondered at the keenness with which his mind received them.

"You are tired," she continued. "So am I, for I came a long way to be here."

"She has just returned from a visit with the neighbors," he thought. Often neighbors were a long way apart in this new country.

"I am a poor prospect for pictures," she said. "In fact, a poor prospect for buying anything."

His mental comment was, "Just like the others—horribly poor, but worse for her with her pride." He started to rise. He did not mind the loss of time, but he felt rather ill at ease—almost an intruder.

"No—rest a little. It's so good to talk to a human being again."

Once more that word "human." He wondered, but remembered that often he had heard the heat-and-wind-leathered wives of the pioneers use that expression in speaking of their loneliness.

"I can't stay here very much longer myself," she added.

Ah! he knew now. She was an absentee owner of the place—had come from the east to inspect her "claim." A school teacher, maybe. Many school teachers were homesteaders.

Her next words were startling. She read and verified his conjecture. "Yes, I am a teacher. That's why I came back here." "Back here"—the majority of the settlers said "Out here." "And you are a student—a sincere seeker of truth."

How she read him! "I feel that is the reason I can talk to you."

He wondered what exactly she meant, but concluded that she alluded to possible mutual interests. He heard himself saying, half unconsciously as one in his sleep, "I am glad you feel that way."

"We cannot talk to most men and women here." Her small mouth formed a dim smile. "They would be afraid of us even if we could."

The listener thought of the peculiar fear that the poorly educated people in this new country had of the better educated ones, especially teachers. In fact, although he was a college student (he had come to that section with a portrait company's crew as a last resort), he himself was beginning to feel a little in awe of her. He now realized that she was no ordinary instructor, that this was no ordinary situation. It was as though the Fates had arranged the meeting.

How quickly she caught his feeling!

"Strange that circumstances have made an agent out of one of your mentality. Yet had it not been for just certain things, you would not have been an agent, and had you not been an agent, you would not have come here but perhaps you could not have seen me under any other conditions."

See her—he could barely see her now. The sun had set. She seemed to be fading into the twilight sky, which indigo storm clouds were overcasting. Yet it seemed as though the afterglow of the sunset was still reflected upon her. He wondered why she continued to stand so still; but, as she had said, she was a teacher, and her attitude was strangely like that of a teacher.

Sitting on the bench with the table between them, he felt oddly like her pupil—an awe-filled pupil. She was attractive too in an ethereal way, but, as he later re-



called, her face and form she kept mainly in the shadows.

"You may feel that all of this is very strange," came her words, "but likely you have become accustomed to strange situations in this new country. Things are still stranger in the new country where I am."

He wondered again what she really meant. Did she refer to her present environment, or to some other part of the new country where she had another "claim"? He knew that teachers did have widely separated homesteads—one in their own name, another in the name of some relative.

"The distances are immeasurable. I have no sense of time or space."

Strange words but true. Spaces were vast, and settlers had spoken of losing sense of time. "'Pears like every day is exactly the same," one had told him that very afternoon. "From sun-up to sun-down, cookin', tendin' to critters, workin' in the fields every day, 'ceptin' Sundays when we lay round a little."

"Perhaps we lose sense of time because we are all so busy here," her voice went on. "For instance, I continue to teach and do other things."

He wondered if her school was close by. Queer that he could not ask the questions, some of them personal, which surged in his mind. She seemed to hold him in silence—spellbound.

"Besides teaching I am also studying advanced subjects."

He wondered how she could study advanced subjects. There were no colleges in the new country. By correspondence he concluded.

"But for awhile I was so lonely here, oh! so lonely—" The same story—how often he had heard it! "I am often lonely now for the kind I used to know." Her voice floated to him as a wistful sigh. "That's why it's so good to talk to a man. It makes me feel that I haven't lost the human touch."

If she taught, why should she be lonely? Perhaps she taught small children, and longed for companionship with

maturer minds. As to the human touch, he knew teachers who had lost the human touch by becoming too absorbed in academic abstractions.

"So, young man, perhaps I am teaching you, and what I am teaching you—you may recall later. But I—I cannot say more—"

A mutter of thunder and a gleam of lightning came from the clouds. He aroused himself. The woman's form was being obscured more and more by the gathering gloom until she seemed a part of it.

He must get to his headquarters at the nearby town before the storm broke or his pony became frightened and broke away. Something told him that his hostess wished him to go—that she was not afraid of the storm. Something also kept him from asking her name or giving his.

As he arose to leave, he felt abstracted—apart from himself. He shivered slightly. As he stepped to the door, he merely said "Good-bye." She did not move. As he looked toward her for the last time, she appeared only a shadow in the semi-darkness. Did she answer "Good-bye," or was it only an echo of his own words?

Before he realized it he was on his pony and headed toward the town. He looked back. The small frame house was almost lost in the dark. He was beginning to wonder if the strange experience had really taken place, or whether he had fallen asleep on his pony and dreamed it, and had awakened on the road.

Drops of rain on his face fully roused him. He hurried his horse to the town and hotel. However, his curiosity about the teacher and his personal interest in her persisted. Perhaps he could learn her name from his landlord. Most landlords of crossroads towns knew everyone in the community.

So, on the porch after supper he queried the fat, heavy-bearded hotel proprietor.

"Do you happen to know any of the schoolma'ams here?" he asked. "Sometimes they want pictures enlarged," he added by way of alibi.

"Nope, I don't know none this year," the landlord drawled. "Last year I did though," he added. "She boarded here and taught in an old shack just out of town, up the road a piece. That wuz before we built the schoolhouse."

At first the agent intended to mention his meeting of that afternoon, but something made him ask:

"What became of her?"

"Wal, I don't know exactly," replied the landlord, "but before she left she had caught cold and wuz coughing terribly, and she talked about 'going west.' I recall now I heard some one say she didn't last long after she went away."

Refugees of the Dump Heap

BY ANNELLA SMITH

IN THE COLD, gray light of a winter morning the stage sped through the outskirts of a big city, and made its way through the less desirable parts, where the houses showed delapidation and decay, proclaiming the district to be the habitat of those who waged a grim struggle in the battle of survival. The hour was between seven and eight, and the light that shone dimly from some of the windows of the small dwellings showed that human occupants were preparing to go forth to take their place in the ranks of those who earn their bread "by the sweat of the brow." The curse of Eden lies heavy on a large percentage of the sons of earth, and unrelenting necessity drives them forth to fulfill the prophecy of the Angel with the Flaming Sword. Uninteresting and squalid in many cases, yet the environs through which we were passing spelled home to many who put up a brave fight with much courage in the struggle to live. For life is the dearest possession, and no matter how hard or unequal the fight, we cling with tenacity to that which will permit us still to persist as living, sentient beings.

The big stage rolled on swiftly and surely, directed by the alert and steady driver; and on the left side of the road the city garbage dump came into view, the deposit of the wastage and offscour-

ings of a big city. As the eye traveled over it we saw a sight that brought a pain to the heart, for scattered over the dump heaps here and there where the carts were depositing their burdens we saw a number of human beings—sons of God—eagerly raking over each fresh pile of wood and paper, old tins, seeking anything that could be used by the ingenuity of the human brain to serve human need.

On looking closer we saw several small huts and a small stove pipe going up from one them, with a thin curl of gray smoke adventuring into the atmosphere that penetrated the thin and ragged clothing of the human derelicts who still had the courage and energy, plus the God-given human intelligence, to wrest bare sustenance even from a dump heap. The huts were made of old tin cans flattened out, and the battered covers of old automobiles, which in the last stage of their checkered career served to keep the icy winds and chilly rain from these poverty-scarred and destitute ones, who were still holding their place in the far-flung line of human battling. Sometimes the pickings were thin and poor, sometimes enough to make a good meal, also a bright blaze in the rusty stove that had been retrieved when the old tin was being hunted to cover the frail shelters. As we gazed we felt a thrill of

admiration at the courage that shone through, at the epigenesis that wrested a living from a dump heap.

In a newspaper lying on the seat of the swiftly moving bus that rolled on and left the dump heap behind, we saw a paragraph of news that made the thinking mind stop, shocked when its deep significance dawned. The paper said that owing to a glut of apples produced in order to keep up the price in the market, quantities of the bountiful crop had been dumped in the gully, and that the big pile of apples there made a bright splash of red, green, and yellow against the cold earth. Also another paper said that owing to an oversupply of corn, in some places it was being burned. Then we read that crops were being ploughed in; also that in Brazil a big coffee surplus was being dumped into the sea.

Bountiful nature has showered her gifts upon the children of men, and how have they been used? The mind goes back to the picture of human beings—our brother men, grubbing in the dump heap for the means to subsist, and on the other hand good food that would help keep these unfortunate ones from the pangs of hunger being dumped in the gully or the sea, or burnt or destroyed. What reaction will this bring from the great Law of Causation; this wastage that has been wilfully committed by selfishness and greed? An old proverb says, "Willful waste brings woeful want"; and it is no surprise to the thinking man and woman when they read that in the year of 1933 crops are being destroyed by flood, storm, pestilence, and drought. In the past two decades what has been the history of the human race? War—waste—extravagance, and in the last three or four

years we are starting to pay! "God is not mocked, for whatsoever a man soweth, that shall he also reap"; and again, He that soweth to the wind, reapeth the whirlwind. What must be the feelings of all the varied ranks of the nature forces who work to bring forth the fruits of the earth for the use of men; how sad must they feel at this rank human ingratitude. Is there no human compassion, linked to cooperation, that would make it possible for the surplus on one hand to be brought to supply the dire needs of those on the other who have to take shelter in the dump heap?

Another day and another city: here was the driving rain, more tin and tarpaper huts. By the roadside was a thin, worn-looking man in tattered clothes, wheeling an old barrow on which reposed a pile of odds and ends of wood salvaged from around the waste heaps. At least he and his dependents would have a fire to dry their damp clothes, and perhaps have some warm food that night. The stage rolled on its rapid

travel, and as the evening shades drew on, another dump heap. Here those who had sought refuge had worked to bring some order out of the chaos that was brought there day by day. All the sound tins had been placed, row after row; sometimes they had a sale for those that were intact. The old rubber tires were all piled in a heap, and there was a little colony of huts patched with tin and wood. Again human skill fights against misfortune and great odds, and achieves in a degree a victory of survival.

The stage reached the next stop, and during a conversation with one who was familiar with the district the subject of the local dump heap came up, with its

IN the New Age that is coming there will be no dwellers of dump heaps.

Every man and woman by virtue of birth alone will receive subsistence.

The spirit of public service and public opinion will then be so intense as practically to eliminate the slacker.

little group of shelters. In one, we learned, was a destitute mother with her children. She had contrived to get a hut erected amid the waste heaps, and she had struggled to keep herself and her two children with the things found at the dump heap and obtained from the local charity. The youngest child, a baby four or five months old, was not able to thrive as a normal baby should because the scanty food that the mother was able to get was not sufficient. It gradually failed; in desperation the poor mother clothed her sick and starving baby as warmly as she could, and started to walk the intervening miles to the town to seek the aid of the Red Cross nurse. It was a poor, skinny little specimen of humanity that the warm-hearted nurse unwrapped from the ragged clothing, all pinched and blue, with tiny fingers like little claws, and she knew that if life were to remain in that tiny form she had to work hard that night to save it. For two hours she strove with all the skill and science she knew, and at the end of that time the little one was looking more like a human being. It was wrapped in warm clothing furnished by the nurse, and also supplies had been provided to take care of it in its present needs. As this poor mother of the dump-heap baby walked back to her poor shelter, who can doubt but that some shining Invisible One, whose heart yearns over the distress of the earth children, walked by her side that night.

As we turn over in our mind such conditions, which we know to manifest amongst the rank and file of humanity—and history tells us that we have always had this negative phase of human existence—reason tells us that there must be a logical explanation, and there is. It can be found in the deeper spiritual explanations of the Western Wisdom School, and in similar teachings. Life is continuous; man lives again and again, in age after age, and according to the kind of life he lives and the quality of his actions does he progress to higher and better conditions or retrograde to

lower ones; this is the doctrine of rebirth. But unfortunately humanity as a whole has not lived the kind of life nor performed the quality of action that would bring the reaction of an ideal existence. The lessons of life's experience must be thoroughly learned in order that humanity may rise to higher and higher levels of evolution. But it seems that man will only learn his lessons the hard way—by following the pathway of sin, selfishness and degeneracy. Therefore this must be balanced under eternal law with the payment of sorrow, remorse, pain, and suffering; thus he learns that it is much easier to work with the law than to go against it.

The laws of God are impregnable and inviolate. Man cannot with impunity disobey them. But these laws will break man until he learns to stop casting himself against them. These laws were ordained not to break him but to keep him from utterly destroying himself. The wisdom of man is foolishness with God, because at present we are blinded and besotted with self and selfishness. Thus extreme lessons have to be given us to purify and break up the crystallizing atoms that we have built up, within, and around ourselves. The constant return to birth again and again gives the Ego or Spirit of man the opportunity to pay the debts of the past and learn to avoid mistakes in the future. Man slowly progresses to good through seeming ill; as Goethe puts it in his immortal Faust:

“The good man in his deepest aberration,
Still knows the way that leadeth to salvation.”

