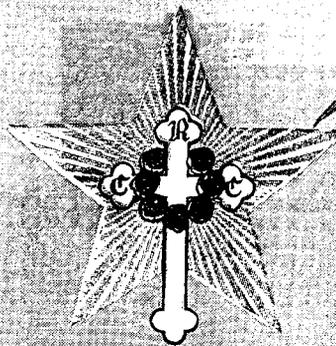


ROSI CRUCIAN MAGAZINE

Rays from the Rose-Cross



HOWARD
VOOKER

MRS. MAX HEINDEL, *Editor*

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JULY, 1930

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THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

VOL. 22.

JULY, 1930

NO. 7

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A FAIRY TALE FOR GROWN-UPS

ONCE UPON A TIME there lived among men a Prince who had heard of a most rare and precious gem which was called the Diamond of Truth. Now, you must know, this Prince was a great lover of mankind, and his heart was aflame with the desire to bring happiness to his people. So one day he set out to find the Great Diamond. And this was no ordinary Diamond. He who held it in his hand could read untold stories of the ages, and could see into the future.

MANY ADVENTURES befell the noble Prince, but at last one day he reached the foot of a high Mountain, which was called the Mountain of Initiation. Here a continuous thundering was heard over the summit, and a light flashed ever and anon down the slopes of the Mountain, illumining even the place where the Prince stood gazing upward in awe.

THE PRINCE had come far, and was weary and footsore, and though his heart yearned toward the Mountain top, he was dying of hunger and fatigue, and fell fainting at the foot of the Mountain. But even, as he fell, a light went out from his heart which burned so brightly that one of the Great Magicians who dwelt within the Mountain saw the light, and came out of the Mountain to assist him. Bearing him gently in his arms, the Magician took him into the Mountain of Initiation; and there, when the unselfish Prince awoke, he found the Diamond of Truth, which he was seeking for his people that they might have happiness.

AND IN ORDER that you too may have this Diamond, let us introduce to you the characters of our fairy story: the Prince is Max Heindel, who through sorrow and suffering came to the glories of Initiation and met the Great Magicians, the Brothers of the Rose Cross, at a time when he had almost given up the search in despair. Through them he found a new Truth, which he has given to us in the Rosicrucian Philosophy, that by its Light we too may some time find our way into the Mountain of Initiation and possess the Diamond Soul of Truth.

FOR INFORMATION ON THE ROSICRUCIAN PHILOSOPHY, ADDRESS,

The Rosicrucian Fellowship,
OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian viewpoint

BY JOSEPH DARROW

Do Women Get a Square Deal in Evolution?

FROM time to time we have letters, usually from women, stating that they think we take an unfair attitude toward women as regards the part they have to play in evolution. We state in reply to these letters that in our literature we are only giving out the Rosicrucian version of cosmic facts, and these are something that we cannot change to suit ourselves.

When we examine the matter fully in the light of the Rosicrucian Philosophy, we find that men and women receive absolutely equal treatment in the course of evolution, even though at any particular stage it may appear that one sex occupies an inferior position.

First, we know that the ego or spirit is bi-polar or double-sexed, and that it incarnates in bodies of alternating sex;

THE EGO
IS DOUBLE-
SEXED

that is, in one life as a man and then in the next ordinarily as a woman. Therefore the ego gets experience from both angles. Then

there is the matter of the relative positions of the sexes in different periods. The principle here involved is that in any particular period that sex occupies the dominant position whose lowest vehicle is positive at that time. Man's physical body is positive and woman's negative, whereas woman has the positive vital or etheric body and man the negative. In the present age man is in the ascendancy because he possesses a positive physical body which is particularly adapted to cope with the hard material conditions which obtain in this age. In the Sixth Epoch, however, we shall be

functioning in etheric bodies; at least the etheric body will be the one largely used, although we shall possess at that time rarified physical bodies as well. But it will be possible for practically everyone to separate the vital from the physical body and function in the former. At that time woman, possessing the positive etheric body, will be in the lead, having the dominancy which man now has in the physical world.

This is as far as Max Heindel goes in the statement of the case. He says, however, that the Aquarian EQUALITY IN Age, into which we shall AQUARIAN actually enter in about AGE seven hundred years, will be an age of equality of opportunity and responsibility for both sexes. The Aquarian Age occurs at an earlier period than the Sixth Epoch mentioned above.

In considering the matter we should get a bird's-eye view of the whole scheme to form our judgment, not restricting ourselves to the conditions obtaining in any small period of time even though that period may occupy hundreds or even thousands of years. There is an unending alternation, not only of the polarity of vehicles, but also of exterior conditions throughout the ages, so that eventually both sexes get exactly the same treatment and the same experience. All manifestation is carried on through polarity; that is, there must be a positive pole and a negative pole, with a current of life force flowing between the two, thus constituting a magnetic creative unit. One pole is of exactly the same importance as the other, but their work and their functions are more or less different and will forever remain so. This cosmic fact will dispose of the modern effort which we sometimes see in evi-

dence to bring about conditions in which women will occupy exactly the same positions as men and perform exactly the same functions. This is not the plan of nature, and therefore will never succeed beyond a limited degree. Nor is it necessary that it should succeed, because nature has provided that her purposes shall be carried out by the other method.

Criticizing Our Public Servants

REPUBLICS and democracies in general are somewhat different from monarchies in the matter of criticism of public servants. In monarchies some of those at the head of the government hold their positions by virtue of heredity, and to a certain extent the element of lese majesty enters in when the people of a monarchy start to criticize their rulers. Lese majesty is not a big factor nowadays, however, but still it crops up every once in a while. For instance, in Italy a few weeks ago an actor was arrested and sentenced to prison for a number of months for publicly criticizing or holding up to ridicule the king. Mussolini has imposed penalties in many cases for lese majesty with reference to himself, although he did not refer to it by that term.

In a republic, the people being the source of power and the officers having their authority only through the consent of the governed, the former feel it right to criticize the officers with great freedom. This has its good as well as its bad side. The good side is that since the public servants—governors, judges, and legislators—know that they are subject to criticism by their constituents, they are likely to be much more careful in their conduct than otherwise, and are likely to render much better service than they would if they were not subject to that criticism and to possible condemnation freely expressed by their constituency. The bad factor in the case is that

excessive criticism introduces a destructive occult force, and becomes a distinct handicap to public servants in efficiently carrying out their programs and in performing their various duties. This is particularly true in the case of the President of the United States. There have been numerous instances in which the President has been so badly handicapped by the public sentiment created by newspaper criticism and misrepresentation that he has not been able to carry out the constructive program which he otherwise could and would have. The same has been true in numerous instances in the cases of governors of states and those occupying other executive positions.

President Hoover at the present time is being seriously restricted in carrying out some of his constructive policies which as an engineer and a statesman he is particularly well qualified to execute. Newspaper misrepresentation of the issues involved and of his personal motives, also of the actual constructive work which he has already performed, is proving a large obstacle in working out his program. President Hoover is one of the most progressive, far-seeing statesmen that we have had in the President's chair for the last hundred years. He is not skilled in politics, however, and the politicians are taking advantage of that fact, using skillfully the weapon of criticism to accomplish their own ends. One illustration of this is the opposition that is being fomented to the ratification of the London Naval Treaty.

What is the objection to criticism from the occult standpoint? What is the occult principle involved? First, we know that every time we think a thought of criticism and give utterance to it we launch the corresponding thought form on its way endowed with the creative power of the spoken word. Similar thought forms created by different peo-

PRESIDENT
HOOVER
HANDI-
CAPPED

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ple coalesce and form a larger composite thought form. Here then is the crux of the matter: when one indulges in destructive criticism, the thought forms which he thus creates act as a nucleus to attract almost instantly on the invisible planes a multitude of thought forms of the same character which are floating about, waiting for the opportunity to coalesce. We thus see the validity of the Rosicrucian principle of looking for the good in everything. When one criticizes

another, the important thing OCCULT is not just the one thought ANALYSIS OF or the one statement ex-CRITICISM pressed, but it is the fact that the resulting thought form attracts to itself others of the same character and grows thereby. Thus evil tends to grow at a very rapid rate but, conversely, the same is true of good. When one looks for the good and repeats the good, then thought forms are created and attracted which are a potent means of harmonizing the mental atmosphere and bringing good into manifestation.

Of course, constructive criticism with no element of antagonism or hate in it, and which seeks to build up by presenting other methods that may be superior to the one criticized, is all very good; but the dividing line between destructive and constructive criticism is very thin and often lost sight of.

Another phase of the matter is that fighting evil only increases it. Nonresistance is the correct policy from the occult standpoint; that is, nonresistance to the extent of avoiding violence or active disharmony. This again is due to the same principle mentioned above, namely, the creative power of thought and the fact that thought forms of the same character coalesce to produce greater ones. Concentrating on evil only adds to the thought forms of it, and thereby increases its power. On the other hand, ignoring evil so far as possible and concentrating on the good will

build up the good, and this will automatically neutralize the evil.

The Hierarchs who are directing evolution at this early stage of it utilize even evil. They utilize all agencies, and turn seeming evil into good. Even Satan is spoken of by Faust as one "who works for good though scheming ill." But the point to remember is that though evil and violence are utilized by the Hierarchs, for instance in such cases as war, to accomplish certain evolutionary objects, nevertheless they are destructive to the vehicles of those who engage in them, and those individuals are correspondingly set back in their evolution.

Another point to note is that whereas creating a destructive thought form and sending it out toward another may or may not accomplish the object which the person who did it had in mind, still in any case it comes back to him eventually and wreaks its vengeance upon him. In other words, that which one creates must eventually come back to him, be it good or evil. This comes about through the instrumentality of the spiritual forces working on the invisible planes which tie all human beings together spiritually into a unit, so that that which affects one affects all. Therefore the necessity, from a selfish standpoint if from no other, of being very careful about the forces which we set into operation.

The world is going through a reconstructive period at the present time. We see the tearing down process A RECON- everywhere in operation STRUCTIVE preparation for rebuilding PERIOD on a bigger and broader scale. Some of this tearing down is necessary; some of it is not necessary and is merely destructive. Our public servants in any case need the corrective influence of constructive criticism, but they will be much better equipped to accomplish results if we are sure that we keep that criticism constructive, and do not let it degenerate into mere abuse and vituperation,

The Mystic Light

The Rosicrucian Fellowship

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

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

God's Creatures

BY E. GUY TALBOTT

The cattle on a thousand hills belong to God,	If this be true, why should I fear my name will fade
And not a sparrow falls to earth with- out His care;	In limbo when my body lies beneath the sod?
Then can it be that I am but an earthly clod,	I will not fear: my name will live when I am gone;
Born but to die alone and wither in despair?	For God who makes the lilies bloom again each spring,
No! I am one with every living thing God made;	I know will waken me, as well, when comes the dawn;
Yea, more than that, it must be I am one with God.	Eternal life is mine with every living thing.

Who the Ego Is

BY MAX HEINDEL

(From the "Rays" of August, 1917)

A STUDENT asks: "Will you please tell me if Mr. Heindel can function on the plane of the ego, and if so will he communicate with my ego and bring me the following information? I want to know who my ego is, and what it intends to do with this earth life, also how I can obtain daily and un-interrupted consciousness with it."

While awake during earth life the ego functions in the visible world as an *in-dwelling* spirit, but during the hours of sleep the ego is in the Desire World, where it also remains for a period after death. Later stages in the post-mortem existence are lived in the Region of Concrete Thought, which is the Second Heaven. Above that is the Region of Abstract Thought, which is also called

the Third Heaven. This is the plane of the ego, which takes excursions into earth life for the purpose of gaining experience and soul growth.

While here on earth ties are formed with others which under the Law of Causation bring certain effects sooner or later. These appear as fate or destiny. By our wilful or ignorant transgression of the laws of life we have in times past accumulated a debt of evil actions which must some time be liquidated; we must reap what we have sown before we can again become pure and free in spirit. The knowledge of this impending fate when part of the said debt is to be worked out would paralyze most of us, and to see the whole ugly score would probably crush the strongest spirit until it had become at least partially enlightened and learned to conform to the laws of nature in a certain manner.

When this great light has shined into the heart of any man and he feels himself as a prodigal spirit, far from our Father in Heaven, when he cries out with his whole heart, "I will go to my Father," and this desire for union is ever before his spiritual vision, then for the first time is he confronted with the embodiment of his fate called by occultists, "The Dweller on the Threshold," for it meets the aspirant at the door between the visible and the invisible worlds. When he dares to step out into this world he has previously only seen by spiritual sight, he is confronted by that Dweller on the Threshold, and cannot pass until he has acknowledged it. Each neophyte must face this gruesome specter as Glyndon did in Bulwer Lytton's novel, "Zanoni." It is hidden from ordinary humanity, even between death and rebirth, but the neophyte, as said, must not only face it, acknowledge it, and dare to pass it, he must take a solemn vow to do the things necessary to liquidate the debt of which that is an embodiment, also the vow of silence concerning all therein involved.

When you ask to know who your ego is, you are asking for just the informa-

tion which the Dweller on the Threshold to the invisible world hides from you under the beneficent law of nature which no one is privileged to break. Until you shall have attained the spiritual strength to pass him and learn for yourself, this must remain hidden from you. Even then there will not be an uninterrupted conscious intercourse between the Higher Self and the personality; that belongs to a much later stage in evolution when we shall have fully spiritualized our vehicles into soul. So there is only one way for you to find out, and that is by earnest application to the problem yourself. If you continue to seek, you shall find; but remember, there is no royal road to this knowledge, no one can give it to you ready-made or *sell* it to you, and all we who have gone before can do for anyone is to show him the way and encourage him to walk it regardless of all setbacks and obstacles, confident that what man has done, man can do. Each has the same divine power, and is as able to succeed as anyone else.

Transmutation

BY RACHEL FOSSETT

What is this, as on the pathway
Heavenward I make a start?
Young desires and new emotions
Spring unbidden in my heart,
Clamoring for "loaves and fishes,"
For the things I bade adieu;
Shall I crush the young intruders?
Must I bear their tumult too?

Let them live! In them is power;
Let them live, I shall not fall.
Let them live, I'll struggle onward,
Asking nothing, gaining all;
Finding rapture unimagined
In the path the Savior trod,
For the meek the earth inherit,
And the pure in heart see God.

Sickness, anguish, bonds, and woe
Spring from wrongs wrought long ago.
—Hindu Proverb.

The Order of the Rosicrucians

BY LIDA ELINOR WEST

THE ORDER of the Rosicrucians, meaning the Order of the Rose Cross, is a band of great and wise Teachers operating behind the scenes and activities of the Western World, who with their wisdom and far-sightedness are teaching us of esoteric spiritual things; teaching the Christian world the reality of the Christ, who Christ Jesus really was and is, thus enabling us to better understand our own Christian Bible; showing us why so many creeds and dogmas have sprung from the same Scriptures, and that these differences in beliefs are due to a mixture of esoteric and literal translations and interpretations.

The Wise Ones constituting the Order of the Rosicrucians teach us that whatever befalls does not "just happen," but is as it is because it could not be otherwise and be absolutely just; that nothing happens by chance, but only according to the Law of Cause and Effect.

Let us not infer from the preceding that the Rosicrucian Fellowship is the Order of the Rose Cross, for it is not. Neither are disciples or students of the Rosicrucian Fellowship members of that exalted band of Teachers. The Rosicrucian Fellowship is merely the *exoteric representative* of the Rosicrucian Order. This Order is composed of twelve Elder Brothers, who are so far in advance of our stage of evolution, so wise with the wisdom of the ages, so great in the arts of statesmanship, so perfect in their skill of manipulating the finer forces of nature, so wide in their expression of love and compassion, and so fine and just in their discernment of what is best for us, their younger brothers, that we as students and probationers of the Rosicrucian Fellowship are relatively as infants in a kindergarten or as first grade pupils when compared with college and university professors.