The Divine Spark in man never loses that inner consciousness of something higher, something better. No matter how low he may have fallen, the prodigal son longs for his Father's home. The lessons may be learned in many places: dens of vice; gambling hells; drink and drug hells; cesspools of graft, corruption

and dissolution; the ranks of war; the nests of hypocrisy, dishonesty, and lechery; bread-lines and poorhouses; dump heaps, and the haunts of misery and want. Here in all these, no matter how low or degraded a being is, he is still a Child of God. Through ages has he wandered—through ages will he struggle. And in an age to come, when he has placed his heel on the head of the serpent of his lower nature, will the real spiritual man emerge. From that time on the God in man will become more and more evident in his life and accomplish-

ment. The true nature of the Spirit will then gradually show through the body or vehicle that is used to gain experience—the Light will shine through just as in the case of the Initiate Moses, whose face shone with the glory of his soul body.

At the close of this Day of Manifestation and Experience there will stand Man (humanity) clothed in the glorious soul body that he has built through the long aeons of struggling, returning to the God who sent him forth. "CONSUMMATUM EST."

Beneficent Death--How to Meet It

BY WM. F. CLARK

INTO EVERY household the form of death at some time throws its shadow.

Everyone must meet this issue, old or young, rich or poor. But while this event marks the end of one particular phase of existence, it does not by any means mark the end of the particular soul which is passing through the experience. True, it is the end of the lesson—the books are now closed. No more can be learned. The schooling is finished and vacation time has come. But we should not be so concerned about death itself—about the closing of the school—as we should be about remembering the lessons we have learned.

It has been said that "Death's but a path that must be trod, if man would ever pass to God." There are three recognized theories regarding life and death. It is hard to believe, however, that anything so natural, so necessary, and so universal as death should ever have been held by any of them as being an evil to mankind.

The materialistic theory holds that life is a journey from the womb to the tomb; that mind is the result of certain correlations of matter; that man is the highest

intelligence in the cosmos; and, that his intelligence perishes when the body disintegrates at death.

The theory of theology asserts that at each birth a newly created soul enters the arena of life fresh from the hand of God, passing from an invisible state through the gate of birth into visible existence; that at the end of one short span of life in the material world it passes out through the gate of death into the invisible beyond whence it returns no more; that its happiness or misery there is determined for all eternity by its actions during the comparatively infinitesimal period between birth and death.

The occult scientist teaches the theory of rebirth: that each soul is an integral part of God enfolding all divine possibilities as the seed enfolds the plant; that by means of repeated existences in an earthly body of gradually improving quality the latent possibilities are slowly developed into dynamic powers, and that all mankind will ultimately attain the goal of perfection and reunion with God. The theory of rebirth gives as a reason for a belief in its doctrine the following: "It teaches a slow process of de-

velopment, carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency whereby all are in time brought to a height of spiritual splendor at present inconceivable." By observation this theory can be seen and easily accepted when we look about us and note the constant striving of nature for perfection. When understood and accepted we can truthfully say with St. Paul,

O grave! where is thy victory?
O death! where is thy sting?

Death itself would hold no terror if we actually knew we were placed here temporarily for the purpose of learning certain valuable lessons. How gladly we would greet death if we knew exactly where we were going. But we can know where we are going, and knowing this is it not seemly and proper that we make some effort toward learning something about this place? We already know, without a doubt, that sooner or later we are going to cease operations on this plane, and it is generally understood that we start operations somewhere else. If we can obtain knowledge of this far country to which we are going, is it not worth the effort? Therefore while we are learning the lessons of life thrust upon us by life itself, let us also study and learn about some of the things that we shall experience after this life shall have been lived.

It has been said by the occult scientist that the oftener we die the better we are able to live. Say this to yourself and think about it carefully. Isn't it true? When fully understood it is a reasonable statement. We do not take issue with the statement that the longer we attend school the more we shall learn. And when we come to realize that our present existence is one of the phases of our schooling, that we have passed other phases in previous existences, and that our present status in the school of life is due to our application in former lives, we shall then apply ourselves more than ever to our present problems and make

such headway that we may shorten our time for graduation (by Initiation); also perhaps help others who are struggling along without knowing or caring whether they advance or remain in the same grade or are demoted. They should know that by special application they can be promoted and thereafter be in company with more advanced souls who have awakened to the scheme of things and are actually doing the things that God in His infinite wisdom intended them to do.

As children we had an orderly procession in our school life. We were advanced from grade to grade without trouble or inconvenience, provided we learned the lessons of the lower grade. But suppose we had moved from one locality to another, say to a different town, and through some error on the part of the school authorities our record was lost. Let us presume that the original records were destroyed. Would we be forced to start all over again? And even if we were forced to start anew would we long remain in the lower grades from which we had been passed? The answer is "No," because we retained in our conscious memory the lessons learned, and no matter whether we had the necessary papers to prove this or not, we still possessed the knowledge and would very soon be placed in our proper grade. The lessons of life, however, cannot be retained and the knowledge gained through them carried over into the next incarnation unless peaceful surroundings are maintained at death. This will be explained a little farther on.

The lessons we learn in life are very important. How many heartaches, how many sicknesses, and how many injuries we have had or caused others to have because we did not know certain underlying principles. Many of life's unpleasant happenings could have been avoided had we only known. What a tragedy to learn the valuable lessons of life, to have this hard-earned knowledge, and then through carelessness or neglect at death to lose it. The occult student realizes

that the experiences of life are all beneficial provided their spiritual extract is carried over to the next incarnation. But to learn these lessons during his present existence and then have them practically nullified by reason of disturbing the spirit in its most important function immediately after death, through ignorance on the part of his friends and relatives or through lack of foresight on his own part in that he failed to make his wishes known, is a matter of vital importance.

Max Heindel, in the *Rosicrucian Cosmo-Conception*, says: "When the silver cord is loosened in the heart, and man has been released from his dense body, a moment of the highest importance comes to the Ego; and it cannot be too seriously impressed upon the relatives of a dying person that it is a great crime against the departing soul to give expression to loud grief and lamentations, for it is just then engaged in a matter of supreme importance, and a great deal of the value of the past life depends upon how much attention the soul can give to this matter."

It is also a crime against the dying to administer stimulants, which have the effect of forcing the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the person. It is no torture to pass out, but it is torture to be dragged back to endure further suffering. Death is simply a separation of the higher vehicles (the vital body, desire body, and mind) from the dense body. The real nature of death is merely a change. The Spirit never dies. When we die we are born into the spiritual world, and when we are born here we die to the spiritual world.

When a man is freed from the dense body, he is able to read the pictures in the reflecting ether of his vital body. The whole of his past life

passes before his sight in a panorama, the events being presented in reverse order. Everything is remembered. The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass, and they impress themselves upon his higher vehicles, but he has no feeling about them at this time. This panorama lasts from a few hours to three and one-half days.

The importance of leaving the body of our dear ones in quietness and peace during this period cannot be too highly stressed. If the body is not disturbed, a full, deep, clear impression of the man's past life is etched into the desire body, which makes life in the Desire World more vivid and conscious. The cleansing there is then more thorough than if because of distress at the loud outbursts of grief on the part of relatives and friends at the death bed, the man was so disturbed as to have only a vague impression of his past life. Quiet should be maintained for a period of at least three and one-half days after death, because in some cases the panorama of the past life is fully that long. During that period no attempt should be made at embalming or otherwise disturbing the body by those who are usually called in to dispose of it. Cremation, burial, or post-mortem examinations should not be allowed until this period has passed because any injury to the dense body at this time will be felt, for it is still connected to the higher vehicles by the silver cord. During the period of three and one-half days after

death the body should be preserved in an ice casket, for which special arrangements should be made with the undertaker. In this casket the body does not come into contact with the ice, the latter being placed in a metal container in the upper part of it. (Printed instructions as to how to construct the casket may be had by anyone interested



upon written request to the editor of this magazine.) If it is impossible to procure an ice casket, the body may be packed in ice for the time necessary. Funerals can wait during this highly important interval to insure the departed the service he can no longer demand.

Mourning is the conventional expression of grief. It has varied much. The Hebrews tore the garments, cut the hair and beard, strewed ashes on the head, went bareheaded and barefooted, and lay down on the ground weeping and smiting the breast; the period of mourning was seven days. The Greeks cut the hair, put on a coarse black garment, retired into seclusion, and wailed. The period of mourning was ten days. With the Romans the mourning was mostly done by the women; the men wore black clothes but only for a few days. The mourning rites among barbarians and half savages are often horrible, frequently involving serious mutilations. Among civilized nations the mourning customs consist mostly in retirement within the house and avoidance of what is bright and noisy. An old custom was to employ professional wailers or hired mourners who used long drawn out sounds of lamentation, usually in a high-pitched or shrill tone of voice.

The Spirit which has etched a deep, clear record of the preceding life into its desire body will realize the mistakes of that life so much more clearly than if the pictures were blurred, on account of the individual's attention being diverted by the grief around him immediately after death. This sharp, clear-cut realization or feeling is of immense value in future lives. When opportunities occur to repeat errors of former lives, this feeling will speak to us clearly and unmistakably. It is the "still small voice" of conscience. Where the dying person has been disturbed by the lamentations of his friends and relatives or where the departing soul has met death on the battlefield or by accident, very few, if any, of the lessons learned during life are

etched upon the desire body, and in consequence he does not experience the intensity of feeling in his post-mortem existence necessary to impress the lessons upon his subconscious mind. As a result a weak personality is born, which increases infant mortality. The invisible Leaders who guide our evolution cause such weak personalities to die early in life that they may have extra training on the invisible plane.

Now is the time to make certain that we shall have the proper care and attention when we arrive at the end of the road. We can also smooth the path for others by our efforts to restrain any loud and unseemly wailing at their passing, and we can impress those who are near and dear to us with the importance of the work of the soul during the first three and one-half days after death. We can make known our wishes and arrange for this period to be one of quiet. It really doesn't matter whether our relatives carry out our wishes from an understanding of the motive or from a sense of duty. There is so much to lose, a whole life time of experience—and so much to gain, the chance to live an advanced life by reason of these experiences—that we should use every means in our power to insure peace and quiet at the time of death and for at least three and one-half days thereafter.

A knowledge of what well-meaning friends and relatives may ordinarily do after we have passed on is an incentive for us to yield to the purely animal instinct to crawl off somewhere away from everybody in order to be alone when death arrives. We can, however, assure ourselves of kindly consideration at this important time if we interest our relatives in the theory of rebirth. Rebirth is the onward march of the Ego to gain further valuable and necessary experience. Rebirth is always onward and upward and not to be confused with the theory of transmigration of soul into plants and animals. This theory has no foundation

to the occult scientist because it would be retrogression, which is directly opposite to evolution. Good sense requires that we live the best life possible in order to improve our opportunities while we may, because what we fail to do now we shall have to do later. No one can do it for us, and we gain nothing by procrastination. A careful, quiet, orderly and sensible manner of caring for the dead insures the departing soul the opportunity to make the most of the lessons of life. Thus we lay the foundation for a superior future race.

"A glory shines across the coming years,
The glory of a race grown great and free.
'Twas seen by poets, sages, saints and seers,
Whose vision glimpsed the dawn that is
to be.

A shining shore is in the Future's sea,
Whereon each man shall stand among his
peers

As equal, and to none shall bend the knee.
Awake, my soul, shake off your doubts and
fears—

Behold the hosts of darkness fade and flee
Before the magic of the morning's face—

And hear the sweet and wondrous melody
That floats to us from far-off, glorious days.
It is the choral song of liberty,
It is the anthem of the Coming Race."

Bible Stories

In the Light of the Rosicrucian Teachings

BY ELAINE DE RATTON

THE WOMAN WHO TOUCHED THE HEM OF HIS GARMENT

THIS particular incident in the healing ministry of the Master Christ Jesus contains a great lesson for many would-be healers, whose particular ambition is to do personal healing.

In this account we find that the Master was surrounded by throngs of people, as was usual, and in the crowd was a woman who had suffered for twelve years, and had undergone much treatment at the hands of the physicians. What a common story that is today—how often do we hear it! The woman had heard possibly of the many wonderful healings that Christ Jesus had accomplished, and as "hope springs eternal in the human breast," her whole being leaped up in a great wave of faith, for she said, "If I may touch but His clothes I shall be whole." Her silent faith was justified, for immediately she felt in her body that she was healed.

Then Christ knew in Himself that virtue had gone out of Him, and said, "Who touched my clothes?" Here in

this speedy recognition of the fact that power had gone forth from him is the key to the difference between personal healing and that which is done under Cosmic Law. The disciples were surprised at the question asked by the Master, because so many people were pressing around Him, and hinted so in their answer, "Thou seest the multitude thronging thee and sayest thou, 'Who touched me?'" But the Christ looked around and knew the woman, who when she saw she was recognized, came and fell at His feet and said she had touched Him. Then from the lips of the Lord of Compassion came the words of help and consolation, "Daughter, thy faith hath made thee whole; go in peace."

In the healing system of the Western Wisdom School the *principles* of healing used by the Master Christ Jesus are the basis of the work. In the first place, no one attempts to do the healing personally because all healing force comes from God the Father, and in order to help the sick we must *be channels* through which this divine force can flow. Christ always emphasized His union or oneness with

God the Father. Through this union He could open Himself up to God, and the mighty healing force would flow through Him to the one who had asked for help. But in the case of the woman she had reached out in her agony of need and had touched His garment, and also contacted His vital body, and she had thus drawn to herself instantaneously the power and strength of His own person. He had not been directing the power to her by His own will as He did when He consciously made Himself a channel; in such cases as the latter it was not His own power but that which flowed through Him from God. In this way the personal force and vitality are not drawn away, as they were when the woman touched Him.

Here is the difference between an individual doing healing work by drawing on his own personal force, and the other way whereby he becomes a channel for divine force to flow through him from

God. For a time it may be possible to send your own force out to help others, but before long this starts to deplete and devitalize the body of the one who practices this sort of healing; also at the present time mankind are not clean and pure, and therefore in some cases this method might cause harm instead of helping, as the healing power would be tainted with the impurity and imperfection of the individual.

In the Rosicrucian system of healing the work is always done through prayer and concentration, by reaching up to God and directing the healing force to those who are seeking for help and relief from suffering. God hasten the day when humanity through purified and dedicated lives and an awakening to a living faith will be able to unite in true healing prayer, and become consecrated channels through which our Father God can manifest.

The Two Paths

A Story of Rebirth

(Concluded)

THEN HE approached the sculptor, and when he had drawn near he placed his hand on the latter's shoulder. "You have created a monument of living truth!" he exclaimed. "You have chosen well, O Manon."

At the mention of that strange name a flood of subconscious memories filled the mind of the sculptor; and when he turned to look long into the eyes of the stranger he seemed to see him as an ancient Egyptian priest, even to the tall headdress, the pointed beard, and the stiff white robes.

"Yes, we have met before," the stranger went on. "What we predicted has all come to pass during these many intervening centuries. I believe that you

recall that sunny morning when my shadow crossed your path. The three of us are together again."

"I do recall you. It is marvelous," the sculptor replied. "I had just a glimpse of your former self a moment ago and then it went. I saw you as an Egyptian high priest, and at the same time I got the impression that I was a worker upon one of the pyramids. I also seemed to recall that you told us certain wonderful truths. Another worker was there."

"Yes, even as he is here now." The stranger turned and touched the arm of the general. "Sir, my old friend," and he indicated the sculptor, "and you and I must meet soon and in quiet, as I have much to say to you. Can you not both dine with me when you are at liberty?"

He gave the general his card, and so it was arranged for the next evening.

At the appointed time the sculptor and the general followed an oriental servant through the walled grounds of a suburban villa, where in a long, dimly-lighted apartment of ancient design and furnishings the tall stranger met them. An atmosphere of oriental calm and beauty pervaded the room. The sculptor felt the presence of spiritual forces which stimulated his mind to a realization of that which is above and beyond the mere outer semblance of reality. Under the influence of this mystic spell he experienced a threefold atmosphere which seemed to diffuse the charm of ancient Egypt, the glory of ancient Greece, and the significance of his present life as coordinating and complementing the other two influences. It was odd; but he almost recalled being in ancient Greece, as he had in Egypt when he had first looked into the deep, sympathetic eyes of the stranger.

The sculptor could see that the general was also affected, but in a different way. He was moved to admiration by the beauty of the surroundings, and touched with an unexplained awe of the mysterious and uplifting atmosphere of the stranger. The conversation before and during dinner was principally concerned with the monument and the happy termination of the war.

"Yet it all had to be," the stranger said. "I will show you why I affirm this," he continued as they left the table. "Come with me to my shrine room, and I will make all clear."

The sculptor and the general followed him down a long corridor to another room, where behind lavender silk curtains an ancient lamp threw its rays down upon a model of the great Egyptian pyramid.

"Ah, what a perfect representation!" the sculptor exclaimed.

"Yes," the tall stranger replied. "And you recognize it."

"I've always been interested in it," the sculptor replied.

"I have been so interested in it that I have spent much time there studying it with the aid of occult books. I made this model that I might always have it to consult," the stranger explained.

"Odd that the Egyptians expressed their ideas in pictures," the general remarked. "A childlike race, like the American Indians."

"Yet their civilization dates from ages of development and achievement," the stranger explained. "They are the outcome of the old Atlantean race with its seven subraces in an age when divine kings developed a very high phase of civilization. After a time these kings withdrew and left the management of affairs to members of the Atlantean race not so advanced and wise. Then trouble came because they were not far enough advanced to choose wisely. At last in a welter of evil practices and black magic the race perished in the world Flood. The story is brought down to us in the Christian Bible. Descendants of this once powerful race are still existing on the globe in race bodies of the Japanese, the Chinese, and the American Indians."

"How has all of this information been handed down?" the general inquired.

"I will show you," the stranger replied. Going to the model of the pyramid, he took off the top and put it aside. He touched a button, and the interior was illuminated. "Just here," he went on, "is where the beginning of history starts. The Atlantean race followed the Lemurian. The latter also had seven subraces, after which it perished from the face of the earth by fire, its remnants appearing today as the negroes. This race was preceded by two other races still more remote. They are all indicated in the length and character of these stones, when interpreted by a certain scale of time-space measurements."

"It must be a wonderfully interesting study," the sculptor remarked. "The Egyptians were certainly an odd yet remarkable people."

"I have always been intensely interested in them," the general said. "I

don't know why, but I like to read Egyptian history; Roman history also, particularly of the generals and their conquests and victories."

"They do not hold for me the charm of the Greeks," the sculptor returned. "How I should have enjoyed being in the company of Phidias in the wonderful age of art in which he lived!"

"How do you know but what you were?" the stranger returned with a strange smile. If you don't recall anything before this present life, that doesn't prove that you have not lived before. Of course most men cannot remember that which is not registered in the physical brain through which their consciousness is working in the present life; but I think you are an exception," he continued, regarding the sculptor meditatively. "I believe you are one who is building the connection between the physical brain and those higher principles which always remember the far-off past of the spirit and its many embodiments."

"Yes"; the sculptor replied, "as I told you when we met yesterday, I seemed to have a flash of memory that we had met before on a bright morning with the hot sun shining down upon us. I can see it all again. A silver river flowed languidly below us, a large bird walked along a green strip of verdure before it, and I was with a dark, curly-haired companion working on hieroglyphics."

"I see that you do remember, Manon."

"The very name you called me yesterday. Was it my own? Can you tell me anything of that mysterious past?"

"Yes. You and Kufu worked together at one time in ancient Egypt, and as you worked you discussed and wondered about destiny and free will. I happened along just then to see how the work was going, and we talked."

"I do remember!" the sculptor cried. "And where is Kufu now?"

"Perhaps right here with us," the stranger said, as he looked at the general.

"Am I he?" the general asked.

"Why not? You chose the path that would take you to where you find your-

self at the present time. This life is one of a long series that stretches both back and forward. The immortal principle at the source of all life is the thread upon which these pearls of lives are strung. You have put three red beads on your string, those of war and conflict; you chose to do just that many centuries ago. The world goes on with opportunities for all choices to manifest themselves."

"The great Author writes a play. He creates a hero and a heroine. The play is a drama with a villain in it. There is also the soubrette, the ingenue, and all the other characters. The Great Producer submits it to you. What part will you take? Each part must be played; and as the drama is cosmic, there are a multitude of players for each part, so that all of the parts are filled and by many players. I chose to play the high priest, Manon the sculptor, and you the warrior. Yet nothing is final. If the part which you play doesn't please you, you may have another part later on."

"That's precisely what I want," the general declared. "I've had enough of war. It's so futile, and worse than that, vicious—young men mowed down like grain. The sacrifice and suffering are agonizing, and all for a ridiculous illusion—the boundary line of a country, the prestige of a nation, mere bubbles!"

"So it seems to me," the sculptor agreed. "Toys, mere toys, and vicious ones at that for child souls."

"Yet children must have their toys," the wise one put in. "Look back over your childhood, both of you, and see the futility of it all: a mechanical toy, your trying to make something which in reality was useless, inefficient, worthless, and yet your endeavors kept you working and planning and scheming until they were outgrown and something better took their places: the hockey match, the football game, the game of tennis, and if you won, how important you felt; and then the game of business, to induce other men to part with their money that you might use it to indulge your desires and obtain other toys, automobiles, finer

homes than your neighbors and better raiment. Then it all gradually changed—to better ideals of education, to talent developed, to attainment in fields where honors were bestowed and ambitions kindled that lighted the fires of genius.

“Those whose development is at the place where it needs and has earned a life involving a certain type of experience are always given the opportunity to have it. The great Intelligences presiding over the laws of re-embodiment, cooperating with the higher self of the individual about to be reborn see to this.”

The stranger indicated a certain chronological point in the gallery of the pyramid shown in the model. “Here is the path that you took, general,” he said. “Going from Egypt, you became a Roman, and thence along this line you came forth later an Englishman. You, Manon, incarnated in Greece, right here, where this stone divides, and lived through the period represented by this section. Then you became a Frenchman, here where this stone starts at the end of this division. I took a still different path, and was in Palestine at the time that the Christ was teaching there. That mighty experience has always been with me and will be through eternity.” He bowed his head, and a glory seemed to flood the apartment in the silence which followed.

His features were suffused with a radiance and his eyes glowed as he went on. “Such recollections are beyond mere words. One can only remember and marvel.”

“Then I pursued occult studies in the far East,” he went on at length. “Now we all meet here in the twentieth century and at the time of the World War. This section here according to the scale of measurements indicates the duration of this war.” The eyes of the stranger glowed with a melancholy light as he paused and looked down meditatively upon the section which stood for that stupendous and appalling part of the world’s long history.

“I am through with war forever,” said the general. “I am ready for another sort of life, for I see that victory is an empty vanity won with blood and anguish. I would be a preserver of life now. Why did I ever choose that low path, please tell me that, while Manon chose the higher?”

“Because you were the younger soul. You had not had as many embodiments in which to learn the true values of life as Manon had. The younger brothers of the race choose war and conflict, as they are passing through the stages of separateness in order to build up strong and individualized centers of consciousness. Yet all come at last into the realization of spiritual unity. All stages of development leading to that are necessary.”

The stranger touched a burnished bowl in which grew a miniature rose tree with bud and bloom, both equally beautiful.

“As well blame the bud for not being a full-blown rose as the young Soul for not realizing the unity of all life. All is good and all is lovely when we understand.” Then turning to the general, he went on:

“You will be a greater leader now. The bud is opening to become the perfect flower. You will lead men on to a realization of universal brotherhood.”

“And what shall I do next, dear Master?” the sculptor asked.

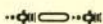
“You, my son, will continue your work, not for personal ambition but to lead the race on to a better understanding of truth and beauty by making abstract qualities live concretely in gleaming marble, thus inspiring humanity to find in the concrete a gleam of the great oversoul of immortal life. We shall meet in future lives and look back upon our present imperfect ideals, and know that they were stepping-stones that enabled us to advance to higher ones. These in turn will lead us eventually to a loftier state, above the human, the state of the superman, where we shall find greater

(Continued on page 480)



MAX HEINDEL'S MESSAGE

Taken from His Writings



The Method of Attainment

(The following is an address by Max Heindel given August 7, 1910.)

OUR SUBJECT is the method of attainment, and we wish to emphasize that we all have absolute free will in applying ourselves to that end. The Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin"; and as knowledge brings responsibility, therefore knowledge and responsibility are closely connected with the method of attainment.

In the lower kingdoms we find the dominating influences are group spirits and the Laws of Nature, both of which dominate from without. Governed by these outside influences the lower kingdoms act without any choice whatever. We cannot expect the lion not to prey; it is its nature to prey, and it must prey. We cannot expect the flower not to bloom; that is its nature, and it must follow that course. Nor can we expect the mineral not to crystallize; that would be unnatural, for it is necessary to crystallize in order to manifest. Thus we see these lower kingdoms have no choice of action, and consequently have no responsibility; they are living in perfect inward peace without knowledge or responsibility.

Humanity was like this in the Lemurian Epoch. The spirit was outside its vehicles, and the great creative hierarchies working from outside with humanity guided it until the time when

the spirit embodied itself within its vehicles. This is the point in Bible history spoken of as "the Fall," the time when the spirit entered the body. From then on the spirit has dominated the body from within, while the laws of nature dominate from without.