We are told in the Rosicrucian Teachings that seven of the Elder Brothers gather to themselves dense physical bodies and appear from time to time as men among men. The remaining five never leave the Temple, which is located in Europe; and though they do possess physical bodies, still all their work is done from the inner worlds. The thirteenth Elder Brother is Christian Rosenkreuz, the Head of the Order of the Rosicrucians, and we are told that as late as twenty years ago he was functioning in a physical body, and he very likely is still doing so.

There are twelve Mystery Schools, seven of the Lesser Mysteries and five of the Greater Mysteries, and the whole twelve are grouped under what is called the Great White Lodge. The Mystery Schools are located on the etheric plane. The Order of the Rosicrucians is one of the seven Lesser Mystery Schools. The Heads of the twelve Mystery Schools form the Great White Lodge, together with Christ Jesus, who is its Head, the Thirteenth Hierophant. The Rosicrucian Order is not a mundane organization, but a spiritual one.

Ordinary humanity are taught by what are called Lay Brothers. The Rosicrucian Teachings promulgated by the Rosicrucian Fellowship were given out by Max Heindel, a Lay Brother of the Order of the Rosicrucians, i.e., The Rosicrucian Mystery School, and these Teachings were given to him by one of the Elder Brothers of that School. The Rosicrucian Fellowship was founded by Max Heindel by authority of the Rosicrucian Order for the express purpose of giving these Teachings to the Western World. The Rosicrucian Fellowship is not a Mystery School but, as said, the exoteric representative of one. All its teachings are given to the public, and if there are any secrets in it, it is only be-

cause the multitude is not capable of comprehending them. There are individual instructions, however, given to advanced aspirants which are not given to anyone else because they do not fit the needs of anyone else, for the same reason that a physical culture teacher fits his exercises to the needs of each individual pupil. One with flat feet certainly needs different exercises than one with curvature of the spine. A runner is trained differently from a student of the art of fencing.

Just as a flower opens petal by petal, so does our understanding open little by little when we place ourselves within the radiance of the Rose Cross and thread by thread weave our Golden Wedding Garment, the starry soul body. This is no fancy figure of speech for it is actually starry due to the golden radiance of the two higher ethers of which it is composed.

Max Heindel's message was authorized to be given publicly because the Elder Brothers of the Rosicrucian Order, having the ability to see into the future, knew that the time was ripe, that many people in the world were ready for this Wisdom Teaching, and that if it were not given and accepted by those who were ready for it and the crystallizing effect of materialism checked by the spiritualizing of the world thought through such teaching, a dire catastrophe was in store for both humanity and the very earth itself. As it is only through the intellect that materially minded people can be taught spiritual things, it was necessary first to appeal to the intellect, because the heart would be allowed to speak only after the intellect had been satisfied. That is why the Rosicrucian Teachings aim to correlate scientific facts with spiritual verities.

Humanity has already crystallized far enough, and were the process to continue into what should be the New Age, nothing could be done but to wipe clean the karmic state by a terrible convulsion of elemental forces and then start evolu-

tion over again. But the Elder Brothers are working on the invisible planes to counteract this crystallizing effect. Their work is so subtle that we cannot grasp its significance. They are so skillful in generating thought forms, so powerful in purifying the earth's aura, and so compassionate in emanating pure love that we should lift up our hands, hearts and voices in thankfulness. Their love we can contact during prayer and meditation.

Every night in the etheric Temple they draw to themselves all the evil with which we have contaminated the earth's aura and transmute its vile, low vibrations into good. Thus in the morning we have a newness and a cleanness of the psychic atmosphere which we can appreciate if we are sensitive.

May we awaken from their slumber our latent spiritual powers that we may see clearly and not through a glass darkly; see the tremendous work being done for the earth and all that lives upon it by the Elder Brothers of the Rose Cross. May we be able at some future time to contact the Rosicrucian Elder Brothers, also our Lord and Master, Christ Jesus, and become able to "meet Him in the air." This will be when we shall have woven our Golden Wedding Garment, pulled the nails which bind us to our cross of matter, and learned to travel in "foreign lands," the invisible realms where live and function the Brothers of the Rose Cross.

Helping

BY CHAS. I. STARRETT.

If I can ease one brow that's aching,
I shall not live in vain.
If I can soothe one heart that's breaking
And drive away the pain,
If I can smooth one jagged pathway
Made rough by storm and rain,
If I can help one struggling creature,
I shall not live in vain.

Browning, the Mystic

BY MABEL MORRIN KELLOGG

WHITTIER said that "poetry is the breath of life, and the finer spirit of knowledge." The occultist will agree to this definition, I think, for poetry has the life-giving qualities of rhythm, rhyme, movement, color, cadence; and it contains "the finer spirit of knowledge" in that it is inspirational in nature, and one of the most important channels through which Divine Wisdom may flow to us if we have a love for it.

William Lyon Phelps maintains that "the mysterious fourth dimension is the quality that determines whether or not a poem is a work of genius." This concept of poetry, of the higher order, is a true one, for by the fourth dimension we mean that plane or realm which is "back of or beyond all physical expression," from which comes the product of the genius or advanced soul.

Robert Browning did not write poetry to please the public or to provide himself with bread and butter. He wrote it because he was prompted to do so by an irresistible urge from within. Poetry was his life work, his profession; his every instinct was to express thought in the rhythms of his soul. His choice of words was original; he often coined words to suit his descriptions and harmonize his lines with the thing described. Browning has been accused of ambiguity and obscurity, obstacles which drop away when the reader is able to "tune in in the proper key." It pays to make the effort to unlock the treasures of his literature, for here we may find not only true pictures of life as we find it about us, but more often glimpses of soul life, of love, of beauty, and of faith.

America was first to appreciate the genius of Browning, to give him praise and encouragement. Americans liked his brand of intelligence, his robust man-

ner of expression, for he matched their own souls in daring and in idealism. But after all this English poet belongs to future generations, for there is an esoteric background to much of his work that is not perceived by the "scholarly" readers of today. No other writer (unless it be Shakespeare) has been the subject of so much discussion. Innumerable clubs have dissected his poems, analyzed his every word, his every sentence; critical essays and biographies fill many shelves in our libraries. I find but one essay on "Browning the Mystic." This is by Dean Inge, and has the flavor of the "Creeds of Christianity," about it.

One of the most important and readable of the many biographies of Robert Browning is that by William Sharp, the Irish mystic. You will remember him as the author of the lovely prose-poems, "The Divine Adventure," "The Wayfarer," and others which he penned under the fascinating feminine personality, Fione McLeod. In speaking of Browning Mr. Sharp says: "The man we know and love stands unique among all the lords of song. Browning is the poet of the new symbols, psychic insight, and intellectual strength; he is the soul's ablest historian. Today Browning is acknowledged to be the subtlest interpreter in our language. Never was poet with a more exquisite balance of intellectual sanity."

Browning was wholeheartedly interested in human beings, singly and *en masse*. His desire was to express through the medium of poetic language the story of dramatic, dynamic, eternal *life* in all its complexities. Like Socrates of old he was truly a "carver of souls." In fact, he tells us in an introduction to "Sordello" that "little else is worth study than the incidents in the development of a soul." In his poem, "The Reverie," are these lines:

"As the record from youth to age
Of my own, the single soul—
So the world's wide book, one page
Disciphered explains the whole
Of our common heritage."

But how few are able to discipher this one page, and how few realize, as did Browning, that "character is destiny," and that to know the doctrine it is necessary to live the life! His creed was:

"Gain most, as we do best."

His method of procedure was to select types of individuals, making minute studies of their actions toward and reactions from critical situations. In this way the inmost essence of the nature is discovered. His "Men and Women" are enthusiasts for the most part. Chosen from all ages, representative of various arts, religions, countries, speaking through the form of the dramatic monologue, Browning's characters depict stages of development from primitive man, as personified by "Caliban Upon Setebos," to the master musician, "Abt Vogler." They speak to us directly and enter into life's adventures whole-heartedly, whether their motives be for good or for evil. An appreciation of the *whole* of life is shown, the mental, moral, physical, spiritual phases which are all important to our on-going. He shows, also, that evolution is accomplished not by following the path of least resistance but by the building of soul power through the use of Will.

"God's plan
Was to create man and then leave him
Able (His own word saith) to grieve Him
But able to glorify Him, too,
As a mere machine could never do."

And "how good to live and learn," exclaims his "Rabbi Ben Ezra." We feel somehow that the ideals voiced by his characters belong to Browning himself. We feel that it is the subjective man speaking through the avenues of these imaginary or historical men and women. Truly "we behold what we are," and what we see about us is determined by

the soul that contacts it. Our poet liked to linger with his fellows in a friendly way. One of his biographers tells us that his handshake was an electric shock, his voice genial, dominant, magnetic, an electric current.

Before proceeding further it might be well to inquire into Browning's methods of study and the influences which colored his viewpoint. "Pauline," published at the age of twenty-one, shows a philosophical trend of mind quite unusual in one so young. He writes here:

"I am made up of an intensest life,
Of a most clear idea of consciousness
Of self, distinct from all its qualities,
From all affections, passions, feelings,
powers;
And thus far it exists, if tracked, in all:
But linked, in me, to self-supremacy,
Existing as a center to all things,
Most potent to create and rule and call
Upon all things to minister to it;
And to a principle of restlessness
Which would be all, have, see, know,
taste, feel, all—
This is myself; and I should thus have
been
Though gifted lower than the meanest
soul."

And again he writes in this same poem: "I have always had one lodestar: a need, a trust, a yearning after God." This "intensest life," he believed, came from God, and shows that all from lowest to highest are "sparks from that Divine Flame," our development depending upon how through physical experiences we are able to change our "latent potentialities into dynamic energies."

In his twenty-third year Browning gave to the world another remarkable poem, "Paracelsus." He states that so true is his record of the life and ideals of this old Rosierucian medical man that the reader might slip the poem between the leaves of any memoir of Paracelsus by way of commentary. In order to acquaint himself with the history of Paracelsus he spent long hours in libraries in study and research. After a day spent thus he would walk alone at midnight in the dark, silent wood, meditating upon his theme and composing

in the open air. It was thus that he was able to absorb and bring through much of the spirit of the teachings of this learned man. But with all his intellectual attainment, Browning maintains, Paracelsus feels at the end that his life has been a failure, because,

"In my own heart love had not been
made wise
To trace love's faint beginnings in man-
kind.
To know even hate is but a mask of love's,
To see good in evil and a hope of ill suc-
cess."

In Browning's "Paracelsus" we find the greatest principle of life expressed thus:

"Truth is within ourselves; it takes no
rise
From outward things, whate'er you may
believe.
There is an inmost center in us all,
Where truth abides in fullness; and
around,
Wall upon wall, the gross flesh hems it in,
A baffling and perverting carnal mesh
Binds it and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendor may es-
cape,
Than effecting entry for a light
Supposed to be without."

One definition for mysticism is that it is the "art of finding God within oneself by developing the latent and hidden powers of consciousness"—the process of "opening out a way whence the imprisoned splendor may escape." Only a "profoundly subtle mind" could express creative thought so inspirationally. Browning's code was that of the Initiate: "To do, to dare, to aspire." Again and again our poet shows that life is a series of tests, and that *all* experiences are good for the soul.

"Try, I urge—that trying shall suffice;
The aim, if reached or not, makes great
the life."

And,

"Sudden the worst turns the best to the
brave."

And again,

"If I stoop
Into a dark, tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or
late

Will pierce the gloom: I shall emerge
some day."

As yet the mass of humanity views life through the medium of the five senses, and reacts to experience through this avenue only. But it is quite possible (as the Western Wisdom School teaches) through retrospection, or a review of our moral attitude toward events, to save ourselves much pain and hardship, for soul, as Max Heindel tells us, is the spiritualized product of the body, the *essence* of experience extracted and made use of in a wise, constructive way.

Browning's poem, "Childe Roland to the Dark Tower Came," shows how impressions of past experiences may open up a way through the *inner* senses for illumination. "Childe Roland" is a story of Initiation, purely symbolical. It is not a pleasant story, this account of a man who has lost faith in life because he has not profited by his failures. The time comes when he must face squarely the contradictions of events. Wandering through what appear to be the lower regions of the Desire World, brings Childe Roland keen distress. It seems to him as he reviews past incidents of life that he has missed much of its meaning. But after all there is nothing to do but to go on, and thus we may say that this ego represents humanity seeking, ever seeking the Light within.

The Dark Tower may be likened to the West Room in the Tabernacle in the Wilderness; unless the opportunities for service and growth found in the lighted East Room have been used to develop the Light within, it is impossible to see in that darkened West chamber.

But in spite of all hindrances Childe Roland continues his search, when suddenly after, as he says, a "life spent training for the sight" he comes upon the Tower itself. And why had he not seen it before? "Because of *night* perhaps? Why *day* came back again for that," and "one moment knelled the woe of years!" The purpose of life was now clear, and with fine courage he exclaims:

"Dauntless, the slug-horn to my lips I set,
And blew, '*Childe Roland to the dark
tower came.*'"

Browning delighted to paint portraits of brave people, and he wished the world to think of himself as,

"One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph;
Held we fall to rise, are baffled to fight
better,
Sleep to wake."

Love (human love of the higher order) is of supreme importance in the growth of a soul because it *gives itself*—it develops unselfishness, that quality most potent in unifying the human with the divine. Our poet's own love story is one of the most ideal in history. Elizabeth Barrett was a poetess, a genius, and Browning said he loved her before he ever saw her, an invalid, shut away from the world in her darkened chamber. And one day he stole into this dark little room and carried her away in his arms, just as any prince would do, to a fairy palace in Italy, where they lived happily for fifteen years, never having been separated for a single day. Without his wife Browning would not have risen to the heights that he attained. She was his helper, his inspiration, and through her he found the deeper meaning of love and sympathy.

"The Last Ride Together" is one of the greatest love poems in literature. In this dramatic monologue the speaker, a man, says:

"Since nothing all my love avails,
Since all my life seemed meant for, fails,
Since this was written and needs must
be—

My whole heart rises up to bless your
name in pride and thankful-
ness!"

What an unusual attitude for a rejected lover to assume! To take one last ride with his loved one, that is the glimpse of heaven he needs—after that life will change, not in *kind* but in *degree*. He

decides that this experience is but a trial and a test—heaven and *she* are *beyond* this ride, both to strive for and some time, somewhere, to be attained.

"Life, for man, means the chance of learn-
ing Love,
How it has been and is—and holding that
prize
Against the world."

Our poet maintains that God made love the basis of His Plan, and holds out hope for any soul that can love, even vilely, as did Ottima, in "Pippa Passes," when she utters these words in supplication for her guilty lover:

"Not me, to him, O God, be merciful!"

In his religious poems Browning brings out the idea that it is God's love that causes all progression. What a wealth of mystic lore we find in "Rabbi Ben Ezra," "Christmas Eve and Easter Day," "The Death in the Desert," and many others! In "Saul" we find this line:

"All's love, yet all's law."

And this reminds us of the passage of the "Rosicrucian Cosmo-Conception" in explanation of this same idea, that it is "only by complete emancipation, through love, that man can rise above the law and become a law unto himself. Having conquered himself, he will have conquered the world. The lesson that he may learn, through the *heart*, is that that which is not beneficial to *all*, can never be truly beneficial to any."

Browning loved to sing the song of joyful *service*. He admonishes us to,

"Renounce joy for fellow's sake,
That's joy beyond joy!"