There was thus an opposition set up, a war between these two forces: the spirit within, at that time unable to guide its vehicles, and the laws of nature without. As a result we have ignorance, which produces sorrow, suffering, and death.

The animal may truly be said to be at war with others, but it has peace within. It may be easy at times for us to get rid of adversaries that are without, yet none of us can get away from ourselves; we are bound to this body and are unable for one moment to get away from it. Thus we can understand what Paul means when he exclaims in sorrow at the waywardness of this vehicle, "Oh, who shall deliver me from the body of this death"; for there is continual warfare between our members or bodies and the spirit, the lower desires clinging to the bodies, and the Ego clinging to the higher life.

You may remember how Faust in Goethe's great drama exclaims: "Two souls alas are housed within my breast, and struggle there for undivided reign." Thus it is with all of us. It is the cry that breaks at times from each and every one as the inner self urges us to seek the

path that leads to the higher life, the path of attainment. And it is of the very highest importance that we should know exactly what the path of attainment is and the correct method for us to pursue.

If we look backward over the path of involution along which we have come and scan it closely, perhaps we shall see the method best for us to pursue so that we may transcend and rule this "body of death." So let us examine the lower kingdoms, then man, and then the gods, and see wherein lies the difference and where lies the path of attainment.

We see that in the lower kingdoms the spirits lack self-consciousness and individuality. They are guided entirely from without, being compelled by the group spirit and cosmic or nature's law; but in return their existence is carefree. In the human kingdom at the present time the spirit is within and the law is without. Cosmic law demands and compels our obedience, but the spirit within, feeling its divine nature, rebels at this yoke, seeking to cast it off, and going contrary to cosmic law, suffers the penalty; in other words it comes under the Law of Consequence. The spirit is seeking a road to liberation that it may be freed from this law without.

In the kingdom of the gods we have another arrangement. These greater hierarchies are the administrators of that which we call cosmic or nature's law. It is not a blind law. It is everywhere administered by cosmic intelligences, and these cosmic intelligences are indwelling spirits who have evolved within themselves a conscious knowledge of divine law. Thus we see that the law and the spirit are compelling action from their respective points of vantage. When we understand this to be the case and find the spirit within man and the law without, it is evident that the law must be brought within man, and that we in time must transmute the compelling force of the law outside ourselves into a compelling law within ourselves

acting as an impelling intelligent force.

This is what the Bible means when it tells of a new covenant saying, "In those days I will write my laws upon their minds and upon the tablets of their hearts." The law that was written on the tablets of stone was an outside law; the law that is written on our minds is a law within ourselves. The law written on the tablet of the heart is a compelling force within. When mankind has reached this stage, war and strife will cease, and we shall be above all outside laws, and acting as self-conscious intelligences we shall be able to attain any object by the power of the law within.

This great symbol is wonderfully shown in the Ark of the Covenant. Inside that Ark there was the "golden pot of manna," symbolizing the separate Ego, man, the thinker.

(To be continued)

The Top of the Mountain

BERNARD B. TRINSEY

The thoughts of yesterday, the spoken
words
Of yesteryear have reached their destiny
And wrought, through consequence,
effects
Whose vanity embarked for distant
shores.
Realization of their incompleteness
Mellowed the pain and sorrow they have
brought,
And without a fringe of mockery, mal-
ice, or
Disdain I saw them gladly moving on.
Peace and silence reigned within my
heart;
My soul reposed in infinite solitude—
Yet, loneliness, the thief, crept in and
bargained
To return the trinkets now forgone:
But I have learned the wisdom of a love,
Not human, whose selfless power reigns
above.

News Review of the Month

Accomplishments of NRA

The heavens may fall on the NRA, it may prove to be a completely futile project, a titanic fiasco, but one thing truly great, an outstanding victory in American social and economic history has been achieved in the code campaign. For the first time in history the operators of nonunion coal mines and the chieftains of the miners' union have come together to see one another's faces somewhere other than in the grim tightness of the strike picket line or in rancorous negotiation to end a specific strike. Through the good offices of President Roosevelt and General Johnson, recovery administrator, these men have come together—willingly—at a council table to discuss in abstract terms their mutual grievances.

The operators of the coal mines, largely accustomed to open shop, are willing to face the problem of hire and fire realistically, to talk over coolly and reasonably the demands of both sides of the partnership under government regulation.

May we hope that this spirit will be continued in the other industries which will be presenting codes.—*Chicago Journal of Commerce.*

The NRA has accomplished a number of very important things during its brief career up to date. Bringing the heads of great industries and the heads of labor together in even a moderate degree of amicability for the discussion of mutual problems is in itself a big thing. We are moving forward toward a new era in which new practices will be put into effect that will bring universal brotherhood nearer than it is now. This will involve a vast amount of experimentation, and it is to be devoutly hoped that this experimentation will find the true solution of the problem. This solution will have to include eventually some form of the measures which have been experimented with in New Zealand for years, by which the people are given a very much larger percentage of the products of labor and industry than at present.

In New Zealand the railroads are not run for profit but for service to the people. As fast as profits go above three percent, fares and freight rates are lowered. Workmen travel for about one-third of a cent per mile. The government operates postal banks, telegraphs, telephones, and life, fire, and accident insurance. It prevents land from being monopolized by the few, and enables the majority to become landholders. Government operation of utilities may not be ideal, but it is inevitable if the capitalistic profit system can't demonstrate radical improvements very soon.

Tithing in England

The recent revolt of 10,000 farmers in southern England to resist the payment of tithes directs attention to this form of taxation, which has from time to time been the cause of considerable agitation in that country. More than a year ago reports came from a Sussex town to the effect that angry farmers had attacked a bailiff who attempted to seize sheep belonging to a neighbor who had failed to meet his tithe payments due the Church of England. In the present situation, auctioneers who have tried to sell the property of farmers who owe tithes have met with as little success as the auctioneers in foreclosure sales in parts of our own mid-West.

Tithe payments are a relic of ancient days, when persons were called upon to pay one-tenth of the produce of all land and labor to the support of the church. They were stabilized in England in 1925 by an act of Parliament, which laid down a fixed schedule of payments. The tithe is property, and if the government abolished it or even amended it in principle, it is argued, it would then have to reform all property laws. So the tithe question is one of Parliament's knottiest problems.—*New York Times.*

It seems they are having difficulty in collecting tithes in England, a form of tax for the support of the clergy of the

English church, which is a state-supported institution. The result will probably be that the tithe as a tax will disappear in due time. The tithe, however, when rendered in a bona-fide manner is a wonderful spiritual agency. It involves the repayment of our debts to the universe for good things received and also an expression of gratitude which promotes soul growth. But tithing cannot be used in a materialistic way. Although it sets good karma into operation which will actually promote the material well-being of those who practice it, still one should not make the ridiculous mistake—instances of which we have known—of adopting tithing in order to improve one's financial condition. Such a motive will frustrate its own object.

Crime and the Yellow Press

CHICAGO, Aug. 1. (Exclusive)—Crime was attacked from many angles at the sectional meetings of the International Association of Chiefs of Police and Identification Experts today.

Under one resolution adopted, immediate aid in bringing about a different public attitude toward sensational publicity regarding gangsters and racketeers will be sought from the American Newspaper Publishers' Association, the American Association of Advertising Agencies, the Advertising Federation of America, the American Society of Newspaper Editors, and the American Bar Association.

The resolution states that in the kidnaper the gangster and racketeer situation the nation is confronted with something more sinister than war, that police are being murdered daily and "that they are constantly handicapped in their efforts to apprehend criminals because of the pernicious activity of that element of the American press which is irresponsible and lacking in any recognition of its social responsibility.

"The yellow press of America created the fiction of the gangster and then through that fiction made him into a reality. The unholy alliance between the yellow press and the law enforcing officers is the most corrupting phase of the present crime problem that confronts America."—*Los Angeles Times*.

It is conceded by police officials throughout the country that a large percentage of the present crime and racketeering activities are the product of the artificial stimulation provided by the yellow

newspapers of the country, which play up crime in all its details and create thereby an artificial, false standard of values in the minds of the unthinking, even though said papers may advertise themselves as being journals for people who think. The false standard constitutes a potent subconscious suggestion to crime.

The yellow press can always be identified by the fact that crime and a mass of totally unnecessary details in connection with it are given the most prominent places in the paper day after day and week after week without any variation. Of course, papers of this type intersperse the crime news with some constructive news in order to hold their readers and give to themselves an air of respectability, and in some cases they even employ high grade journalistic talent, but this does not excuse nor mitigate the destructive net effect of such publications. Another feature which is usually, though not always, characteristic of the yellow press is a hypocritical editorial page. The editorial page of certain chains of newspapers is not much more than one solid mass of hypocrisy; couched in pious platitudes. Such newspapers constitute one of the greatest menaces to progress in this country. Only those who know something about the psychology of mental suggestion and misrepresentation are fully aware of this.

Making Witchcraft Scientific

A new radiation that is loose in the universe has been discovered by Professor Otto Rahn of Cornell University, one of the world's best known bacteriologists. This radiation emanates from human blood, from the eyes, finger tips, and the end of the nose. It is assumed that it may provide a rational explanation of some of the old tales of witchcraft. Rosierucians know that this radiation is that of the etheric body, and it contains a vital power which can be used in magic, either white or black. The so-called witchcraft of the earlier ages was mostly imaginary, but such as was real was a form of black magic.

Astrology Department

Mixing Philosophy With Astrology

BY BERNARD BROWN

AN INCREASING number of people, believing themselves to be astrologers, are issuing very debatable statements in their efforts to explain or define astrology. However conscientious they may be, there is one outstanding fact—their lack of occult knowledge, without which astrology becomes a key without a lock.

Occult knowledge, however, is not the only requisite for the successful reading of a chart. A primary consideration is *motive* . It is well known to true astrologers that a motive tainted with commercialism erects a barrier which prevents "astro-contact" and therefore hides the very things the astrologer is seeking. The thought of remuneration being paramount, and also the desire to place the subject in a good humor, thus promoting greater generosity on the part of the latter, will prevent the whole truth from being perceived.

Now that the word "astro-contact" has been used, let us get better acquainted with it. When a person has progressed spiritually to the point where

he is able to respond to the Uranian ray, he concentrates upon altruistic love and service. When such a person becomes an astrologer, his thought of service being paramount enables him to "feel" the aspects of the chart. Some there are perhaps who will term this intuition. What-

ever it may be called, it is the net result obtained by the true Uranian astrologer. This may truly be known as astro-contact. I am not referring to that type of person who although able to feel the influence of Uranus, still can not interpret it correctly, and is therefore subject to delusion, causing a very erratic condition in the life.

Neptune will attract a person to the study of astrology, but as it usually does not provide an analytical mind, this will have a tendency to

interfere with the successful reading of a chart. Since so much painstaking effort is required in reading a chart, the person strongly under the influence of Neptune is likely to get lost in the maze of detours with which many charts abound.

THE ROSICRUCIAN CONCEPTION OF ASTROLOGY

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and NOT TO BE CONFUSED WITH FORTUNE TELLING. The eventualities of life are all measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power.

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 planets will give the conditions necessary for its experience and advancement in the School of Life.

Some astrologers think that one or two strong aspects will dominate the life of the native, whereas if the figure as a whole is taken into consideration these same aspects may be modified by others to such an extent they will be found to be only secondary in effect. An abundance of squares does not necessarily indicate a life of trials and tribulations. The occultist is assured that the Great Intelligence never gave any person more burdens than he could bear, hence these squares denote an exceptionally strong ego, one that can not only overcome the so-called bad aspects but will make the most of the good aspects. There is entirely too much effort wasted in trying to arrive at hair-line decisions as to what the native of the chart will do, and not enough attention given to the capabilities of that particular ego. The occultist will always try to encourage the person for whom he is reading even though he has numerous adverse aspects.

I think a great deal of damage is being done by would-be astrologers who imagine that this art is naught but a mechanical science. If these people would make a thorough study of Christian occult philosophy, they would build a foundation for this sacred science. They would then more fully appreciate the responsibility that rests upon them when they face the task of pointing out the pitfalls in the life of an inquirer; and they would not only be able to point out the danger but also the remedy for it, which is the important thing and the thing which only the philosophy will enable them to do.

A good working knowledge of the occult nature of the planets is very essential. Some systems of reading a chart lead one to the belief that Neptune is a benefic and Saturn detrimental in effects, whereas the reverse may be the case. Uranus, also considered adverse in effects, I have found to be a helpful influence in my own chart, because with the aid of Christian philosophy I have learned to utilize its rays. But before

I had accomplished this I found it to be a source of trouble and unrest. I can show also how Neptune will produce a like effect until its qualities of wisdom have been utilized. Take my own case for example:

During a certain summer I became despondent to the extent that I was losing all faith in mankind and felt that there was no such thing as justice in this world. But I still retained faith in the belief of the existence of a Supreme Being, and knew that some time or other I would understand the why and wherefore of it all. The power of attraction involved through this belief finally led me to a person who had the ability to analyze my condition and prescribe the remedy. That remedy happened to be the Christian Rosicrucian Philosophy, which I read with interest. Without it I certainly would have landed in the junk heap. I did not know anything about my horoscope at that time, and it was not until later that I found out just what influences had brought about this change in my life. I then discovered that Neptune was in Gemini on the cusp of the 11th house. I also found my progressed Midheaven was in exact conjunction with Neptune. This influence was what brought me into contact with the philosophy. I have experienced erratic conditions most of my life and suffered many disappointments through my Sun being in opposition to my rising sign and my Moon conjunction Saturn and in opposition to Mars and Jupiter. I have found that nearly all things turned out opposite to what I expected of them. But when I had been provided with an outlet for the vibrations of Neptune through its conjunction with the progressed Midheaven, Saturn lent perseverance to my efforts and stabilized the activities of the Moon. Finally, after learning something about how to control my stars I found I could utilize the rays of Uranus to good advantage although it was square the Sun.

I have had many silly interpretations

given to the aspects in my chart (especially the last mentioned one) by alleged astrologers who had no occult knowledge whatever. Therefore I feel it incumbent upon me to advise astrological students to be patient and investigate thoroughly the correlation of occult philosophy with astrology before an attempt is made to seriously advise anyone from the natal figure. Be sure to concentrate on Saturn, and you will find how friendly he can be just at the time when you need him most. Bear in mind that the greater our knowledge the greater our responsibility; our future happiness depends on observing this cosmic law.

Three other apparently bad aspects in my chart I have by the aid of occult philosophy largely transmuted into good aspects. These are Mercury square Uranus, and Venus square Jupiter and Mars. These aspects considered by themselves would tend to make most people apprehensive, but when the capabilities of the entire figure were understood with the help of the Rosicrucian Christian teach-

ings the outlook became very bright indeed. Saturn then became my friend, for in spite of the terrible headaches I have experienced since the war and notwithstanding the noise created by my three children plus a few of those of the neighbors together with the other usual household racket, including the radio, I was able to sit down amidst it all to study philosophy and astrology. A large amount of concentration and ability to absorb this wonderful work have been given me by Saturn. I have been studying it diligently ever since, and each day finds it easier for me to make the astro-contact.

Let us spend less time quibbling over technicalities regarding the signs and planets and devote more to the study of their underlying philosophy. Then we shall know their true relationship one toward another and get far better results. And the greater our knowledge in this direction the greater will be our ability to help others.

Cosmic Colors--Libra

BY ELOIS JENSSEN

ABOUT the 23rd of August the great Sun Spirit, the Christ, begins His annual journey from the World of Divine Spirit, the Throne of the Father, to our own planet of sorrow, the earth. On the 23rd of September He reaches the atmosphere of our planet just as the sun is passing from Virgo into Libra. At this time of the year those who have eyes to see behold a great spiritual light of supernal beauty slowly descending upon the earth. When it reaches the periphery of our globe this solar force of life and starting beauty bathes its entire surface in a glorified spiritual essence, and then begins to sink slowly into the planet,

deeper and deeper, on its way to the center of its mysterious being.

In the Christ is made manifest the love of the great Founder of our solar system. Venus, ruler of Libra, is the planet of attraction and cohesion. When the sun is passing through Libra, as at no other time in the entire year, we have a perfect spiritual blending of love, attraction, and cohesion; and it is the blending of these forces that makes the great annual sacrifice of the Christ possible. Without love of humanity no sacrifice would ever have been made; without the sustaining power of cohesion—holding together—it would be impossible annually to continue this

great love offering; and the attraction between the Christ and our humanity resists a separation between the two so long as we are in need of His assistance.

The color of the Christ vibration is yellow, as is also that of Venus, ruler of Libra. In the fall of the year, as if in appreciation of the great annual sacrifice, the earth robes herself in a garment of golden hue. Everywhere, where nature is left to her own devices, we see beautiful flowers with petals of gold; and even the foliage of the trees and the grasses that carpet the meadows blaze with yellow before they turn brown and slip away. This predominance of yellow at this particular season of the year is like a loving good-bye given us by the great Christ Spirit before He too slips away from our sight and immures Himself for a season in the narrow confines of our earth.

Do we wonder that at this season of the year a certain vibration of sadness mingles with the delicate perfume in the golden radiance which emanates from the shining petals of autumn's sun-born flowers?

There are both sorrow and joy in the nature of the Libran (born September 23 to October 23.) Librans glory in the golden vibration everywhere about them, yet they sense the sadness of the terrestrial tragedy about to be enacted whether they are conscious of its purport or not; they are very intuitive. Yellow and gold raise the vibration of the children of Libra and are therefore of much physical benefit to them. Libra people should avoid worry and inharmonious surroundings. Any exercise that will keep them in the sunshine will be found most beneficial. The yellow vibration acts on them as a tonic.

Their perfumes are orange blossom, sandalwood, and musk; their jewels are the diamond and the opal. The former should be given preference as its magnetic emanations add considerably to the vital magnetism of the Libran. People born in this sign are particularly

sensitive to the higher vibrations of music, and through their intuitive faculty are sometimes able to catch faint strains of the music of the spheres.

Libra is the sign of the balance, and the lesson to be learned by those born in this sign is perfect equipoise.

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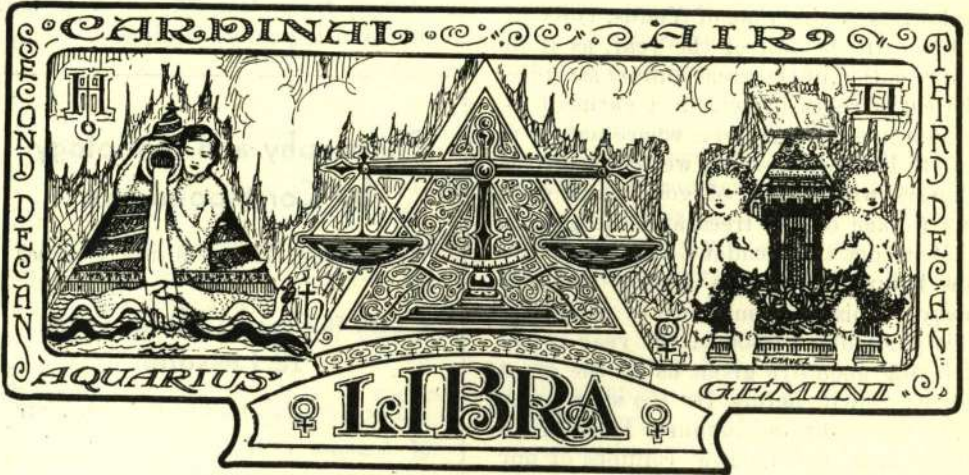
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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

YOUR LIBRA BABY, 1933

Children Are Unsolved Problems



Astrological Delineation

CHILDREN BORN SEPT. 23RD TO OCT.
23RD, INCLUSIVE, 1933.

POSITIONS OF THE PLANETS.

Sun in Libra.

Mercury in Libra and Scorpio.

Venus in Scorpio and Sagittarius.

Mars in Scorpio and Sagittarius.

Jupiter in Libra.

Saturn in Aquarius (Retrograde).

Uranus in Aries (Retrograde).

Neptune in Virgo.

Libra imparts to the children who are born with the Sun in this sign a very ardent disposition and a great zeal and enthusiasm for anything which they take up. Libra, however, is the sign of the balance; first it goes up and then it goes down. Thus there is likely to be in the Libra person an up and down fluctuation in emotions and spirits.

Libra is an artistic and social sign and its natives are likely to be interested in art and to have some capacity for it, also to be socially minded. Libra is ruled by Venus, the social planet, whose

keyword is attraction. Libra people are popular in a social way on account of their socially attractive qualities, and these qualities depend upon their instinct for helping others to have a good time as well as themselves.

Saturn is exalted in Libra, therefore Saturn exercises a more or less restraining effect upon the natives of this sign. They are likely to be somewhat fearful and timid, and to be unduly attached to things as they are. They are very much addicted to the *status quo*, and are more or less the despair of people who are ready to develop new methods rather than stick to old routine continuously. Venus' rulership of this sign, however, prevents Saturn from getting too great a grip, and thus the natives of Libra are ordinarily cheerful and optimistic.

Mercury, the mental planet, is in Libra up to October 7th, at which time it enters Scorpio. Mercury in Libra gives ability for graceful expression. The children who are born while it is in Scorpio will have a mental keenness and also a sharpness of speech which will be lacking in the children born in the earlier portion of the month.

Venus is in Scorpio until October 11th. The children born before that time will be of a very ardent nature, particularly as Mars is in conjunction with Venus during the greater part of the month, which will add intensity to the social instincts and also to the sex nature. On October 11th Venus enters Sagittarius, and a more idealistic and philosophical character will be imparted to the influence of this planet.

Mars is in its own sign of Scorpio until October 9th. The children born during this period will have a great deal of energy and will tend to be of the martial type; they will also have tempers which will need a considerable amount of control. On October 9th Mars moves into Sagittarius, which will give considerable liking for and energy devoted to the things ruled by Sagittarius such as traveling, philosophical studies, law.

Jupiter is in Libra during the entire month, adding a benevolent, broad-minded, optimistic influence to that of the attractive power of Libra.

The Sun has a conjunction of the planet of success and benevolence, Jupiter, from September 23rd to October 7th. Children born in this period will be fortunate in many ways and will have a good start toward success in the various departments of life. From September 25th to November 11th the Sun has the trine of the patient, persistent and cautious Saturn, which is a very important aspect and one which enables a person to work his way forward and upward by patient endeavor and attention to detail. Persons with this aspect are usually regarded in their various communities as being reliable, and they are frequently given positions of importance and responsibility on this account. From October 11th to the 23rd the Sun is in opposition to the erratic Uranus, which will add an erratic and unconventional element to the character. Children born in this period will have a tendency to rush into new and untried schemes without sufficient preparation and without sufficient guarantee that they are well founded. Uranus is an in-

stitutional and scientific planet, but when its influence is used without sufficient discrimination as it is likely to be with the opposition of the Sun, the scientific activities in which the native engages are likely to go astray on account of overlooking some vital factor.

Mercury, the mental planet, is well aspected by Saturn from September 23rd to the 27th, and children then born will have mental concentration and a good mental grasp of things in general. From October 10th to 19th Mercury will be sextile to the spiritual and mystical planet Neptune which will exert a mystic influence upon the minds of children who come into existence between those dates.

Venus during this solar month is strongly aspected by a number of planets, thus adding its social and artistic qualities to the similar qualities of Libra. It has a sextile of Jupiter from October 11th to the 23rd, which is a good omen for success generally for those then born as it involves the two benefics. From October 14th to 23rd Venus has a sextile of Saturn, which is a stabilizing influence not only upon the social nature but also in connection with all the activities of the life. This aspect imparts reliability and a sense of responsibility, and the children born at this time will stand high in the esteem of their associates as being responsible persons. This phase of their character will be reflected in their environment and in their fortunes. However the children born in the earlier part of the month, namely from September 23rd to the 29th, will have Saturn working against them in the social and artistic field because during that time Saturn is square to Venus. The keynote of Saturn in the square aspect is obstruction, and thus it will tend to obstruct the artistic and social activities of the children born at this time. The reason that they will experience this obstruction will not be that other people are trying to oppose them and block their endeavors but because there is an innate selfish element in their nature as a result of which they endeavor to ad-

(Continued on page 467)

An Astrological Reading

KATE M.

Born February 14, 1920, 11:29 A. M.
Latitude 52 N., Long. 12 E.



This young lady has the versatile, mental, and literary sign of Gemini rising with the ruler, Mercury, in Pisces in the 10th house in conjunction with Uranus and trine to Mars. This indicates that she will be distinctly of the mental type, and that she will be very bright and quick in all mental activities and occupations. She will also have original and progressive ideas of her own due to the conjunction of Mercury with Uranus; in addition the inspiration of Pisces will blend with the mental qualities of Mercury to give an intuitional mind.

The Sun is placed in the scientific, altruistic sign of Aquarius in the Midheaven. Being in so prominent a position, also in conjunction with the original planet Uranus and sextile to the Moon, is a favorable indication of at least a fair degree of success in life and occupying positions which will gain for the native some distinction. The Sun thus located gives the native the capacity to control the situations in which she may be placed. Through the humanitarian sign of Aquarius she will be interested in community service and methods for better serving the public.

Partnerships will probably form a considerable feature in this young woman's life due to the position of the Moon in the 7th house. The Moon being placed in the inspirational, idealistic sign of Sagittarius will make her an idealist, and the partners with whom she may affiliate will share this quality or be of a corresponding type. When we refer to partnerships we include marriage of course, as that is one of the most important of partnerships. The Moon being well aspected by the Sun, Uranus, and Mercury indicates satisfactory results in this department of life.