To serve requires the will to *do*. Will power is the force used to apply the results of experience. The sculptor, the painter, the musician each uses his art to express the spirit within, as Browning shows in "Fra Lippo Lippi," "An-

drea del Sarto," and other poems. Are these artists of more use to the world than innocent, unlearned little Pippa, who goes singing through the streets on her one holiday in all the year, singing with the one purpose in her heart to make others happy? "No!" for,

"*All Service* ranks the same with God,
There is no last or first."

To Pippa every person is good and beautiful. Through love for all and sacrifice of self she vibrates in song a strong force of magic happiness, this force circling out from that tiny center, proclaiming:

"God's in His heaven,
All's right with the world."

Time is precious to Pippa; it is precious to all who have a passion for service. Says she:

"Oh, Day, if I squander a wavelet of thee,
Shame fall on Asolo, mischief on me!"

"God has a few of us whom He whispers in the ear." The musician is one of these. In "Saul" and in "Abt Vogler" particularly the potency and creative power of musical vibration are revealed. To prove that nothing good, beautiful, or harmonious can die Browning uses Plato's argument that,

"All harmony exists into eternity."

The master musician, Abt Vogler, invents an organ. Sitting one day with fingers upon the keys the "spirits of sound" respond to his touch, and he gets the idea to build a palace of sound that will tarry like Solomon's wonderful temple of old. As he plays he becomes conscious of "rampired walls of old as transparent as glass" rising before him, and "the pride of his soul," his palace of music, is in sight. "In sight! not half," for *his* palace, not made with hands, proves greater than a solid edifice—it merges earth and heaven; it proves to

him that all life is one; past, present, future melt into one, and in it he conceives all things perfect, in it he sees the finger of God.

"Consider it well: each tone in our scale
in itself is nought,
It is everywhere in the world—loud, soft
and all is said;
Give it to me to use! I mix it with two
in my thought,
And there! Ye have heard and seen—
consider and bow the head!"

Then suddenly his marvelous palace of music is gone, and the tears start. For comfort he turns to the "Ineffable Name," and "eternity affirms the conception of an hour." He concludes that,

"All that we have willed or hoped or
dreamed of good shall exist;
Not in semblance, but itself; no beauty,
nor good, nor power
Whose voice has gone forth, but each
survives for the melodist.
Others may reason and welcome—'tis we
musicians know!"

He continues:

"All through my keys that gave their
sounds to a wish of my soul.
All through music and me! For think had
I painted the whole,
Why, there it had stood, to see, nor the
process so wonderworth.
Had I written the same, made verse—
still effect proceeds from
cause,
Ye know why the forms are fair, ye hear
how the tale is told;
It is all triumphal art, but art in obedi-
ence to laws . . ."

Many elements of mystic intelligence enter into this poem as we may discover through the testimony of Max Heindel, our own mystic philosopher on musical vibration: "The master musician is able to distinguish the different notes and detect the slightest discord in the most complicated chords. None other ranks so high as the musician, which is reasonable when we consider that while the painter draws his inspiration chiefly from the world of color, the nearer Desire World, the musician attempts to bring us the atmosphere of our heavenly home world (where as spirits we are citizens), and to translate it into the sounds of earth life. That music is different from and

in advance of all the other arts can be understood when we reflect that a statue or a painting, once created, is permanent, easily crystallized because originating in the Desire World, while music is more elusive and must be re-created each time we hear it. It cannot be imprisoned. Tone is the originator of color, and as an expression of soul life music reigns supreme. Experiences of the poet are akin to those of the musician, for poetry is the soul's expression of its innermost feelings in words which are ordered according to the same law of harmony and rhythm that governs the outpouring of the spirit in music."

We know that the apparent inequalities in the lives of people about us, the seeming injustice of destiny in bringing some into an environment of poverty and want and others into one of luxury and opulence, may be explained by the fact that existence is governed by the Law of Rebirth and the Law of Consequence—a working out in full of the Bible adage, "As ye sow, so shall ye reap." Nothing can be more apparent than that each life is a day at school and the genius is one who has made good use of his opportunities during many earth lives.

Mr. Browning has given strong evidence of his belief in rebirth and the Law of Consequence. Especially are these ideas emphasized in the poems "Christine" and "Evelyn Hope," where he shows that it is through many lives of experience that we gain our final goal—perfection. In "Christine" it is shown that time is not measured by days and years, that the soul's life continues on through the ages.

A glance has united a man and a woman, who recognize the meeting as predestined. Both "caught God's secret," but only one was ready to take advantage of the knowledge. This reincarnation was a "rest time" for the woman; she was engrossed in worldly ambitions and missed love as the spiritual gain of life. It was he who caught the vision of the Law of Rebirth and the

Law of Consequence, thus becoming possessor of "both their powers, alone and blended" which would act as the guiding principle to lead him onward and upward forever.

"Evelyn Hope" is also the story of Love conquering Time, and further brings out the truth that it is only the pure in heart who shall see God. "Beautiful Evelyn Hope is dead." A man thrice her age sits by her side, summing up the meaning of life and death to both of them. Their paths in this earth life "diverged so wide that each was nought to each," yet,

"God above
Is great to grant, as mighty to make,
And creates the love to reward the love."

He tells her that he will traverse many lives before he can claim equality with a soul so pure and true, but that some day he will surely reach that state of perfection. As a pledge he places within the "cold, sweet hand" a green leaf, symbol of life everlasting, knowing that

"Love is all,
Death is nought."

The Way to Truth and Life

As the white light changes color according to the angle of refraction, so also the viewpoint of the spirit changes with the sex of its vesture. But as the spirit alternates between male and female embodiments, we may readily balance the scales and take the path that most appeals to us, or combine the best in both. But we may say now that He who said, "I am the true Light," is at the end of the path—Lucifer and Jehovah alike are but stepping-stones on *the Way of Truth and Life*.—*Max Heindel*.

Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrow
comes

To stretch out spaces in the heart for joy.

—*Edwin Markham*.

My Strange Experience

BY ELIZABETH R. BARSALOUX

THE experience I am about to tell is one I cannot explain; it is to me my strangest. I cannot explain it by imagination—it actually occurred. It might be classified as psychic. Let me tell it as it was.

The World War affected me profoundly, although I was never "over there" in body. But I think my spirit traversed its every element of awfulness and suffered accordingly. From the very first I felt it was to be a world war, and was ridiculed by my friends when I was seriously sure America would become involved. From the beginning I felt this desperate seriousness, and although I merely kept at work here, the war and its mania to upset civilization was on my mind constantly, the one thought waking or sleeping. No woman of the war-swept area suffered more than I the horrors of the conflict. Had I been a man I would certainly have become a soldier. In my tortured impotence to go and fling myself into the midst of it, against the threat of it, I cast myself instead with desperate intensity and complete disregard of the word "Stop" into my work. I never slept one-half the normal time during any of those years. I felt perpetually the urge to go on, on, on; to keep at it constantly, drivingly, unceasingly.

I was working on the night shift of a Chicago newspaper when I took my nurse's aid course. I was also on the general sales force of one of our department stores three days a week, and during the several weeks of the course I merely went to my boarding house those three mornings for breakfast and a bit of freshening up—didn't even take off my clothes. If I did try a night's rest say from midnight on, I never got more than two or three hours sleep out of it. So it may be seen that my mind and being were keyed to an extraordinary

state. During the last year of the war that state had become so pregnant with peculiar and ordinarily considered "weird" mental experiences that I was not easily surprised. Nevertheless the experience I am leading up to surprised me greatly, and is still unsolved in my mind. I don't know yet whether it was an experience or a feat.

I had become used to dreaming during whatever sleep I did snatch, and the things I dreamed would occur next day, or I would hear of them or read of them in the next day's papers. When the newspapers carried headlines of an overwhelming German victory and the harassed position of the American contingent, I came in one afternoon fairly overwhelmed with heavy weariness amounting almost to numbness to find the girls in the "Y" living room weeping and wailing and so worried over the press dispatches as to believe us lost entirely. I dropped on my cot for a half drowse. My soul was steeped in its yearning over the "boys," fighting the awfulness to keep sanity in the balance. Suddenly I saw a long, endless line of men, a general at their head waving a flag in triumph. He looked at me joyfully and assured me it was victory. I jumped off my cot and rushed into the room where the girls were weeping over the ominous threat of the war news. I snatched up a flag, and waving it I announced that we were going to win, that the Allies would win the war! So positive was I that it infected the others, and they gloried over the victory as though there were no disquieting press dispatches. Three days later the newspapers carried the headlines of one of the most important of the Allied conquests.

By that last year I can truthfully say I had developed an extra sense to a point where I used it as definitely as my eyes and ears. Nevertheless I do not

understand "my strangest experience." I will give a few more statements of the conditions that brought me to that time.

I had been in the South during the last two years of the war, always in the midst of the training camps. In a Texas seaport the last year I covered Red Cross, War Recreation, and social stunts for the army, the navy, the marines, the bombers or "baby killers" (how a friend of mine detested his assignment to that camp), and the flyers. Then the "flu"—and it struck there early, being on a United States marine ship that came into port from San Domingo. I danced with some of the poor chaps at the reception given them, and they told of this mysterious disease that they had on board from which some of the men had died coming in, and of which some were ill on the boat in port. That was in August. I had my first spell then. The doctor told us it was something called "Spanish influenza." Very shortly we did not laugh at the supposed insignificance of it.

I stayed home two days, then went back to work for two awful weeks of black spots in front of my eyes, the silly idea that the iron mats on the stairs stuck to my feet, and a sullen desire to throw my typewriter at anyone who looked at me. Then came the mowing, with death stalking everywhere, the doleful funeral march at all hours of the day, for they gave as many as they could the military funeral escort. The second time I went back to the office there was crepe on the door; the big, robust manager had passed out in two days. I had three relapses from my first attack, and why I lived through them I do not know. The dengue fever accompanied the longest attack. I surrendered it all to my Creator, and kept a Liberty Bond to send my body home if it was that. The conditions were such that it was impossible to have care. There was but one matron in the "Y" and many, many sick girls. It was as in the camps of the boys.

Emma, the colored cook, used to bring me a cup of coffee or an eggnog when

she could. When necessary I would crawl on my hands and knees to the wash room and perhaps nearly submerge into unconsciousness two or three times getting back. I would lie motionless on my cot and simply feel very intimate with my Creator. He would take me or keep me here as He pleased, of that I was sure. Each time the "flu" in the head started to travel down, it was as though a hand stopped it—it never went below the bronchials. I rarely slept. I was alert of mind all the time, clearly, calmly thinking, always of the war and with what terrible intensity we must keep at it—all of us—against the awfulness of its diabolic destructiveness.

Between two relapses I went to work every other morning before five o'clock—I had taken odd hour shifts. Going or coming down along the gulf, sometimes at early dawn and again at midnight, the tall palms seemed to speak eerily to me alone at those strange hours, made very strange by the type of the landscape and the fact that I never seemed to see any other human being about. Even rain and wind seemed different, and scarcely anything could have surprised me.

I worked, as I said before, always with desperate intentness; and because there were so few able, those who were had even greater effort to make. There was scarcely time to breathe or eat or sleep. I had not had time for reading in a long, long time, and I needed and wanted it badly. Then one day I purchased a "Literary Digest." I might say I was literally starved to read that magazine, and the more intensely I longed to get at it, the more absolutely it seemed that everything conspired to keep me from doing so. The magazine lay there in the room, but not one moment could I snatch to look into it, and at night I could not have the light. Finally one night when I had made a particular but fruitless effort to get to the magazine before lights were out I gave a deep sigh of heartfelt disappointment and dropped to my cot thwarted in my longing to read.

I lay there in that sharp, clear atmosphere of wakefulness that so often was sleep's substitute. The atmosphere seemed particularly "high" that night, and my mind, abnormally active, traveled out with its thoughts to dwell again with those who suffered and strove and fought. My mind drifted into a narrative trend, and I found myself lying there in that brilliant wakefulness telling the things I saw and felt with some inner sense, and describing them in a clear-cut form, sentence upon sentence. It was a most graphic picture of the battlefields, and I was going from one complete narrative sentence to another, feeling, seeing it all perfectly. It was a glorious heart picture of the superb things our boys were daring under such horribleness. When the last throbbing sentence had been mentally spoken in that great clearness in which my brain

was dazzlingly delving, I fell into a short sleep.

Dressing next morning I felt no resentment that I could not get at my magazine. The day, however, strangely let me go home early in the afternoon, and I proceeded to the long desired perusal of the magazine. The first article I chose almost stunned me. Yes, honestly, it was word for word exactly as I had "read" it the night before. Word for word, sentence for sentence, I had read that article mentally. Explain it—I cannot. Are our minds capable—given impetus or motive power enough—of going through darkness and paper and absorbing a mental picture of an entire article, word for word? I only know I was neither asleep nor dreaming nor walking in my sleep, but most intensely awake when I did it.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

VI.—*The Transfiguration, and Later Works.*

With the Transfiguration began the deepest esoteric teachings of the Master, Christ Jesus. Gradually as they were able to bear it He endeavored to lead His disciples into an understanding of the inner meaning of His mission to the world. In that tremendous and awe-inspiring scene of the Transfiguration, which has been called the Feast and the Victory of Light, He was teaching the three of His innermost circle: John, the best beloved, which means the most spiritually advanced; James, the first to lay down his life for the cause of the new religion of Christianity; and Peter the Rock, symbolizing the power of faith and works upon which has been builded the Christian religion throughout the world. He was teaching them to function amid the glories of the World of

Life Spirit, His own particular realm. They had learned to raise their vibration sufficiently high to see Him clothed in His glorious body built of the material of this celestial plane. This is the body John was attempting to describe when he tells us that "we beheld His glory, the glory as of the Only Begotten of the Father."

St. Peter says: "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." And St. Luke, who wrote at the dictation of Peter, said, "And as He prayed the fashion of His countenance was altered, and His raiment was white and glistening."

St. Mark adds, "And His raiment became shining, exceeding white as snow, so as no fuller on earth can white them."

St. Matthew gives the most detailed account of this sublime experience that is

to be found in all the Gospels. He no doubt was given these very words many times by Peter, James, and John after the great Teacher had gone from them back to His home in the World of Life Spirit. Matthew says: "And He was transfigured before them, and His face did shine as the sun, and His raiment was white as the light."

The disciples were lifted to that sublime height in order that they might learn to read in the eternal records of God's Book of Remembrance, which are to be found there. For in the World of Life Spirit, which is the realm of the Christ consciousness, is the record of all that has been and all that will be enacted upon the earth plane. It was here that they traced the lives of Moses and Elijah, who were both re-embodiments of the same ego. Here Christ Jesus taught them to read the imperishable records of His own sublime ministry and of the decease "which He was about to accomplish at Jerusalem."

The Transfiguration marked a crisis in His career. After that He gave the deeper esoteric work to the disciples, and performed the greatest of His acts for mankind. From the dazzling glory of the Transfiguration He came down from the Mount to spend His few remaining days upon the earth in tender, loving ministries and healing for the sick and sorrowing. The bright radiance of heaven He brought down served to produce surcease from the degradation and woe of those who surrounded Him in the world. Our supreme lesson to be gained from the Transfiguration is that the only real reason for great spiritual attainment is that we may become more efficient helpers and servers in the lowly places. From His great spiritual exaltation, which we can but dimly comprehend at present, the Master returned to find only the cross awaiting Him. If we are worthy to follow Him, we shall pray and work and strive to attain only that we may become more humble, more loving, and occupy a larger field of self-effacing usefulness.

The mystic marriage which took place at Cana in Galilee has been termed by many Bible commentators the first miracle of the Master. This is because St. John begins his gospel with this, the account of the turning of water into wine. John's gospel is the story of the attainment of the Initiate, and the first step in this attainment must be the mystic marriage between the lower and the higher selves. Hence instead of being the first miracle, this story marks the beginning of an extremely high state of development.

Christ was teaching deep mystic truths to those ready to receive them in His talk with Nicodemus (which we discussed in the "Rays" of May, 1927), also in His visit with the woman of Samaria and His teaching her how to drink of the water of everlasting life. (This is a truth which every neophyte must learn before the doors of Initiation are unbarred for him). The lifting of the spinal spirit fire is found in the story of Zaccheus (described in the "Rays" of June, 1928.) All of these things have to do with the later development of the disciple, and are concealed within the various important events of the three years' ministry.

The act which was the most memorable was the raising of the Widow's Son of Nain, or the raising of Lazarus, both of which refer to the same occurrence and mean esoterically the giving of the first of the Great Initiations to humanity. These Initiations belong directly to Christ's regime. When we are accounted worthy to receive them, we shall be entitled to bear the name of *Christian* or *Christian Rose-Cross*, for our body will be the White Cross garnished with the roses of the purified blood. We shall then be able to speak the *lost Word*, which when found makes the Master Mason.

More things are wrought by prayer
Than this world dreams of.

—Tennyson.

The Village on the Wayside

BY MERLE BOYD

(Concluded)

IT WAS Savely Kapoustin who is said to have taught the people as follows: "Christ is born again in every believer. God is in everyone, for when the Word became flesh, it became this for all time, like everything divine. But each human soul, at least as long as the created world exists, remains a distinct individual. Now, when God descended into the individuality of Jesus as Christ, He sought out the purest and most perfect man that ever existed, and the soul of Jesus was the purest and most perfect of all human souls. God, since the time when He first revealed Himself in Jesus, has always remained in the human race, and dwells and reveals Himself in every believer. But the individual soul of Jesus, where has it been? By virtue of the law of the transmigration of souls it must necessarily have animated another human body! Jesus himself said, 'I am with you always, until the end of the world.' Thus the soul of Jesus, favored by God above all human souls, has from generation to generation continually animated new bodies, and by virtue of its higher qualities and by the peculiar and absolute command of God it has invariably retained a remembrance of its previous conditions. Every man therefore in whom it resided knew that the soul of Jesus was in him But the true Jesus only retained a small band of believers about him, as he predicted in the New Testament: 'Many are called but few are chosen.' "

These believers, so the Doukhobors hold, are themselves, among whom Jesus constantly dwells, his soul animating one of them. Thus, "Sylvan Kolesnikof, whom the older among you knew, was Jesus; but now, as truly as the heaven is

above me and the earth under my feet, I am the true Jesus Christ your Lord!" —(*Haxthausen*).

What a confusion of ideas! One glimpses a knowledge of the great mystery of Christ Jesus. There is also perhaps a knowledge of the presence of the Master Jesus handed down from some long past esoteric school. A description of the house in which Kapoustin and later leaders lived mentions a large dark room without windows on the lower floor, in which mysteries were said to have been celebrated. Mention is also made of a gallery on the upper floor where Kapoustin sometimes stood while his people knelt upon the ground and worshiped him. This gallery is present in the church at Podorodnoe today. I understand now why a feeling of disapproval came up to us from the people as we sometimes stood on this gallery to watch their picturesque gathering to the church.

The people were taught to conceal the doctrines of the sect from outsiders. Bible texts were memorized as a suitable answer to all questions. They were warned to admit in no way the control of their leader. Education was discouraged, and business without the community was taken care of by Kapoustin. Is it any wonder that these child-people, so easily led by blind emotion, so uncertain of the application of the new teaching, should be led back so easily to the depths of ignorance? One wonders in what manner these leaders will pay back in later lives such tremendous debts as they incurred.

Leaders followed who reaped the power that Kapoustin had gained, to their own detriment and to the detriment of the sect. Such a condition of authority is

dangerous at all times. In 1841 the Russian government, at no time very sympathetic with them, moved some four thousand Doukhobors to the Caucasus because of misconduct. Probably not all the tales told of the Doukhobors at this time were true. It is known, however, that the Russian peasant when left to himself becomes cruel and lawless. He soon forgets Christianity and goes back to paganism.

Peter Kalmikof, the sixth leader, died while a young man, leaving no heir. To his wife, Loukeriya, was given the charge of the people, and the Doukhobors again prospered. At this time the Doukhobors were a more or less compact group, but to some the old order had fulfilled its time, and a division was in sight. During Loukeriya's reign a good part of the management had fallen to her advisers. Many had become broadened in mind and were no longer susceptible to superstition. Therefore when at her death and while they were considering plans for a leader, Peter Verigin, a young man of no great favor among the Elders, laid claim to the leadership, not a very warm welcome was given him. But among the ignorant mass of Doukhobors who still found emotional exaltation in the belief of a "God-man" rumors spread. By means of an irregularity of birth this stirring young man claimed to be of high origin and therefore the rightful leader. Two parties formed. At an impressive gathering the majority of the Doukhobor population swore allegiance to young Verigin. This was too much for the more educated class, who appealed to the Russian court for the custody of a certain amount of communal property, with the result that Verigin was banished as a disturber of the peace.

It is difficult to follow clearly from historical accounts the steps which led from the confused assumption of peculiar leadership made by Kapoustin, to what is evidently believed by the most ignorant of the sect today. We hear of Kapoustin telling the people that

the soul of Christ would descend to his son as the next heir; we read of the people hoping that the soul of Jesus would descend upon Kapoustin at the age of thirty. In 1901 we find a rather premature or, perhaps more truly, old-fashioned belief expressed as follows: "Great is the Lord above all nations, for His goodness and mercy endureth forever." And His goodness is that He has been born by the Spirit of the Most Holy Virgin Mother of God, the Queen of Heaven, of the blessed race of Loukeriya Kalmikova. This Lord is our Leader, Peter Vasilyevitch Verigin"

But close upon this is found a truer view, and I can find no better words than to repeat Mr. Maude's explanation: "Many of whom, be it remembered, are free from any such superstition as the one we are referring to, or are at any rate able to give a very ingenious explanation of the faith that is in them. They say something of this kind: We believe that the spirit of God dwells in man and that we are all sons of one Father in heaven. But we see that the spirit is granted in different measure to different men. The words of our Leader fill our hearts with joy; his advice is ever wise and good, and we recognize him to be God's brother. But we know that it is wiser not to speak of these things to strangers."

While in exile Verigin kept in continuous touch with those who were loyal to him. Under the greatest difficulties messengers managed to reach him and bring back his advice. Money was constantly supplied to him so that he might not be in want. It was at this time that Verigin seems to have come in contact with Tolstoy. There is much in Tolstoy's teachings that is similar to the early doctrines of the Doukhobors. They would naturally appeal to Verigin, and a marked change in the daily life of the sect was promoted by him. Advice brought by his messengers was:

1.—"To serve one God.

2.—"Therefore, since war offends God, not to perform military service.

3.—“To divide their property equally, that none might be rich or poor.

4.—“To cease from killing animals for food and from the use of intoxicants and tobacco.

5.—“To refrain from sexual relations (at least during the time of their tribulation).”

But these are mere externalities. Was there not also a marked spiritual impetus? Ironlike, embittered by exile, possessing a power of keen perception and deep penetration, the thoughts of the man, Peter Verigin, who during exile wrote, “Man was created not for physical existence but for spiritual!” have remained hidden from us since he came to Canada. He wished it to be so.

While the Doukhobors were still in Russia another division in the sect took place. There were those who rejected his advice and those who accepted it. The latter party became greatly excited; they were often impudent to government authorities and caused them not a little worry. This restlessness finally terminated on St. Peter's Day in the burning of their weapons of warfare on the advice of their leader, as an outward sign of a renewal of one of their early doctrines. The Russian government felt that it had suffered quite enough from the Doukhobors. Throughout the history of the army there had been repeated cases of the Doukhobors refusing to submit to military rule. They had never at any time made very good soldiers, for during battle they had a habit of shooting into the air instead of slaying the enemy. The next morning after the St. Peter's Day just mentioned the Cossacks were ordered out, who flogged the people cruelly. Steps were taken by the government for the breaking up of the groups, and scattered amongst strangers they suffered untold privations.

Then it was that Leo Tolstoy became interested in the Doukhobors. To him at a hasty glance their life seemed a shining example of the ideals advocated by him. By means of the English press he

obtained publicity for the matter, and finally in 1898 the Russian government, rather in relief, granted the Doukhobors permission to leave the country.

Undertaken entirely in good will, the task of bringing to Canada and settling a mass of people, some seven thousand in number, leaderless and penniless, was a matter of considerable moment. Mr. Maude speaks of the presence of an invisible brotherhood radiating in many directions, that brought help in the form of service and money. Canada was generous with the Doukhobors. A special effort was made to fulfill their wish to have large tracts of land so that they might live in compact groups. An order in Council added the name of the Doukhobors to those sects mentioned in the Militia Act as being exempt from military service. Extra money was spent in the settling of the people. There was a general folding of hands in the satisfaction of having helped a people of peace to reap the rewards which they deserved.

But it was not very long before many hands were upheld in dismay. Knowing of the control that is exercised over the Doukhobors by their leader one is not so surprised at what happened. A little child might behave in exactly the same manner. Thus it was that some of these child-people, nerves taut with the stress of new surroundings, irritable from the effort to live communally as requested by their leader, disappointed perhaps with the climate of the Canadian prairies, weakened by lack of nourishing food, displayed a stubbornness, a disregard of others, and an unusual lack of reason such as might be found in a very young child. Letters of Verigin's written in a meditative mood concerning the “simple life,” which he had never intended to be read by the Doukhobors, were published and circulated among them. Russian idealists used them as an audience before whom to express their impractical ideas. There was a rumor that Peter Verigin was to be freed and would soon be among them. In the autumn of 1902 large numbers of Douk-

hobors marched off in search of the Promised Land: a warm country where food might be obtained from the trees; where there would be no confinement of animals nor enslaving of fellow men.

Finally Verigin was freed and hastened to his people. With a firm but tactful hand he crushed such exhibitions of spirit. Communities were organized, and with law and order came the beginning of peace and prosperity.

So here they are living, a Russian kingdom within Canada. As outsiders stand upon the opposite hill and watch the day's work within the community, they cannot help but be impressed with the peace, the protection, the equality of men that are operative there. The men are away on the prairies earning their yearly quota. One sees the women in merry groups, with homemade rakes and hoes slung over their shoulders, starting forth in the spicy sweetness of the spring morning to work in the upper clearings. Children gather like bright flowers to play on the hill slopes. In the sunshine of a little back court a babushka (old lady) is busy with her spinning, and women sing at their work in the kitchen.

And sometimes on these wonderful days when the beloved leader visits the commune, one may see him driving up the winding road that leads to the church, with his white-clad people thronging about him. Perhaps there may be heard a whisper of that patient voice that gives a settlement for every childish dispute; that so soothingly directs the lives, the actions, and the very thoughts of the people. And then after a time there may be borne on the wind a swelling volume of tone, a rhythm to be cherished forever in memory, that marches to the melody of the stars. It is the people singing. And it is only on those days when the leader is present that the singing takes on such a note of grandeur, such a depth of poignant sadness. Across the water come its deep-toned notes, glorious, entrancing, uplifting—played upon the living cords of the soul.

For a number of years it has become evident that to some the old order is again growing irksome. To them the leader is no longer all-powerful. They have gradually broken away from the communities, and in their merging into the nationality of Canada are becoming forgetful of their teaching of brotherhood. The fact that in 1924 Peter Verigin met a death of violence by a hidden hand brings the realization that his work had ended. In some way there was a persistent striking of a discordant note. In the manner of his death one reads a lesson—that an opportunity given to pay a debt must be embraced in full. But it was he who placed the corner stone for the fulfillment of that prophecy which issued from the dying lips of Peter Kalmikof, who after giving the care of the people to his wife added: "But after her the Holy Spirit will abide with you no more." It was Peter Verigin who erased the word Doukhobor, the only tangible name we have of the particular Tribal Spirit that dwells above these people, and in its place wrote the words, "THE CHRISTIAN COMMUNITY OF UNIVERSAL BROTHERHOOD," upon the stationery of the organization. The majority of his people loved him.

At once after his passing, like little children the Doukhobors were in trouble again. Shortly before his death schoolhouses for the use of the Canadian teachers had been built under pressure of the Canadian government. One can imagine the state of mind of the people that might be aroused by the rumor that it was the Canadians who had caused Peter Verigin's death, for Canadian citizens have not always been kind to the Doukhobors. One after another the schoolhouses were burned, but further trouble was averted by the arrival of Verigin's son from Russia. At the time of his ascension to the leadership Peter Verigin had become separated from his wife, whose interests were with the other group, and the son had been educated in Russia. Now again plans were taken out of the hands of the chief men, and

an election was hastened. At the grave of his father Peter Verigin Jr. was elected spiritual and temporal leader of the Doukhobors by the thousands who, kneeling in the snow, paid homage to him.

Peter Verigin Jr. (or Peter's Peter Lordly as he has been called in press articles, for at the request of the late leader the name of Verigin has been changed to Lordly) is about forty years of age and well educated. Because he received his early training in a group that had outgrown superstition, there is hope in his leadership. The Doukhobors must have leaders. The fact that there is a weakening of the temporal control points only too plainly to a spiritual need. Would that the leaders might seek more diligently that Light which has been cherished confusedly in the Doukhobor sect; would that they might be more closely surrounded by the powers of light than those of darkness. The outside world little guesses the temptations that surge about the present Doukhobor leader and how much he is in need of our "helping thoughts."

Having passed the nadir of a leadership through fear, the people need now the continuous uplift of a leadership through love. It would seem that some of them are evolving within reach again of the rays of light that shone out over the sect at the time of Kolesnikof's leadership. In the lives of the early Doukhobor leaders can perhaps be found the answer to the great problems that face the future leaders. They must have a knowledge of advanced religious thought, a desire to be of service, and a deep love of humanity. The leaders must indeed bear a likeness unto Christ, having a great spiritual power, a great gentleness, and a great love for their people.

It is difficult to give a true picture of the Doukhobors. As a sect we do not think of them as religious, for their main object seems to be the acquisition of money and the building up of their own personal property with no thought of

the welfare of others. It is true that they are loyal to each other, and within their communes there is no poverty, but there is a clinging to the old laws of the Tribal Spirit. They must rise above these laws and learn to obey those of Christ.

But there are Doukhobors who are religious. To them men are as brothers; to them the outside world is very lonely, and they must return again to the confines of the commune because they know of no other place of brotherhood. On just how many there are who consciously appreciate the advantages that are to be found in the commune, on just how many there are who are consciously striving to better its conditions, and on just how many spiritual pioneers there are among the Doukhobors will depend the coming of a spiritual knowledge that is inherently with them. It must be an instruction of individuality, one that teaches the presence of the God within. It must be an instruction that swings definitely to the path of light in order to balance the darkness that is in the organization. It must be a mystic instruction to balance the intellectual instruction that is being given them through the swift advance of the Canadian schools into the communities under the apparent approval of their leader.

Much has been said in mockery of that glorious name that has been chosen for the sect. It should not be so. Nor should we criticize. To the blind "God works in a mysterious way his wonders to perform." There is much in the mode of living and in the marriage customs of these people that is similar to those of the Essenes of old. There is material for deep meditation in the fact that these people with their intolerance of concrete symbols, their disapproval of ikons and holy pictures, are nevertheless a concrete expression of a growing spiritual movement. The name "Christian Community of Universal Brotherhood" written in English over the gateway of the chief commune, remains a firm ideal to guide

these people along the path of aspiration.