The native should have a good home, and will doubtless find that the home will be the center to which many of the greatest benefits of her life will come due to the location of Jupiter, the great benefic, in the 4th house in the affectionate and magnanimous sign of Leo. *(In the above cut Jupiter technically should be in the 3rd house, but being so close to the 4th cusp, its influence is practically all in the 4th house. EDITOR.)*

It will not be all smooth sailing, however, due to the fact that Jupiter has a square of Mars (7°), which tends to impetuosity in emotions and extravagance in a material way. Saturn, however, will exercise a restraining influence upon Mars due to a sextile to the latter planet. This sextile will also give the native a great deal of energy and capability for thoroughly applying herself to any given task. It therefore gives the capacity for success by patient endeavor.

Neptune, the spiritual and mystical planet, has a conjunction with Jupiter, which directs the activities of the former along constructive lines. But Neptune also has a square to Mars, which will tend to excessive enthusiasm for new lines of metaphysical thought; therefore the native should go slow in such matters and test everything well before it is accepted and adopted. Mars square Nep-

tune will tend to involve the native in psychic trouble unless she is careful to avoid exposing herself to psychic forces with which she is not acquainted and which she would be unable to control. She should have nothing to do with such things as mediumship and spirit control for they would be disastrous in her case—as indeed they are likely to be in the case of any person.

The trine of Uranus to Mars adds an inventive trend to the mind, and should give the native original ideas and ability to work them out. In the matter of employment this will not be entirely satisfactory at all times on account of Mars being placed in Scorpio in the 6th house, that of employers and employees, square to Jupiter. There will be too much impulsiveness and overconfidence in such matters. Forewarned, however, is forearmed.

There is one side of the nature which will not be very actively employed, and that is the social and artistic department governed by Venus, which is entirely unsuspected and located in the saturnine sign of Capricorn. An unsuspected planet produces little activity. In this case it indicates that the social instincts and activities have been neglected or misused in a previous incarnation so that they are quiescent in this one. This may be the source of considerable sorrow because the denial of a thing is likely to arouse one to a sense of its value. This life however will constitute an opportunity to devote more attention to this hitherto neglected phase of the character.

YOUR LIBRA BABY, 1933.

(Continued from page 465)

vance themselves socially at the expense of others, or without due regard for and consideration of the feelings of others. Naturally this in the end defeats its own object. As a rule people with this aspect cannot quite understand the reason for such a result. Here is where astrology throws light upon the subject, revealing the tendency to the hidden selfishness,

and when this is known it can be dealt with and overcome.

Mars is very well aspected in the latter half of the month by sextiles to Jupiter and Saturn. The former aspect gives executive ability, optimism, confidence, and the ability to get things done, also the ability to manage people successfully. The sextile of Saturn gives the ability to stick to a job until it is finished, and good judgment in its execution. Both of these aspects will tend to make those who come under their influence successful generally in what they undertake.

Jupiter is trining Saturn during almost the entire month. This is a very good aspect, blending the optimism, vision, and spirituality of Jupiter with the patience, caution, and justice of Saturn. It is a valuable aspect.

The natives of Libra in this year of 1933 start off in the main with a very good equipment of natural resources, with, however, some deficiencies which they will have to overcome through the experiences and discipline of life.

Astrology May Solve Your Child's Problems

**THIS IS AN OPPORTUNITY FOR A
READING**

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

Data required are name, sex, birth-place, and year, month and day of birth, also hour and minute as nearly as possible. If Daylight Saving Time was in effect this should be stated.

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

READERS' QUESTIONS ANSWERED

Ridding Oneself of Evil Thoughts

Question:

How can an individual rid himself of evil thoughts which persist in coming into his mind, although he constantly fights them? Is there not some way to keep the mind clean so that only good thoughts will enter?

Answer:

Yes, there is a way to cleanse the mind. In the first place one must stop *fighting* evil thoughts. When they enter the mind, simply turn away with indifference and apply the attention to something that is good and ideal. This is called *thought substitution*. Affirmations of the good and the ideal are an extension of this process. Indifference withers all objects with which it comes in contact, and if it is continuously applied to evil thoughts, in time it certainly will disintegrate them, and the good thoughts one desires to entertain will take their place. Fighting evil thoughts furnishes them with the food necessary to perpetuate their existence.

FEELING IN AMPUTATED ARMS, LIMBS, ETC.

Question:

If an arm is amputated, a limb cut off a tree, or a portion of a cliff blasted away, what becomes of the etheric counterpart of each?

Answer:

When an arm is amputated the etheric counterpart remains with the vital body. There is, however, a magnetic tie between

it and the physical arm, and should the severed member be injured in any way the pain is felt by the etheric arm also. The etheric arm disintegrates synchronously with its dismembered physical counterpart, and then all sense of pain disappears.

The vital body of the plant is composed of chemical and life ether. Lacking the light and reflecting ethers it has neither sensation nor memory. Therefore cutting off a limb would not be felt by the tree. The etheric counterpart of the limb disintegrates synchronously with the physical limb.

In the case of the cliff which is blasted, only the planetary chemical ether is present, minerals having no etheric body, so that the cliff itself would have no feeling at all. However, although the plant and the mineral have no individual feeling, they are enveloped and penetrated by the planetary ether and the Desire World, and the Planetary Spirit feels everything done to either, on the same principle that although our fingers themselves do not feel, still the indwelling Spirit that inhabits the body does feel any hurt done to them.

WHERE ANIMALS GO AT DEATH

Question:

I understand that according to the Rosicrucian Teaching animals have spirits. If this is true, what becomes of the spirit of an animal when death occurs.

Answer:

Each species of animal belongs to a Group Spirit, which is a spiritual Being belonging to a different and higher evolution than our own. The spiritual body of this great Being is composed of

many evolving animal spirits. These spirits it sends into incarnation from time to time, and each then takes on an animal body. At death the animal's spirit returns to the Desire World where its Group Spirit functions, and after a short time again unites with it. During earth life each animal spirit gains a higher grade of consciousness, and this helps both itself and the Group Spirit to evolve. Group Spirits do not die; neither do the spirits of the animals. Spirit is immortal. The third part of the silver cord of the animal is attached to its Group Spirit, and it is by means of this cord that the latter controls the animals of its respective species. This guidance we designate as instinct.

INHABITING A MALFORMED BODY

Question:

Can a perfectly sane person with a forceful will inhabit a malformed or diseased body?

Answer:

Undoubtedly yes; it is quite possible for such a person to inhabit a diseased or misshapen body. However, when this is the case the expression of the intelligence of the individual is often hampered by the inefficiency of the vehicle, on the same principle that the workman, be he ever so skillful, is hampered by giving him poor tools with which to work. Nevertheless many great souls have by the inherent power within been able to overcome all physical difficulties, and thereby have become shining examples of the power of the will to overcome handicaps.

WHEN PURGATORY IS NOT PURGATORY

Question:

When an Ego coming down to rebirth passes through the lower regions of the Desire World, is it not in purgatory again?

Answer:

Purgatory is composed of the three lower regions of the Desire World; but

it is not purgatory to those who have nothing of which to be purged. When the Ego reaches purgatory after death it has in its desire body pictures of all the evil acts it has committed. In purgatory the centrifugal force of repulsion endeavors to expel these pictures from the desire body, and it is the process of tearing them out that causes the purgatorial pain. It is only when evil has to be expurgated that an Ego feels pain when passing through this region.

THE REASON FOR PLANT MALFORMATION

Question:

If the nature spirits build the forms of the plants why do we so frequently find malformation in the plant kingdom?

Answer:

The nature spirits build the plants from earthy mineral material, and are assisted in their work by numerous Hierarchies. The nature spirits, like ourselves, are evolving beings, and the very fact that they are evolving predicates that they are not perfect, and are therefore liable to make mistakes. These mistakes result in some of the malformations which we see about us in the plant kingdom. Other malformations are due to the absence or scarcity in any particular locality of the mineral material needed by the plants growing there.

RETROSPECTING ONE'S LIFE

Question:

How can one who has late in life begun nightly retrospection make up for the time when he did not know about this method of spiritual purification and advancement? Can he go over as much of his life as he can remember, in the same way?

Answer:

Yes, that would be a very good method of making up for a late start in retrospection. To go over the entire life carefully, conscientiously, beginning with the last year, and working back to childhood; will undoubtedly be of great benefit.

HEALTH and HEALING

That Tired Feeling

BY DR. GERALD B. BRYAN

ONE OF THE common ailments is not accompanied by any aches or pains, but may be characterized simply as a loss of energy. There is listlessness, a lack of ambition, and a tendency to worry and despondency.

On examining such a patient there may not be found a history of any real disease, nor is the patient sick. He has simply lost interest in life, in his business, his hobbies, and everything, all without any apparent reason. Any life insurance examiner would pass such an individual as a good risk. The heart is regular; the blood pressure perhaps a little low but within safe limits, and no real pathology shown by the urinalysis report. And yet such a man is a misery to himself and to others.

The trouble as you probably have guessed is "nerves." The vital force, or whatever you may want to call it, does not flow over the nervous system as it should. It is as though the electric generator of the body were off duty and did not supply sufficient nerve force to keep the organs functioning. There has either been a leak along the circuit somewhere, or else the power generator is not sending sufficient nerve force along the wires of the body. The batteries have run down.

No wonder under such a condition the individual doesn't feel like himself.

We have in the body a most wonderful group of nerves, called the splanchnics. They leave the spinal cord and go to practically all the internal organs, the liver, spleen, stomach, intestines, etc. It

is reasonable to think that these nerves must carry a high tension current, inasmuch as they have to set into operation so many important organs.

There is also reason for believing that sometimes, for various reasons, the voltage gets low. And when it does, you can imagine what happens to the internal organs. The digestive factory closes down, or goes on half time. The organs lose their tone and become congested with blood, for the following reasons:

The function of these nerves is to give tonicity to the organs and blood vessels. They keep the veins at their normal diameter. This is a most important function, for otherwise the pull of gravity would dilate them too much and cause stagnation and congestion. They keep the internal organs at the right size and in proper working order.

When the splanchnics function below par, as they do in the neurasthenic individual, the blood stagnates in the internal organs. It is taken from the brain, causing cerebral anemia. So it is no wonder that such a person becomes morose, loses interest in life, and has even thoughts questioning his sanity.

There are many, many people afflicted with this condition. We may call it "splanchnic neurasthenia." What to do for it is now our problem. There are certain physical agencies that may be used to good advantage to supplement spiritual healing, among which are the following:

We have used the electric generator illustration in order to make this patho-

logical condition clear. And we may also use the electric generator to improve the condition. Free from any technical discussion, it is simply a question of supplying nerve force to the splanchnics. We can do this by applying electrical currents along the spinal column over the splanchnics. Galvanic and sinusoidal currents will stimulate the internal organs and bring them back to their normal condition of tonicity. The congested areas will be relieved of their weight, and the blood will be distributed better throughout the body, supplying the brain with its normal quota.

With a well nourished brain, the whole world looks different.

It's a good thing also to stimulate your splanchnics. If electrical treatments are inaccessible, any form of stimulation, such as manual manipulations, will do much to bring a neurasthenic individual back to health. Hot and cold applications, also spinal exercises taken at home, are all a big help.

Athletics for Nervousness

Fear is the essential source of all nervousness.

Fear is the primary emotion which gives rise to anger, rage, worry, anxiety, irritability, sorrow, melancholia and all the other secondary emotional states that harass the "nervous." . . .

The instinctive or natural reaction to fear is fight or flight. It is only when or because either or both of these natural reactions are restrained or repressed that "nervousness" occurs. . . .

Athletics is the great succedaneum for combat or escape. Athletics is the art of training by exercise for excellence in contests or games of skill, strength, agility or endurance.

It is necessary to distinguish clearly athletics from sport. Athletics is individual. Sport is social or commercial. American college football is sport. Every schoolboy or schoolgirl, even the cripple, should have some game or some stunt or

physical act in which he excels or at least finds enjoyment. Every boy and girl should have the chance to cultivate the accomplishment in which he or she finds pleasure or shows special aptitude, whether it be gymnastic dancing, sprinting, boxing, target shooting, or riding. Enthusiasm for playing checkers is far better for anyone than is love of football or other commercial sport. . . .

Interscholastic or inter-sectional or international sport meets are an admirable outlet for emotions that might otherwise lead toward war. The world needs more such contests as the Olympics provide. It is strange that . . . in this country there are so few national contests that offer opportunities for individuals to test their abilities.

The most confirmed neurasthenics I have ever known were individuals without any kind of avocation, hobby or other alternative interest in life. It is hardly possible for a man or woman to lead the highly artificial life modern civilization imposes on us and preserve complete sanity unless he or she has some succedaneum for fight or flight. Not just diversion nor amusement, but action. One must do something aside from the daily job or the regular calling, preferably something which offers a chance to excel.

—William Brady, M. D.
—In *Los Angeles Times*.

The Web of Destiny

Startling in its revelations regarding the origin of trouble and disease.

Nothing happens.

There are no accidents.

Every unhappy event in our lives is the product of some previous act in this life or another.

This book gives the key. Use it and learn how to avoid trouble both now and in your next incarnation.

146 pages. Cloth Bound, \$1.50

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



ROSICRUCIAN TEMPLE OF HEALING

A Remarkable Case

The following is a letter from one of our grateful patients who was recently operated upon for appendicitis, with startlingly good results which could have been accomplished only through the agency of the Invisible Helpers. The surgeon who performed the operation said he had witnessed a miracle, something that in his experience had never happened before. The work of the Invisible Helpers, however, does not constitute a miracle. It is merely operating in accordance with higher laws and utilizing higher agencies of which material science at present is not aware.

Sept. 5th, 1933.

The undersigned had been suffering spasmodically from chronic appendicitis for about eight years. This condition became acute about the first of July of this year. The actual condition was preceded by a breakdown of nervous exhaustion. No strength; complete exhaustion. Finally it could be put off no longer, and a date was set for operation.

The writer resigned himself to the will of God, and made what contacts he could with the healing forces according to the teachings of the Fellowship. A friend sent me slips to fill out on the night before the operation, which were then rushed to the Temple. That same night an answer came from the other side, the first verse of the 121st Psalm: "I will lift up mine eyes unto the hills, from whence cometh my help!" Also, "Perfect love casteth out fear!" I was aware of the tremendous power stored in that sacred place of meditation.

I went to the hospital on the morning of August 25th. A brief word of medical history. For every attack of appendicitis an

adhesion is formed, which is like a rope thrown across a log to bind it down. I had had a dozen attacks; consequently the doctors knew there would be a dozen adhesions to cut away before they could even find the appendix. The surgeons made the incision, and as soon as the scalpel entered the peritoneum and before the incision was completed the appendix, which was supposed to have been bound down with adhesions, moved right over and popped up through the partially made opening. *How could it be done?* The doctor has had several thousands of cases, and never before has witnessed this phenomenon. I think an etheric hand was materialized to push the appendix over. The doctor said he had witnessed a miracle.

I was conscious of a deep abiding Faith in something that was carrying me across wide abysses. As though strong but gentle hands were supporting me in a flight in which nothing happened to cause me the least alarm.

Violent nausea usually accompanies this operation. I did not have ten seconds of this, for which I was deeply thankful. I did not sink as I had done before the operation. I came back to the body all strong and bright-eyed and eager for life with its continuing lessons. The Power had carried me through safely!

My friends had prayed for me. I heard of your special meetings, and I am deeply grateful. I am especially thankful that *those who know* found my Soul worthy of help. Gratefully and prayerfully yours in Love and Faith. —Mr. X.

HEALING DATES

September 6—13—20—26
 October —3—10—17—24—30
 November 7—14—20—26

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

PEOPLE WHO ARE SEEKING HEALTH

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

Children's Department



Visits in Nature Land

BY PERL AMELIA WILLIAMS



MARY ALICE tiptoed cautiously down the walk leading to the garden, quietly opened the garden gate, and slipped inside. How delightfully pleasant to be out before the others were up, and to listen to the joyous "getting up" sounds of the birds and other garden creatures! How fresh and fragrant was the early morning air after the showers during the night! And how beautifully clear were the colors of all the garden flowers! Much lovelier than any she could make from her water-color box or crayon, though she had tried ever so hard. *Where* did the colors come from, and *how* did the flowers grow into such exquisite shapes and delicate tints? Of course, God made them all, for Mother had said that God made everything in the whole world—even the sun which was just now sending up such dazzling streams of light as it peeped over the mountains beyond the garden. She had hesitated to ask Mother *how* God did so many wonderful things, but she wondered and wondered.

As she turned her gaze to the delicate honeysuckle blossoms growing on the trellis over her favorite garden seat, she was suddenly astonished to see sitting in one of the spaces of the trellis a little brown-clad figure, no more than ten or twelve inches tall. Arms akimbo, and

feet propped on a limb of the vine, he looked at her calmly and speculatively as if she were not at all a stranger to him. His feet—or shoes, Mary Alice was not sure which—were long and pointed, and on his head was a long, pointed cap which drooped halfway down his back. Why, he looked just like the brownies in her fairy-story books!

"I know who you are," breathed the little girl, half expecting him to disappear at any moment.

"And he knows who you are, too," said a soft voice at her side. It was Aunt Harriet who had just yesterday come to visit them. Evidently she, too, could see the little fairy figure.

"He, with many of his brothers, works with the flowers all the time. Would you like to have me tell you something of how they form and tint all the lovely flowers and plants?" she asked.

"Yes, yes! I do wish you would," answered the little girl with an eager smile.

"He is a nature spirit," whispered Aunt Harriet. "They are experts at working with the trees and flowers, and without their help we should find it rather difficult to grow plants of any kind." A chuckle escaped the little figure before them as if he appreciated the compliment.

Mary Alice drew an ecstatic breath. How perfectly enchanting! Perhaps

Aunt Harriet could tell her all the many things she had been wanting to know.

"But I have never seen him before," she said. "Where do they hide when we are near the plants and flowers?"

"They do not hide," replied her aunt. "You see, they are made of ether, so most human beings do not see them."

"Ether?" repeated Mary Alice in a puzzled tone.

"Yes, that is a substance so fine that things made of it are not as easily seen as these dense physical objects which so many people think are all that are real. There are four kinds of ether, and since it is all through even the densest objects, the part of God that makes things alive works through it. God is in everything, you see, and everything is a part of Him. We human beings have bodies of dense, heavy material and can usually see only dense objects, but children like you and grown people who are clairvoyant can see things made of ether."

The gnome squinted one eye and looked sharply at Aunt Harriet with the other when she used the word "clairvoyant," as if he wondered just what that might mean, or if such a small girl understood such a large word.

"Oh," breathed the enraptured child. "I heard Father use that word the other day. He said it meant seeing clearly, but I didn't understand it very well. Then you mean that they work around us all the time and we do not even know they are there?"

"Exactly," the diminutive gnome surprised them by saying. "And it is a very good thing that you do not know it, or we might never get anything done. We have enough trouble as it is when people put the seeds in poor soil, or forget to water them, or give them no love and attention."

Mary Alice's eyes grew round with surprise. "Do you have to love flowers to make them grow?" she queried.

"Indeed you do," replied the gnome, standing up and glaring at her a bit. "Don't you feel better when people love you?"

"Of course I do," cried the child. "Then is that why some flowers and plants look better than others?"

"Yes, that is partly it," replied Aunt Harriet. "The green coloring matter of the leaves is called chlorophyll, and this along with all the colors in the flower blossoms they get through the part of God's life that works through the light ether. Where there is plenty of sunlight in this ether, there is plenty of coloring matter for the leaves and flowers, but where there is no sunlight there is no color in the plant, as you may have noticed if you have observed the plants that sometimes grow in your cellar. Since the coloring matter is much finer than the kind we human beings use, they can make much more delicate tints than we can."

"These snapdragons that your mother admires so much," came abruptly from the little brown fellow, as he jumped down from the trellis with a half-awkward, half-graceful movement, "have been my especial care. Can you imagine a more exquisite shade of yellow, or more perfectly formed blossoms?" he asked suddenly, turning on one of his long, pointed feet and looking up at Mary Alice with a slightly belligerent air.

"They *are* lovely," readily agreed Mary Alice. "I call them 'little ladies with the bonnets,'" she added gleefully. "And did you paint these little pansy faces, too? John, the gardener, lets me help care for them because I love them so."

"Yes, my brother and I were up several hours before you were this morning to put the finishing touches on this yellow and lavender one. He is very skillful with all shades of purple and lavender, but I like the yellows better," said the gnome.

"It looks like a real face," cried the child, gleefully clapping her hands. "I call her the 'Princess' because she is so very lovely. This velvety purple one is the 'Queen.' But how do they always

(Continued on page 479)



Rosicrucian Activities



IN THE LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP

AUCKLAND, NEW ZEALAND.

This Center in the antipodes writes that the classes held there are growing and that a maintained interest is being shown by all the members. Max Heindel stated that the Rosicrucian Philosophy is destined within 500 years to become the universal religion of the entire Western World, that is, of the portion exclusive of the regions dominated by the race religions of the East. Such Centers as this one in New Zealand are helping to make this prophecy come true.

CALGARY, CANADA.

A report from this Center states that their gatherings, though small, have been inspiring. The secretary, Mr. Wm. Davidson, says that the members have begun to realize more fully the necessity for a complete consecration to the Rosicrucian Service, realizing that there are forces present behind it which they cannot see. We quite agree with this idea of the importance and potency of the Service.

CHICAGO, ILLINOIS, LOOP CENTER.

The secretary of this Center, Miss Elizabeth S. Malcolm, states that although the World's Fair is the dominating interest in that section, nevertheless the Center is holding its own in furthering the work of the Fellowship. Sunday evening lectures during September were given by Mrs. Isabelle Nystrom, Miss Amber M. Tuttle, Miss Ella B. Palmer, and Mr. Edward Adams. This Center,

being located in the great midwestern metropolis, has a wonderful opportunity for reaching the people and spreading the Rosicrucian teachings, and the reports indicate that it is accomplishing good work along this line.

DARMSTADT, GERMANY.

We have a recent report from this Center saying that the work is progressing very satisfactorily, also that a new Study Group has been started in Bad Harzburg under the direction of Mrs. Mary Roettger, a writer of occult books. It is also reported that the Rosicrucian teachings are rapidly spreading in Riga, Russia, and several pamphlets has been translated in the language of that country. The secretary states that good reports are coming to him regarding the Fellowship work in the Study Groups in Hamburg, Dartmund, and Ludwigshafen, particularly in the healing work.

LOS ANGELES, CALIFORNIA.

We have a detailed report from the secretary of this Center, Miss Vera M. Mathews, covering the summer months. This report spoke of the excellent work being done by Mrs. Frances Ray in her advanced afternoon class in the Rosicrucian Philosophy; also of Mrs. Arline Cramer's advanced Philosophy class on Tuesday evenings, which is getting fine results. There are quite a number of other teachers conducting various classes in the Philosophy and astrology and carrying on the various activities of the

Center whom our limited space does not enable us to mention in detail. The attendance at the Sunday evening devotional exercises and lectures, it is reported, has been materially increasing. The Sunday school is also very well attended. The secretary says: "The present atmosphere of our Center is a healthy growing one, and it seems to me this is to be desired most, for after all we do want to appeal to the newcomer and stranger in our midst."

MIAMI, FLORIDA.

This Center has a Rosicrucian baby, an account of which has been incorporated in the monthly report of the secretary, Mrs. S. Caro. It was one year old on August 23rd. It was brought to the Center at that time and a birthday party given for it. All the ladies of the Center brought gifts for this youngest member.

Mrs. Caro had some doubts as to the advisability of continuing the exercises and classes during the hot months of July and August, but when the members were asked for their ideas about it they were unanimous in wishing her to continue to conduct the classes, which she did, with the result that they have had several visitors at almost every session, and the class has had a really wonderful summer in spite of the heat.

NEW YORK CITY, WEST 72ND ST. CENTER.

This New York Center seems to be going strong in its new location, which is on one of the best streets in the city for such purposes. A new class in advanced Philosophy has been started for the purpose of studying "Freemasonry and Catholicism." Another new feature is a monthly meeting of the students and workers of the Center to talk over methods of expanding the work. Mr. A. P. H. Trivelli of Rochester, New York, gave an address at this Center on September 8th on the subject of "Synthesis." Numerous Sunday lectures both in the morning and afternoon have been given by various members of the Center, which is fortunate in having a large amount of speaking talent.

PASADENA, CALIFORNIA.

The new secretary of this Center, Mrs. Doris Norton, has just sent in her first report, stating that among other activities of the Center an attempt is being made to develop the musical side of the work, and that they are finding some hidden talent in the Center which was not in evidence before. Classes in the Philosophy are starting this month.

Colonel Edward P. Bailey, the former secretary, is to give an illustrated lecture on "Australia, as the Site of the Garden of Eden," at Headquarters on September 19th.

ST. LOUIS, MISSOURI.

This Center has recently moved to its new meeting place, in the Hotel Saum, with which the members are very much pleased. It has not yet determined whether this will be the permanent location of the Center or not. Mr. Max Oehlecker is the president and is a very devoted exponent of the Rosicrucian work. Mr. G. C. Springer is the secretary, and an enthusiastic worker.

TAKORADI, GOLD COAST, WEST AFRICA.

The remote regions of the earth are being represented in larger numbers in the ranks of the Fellowship Study Groups. One of these is on the West Coast of Africa. The secretary, Mr. Francis K. Tengey, reports the good news that the general membership is increasing. "We have at present fifteen members as regular students and an equal number in the preliminary lessons," he writes. Mr. C. E. Dadson, an old member of the Fellowship, has recently returned to the Center and expects to assist in the work there. We wish to congratulate the members of this group for their zeal in making the Rosicrucian Philosophy available for the people in their section of the globe.