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I know that when I have grown enough the opportunity will be given me to return to teach the little children of the Village on the Wayside (Podorodnoe). Then I shall be borne once more across the river on that primitive, little cable ferry which connects it with the outer world. I shall walk again along the road which runs by the villages, and the little children will run out to smile and gaze at me.

On winter nights I shall again see the lights of the villages come twinkling out through the dark and the mist. But this time I shall see not only a sad and lonely thing. Above the villages I shall see the light which radiates from each of those tiny homes; the love that is in the lamp-lit faces gathered about the tiny cradle which swings from the ceiling; the love that is in the faces of sweet young girls as they stitch at the embroidery of platok or apron so that they may appear more fair in some sweet-heart's eyes; the dreams that are in the young boy's face as he pores over a tattered primer.

Then I shall sometimes stand again upon the hill of the church and see the people passing blithely to and fro in the glinting sunshine. But this time because of an earnest endeavor, the fulfilling of a trust, there may come in unselfish love a clearer vision. On evenings when we visit the villages and my lap is overflowing with gifts of flowers and fruit, I shall look up and say, not "Sposu Gospodu," but in English, "Thanks to the God of you." I shall greet each Doukhorbor sister and brother whom I meet on the way each day, not with "Slava Gospodu," but with "Glory to the God of you."

There is a mount of peace where peace lies shimmering in beauty. It is a beauty of blue skies, sweet-scented flowers, the voices of little children, the songs of birds that nest in the trees. In the dis-

tance there is a temple, white and pure in the silence; upon it the sun lies lingeringly. Here too is a deep, sweet peace. But it is not only a peace that holds out great healing arms wherein one might be comforted and at rest. It is a peace that is built of vibrant love and aspiration. It is a peace that holds out hands strong to encourage, to cheer and send forth. Because of it our dreams are renewed. Sometimes I think that I can feel the presence of it reaching out and drawing near to that lonely peace that dwells with the Doukhorbors—lifting, strengthening, and uniting with it to form a greater and higher, a universal peace.

But I am dreaming, and these are dreams. As dreams their truth remains yet to be proved. I must remember that from the valley there is always the toil of the winding path that leads up the mountain. With intuition there must always be reason and effort. With desire there must be a union of will and activity before there can be born not a God, not a Christ, but a servant in the making.

A Reason For Our Faith

Paul exhorted us to be always ready with a reason for our faith. There is a mystic reason for many practices of the church which have been handed down from hoary antiquity. The sounding of the bell when the candle is lit upon the altar was inaugurated by spiritually illumined seers to teach the cosmic unity of *light* and *sound*. The metal tongue of the bell brings Christ's mystic message to mankind as clearly today as when He first enunciated the graceful invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus the bell is a symbol of Christ, "The Word," when it calls us from work to worship before the illuminated altar where He meets us as "The Light of the World."—*Max Heindel*.

Worth-While News

Diseases of Unemployment

"Patients suffering from mental and nervous diseases in American hospitals today outnumber those afflicted with all other forms of disease by a ratio of six to five. Such is the startling information contained in an address by Dr. Haven Emerson at the dedication of the new Institute of Mental Hygiene in Philadelphia.

"We are creating conditions as unbearable for human beings in peace as the conditions which existed in front line trenches during the World War. Much of the wreckage of mind and nerve today is due to fear, which is induced in no small degree by unemployment, by depression, by the sudden realization of people capable of working for their living that they have no means of support; that there is no place for them in this vaunted modern civilization."

"Mental hygiene, which is the science of man's adjustment to life conditions, will do much to help offset the disastrous by-products of our evolving civilization. But it will not be able to win the victory unaided. It can point out the bad effects of unemployment. Yet it can hardly reconstruct the economic system and limit the birth rate so that unemployment will cease. It can indicate the evil mental and nervous effects of the contemporary factory, but it can scarcely uproot the machine era and the factory scheme of production. We shall need the co-operation of all the sciences of man and society."

According to the above clipping America is becoming a race of neurasthenics. America is probably moving at a more rapid pace than any other country in its commercial and industrial life, thus producing nervous tension. America is a victim of the machine era to a greater extent than any other country. America seems to have the speed mania more than Europeans or Asiatics.

As stated in the clipping, fear does more to wreck the mind and nerves than anything else, and possible unemployment is one of the greatest causes of fear. Unemployment is something that in a

later and more enlightened age will be almost unknown. Bellamy's "Looking Backward" gives us a glimpse of something like the conditions which will prevail a hundred or five hundred years hence when our civilization and our industrial system will be properly organized on a humanitarian basis. Then the various industries will be so arranged and manned that unemployment will disappear. Their output will be so carefully gauged that there will be neither overproduction nor underproduction, which will do away with unemployment and its fear.

The occult student, however, can even now largely inhibit fear. He knows that it is merely a vibration from the astral or desire world which sets his desire body into a destructive vibration of similar rate. Will power and thought power properly exercised according to the occult laws enable him to shut out this vibration even though material conditions around him are threatening.

Multiplying Morons

Unless democracy can devise measures that will cause the more intelligent sections of all classes to reproduce, it cannot outlast the present century, Dr. Albert Edward Wiggam, scientist and author, told members of the New York Association of Biology Teachers at a meeting in the American Museum of Natural History.

"Morons are multiplying much faster than college professors, business men or skilled workmen," he said. "If you take 1,000 Harvard or Yale graduates, at the present birth rate there will be only fifty descendants of theirs left within six generations. But 1,000 unskilled workmen, at the present rate, would have 100,000 descendants within the same period.

"Civilization is making the world safe for stupidity. Not only have the intelligent classes given up the family idea but

they are going out of their way to help the physically and mentally unfit, through charitable institutions, prolong their lives and propagate others of their kind. It seems that we are doing everything we can think of to weaken the race."

"At the present rate," he continued, "American intelligence is bound to decline and, when intelligence declines, moral character sinks with it. Society is dying at the top and democracy cannot continue, nor can civilization of any kind, unless its leaders, actually lead in intelligence and character."

Dr. Wiggam said there was however, a silver lining to this "biological cloud." It was, he concluded, in the recent discovery that, while the successful classes are dying out, there is among them a saving remnant that is continuing its kind. Through the intermarriage of members of this group, he added, "civilization may continue with increasing effectiveness and brilliancy to the crack of doom."—*Selected.*

Dr. Wiggam's deductions are interesting and ingenious, but probably not of any great value because nature has her own evolutionary objects to attain and sees to it that they are attained. The only object of mundane existence on the part of human beings is to afford them opportunities for evolutionary experience in order that they may develop their various vehicles or bodies, gain the mastery over them, and then proceed to higher planes of evolution.

Morons are merely individuals whose development and mastery of their mental bodies is not as great as that which present standards say is normal. In other words, the moron is a somewhat backward ego. This condition, however, is only a temporary phase in millions of cases undoubtedly. We cannot say that the case of the moron is hopeless. In his next incarnation he may come to the front and surpass some of our present-day intellectuals.

Intellectuality depends not only upon the mental body but also upon the creative force as well as the control of the desires and emotions. If the creative force is not properly used in one life, it frequently results in a defective brain in the next, and thus the mental body

does not have a physical counterpart through which it can properly manifest. Then we have the moron.

If the emotions and desires in one life are allowed to run riot and waste one's emotional and magnetic force, this also reacts upon the mind and may result in that vehicle in the next life being defective. But this may be only a temporary phase. Therefore, we cannot condemn the moron, for his evolution may in many cases be considerably in advance of those who superficially appear to be very intellectual. Moreover, nature wants all the backward egos to catch up in evolution, and therefore social agencies to help the moron rehabilitate himself are very commendable.

Incitement to Suicide from the Unseen World

Mrs. Palma Macchia, 39, attempted to commit suicide yesterday by stabbing in her apartment at 650 Alpine street. At Georgia receiving hospital Mrs. Macchia told officers she attempted to end her life because her husband, dead two years, "keeps calling to me to join him." She will recover, it is said.—*Los Angeles News.*

Being incited to suicide by some entity behind the scenes is entirely a possibility. Cases of this sort are quite common. Suicide is incited by disembodied spirits on account of loneliness, and frequently by the desire for a former friend or relative to join them. They are deluded in this, however, because even if the friend does commit suicide, the laws of the invisible world immediately take him to that place in consciousness which his own personal development requires, and which in most cases is entirely different from that of the disembodied spirit who incited the suicide. Moreover, the suicide projects himself into a state a hundred times worse than any mundane conditions he may have been endeavoring to escape, and so it is bad business all around.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

BY KITTIE S. COWEN

The Wicked Not Necessarily Lost

Question:

What is and what determines the length of time which a "lost" or wicked soul suffers following death? Does the agony of such a one cease with the disintegration of the personality?

Answer:

There is a great difference between a lost soul and a wicked one. When the ego leaves the physical body, ordinarily it passes on into the purgatorial region. Here it remains until the evil desire stuff which its desire body contains is removed through the power of the centrifugal purging force that obtains there. It all depends upon the individual ego how long it takes to complete this process. Ordinarily an ego spends about one-third as much time there as it spent in its previous life on earth. However, when the scenes in which the individual sinned are presented to him, if he begins to justify himself instead of admitting that he did wrong, he can keep himself in purgatory for an indefinite length of time; for the purpose of purgatory is to show the ego that wrong-doing never brings real happiness and must not be indulged in as it is contrary to the law of evolution. On the other hand, when the record of these sins is presented, if the ego admits that he did not do what was right and resolves in the future to live an upright life, the purgatorial record passes much more rapidly, and the ego's stay in purgatory can be

greatly shortened.

The case of the lost soul is very different. It is not possible for a person to be in that position unless he has for several lives been extremely evil, the evil usually being associated with black magic. Under such circumstances a break finally occurs between the ego and its four lower vehicles, the mind, the desire body, the vital body, and the dense body. After this occurs the ego goes to the planet Saturn, where a record is made of its past incarnations. It is then stripped of its seed atoms and sent back to the region of Virgin Spirits. Here it must remain until a new Day of Manifestation starts in which it will be favorable for it to begin its evolutionary journey over again. This is one of the worst fates which can befall an ego, as it is thus set back millions of years in its evolution.

Contacting the Infinite

Question:

Why does the Infinite or God allow us to remain in utter ignorance of Him? A blind faith is not satisfying to many.

Answer:

We think we can best help you understand this subject by giving a concrete example. The child in the primary grade has a great struggle before him in order to learn that twice two equals four. If the teacher were suddenly to announce that she was going to give him a problem to solve in calculus, he would not have the faintest idea relative to what she was talking about, and the teacher would have no way of explaining her meaning to him, for the reason that the child's mind contained nothing by means of which he could

contact such a subject. The same is true of humanity. There are only a few of the most advanced among us to whom it is possible to give any conception of the Infinite. The Christ taught us that the nearest we can come to understanding the Father is by making a study of Him (Christ) and His life. Even in the case of the Christ Spirit we can form little or no conception of the real being who occupied the physical body of the man Jesus for the three years during which time He lived with and taught mankind. The Infinite remains a mystery to us only as long as we are too unevolved to contact it.

Disposition Indicated by the Horoscope Question:

Can you tell me how the natural disposition is indicated in the horoscope? Does Uranus rule the mystics and Neptune the occultists?

Answer:

All planetary vibrations affect the disposition when aspects are operating between specific planets. For example, adverse aspects of Mars cause irritability, restlessness, and egotism; of Saturn, melancholy, selfishness, pessimism. Good aspects of the sun give dignity, generosity, honor; of Jupiter, popularity, broadmindedness, opulence, et cetera. Generally speaking Uranus is mystical and intuitive, while Neptune is occult and rational.

Self-Hypnotism Versus Concentration Question:

Will you please explain the difference between self-hypnotism and the morning concentration exercise used by the probationers of the Rosicrucian Fellowship?

Answer:

There really is no similarity at all between the two. Self-hypnotism may be induced by crystal gazing and similar processes, by means of which the nerves of the eye are temporarily benumbed, and a reflex effect is produced on the psychic centers, sometimes causing one to get slightly in

touch with the invisible planes and perhaps receive impressions from entities there. This is what is ordinarily spoken of as self-hypnotism. In reality it is not hypnotism at all. Hypnotism consists in the driving out of a portion of the vital body by some external mental force. Mediumship is hypnotism induced by entities belonging to the invisible world. Thus it may be seen that the term self-hypnotism is a contradiction in itself. A person may voluntarily leave his physical body taking some of his physical ethers with him; but that is different from being driven out by an extraneous force, and does not constitute hypnotism at all.

The probationer's morning exercise is an exercise in mental concentration pure and simple. There is nothing hypnotic about it, and the ethers are not driven out of the body as result of it.

Interfering with Destiny

Question:

When a person is down and out financially, we know that it is due to the Law of Cause and Effect. Knowing this to be true, should we let him bear the result of his past mistakes in order to get experience, or should we give him a helping hand as Christ taught us to do? In case we gave the helping hand would we not be interfering with the individual's destiny?

Answer:

We would not be interfering with the destiny of such an individual if we assisted him when he was in need. We certainly should extend a helping hand whenever we find another in distress, assisting as far as good judgment dictates, but not so far nor in such a way as to weaken the individual's morale. There is no possibility of interfering with the Law of Cause and Effect when we do this, or when we help the needy one to find a way to solve his own

(The word "only" should be added in the second line immediately after the word "not" on next page.)

problems. In the latter case we have not benefited him, but we have taken advantage of an opportunity to extend our own sphere of usefulness.

We are all in need of assistance at times, and it is our privilege to help others when they are in need, and their privilege in turn to help us. Christ, the great Elder Brother of humanity, came to earth to assist us when, having reached the lowest point in evolution, we found ourselves in desperate straits; and we cannot do better than to emulate His example.

*The Understanding of Our Heaven
World Parents*

Question:

It is my understanding that when a spirit passes into the First Heaven it is supposed to be beyond earth influences. But suppose a parent has a wayward son who is still living in the physical world; will the parent be conscious of the son's evil doing, and if so, what effect will the son's actions have on the parent?

Answer:

In the First Heaven the spirit, having discarded its densest vehicles, has greater vision and a better understanding of life and its purposes. It knows that each earth existence is but a day in God's great school and that all trials and hardships encountered on the physical plane are in reality valuable lessons, which when learned will fit each ego for more advanced instructions. It recognizes the fact that each evil act carries its own corrective with it in the form of mental or physical pain or both, and that ultimately each ego through sorrow and suffering will learn the valuable lesson that Cosmic Law must be worked with and not against in order that the spirit may evolve. Knowing these things, parents do not grieve because of the evil acts of their children who are manifesting on the physical plane. Having the broader understanding they know that all evil in time forces reform after the evil-doer has suffered enough, and therefore all

things that are evil ultimately result in bringing about good. When an individual once learns that only sorrow and suffering result from wrong-doing, he soon turns from evil acts of his own accord and no longer has a desire to indulge in them. He has *consciously* learned certain lessons, and they will never be given to him again.

Judging Thought Forms

Question:

What would you consider a good rule for proving whether one's thoughts are up to par?

Answer:

Where there is no clairvoyant sight, the best rule to apply to each thought which enters one's head or originates there, is to subject it to the criterion as to whether it is good common sense or not. If one has clairvoyant sight, he can make a fairly accurate judgment from the shape of the thought form and its color.

Each Ego a Potential God

Question:

How many talents has an ego to unfold? Will you name them? How many does he perfect during a life cycle?

Answer:

We each have within in potentiality all the dynamic powers possessed by the God of our universe. It is probable that God Himself is the only One that knows just how many powers He has and can enumerate them. Ordinarily during each life the individual develops some of his potentialities. Those developed depend to some extent on his past lives. All who go on to the end of our present scheme of evolution will have developed a great many of their potentialities into dynamic powers, available for use at any moment and under the direct control of the will. Those who fail will be sent back to the Region of Virgin Spirits, where they will remain until a new life wave is started in which they can progress.