OTHER CENTERS.

In this Department of the Magazine we endeavor to give as much publicity as possible to all Centers of the Rosicrucian Fellowship and their activities. Lack of space, however, prevents us from

mentioning all the Centers in every issue, therefore we have to divide up the publicity, so to speak. A number of the Centers which were mentioned in the September issue have sent in reports which due to limited space we cannot cover in this issue. Among these Centers are Denver, Cleveland, Indianapolis, and Asuncion, Paraguay.

FORMER CLEVELAND MEMBER AT
HEADQUARTERS

A recent arrival in Oceanside was Miss Barbara Wambold, former secretary of the Cleveland Center. Miss Wambold has taken up secretarial work with us, and says she finds Mt. Ecclesia a delightful place in which to live and work. Headquarters extends to her a cordial welcome.

Exchanges

A recent number of the *O. E. Library Critic*, edited by Henry N. Stokes of Washington, D. C., contains some most interesting information relative to conditions prevailing in the majority of institutions confining those who have broken the law. In an astonishing number of institutions little or no distinction is made between the treatment, surroundings, and housing of the hardened criminal and those of the youth who is a first offender. Sanitation in most of these places is shown to be almost unknown, the bedding often being a fertile source of the vilest possible disease. "The Jail Odor" printed in this number should be read by everyone. It reveals startling conditions which should arouse local investigation. The editor of this publication deserves much credit for the work he is doing toward bringing about humane treatment for the prodigal sons of our country.

Nature's Path, edited by Dr. Benedict Lust is running a series of articles entitled, "As a Man Eateth So Is He," written by Orcella Rexford. The following excerpt is taken from the September issue:

CENTERS

—AND—

STUDY GROUPS

CHARTERED FELLOWSHIP CENTERS

North America.

- Baltimore, Md.*—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
Calgary, Alta., Can.—232 Examiner Bldg.
Chicago, Ill.—Rm. 1622 Capitol Bldg, 159 N. State St.
Chicago, Ill.—1105 Lawrence Ave.
Chicago, Ill.—342 W. 64th St. (Inglewood Group).
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Milwaukee, Wis.—3209 W. Wisconsin Ave., Apt. 9. Tel. West 8075.
Pasadena, Calif.—100 So. Raymond Ave. Park View Hotel
San Diego, Calif.—Rm. 9, 1039 7th St.
Syracuse, N. Y.—318 Duane St.
Toronto, Canada.—c/o Mary Tamblin, 24 Concord Ave.
Vancouver, B. C.—Room 12 Williams Bldg. Cor. Granville and Hastings Sts.

UNCHARTERED STUDY GROUPS

- Atlanta, Ga.*—Azoth Library, Marion Hotel.
Akron, O.—Burt G. Smith, 612 Metropolitan Bldg.
Battle Creek, Mich.—41 Glenwood.
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.
Brandon, Man., Can.—221 13th St.
Denver, Colo.—Rm. 228 Y. M. C. A. Bldg.
Detroit, Mich.—4813 N. Phillip St.
Everett, Wash.—1801 Hewitt Avenue.
Hamilton, Ohio.—Lane Public Library.
Miami, Fla.—Write Mrs. S. Caro, 1853 N. W. 5th St.
Newark, N. J.—9 Whittier Place.
New York City.—New York Fellowship Center, 210 W. 72nd St.
New York City.—1823 Broadway.
Oceanside, Calif.—304 N. Cleveland Ave.
Omaha, Neb.—301 N. 31st St.
Pittsburgh, Pa.—Mrs. Anna V. Hopper, Secy., 233 Rochelle St.
Providence, R. I.—266 Weybosset St.

Portland, Maine.—156 Free St., Room 310.
 Royal Oak, Mich.—920 Mohawk St.
 Santa Monica, Calif.—1133 Third St.
 Seattle, Wash.—Capitol Hill Group, 1110
 E. Harrison St.
 Seattle, Wash.—515 Madison St.
 St. Louis, Mo.—Hotel Saum, Apt. 1919, So.
 Grand Blvd.
 Springfield, Mass.—Mr. and Mrs. Arthur
 Knight, 16 Sachem St.
 St. Paul, Minn.—318 Midland Trust Bldg.
 Trenton, N. J.—Write J. R. Schwartz, Yard-
 ley, Pa.
 Utica, N. Y.—11 Clinton Place.
 Utica, N. Y.—115 Genesee St.
 Youngstown, Ohio.—372 W. Delason Ave.
 Washington, D. C.—Mrs. Laura D. Terry,
 Chatham Courts, 1707 Columbia Road.

West Indies

Havana, Cuba.—San Francisco. No. 219,
 Vibora.
 Jamaica, B. W. I.—Anthony Lodge, Con-
 nolly Ave. S. E. Andrew.

Centers in Other Countries

CHARTERED AND UNCHARTERED

ASIA

Colombo, Ceylon.—40 Baillie Street.
 Havelock Town, Ceylon.—"Iona," Layard's
 Road. Care Mr. R. Hugh Pereira.

AUSTRALIA AND NEW ZEALAND

Auckland, New Zealand.—The Academy,
 Queen St.
 Toorak, Melbourne, S. E. 2. Australia.—
 c/o Mr. L. Furze-Morrish, 95 A Mathoura
 Road.

SOUTH AMERICA

Asuncion, Paraguay.—Antonio Paciello,
 Louis Alberto de Herrera Republica
 Francesca. Wed. 9 P. M.

Brazil

Sao Paulo—Caixa postal 591; Mr. Willi
 Sandvoss.

EUROPE

Austria

Vienna—Koelblgasse 34|11; Mr. Stephan
 Schwarz.
 Graz—Schlossbergkai 58; Mr. Peter Tisch-
 ler.

Belgium.

Brussels, Belgium.—M. G. Brahy, 107
 Avenue Albert.

England

Letchworth, Herts.—8 The Meads.
 Liverpool.—7 Canning St. Tel. Royal 2499.
 (Home, Heswall 304.)
 London—Mrs. Rhodes, c/o The Poetry So-
 ciety, 36 Russell Square, W. C. 1.

France

Paris, (XVII).—Mr. M Frankel, 155 rue
 Legendre.

"Most of the (dietetic) theories ad-
 vanced have overlooked a most important
 factor in eating, namely, 'What is one
 man's meat is another man's poison.'
 We have come at last to understand that
 man is a chemical being made up of
 seventeen or more elements and that in
 no two people are these chemical ele-
 ments in just the same proportion.
 Therefore all people do not have the
 same type of digestion or emotional na-
 ture, and since there is a vibratory har-
 mony between all things in creation of
 the same kind, for this reason certain
 foods will be harmonious to certain types
 of stomachs and very unfriendly to
 others. So no matter how scientific a
 dietetic theory may be it is unlikely that
 it can be applied the same to all people."

The Christian Esoteric magazine, pub-
 lished in Applegate, Calif., is sending out
 messages that are helpful and inspiring.
 Its articles pertain usually to some phase
 of Christian esoteric teaching. An ex-
 cerpt from an article written by Herbert
 W. Lee reads:

"The people today are using various
 means to put things right; we have
 peace conferences, disarmament, econ-
 omic conferences, pacts, et cetera, but
 all to no purpose. Why? Because the
 nations have no faith and hope in or love
 for each other. Each nation is fighting
 or contending for its own particular ad-
 vantage. And the units composing each
 country have no faith and hope in or
 love for their neighbors. We are living
 in an era of dried-up soul consciousness."

Needs of the Young People

We recently had a very interesting
 letter from one of our students, a young
 lady in Idaho, which illustrates doubt-
 less the state of mind of a large number
 of young people throughout the coun-
 try. We quote as follows:

"I am a girl of twenty and have no-
 ticed the desire of many young people
 (mostly college students) for some re-
 ligious even though they would not admit
 it to many people. In almost every in-
 stance, as in my case, the churches hold
 no attraction for them. Possibly they

have progressed beyond this stage of church religion without knowing what is wrong. I have read 'The Rosicrucian Cosmo-Conception,' and immediately became interested in the subject. It gave me such a better outlook on life. It is the best cure I know against narrow-mindedness."

The young people of the country are at a critical stage. They are groping and feeling the necessity for a philosophy to take the place of a religion of faith, something which will be acceptable to their analytical minds. The Rosicrucian Philosophy is admirably adapted to meet such a need because it satisfies the imperious demands of the mind, and at the same time gives consolation to the heart. Those who are in a position to do so should make greater efforts to reach the type of young people who are described above.

VISITS IN NATURE LAND

(Continued from page 474)

know just the right colors to use and the shapes to make each kind of plant and flower?" she whispered, looking up at Aunt Harriet.

"The Angels, who are the Group Spirits of the plants, take care of that," answered her aunt. "They are Beings who are much wiser than we or the nature spirits, and they help the plants to grow or evolve as God planned for them to do. The nature spirits work under their direction."

"Mother has read me stories about the Angels," said Mary Alice thoughtfully. "Where do they live?" she asked hesitatingly. "In heaven?"

"Yes," replied Aunt Harriet. "And they work through the Moon forces as the Moon travels around the earth; upon its position depends the kind of influence they have on the plants. Have you not heard the gardener speak of planting at certain 'phases' of the Moon?"

"Yes, but I was not sure just what he meant, though he has shown me how much larger it looks at times than at

Mulhouse (Haut Rhin)—Dr. M. Dumesnil 48, Faubourg de Colmar.

Germany

Berlin—O. M.—Carl Fauser, Ing. Mollendorferstr. 108.

Danzig-Oliva—Roseng. 11, Frau Lucie von Salewski.

Darmstadt—Deutsche Zentralstelle, Heidelbergstr. 7.

Dortmund—Chemnitzerstr. 10.

Dresden—Warthaerstr. 3.

Dresden, A. 29—Kopp, Ockerwitzerstr. 65 b.

Dusseldorf—Miss Magda Roetten, Remscheiderstr. 28.

Freiburg, i. Bri.—Mueller, Sautierstr. 42b.

Frankfurt a. M.—Mrs. Elisabeth Nau, Schadowstr. 11.

Hamburg—Miss Frieda Ihl, Billh. Brueckenstr. 121.

Hanau-Kesselstadt—Castellstr. 15, Herr Heinrich Heuser.

Heilbronn a. N.—Mrs. Frieda Forthmann, Schubarstr. 17.

Leipzig, N. 21—Wilhelminenstr. 33, Fr. Fach.

Loewenberg, i. Schl.—Greiffenbergerstr. 13, Herr Hermann Klose.

Ludwigshafen a. Rh.—Hohenzollernstr. 65, Herr Heinrich Sprenger.

Magdeburg—Mr. Friedr. Taege, Wittenbergerstr. 19.

Mannheim—Hochschule fuer Musik.

Offenbach a. M.—Mrs. Kath. Fersch, Heusenstammerweg 23.

Stettin—Ernst Sachse, Friedrich Karlstr. 9.

Stuttgart—Wangen; Hans Busch, Ober-turkheimerstr. 11.

Wiesbaden—Frau Russ, Parkstr. 13.

Holland

Alkmaar—Kerkedijk 7 Bergen Nd.

Amsterdam—Locherstraat 56.

Apeldoorn—Westenenkerweg 17.

Haarlem—Hyacintenlaan 42.

Rotterdam—Jansen, Rauwenhoffplein 23c.

The Hague—Zeestraat 65 A.

Lithuania

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Poland

Bydgoszcz—Plac Koscielnych 2; Mr. Bronislav Kurek.

Romania

Brasov—Rumaenische Kirchgasse 19; Mrs. Silvia Stoica.

Switzerland

Zurich—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.

Oerlikon—Neues Volkshaus.

Winterthur—Gasthof Erlenhof a. Bahnhof.

Spain

Barcelona—Centro de Estudios, Rosacruz, Apartado 126.

others. Last night it was a great big round ball, and the moonlight made everything so lovely," said the child.

"When it is like that, we say that it is 'full,'" said her aunt. "But it must be almost breakfast time now," she suddenly reminded her little niece, "and the little gnome has disappeared. If you wish to come back tomorrow morning, perhaps we can find some other interesting things to talk about."

"Oh, I would love to come again," said Mary Alice, as they walked out of the garden.

THE TWO PATHS

(Continued from page 455)

and greater fields of service in the evolution of humanity."

"And is there no end?" the general asked.

"There is no end," the stranger replied, his face rapt with the loftiness of his contemplations. "The end is in eternity as was the beginning, and there we shall realize the fact of immortality."

(Through an error the name of the author of the above article, namely, GRACE EVELYN BROWN, was omitted on page 452, which was printed before the omission was discovered. EDITOR.)

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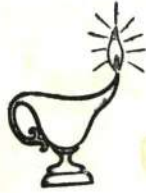
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