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

Astronomy for Astrologers

BY SCORPIO

(This is the third article in this series.—EDITOR.)

THE SUN

. . . . And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. —*Ex.* 3:5.

VERILY WE are approaching holy ground when we direct our searching gaze toward the sun. Of all the variegated forms of worship which were given to infant humanity sun worship was probably the most spontaneous and the most spiritual. What could be more natural for primitive man than to stand in awe and veneration before this visible source of power, light, warmth, and life? To him it was more than a mere source, for did it not move majestically across the heavens? And was not movement the prerogative of *living beings*? Primitive man was nearer to the truth concerning the inner nature of the sun than his city bred offspring, product of an industrial civilization, who may often look at but who rarely sees the sun.

The modern theologian speaks of the sun as the symbol of God.

The mystic sees in the sun the physical body of the God of our solar system.

The scientist regards the sun as the nearest star and as a stepping-stone toward the exploration of the universe.

The astrologer assigns to the sun a degree of influence which under favorable circumstances is greater than that of all other heavenly bodies combined.

Only the man in the street, the representative of the masses, the product of the machine age, knows nothing of and is not interested in the sun. From sun worship in the stone age he has descended to machine worship in this day and age. The mystic knows that such descent into matter was necessary and does not condemn it. Out of the darkest depth of materialism rises the inventor, creator of intricate instruments by means of which we explore the universe and gain knowledge of its physical structure. Towering telescopes, prism and pendulum, spectroscope, and spectroheliograph, camera and coronagraph, the subtle chemistry of color, the reflector and refractor, all collaborate with geometry and trigonometry and have been pressed into the service of our great observatories. It is not within the scope of this essay to go into a detailed discussion of these tools of astronomy. Any handbook on the subject, obtainable at any good-size city library, will give such information. We concern ourselves with the actual results only, and present our findings in the light of occult and astrological knowledge.

The sun is our nearest star. For teaching this obvious truth Giordano Bruno was burned at the stake little more than 300 years ago. Now every high school boy knows—or should know—that with exception of the few planets belonging to our solar system all the millions of stars which gladden our eye at night are suns like our sun, most of them about the same size, a few somewhat smaller, and

a great many considerably larger. The reason why our sun *appears* so much larger than any other is its nearness—only 93,000,000 miles away, while its nearest neighbor, Alpha Centauris, is more than four light years away. 93,000,000 miles—we have to resort to fanciful-sounding illustrations to grasp the significance of space. Walking four miles per hour for ten hours every day it would take us 6400 years to reach the sun. In other words, if a man and a woman should start out today on a straight road toward the sun, only their children's children of the 260th generation—by that time multiplied into billions—would reach their goal. If one had an arm so long that he could sweep out through space and touch the sun, he would never feel the burns during his lifetime, for according to Helmholtz nerve communications travel to the brain at an average speed of 100 feet per second, and it would therefore take 150 years to travel such a distance. Even light, traveling at 186,000 miles per second, takes eight minutes to reach the earth from the sun.

As the sun's distance is almost beyond our power of comprehension, so is its size gigantic. With a diameter of 866,000 miles, $108\frac{1}{2}$ times that of the earth, it would take one million two hundred and fifty thousand earths to make a ball as big as the sun. Though of much less density, all its component parts being in a gaseous state, its weight is nevertheless 325,000 times that of the earth. If the earth were placed at the sun's center, the moon, at its proper distance of 240,000 miles from the earth, would only be half way to the sun, which has a circumference of 2,700,000 miles.

As the sun's size is gigantic, so is its force of gravity tremendous. All the planets of our solar system, from tiny Mercury to giant Jupiter and far-away Neptune, are held within its sway, and are thereby kept in their respective orbits for millions of years. The relative figure for this force is calculated by dividing the ratio between the sun's mass

and that of the earth by the square of $108\frac{1}{2}$ (earth diameter \times $108\frac{1}{2}$ equals sun diameter), which gives about 27. In other words, a person weighing 150 pounds on earth would weigh more than two tons on the sun.

As the sun's force of gravity is tremendous, so is its heat terrific, its light amazing, and its expenditure of both extravagant. Reliable estimates find a surface temperature of 10,000 degrees centigrade and light equal to 600,000 full moons. Each particle of its surface is four times as bright as the brightest part of an electric arc. Only one two-billionths of this light reaches the earth, an infinitesimal fraction in comparison with the amount expended, and apparently wasted, in limitless space. Yet if this fraction of light and heat should be prevented from reaching the earth for, say, two months, all organic life on this planet would cease to exist.

Once in a while it so happens that the moon passes between our line of vision and the sun. If at the moment when such conjunction reaches its culmination point, the moon is in exact parallel, i.e., in the same degree of declination, and if just at that moment it is in perihelion (nearest to the earth), then the moon's shadow, or rather the outermost point of this shadow, will swiftly move over a small part of the earth's surface. (See Fig. 1.) The area so touched by the shadow of the moon then experiences what is known as a total eclipse of the sun, and is for a few minutes actually separated from the great source and sustainer of all life. The far-reaching influence and extraordinary importance of such event, astrologically speaking, is obvious. A conjunction of any kind is generally considered the strongest aspect. An eclipse of the sun is an *exact* conjunction combined with an *exact* parallel, and if the point of eclipse is in close adverse aspect to the place of a planet such as Mars or Saturn in the horoscope of a person, it would mean that the two most powerful heavenly bodies join forces in afflicting that planet; and if such a person should live within the

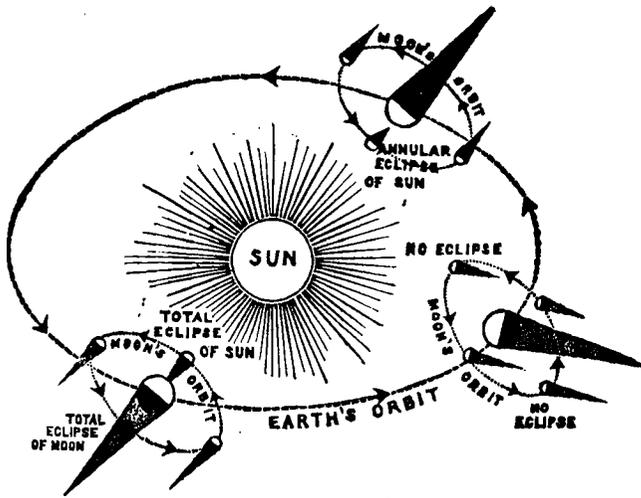


Fig. 1. Orbits of the earth and the moon, showing the cause and character of the eclipses. (From Gregory's "Vault of Heaven." Courtesy of Methuen and Company.)

eclipsed zone, it would mean that in addition all helping and healing rays from the sun are temporarily withdrawn.

Totality of an eclipse of the sun as seen from any particular point on earth can never last more than eight minutes, and usually lasts less than three minutes; it affects only an insignificantly small strip of the earth's surface. At the moment in which totality sets in, the corona, a most beautiful luminous atmospheric area around the sun, flashes into view, thus in a strict sense of the word doing away with totality. In spite of all these mitigating factors every living thing, in fact every atom within the afflicted area, experiences a temporary trembling terror during a total eclipse. The following is an account of a view of an eclipse on June 29, 1927, as seen from an aeroplane. It is given by Captain Paul Bewsher, D. S. C., a man who cannot be accused of soft sentimentality, having attained distinction as a night-bomber in the British service during the world war. (*)

(*) From "Romance of the Sun," by Mary Proctor. Quoted by permission of the Daily Mail, London, England.

"In the vast emptiness of the sky, high above a boundless sea of clouds, I have just witnessed what must be the most amazing and terrifying spectacle ever seen by human beings. I have seen in one minute the universe to which I have been accustomed all my life changed to a fantastic nightmare. I have seen a deep, unearthly twilight fall in a few seconds out of a sunny blue sky. I have seen a glowing yellow sunset leap up, in a flash, behind a swiftly darkening landscape of blue and yellow clouds. I

have seen the blazing sun give place in one moment to a black disc, fringed with feathers of cold white flame hung in the chill dark blue of the sky like a monstrous symbol. In a sky of strange, deep slaty blue—which had neither the darkness of night nor dawn nor dusk, but an unforgettable frightening darkness of its own, a crystal-clear almost luminous darkness—hung the black ball of the moon with its wide halo of wispy silver light in which at two places blazed a dazzling spot of fire, like liquid drops of white-hot metal. Below, in a ghastly gloom, lay the leagues of castled clouds with their distant peaks standing stark against the queer glow of yellow light on the horizon. One could almost imagine that a low wall swept across the countless hills and valleys of this dim cloud world beneath the monstrosity in the sky. It was as though one had been transported in a second to a cold, dead lunar landscape at deep twilight So much menace, so strong an impression of impending doom, had there been in the gathering darkness and the dread moments of totality, that when the sweet day returned one felt as if the sudden ending of the world had been set in progress and had been stopped at a critical moment."

In view of such experiences how utterly irreverent and arrogant the attitude of some pseudo-scientists!

As to the actual physical constitution of the sun, our knowledge is limited to the yieldings of spectrum analysis. That most wonderful instrument, the spectro-scope, the principal part of which is a prism, formerly a plaything only, hung around the chandeliers of our grandparents, transmits to us the most fascinating news concerning the heavenly bodies. In collaboration with giant telescopes it tells us not of the innermost nucleus of the sun, which remains unexplored, but of the so-called photosphere surrounding it. This photosphere shows all terrestrial substances in gaseous form, presenting to our amazed eye a vast boiling ocean of white-hot metal vapors with a temperature of 10,000 degrees centigrade, whipped by storms of indescribable fury, rent by eruptions, flames leaping into space to a height of a thousand times the earth diameter, forming the "prominences" seen at the time of an eclipse, the flames of which would consume our little earth and everything on it in the twinkling of an eye. Enveloping the photosphere to the extent of about 1000 miles in thickness is the "reversing layer," consisting of somewhat cooler gases and so called because of its reversing effect on spectroscopic lines. Outside the reversing layer lies the chromosphere, from 5000 to 10,000 miles thick, consisting of scarlet colored flaming hydrogen, and gradually thinning out into the corona. The sun's corona, a luminous atmospheric region, extending into space for millions of miles, is seen only at the time of a total eclipse, and then presents one of the most imposing phenomena in the solar system, an aureate aureola, a crown worthily enhancing the divine splendor of the sun.

The sun's movements are twofold. It is speeding through space, accompanied by its little family of planets, in the direction of the star Vega, and may reach the place where Vega is now in about

two million years. It also rotates on its axis, and completes one rotation in a period varying from 25 to 38 days. We owe our knowledge of this rotation to the sun-spots, which take from 12½ to 19 days to move from one edge of the sun to the other, and then reappear on the opposite edge after a like period.

Sun-spots are in themselves interesting phenomena, caused, according to Max Heindel, by the periodic inbreathing and outbreathing of the great sun body, which takes place in cycles of eleven years. Modern science is almost in agreement with this conception in that it speaks of great upward and downward currents. Now astronomy has made a discovery of the utmost importance. It has observed that this period of eleven years coincides with the revolution of the double sun Alpha Centauri, our nearest stellar neighbor. Is it stretching the imagination to suppose that our sun spots not only coincide with but are *caused* by those revolving suns more than four light years (25,000,000,000,000 miles) distant? And knowing that sun-spots have been observed by scientists to have a direct influence on weather conditions on earth and are associated with the aurora borealis and with magnetic storms, is it not proof conclusive that the earth is profoundly influenced by the stars? And if this is true regarding inorganic matter, how much more so regarding the various supersensitive vehicles of man!

Thus astronomy is touching the *basic principle of astrology*: the great analogy between macrocosm and microcosm, star and starfish, the light of suns and the life of men.

(There are several more articles in this series, the next of which will appear in an early issue.—EDITOR.)

A heart that is soonest awake to the
flowers
Is always the first to be touched by the
thorns.

—A Book of Remembrance.

The Children of Cancer, 1930

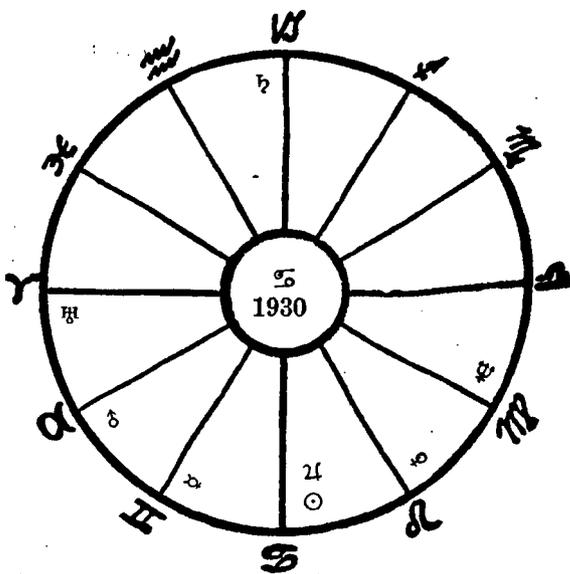


A Character Delineation of the Children Born between June 22nd and July 23rd, Inclusive.

The children of Cancer are of a sensitive, retiring nature. They shun discord of any kind, preferring to work alone and undisturbed, and they become very nervous if they can not do things in their own way. They usually do not have a very broad outlook on life, and are content to go along a narrow path hewn out by themselves. These children require constant encouragement and approbation, otherwise they become discouraged, frequently imagining that they are not wanted or appreciated. Their greatest weakness is that of jealousy. They are very tenacious, hanging on to opinions and things most persistently.

The women born under the sign of Cancer are very frugal, and are much attached to home and things in the home. They make good cooks and housekeepers; and they are happiest in the home, for they are fearful and timid and are not fond of changes.

The children who are born this year during the time when the sun is passing through this cardinal and watery sign will be magnanimous, kind and humanitarian in disposition, for Jupiter is in Cancer during this period with the exception of the first five days. This will endow these children with high ideals, and they will be very kind. But Jupiter will be within aspect of an opposition to the obstructing Saturn during this solar month, which will restrict



and handicap the usual benevolency and generosity of Jupiter.

Mercury, the planet of reason, will be in its own sign of Gemini between June 22nd and July 4th. This will give these children a good mentality. Mercury will be sextile to the quick-witted Uranus between the 22nd and 30th of June, which will make the mind quick and quite impulsive both as to action and speech.

(Continued on page 366)

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

Astrological Readings for Subscribers' Children

BY AUGUSTA FOSS HEINDEL

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. Also one vocational reading for a young man or woman between the ages of fifteen and twenty-five. The names are drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading.

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

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

ROBERT B. K.

Born July 5th, 1916, 12:30 A. M.

Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Capricorn 21; 11th house, Aquarius 15; 12th house, Pisces 19, Aries intercepted; Ascendant, Taurus 8-21; 2nd house, Gemini 8; 3rd house, Cancer 0.

Positions of the Planets:

Sun 12-52 Cancer; Venus 10-36 Cancer, retrograde; Mercury 22-02 Gemini; Moon 5-31 Virgo; Saturn 19-10 Cancer; Jupiter 1-28 Taurus; Mars 19-35 Virgo; Uranus 19-03 Aquarius, retrograde; Neptune 1-39 Leo.

Robert has fixed and cardinal signs on the angles, and there are six planets in fixed and cardinal signs. This indicates a strong soul, one who will be able to guide his own bark of life and guide it aright. The fixed sign of Taurus is on the Ascendant and its ruler, the lady Venus, is in Cancer, a moon sign, sextile to the moon in the fifth house in Virgo; also Jupiter is conjunction the Ascendant. This will give a most pleasing, kind, and affectionate disposition. Robert will be one who will attract many friends, for Uranus is strong in its own house in Aquarius, the sign of friends. Mercury, the planet of reason, is trine to Uranus, which will make the mind quick and somewhat impulsive. With Mars in the mercurial sign of Virgo, square to Mercury, Robert will be apt to express himself unkindly and often critically, which tend-

ency should be watched by his guardians, for they may do much to lead him along the lines of love.

With the rulers of the first, fifth, and tenth houses, namely Venus, the sun, and Saturn, in conjunction with each other and well aspected by the ruler of the seventh, the dynamic Mars, indications are that if Robert will apply himself diligently to music, or to the art of writing, he can create a place for himself in spite of the fact that he has seven planets under the earth. He might possibly make his name known to the world. With Venus, the sun, and Saturn in conjunction in the moon sign of Cancer he should be able to write poetry, and with the moon in the fifth house, which rules publishing houses, trine to Jupiter, his writings should be found acceptable to publishers.

C. RENOLOLA O.

Born June 25th, 1924, 12:35 P. M.

Lat. 32 N., Long. 106 W.

Cusps of the Houses:

10th house, Cancer 10; 11th house, Leo 12; 12th house, Virgo 12; Ascendant, Libra 9-19; 2nd house, Scorpio 7; 3rd house, Sagittarius 8.

Positions of the Planets:

Saturn 25-38 Libra, retrograde; Jupiter 12-39 Sagittarius, retrograde; Mars 0-22 Pisces; Uranus 21-31 Pisces; Moon 23-30 Aries; Mercury 22-15 Gemini; Sun 3-55 Cancer; Venus 12-47 Cancer, retrograde; Neptune 18-28 Leo.

We have for this delineation the horoscope of a little girl with Libra on the Ascendant and cardinal signs on all the angles. The ruler of the Ascendant is in conjunction with the Midheaven and the sun. This will bring the Venus traits, which are love of harmony and beauty, prominently into the life of this girl. Saturn is exalted in Libra in the first house and trine to Mercury, which planet rules the mentality. Mercury is elevated in the ninth house, strong in its own sign of Gemini, and sextile to the moon and Neptune. This will give this girl a very keen and active mind, and a mentality which will lean very strongly toward the deeper things of life.

Saturn in the first house, even though it is retrograde, will have a strong influence on account of its making five aspects. It is trine to the sun, Mercury, and Mars, sextile to Neptune, and in opposition to the moon. Saturn will help balance and strengthen the first four of these planets. The sun is prominently placed, being in conjunction with the Midheaven and Venus, trine to Mars and Saturn, and sextile the moon, which indicates a successful life and prominence.

Saturn being in opposition to the moon will have a tendency to cause rebellion against things which may not come Renilola's way. She may have a feeling of jealousy toward people or friends who have pleasures and positions which she does not have, and this may cause her to give way to spells of gloom and discouragement. She will never want for helpful friends, however, for Neptune is in Leo in the 11th house, the house of friends, sextile to both Saturn and Mercury and trine to the moon, which are wonderful aspects for many friends.

Mercury in Gemini, square to Uranus in Pisces, may in later years, when the strain of living begins to weaken the bodily resistance, cause trouble with the nerves. This condition is aggravated by Saturn being in opposition to the moon.

Taking this horoscope as a whole the life will be full of experience which will result in much soul growth. This may be judged from the many aspects which the planets make.

VOCATIONAL

LOLA F.

Born February 2, 1907, 2 A. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Virgo 11; 11th house, Libra 12; 12th house, Scorpio 7; Ascendant, Scorpio 26-52; 2nd house, Sagittarius 28, Capricorn intercepted; 3rd house, Aquarius 4.

Positions of the Planets:

Sun 12-17 Aquarius; Venus 25-43 Sagittarius; Mercury 12-00 Aquarius; Moon 25-34 Virgo; Saturn 13-31 Pisces; Jupiter 1-54 Cancer, retrograde; Mars 28-11 Scorpio; Uranus 10-32 Capricorn; Neptune 10-26 Cancer, retrograde.

The horoscope which we are using for our vocational reading this month is that of a young woman who has but two prominent planets from which we can judge her life. These are Mars, in its home sign of Scorpio, conjunction the Ascendant and sextile the moon, which is in Virgo in the 10th house. Mars and the moon will dominate her life to a very great extent, and it will depend upon how she responds to these two planets as to what she makes of her life.

Mars works with an abundance of zeal. He wants to do things at once and quickly. But this zeal is not of long duration, and if he does not get results quickly, enthusiasm is apt to die down for the thing to be accomplished, and the energy is directed into some other channel. As Mars is sextile to the elevated moon, this will add to the tendency to become restless unless things come quickly. Mars in Scorpio has inventive ability, and when favorably aspected by the moon gives general capability.

The planets in this horoscope make few aspects, which indicates a life that

will be free from great events. In fact, the native has her fate in her own hands. She is free to shape her life, and as there is the good aspect of Mars sextile the moon, let us hope that she will make the effort to do something for herself and humanity and not allow herself just to drift, as is too often the case where few aspects are found in the horoscope.

Saturn is in the fourth house, which stands for the home. It is sextile to Uranus and trine to Neptune, which is in Cancer. This indicates a love of and interest in a life which is sheltered. The native is supersensitive in her home surroundings. Then there is another side to the nature indicated by Venus in the restless sign of Sagittarius, square to the moon in the 10th house. This together with Mars sextile to the moon gives a desire for change and a restless longing for pleasures and the good things of life. The conflict between these two sides of the nature will be apt to interfere greatly with her success in life unless her desires are curbed.

The vocation of nursing or dietetics is advised. Also with Saturn trine Neptune in Cancer, and Jupiter in Cancer which rules the stomach, this girl would succeed in any line catering to the appetites of people.

THE CHILDREN OF CANCER, 1930 (Continued from page 363)

Mars in Taurus will give dynamic energy, but these children will be apt to use this energy in a destructive way, for Mars in Taurus is likely to express its very worst side. But Jupiter in Cancer and Venus in Leo will help to prevent the martial energy being spent the wrong way.

The planets during the month are very well distributed, one or two in a sign. This will give versatility and adaptability, the ability to take up many things. It will make in fact Jacks of all trades, but sometimes masters of none. Therefore these children

should be taught persistence and determination.

Jupiter and the sun in Cancer and Mars in Taurus will give a good appetite, but these children should be taught to leave the table before their appetites are entirely satisfied. If they are allowed to overeat, Saturn in Capricorn, the sign opposite Cancer, which rules the stomach, and Saturn opposite Jupiter, will cause their digestion to become impaired.

WHAT TIME IS IT?

In the course of the activities at Mt. Ecclesia, more especially in connection with the healing work, astrological charts must be erected for persons born in almost every country in the world. There is often considerable difficulty in ascertaining the true local time upon which to base figures, because information regarding the different standards of time in use in various countries is lacking. Our readers can help us by sending information regarding the standard, official, or other time actually in use in their country, city, or locality, giving the meridian of longitude from which such time is taken, the date when it was adopted, and such other miscellaneous facts as will help to make our data complete.

We shall be grateful for any data sent which will help us attain greater accuracy in setting up the many charts that we have to erect.

Please address communications to,
Astrology Department,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

ERRATUM

In the May number of this magazine, page 261, in the delineation of Irving C. it was stated that Saturn was trine to Venus. It should have been stated that Saturn was trine to Uranus. Inasmuch as Uranus is the octave of Venus, this would have been even better as regards capacity for success in the legal profession.

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from June)

- Q. What prerogative did man arrogate to himself in the latter part of the Lemurian Epoch?
- A. The prerogative of performing the generative act when he pleased, and it was his then powerful will that enabled him to do so. By "eating of the tree of knowledge" at any and all times he was able to create a new body whenever he lost an old one.
- Q. What would have been the condition if man had eaten of the "tree of life" also?
- A. We usually think of death as something to be dreaded, but had man learned the secret of how to perpetually vitalize his body, there would have been a worse condition.
- Q. Why was the anxiety of the creative Hierarchies well founded?
- A. We know that our bodies are not perfect today, and in those ancient days they were exceedingly primitive. Therefore the anxiety of the creative Hierarchies lest man "eat of the tree of life also," and become capable of renewing his vital body, was well founded.
- Q. Had man done so, what would have happened?
- A. He would have been immortal indeed, but would never have been able to progress.
- Q. Upon what does the evolution of the ego depend?
- A. It depends upon its vehicles, and if it could not get new and improved ones by death and birth, there would be stagnation. It is an occult

maxim that the oftener we die the better we are able to live, for every birth gives us a new chance.

- Q. At what cost to man was brain knowledge acquired?
- A. Brain knowledge with its concomitant selfishness was bought by man at the cost of the power to create from himself alone. He bought his free will at the cost of pain and death. But when he learns to use his intellect for the good of all humanity, he will gain spiritual power over life, and in addition will be guided by an innate knowledge as much higher than the present brain consciousness as that is higher than the lowest animal consciousness.
- Q. What will supersede the way of gaining knowledge through the brain?
- A. The fall into generation was necessary to build the brain, but that is at best only an indirect way of gaining knowledge. It will be superseded by direct touch with the wisdom of Nature, which many, without any cooperation, will then be able to use for the generation of new bodies.

(To be continued)

Postage Stamps

We wish to thank very much all those who have sent in stamps in response to the circular sent out in a recent Student Letter, and hope the stamps will continue to come in. But we would like more of the older issues of the United States stamps, as some of these have considerable value. Some of the stamps received might have been of value to us but were ruined by having been cut too close or by the attempt to peel them dry. Please be very careful to leave a generous margin of paper around the stamp when it is cut or torn off.

THE ROSICRUCIAN FELLOWSHIP.

CHILDREN'S DEPARTMENT



Betty's Dream

BY ESTHER TOBIASON

BETTY had been rude, and mother had told her to sit in the big arm-chair and think about how she would like to be treated as she had treated her little baby sister. But Betty had not been quiet long before she fell sound asleep. In fact, one of the reasons why she had been cross was that she was tired and sleepy, for she had not obeyed mother and gone to bed the night before when she had been told to.

All at once Betty heard something rattle, and upon looking up what do you suppose she saw? A little man, not much bigger than her foot, and in his hand he held the oddest looking string of beads that Betty had ever seen. She thought the beads were interesting looking, but she did not think that the funny little man had any business waking her up, and so she said to him: "You certainly are not a polite little man." But the little man, instead of answering, added another bead to the string he had in his hand. Betty noticed that it was not a very pretty bead. It was of a reddish color, but instead of being clear as were some of the beads already on the string it was dark and muddy looking.

Although Betty had just about decided not to talk to the little man any more, she did want to know why he chose such an ugly looking bead, and so she said:

"Why did you not choose a pretty bead to add to the string?"

And then what do you suppose happened? The little man looked up, and he had the saddest look on his face when he answered:

"I would like to string only beautiful beads, but you will not let me."

"I will not let you?" exclaimed Betty in great surprise. "What have I to do with your choice of beads?"

"No," replied the little man, "you will not let me."

"But I have never seen you before, and I don't even want those beads because you have mixed ugly ones with the beautiful ones," said Betty. Again the little man looked very sad and said:

"I am very sorry, Miss Betty, but these are your beads. Would you like to know how they became yours?"

"Yes," said Betty, "will you tell me?"

"Well," started the little man, "it is quite a long story, but since I was rude enough to wake you up, perhaps I had better tell you. I'll start at the beginning of the string. Do you see this tiny beautiful bead, a pale pink pearl?"

"Yes," said Betty, "I think that is a very beautiful one. I wish the whole string were like that. How did that one become mine?"

"Do you remember once when you were very tiny that mother asked you to pick up baby sister's toys and you answered, 'Yes, mother dear, I will pick them up'?" But Betty could not remember. It had happened when she was a very small girl.

But the little man said, "It does not matter whether you remember or not because this little bead is a record of that good deed, and the

bead is pretty because you made mother happy." Betty felt very glad that she had earned such a pretty bead and that she had helped make her mother happy. But then she noticed that the next bead was a dark, murky, greenish looking one. Again the little man looked sad and went on with his story.

"Once when your Aunt Edna brought a pretty toy for your little sister, you took it away from her because you wanted it for yourself, and whenever you express envy or jealousy, you earn a dark, muddy, greenish looking bead." Betty felt very much like crying for she was very sorry she had taken what did not belong to her, but she did not dare to cry for she was afraid the little man might have to add another ugly looking bead to the string. But, oh! the next bead was a lovely, clear red gem, and it was so beautiful that Betty knew it must be a real ruby. The little man seemed to read her thoughts for he answered:

"Yes, indeed, it is a real ruby. Once you saved a little kitten from being hurt by a big dog. You were afraid of the dog yourself, but you would not let him hurt the kitten, and so because you were brave and tried to protect that which was weaker than yourself, you won this beautiful bead." Betty remembered that time. She had indeed been afraid of the big dog, but she knew the little kitten was in danger, and, oh! how grateful it had been. It had snuggled in her arms and purred its thanks.

The next bead on the string was a big sparkling amber. Betty felt sure it must be a record of something good, and she hoped the little man would tell her about it, for it did make her feel so happy to know that all the good things she had done were not forgotten. This time when the little man went on with his story he smiled and asked Betty if she remembered how she had been told to wash her teeth each day, to breathe deeply, and to eat the things that would keep her strong and well. Betty did remember, and she also remembered that she had made up her mind to surprise mother by not having to be told about these things each

day. Then the little man told her that as long as she took good care of her body it would add to the beauty of the amber bead.

And then something strange happened: the little man faded out of sight, the string of beads seemed to spread out in such a way that the colors were all about her, and then she heard a little voice say: "If you want only beautiful beads on your life's string, remember to say each day:

'Today I will think good thoughts,
I will do only good deeds,
I will be kind to every living thing;
My heart will then be pure as a white
rose,
And I shall see God in everything.' "

Robins and All the Rest

They'll come again to the apple tree—

Robins and all the rest—

When orchard branches are fair to see,

In the snow of the blossoms dressed.

And the prettiest thing in the world will
be

The building of the nest. —*Selected.*

Correspondence Courses

The Rosicrucian Philosophy Courses:

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

The Astrology Courses:

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

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California. }

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As Christians we believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

Disease as a Factor in Evolution

BY PRENTISS TUCKER

THE VISIBLE, material universe is, in its entirety, a crystallized thought form held in the mind of the Logos. It is in its particularity, in its multitudinous component parts, made up to a considerable extent of crystallized thought forms for which we of the human race are responsible. These thought forms are imperfect and incorrect. They are not properly based on universal Cosmic Law, and hence they contain within themselves the elements of disintegration.

The concrete, physical universe plays a most important part in the evolution of humanity as we may well guess, but what we do not usually guess is that its purpose is a critical one, namely to make manifest our mistakes of thought and action.

We are here in the physical world for the purpose of learning certain lessons—what the great cosmic laws are and how to obey them. There is no printed text book in which the laws are codified. We must learn what they are by experience and, to some slight extent, by precept. We began by observing that certain things were good for us and certain things were not good for us, and this information was dearly bought at the expense of much suffering and death.

There are many realms in which we are trying to learn the character and extent of the laws of nature, and in each one of these realms some progress has

been made, but there is none more interesting in many respects, certainly none more fraught with immediate results, than the realm of our physical health. None of these realms can be sharply defined or segregated from the others by any hard and fast dividing line. They all blend into one another, and causes in one realm will be followed quite frequently by effects in another realm, as when the overloading of the digestive system for a long period of time with too much and too rich food produces a toxic condition which reacts upon the mind and makes one pessimistic and bad-tempered, which qualities in turn produce effects in the spiritual and the mental realms.

Certain causes set into action in the mental realm will produce effects in the physical realm, which in their turn react upon the mental and that in turn upon the spiritual, as when excessive fear or worry affects the digestive operations. These, impaired in their right and proper action, react upon the mental, and the two acting in unison bring about certain abnormal courses of action, which by the inevitable working of the Law of Consequence bring about in their turn not only results in the line of certain conditions in the physical body but also changes in the environment and circumstances.

Fits of excessive anger cause sharp alterations in the physical being, and

these cause bodily inharmony or lack of ease until in the course of time we learn to curb such outbursts, at least to some extent. Long continued indulgence in certain mental states, such as that slow anger which takes the form of brooding over thoughts of revenge or injury, will in time cause radical changes in the economy of the body so that if the individual concerned is able to profit by the lesson, they will point out infallibly the unwisdom of indulgence in such states or, conversely, the wisdom of mental control.

The fact that the person involved is seldom able to profit by these results in no wise alters the fact that a very wholesome object lesson has been put before him which would, if he were wise enough, if he would stop to think the matter out clearly, teach him some wonderful spiritual lessons. Unfortunately it seems that the individual is not often capable of profiting by the lesson, but nevertheless it has been placed before him, and some time, if not in life then in the retrospection after death, the lesson may be made apparent to him and a slight step taken on the road to perfection.

When we watch a child who is being given a music lesson and see how the teacher shows him when he has played a wrong note and makes him go over the piece again and again until he is able to play it correctly, we see much the same thing acted out rapidly. The child has the benefit of the verbal instruction and explanation of the teacher, but would, if left to himself, undoubtedly play the piece incorrectly many times; in fact, he would probably never learn unless his ear for music were so good that the inharmony actually hurt him.

Disease, the lack of ease in the physical vehicle, is one of the teachers which is continually teaching us or trying to teach us the wisdom of learning the Law and then obeying it. The Law is merely the name which we give to the way in which the Logos carries on this universe, which is an expression of His thought that He has originated and

differentiated for the very purpose of teaching us how to do the very same thing.

If we reason correctly in this matter, if our mental processes are logical, then we may arrive at the conclusion that the physical world was thought out and manifested by the Logos in order to give us a sphere of action where we should have free will and a field of choice. This field of action is given us to train us in a knowledge of the Cosmic Law by making our mistakes manifest.

One of the results of our mistaken ideas is that which we know as "disease." Were we possessed of sufficient wisdom we could live forever, for we would take such care of these bodies that they would never wear out nor grow old. The wearing out and the growing old are the results of our un-wisdom—our lack of knowledge of the great laws not only of the physical world but also of the spiritual and the mental; for no matter how profound our knowledge of the physical laws governing our bodies may be, yet if we introduce a discordant note in the mental vehicle or in the desire body or in any other of our vehicles, that discordant note will inevitably find its logical outcome in an inharmonious condition of that vehicle, which will in turn and without fail bring about an inharmony in the physical vehicle.

Perfect physical health can never be attained until we are prepared to render perfect obedience to the Great Law in all the realms of our being. Ill health then is the result of disobedience of some law somewhere and some time. It may be that we disobeyed some law of dietetics entirely unknown to us. There is, alas! no teacher standing by to tell us of every law. We must learn it by using our reason and inquiring why we suffer. If we are in earnest, if we recognize the ultimate reason why we are in a state of dis-ease and start to work in a reasonable and logical fashion to find out why we suffer, then we may rest assured that we shall find out in time. This may be cold comfort to those who suffer now,

but when we take a survey of the whole field of human evolution we do not find that the Great Law expounds itself or explains its actions in any other way than by making us suffer the results of disobedience.

It is only when other intelligences farther along on the path of knowledge come to us and impart some of their wisdom to us that we ever find out in any other than an empirical way why we suffer and the remedy. We do not find this out until we begin to use the great power of logical, unbiassed, unprejudiced reason. Logical reasoning is the surest guide in all the realms of Nature.

But if the premise be correct that the material universe is for the very purpose of showing us our mistakes, and if disease be one of those mistakes, if disease or sickness or pain or suffering of any kind whatever is really the result of violated law (and we must never forget that it may be the result of such violation in a life or lives previous to this one), then the logical conclusion must be that it is all for the purpose of making us recognize our mistakes, learn the Law and obey it.

If we are able to cure the disease without learning the cause of it, without learning the lesson which it was intended to teach and which it ought to teach, then we are in the position of the child learning his music lesson who is able to press a button and have the piano play his lesson for him to the apparent satisfaction of the teacher. The child has not learned his lesson, and when the time comes for him to stand a real examination to be admitted to a higher grade, when he is deprived of the aid of a player piano, he is not able to pass the examination, and must learn the lesson by going back over it again and playing it himself.

This is the position of those who deny the existence of disease and pain and sickness. They may, and sometimes do, negative the results of the mistakes committed, and may relieve their physical

condition to some extent. But the lesson has not been learned, and yet it must be learned. Somehow, somewhere, the lesson of what law was broken and why the effect followed must be learned.

Suppose that we were gifted with miraculous powers of healing all pain and suffering; that would be a wonderful thing, apparently a glorious thing, always provided that we realized that the condition had been brought about by our own unwisdom and that we tried to understand the Law and obey it. But when sickness is relieved and the person goes back to his former unwise habits, then no matter how much we might rejoice in the power to cure sickness, the cold fact remains that the lesson, usually one of some sort of self-control, has not been learned.

This is not an argument against the giving of help to the sick and suffering, the injured and the diseased, for at the present stage of our evolution we are unable to cure disease in any such infallible manner as mentioned above. There are great Intelligences governing our evolution who will not allow the lesson given us to be learned to be put aside in any such way. But the above is an argument in favor of the study of the causes of disease, physical, mental, moral, or spiritual, and the remedying of those causes.

The ultimate cure of disease involves a knowledge of the Cosmic Law and sufficient self-control to obey it. We are learning the Law—slowly,—and should also be acquiring that necessary quality—Self-Control. Until we attain knowledge and self-control, our good health, when we have it, will be accidental and not scientific. Some day we shall reach that stage where we shall know the Law and, knowing it, obey it. Then shall we have perfect health and ease and happiness in that wonderful time to come when we shall see the King in His beauty and our eyes shall behold the Land which now seems so very far away.

Vegetarian Menus

—BREAKFAST—

Fresh Strawberries
Roman Meal Mush
Hot Corn Bread
Cereal Coffee or Milk

—DINNER—

Cream of Tomato Soup
Nut Loaf and Brown Gravy
Greens in Ramekins
Whole Wheat Buns

—SUPPER—

Combination Salad
Nut and Olive Sandwiches
Blackberry Pie
Chocolate

Recipes

Nut Loaf

Grind one quart of bread crumbs and brown in oven. Add one cup of ground cold boiled beans, one cup of nut meats, and two grated onions, and grind all together twice. Add two teaspoons of vegetable salt, and season with celery salt, sage, savory, and paprika. Add two eggs and enough milk to make a loaf. Bake in loaf until well browned. Serve with tomato sauce or brown gravy. This is delicious when sliced cold and served between thinly sliced and buttered bread in the form of a sandwich.

Greens in Ramekins

Boil spinach or greens, drain and chop. Add celery salt and butter and some grated cheese. Fill oiled ramekin about two-thirds full. Break on top of each dish a fresh egg, sprinkle with vegetable salt, grated cheese, and paprika. Place ramekin in dish of hot water and bake in moderate oven until egg is set.

Nut and Olive Sandwiches

Grind English walnuts and pitted ripe olives, mix with mayonnaise dressing. Spread between slices of buttered whole wheat bread.

Home Made Cereal Coffee

Two pounds oats, one third pound corn, one half pound each of wheat and bran, one pound rye, one-fourth pound dried figs, one-fourth cup molasses, and one teaspoon of salt. Mix well together, brown to a coffee color, and grind. Use one heaping tablespoon for one cup of coffee, boiling a few minutes.

THE LIGHT BEARER

In each age some certain one is chosen to hold aloft the Torch of Truth that the path may be flooded with light, and the mass of humanity have guidance and help to climb ever higher until all at last reach the top and stand where the Light Bearer stood. Such a Light Bearer was Max Heindel. He left behind him true guiding lights that all who cared to might walk the path which he followed. His books are the result of years of study along occult and mystical lines. His knowledge is first-hand knowledge.

In "Gleanings of a Mystic"

he deals with practical mysticism, telling in simple forceful language how to live by the great Law day by day, and directing the student toward the Light of Understanding and Truth.

Some of the chapter headings are:
 Initiation, What It Is and Is Not.
 Magic, White and Black.

Practical Precepts for Practical People.

Sound, Silence, and Soul Growth.

The Mysterium Magnum of the Rose Cross.

196 Pages. Cloth Bound. \$2.00 Postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

For grief is God's own kiss
 Upon a soul.

Look up! the sun of bliss

Will shine where storm clouds roll.

—A. J. Ryan.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF CANCER

June 22nd to July 23rd, Inclusive.

During this month we are under the influence of the Cosmic Mother sign of Cancer. She would have us learn to *Imagine* things in a clear and precise way. She will also help us to develop the faculty of *Intuition* through the heart. Through intuition we gain a knowledge of the unity or oneness of all life, and with this comes *Sympathy*.

PATIENTS' LETTERS

Monrovia, Calif., May 19, 1930.
Healing Department,

Dear Good Workers at Mt. Ecclesia:

Two weeks ago I sent in asking you to work for L. G. J. My faithful ones, we have wonderful news for you. L. G. J. is healed. She came back to her rightful self one night while she was asleep; and now is expressing as God's perfect child should. We thank God for this healing, and are ever grateful to the Invisible Helpers.

God bless you!

—M. E. M.

Wabamun, Alta., Canada.
March 25, 1930.

Healing Department,
The Rosicrucian Fellowship,
Dear Friends:

I wish to express thanks again for the way my measure of health is multiplied unto me again and again. I have, through God's grace, accomplished what doctors thought impossible; and my thanks to the Fellowship, cannot go unexpressed.

Sincerely,

—M. A.

Lakewood, Ohio, April 29, 1930.
Healing Department,
Dear Friends:

Enclosed is my brother's (L. S.) handwriting for this week. I have smoked between twenty and thirty cigarettes every day for the past twelve years; have tried to quit since the middle of March of this year but did not succeed. I read the article in the "Rays" on "Neptune and Smoking," Monday night, April 21st; next day I had my usual number of cigarettes and went to bed about eleven P. M.; woke up about midnight and broke in half all the cigarettes I had left in the package and threw them in the waste basket. It is a week since I

smoked my last one, but I think it will take at least two months to get that poison out of my system.

Yours sincerely,

—A. E. S.

People Who Are Seeking Health

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

June 5—12—20—26

July 2—9—17—24—30

August 6—13—20—26

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

The Summer School

It has finally been decided that it will be necessary to omit the Summer School this year, much as we regret to make the announcement. Various conditions seem to indicate that this is the wise decision. We have felt that the Summer School held during the past five years, beginning in 1925, has been a big factor in disseminating the Rosicrucian Philosophy and in extending the influence of the Fellowship. However, it is expected that it will be held next year, and in the meantime we shall have to depend on our correspondence courses and field lecturers.

THE ROSICRUCIAN FELLOWSHIP.



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

BY ELOIS JENSSON

Starland.

Because so many parents inquire the reason why our public schools do not stress the study of astronomy more, especially among the younger children, I have decided to use the July "Forum" for a discussion of astronomy.

One of the reasons parents want their children to study the stars today is that there is a world-wide interest being taken in astrology. Then parents becoming interested in the zodiac for the first time realize what a fascinating subject the heavens are. There are many fine books dealing with the heavens that parents may purchase for the young child. The names of some of the best will be found at the end of this article. If parents are desirous of this subject being taught in the schools, let them visit the principals, get acquainted with the local school board, and attend the local Parent-Teacher group meetings, then suggest the matter to them. "Thoughts are things," and if enough parents really want their children to study this most fascinating of all sciences, they can bring it about by their combined efforts.

Why not stimulate an interest in the stars by giving the youngsters an August star party? In the month of August meteoric displays (shooting stars) may be seen on the tenth and eleventh. The center from which the shooting stars radiate is the constellation of Perseus. As this constellation rises in the northeast early in the evening during August and is above the horizon nearly all night it is easy to study. Although the "sky fireworks" begin about ten o'clock, it is best to take a picnic supper and watch the

sunset, after which you can watch the stars put in their appearance. The children will be especially interested in Venus, the evening star, one of the eight planets revolving around our sun.

Be sure to go to the highest hill you can reach without fatigue. Have the youngsters take an afternoon nap. Dress warmly, take hot chocolate and sandwiches for a midnight feast, a pillow for each member of the party, and a blanket to cover over the grass, as the dew soon covers the ground after sundown. Also take sky maps, telescopes or opera glasses, and flashlights by which to read articles from astronomical books while you are waiting. Have everyone lie flat on his back while watching the stars. It will save a lot of neck-aches next day.

While waiting for the "fireworks" tell the children about the Big and Little Dippers (Ursa Major and Ursa Minor), also known as the Big and the Little Bear, each composed of seven stars. The Big Dipper is one of the most striking constellations in the sky. It never vanishes, no matter what the time or season, and the Little Bear is famous for the North Star in the tip of his long tail. In closing let me urge a careful study of the sky this vacation.

Astronomical Books Suitable for Children.

"The Young Folks Book of the Heavens."

"Stories of Starland."

"Giant Sun and His Family."

(These by Mary Proctor, F. R. A. S.; F. R. Met. S.; publishers, Little, Brown and Co., Boston.)

"Easy Star Lessons." Robert Proctor. (G. P. Putnam's Sons, New York).

"The Star People." Gaylord Johnson. (MacMillan Co., New York, London.)

"A Child's Book of Myths." Margaret E. Price.

(Rand McNally Co., New York.)

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Cleveland, Ohio.

The following quotation from a letter from this Study Center speaks for itself:

"Mr. Charles Starrett of the Los Angeles Center was in Cleveland during the past week and was kind enough to address our Thursday evening class. His talk although extemporaneous was one of the most stirring calls to action on the part of individual members of the Center that they have listened to since the visit of Miss Smith to our city. It is certainly a boost to the Fellowship to have men of the calibre of Mr. Starrett out in the world passing the teaching on. His remarks were greatly appreciated by the class and our only regret was that he could not stay with us for a longer period.

"The Center is pleased to announce the publishing of a local monthly Bulletin to be known as *The Pioneer*. We will send a copy to Headquarters as soon as the June number is out, as the first issue was sold out immediately. The proceeds are to be used in purchasing books for our free library, and our lantern slides, of which the Center has quite a collection already through the purchases of the various speakers who have donated their slides to the group."

The Cleveland Study Center has just inaugurated a Sunday School. It is reported that the project is meeting with success. A feature of the work of this Center is Sunday morning talks on the Rosicrucian Philosophy. Many people find Sunday their most convenient day to attend lectures, and custom has established this day for devotional work, so we feel the idea of Sunday morning talks is an excellent one.

Los Angeles, 8th St. Center.

The Los Angeles Fellowship Center

has the honor of being one of our oldest Centers, and continues to set the pace for younger ones in many respects. We have mentioned the number of active field workers this Center has developed, as well as its pioneer activity in the young people's work in organizing the Young People's Union. They are also taking special interest in building up the musical capabilities of the Center, and the musical director, Mr. Harold Forshaw, is bringing to the Center such well known artists as Mr. Wm. Reed; Mr. and Mrs. Rockwood; Miss Roma, and others of equal talent and ability. The secretary writes: "We are just jumping, and we are going to keep on until Los Angeles is a Rosicrucian City."

Milwaukee, Wisconsin.

This Study Center writes us: "We are pleased to let you know how much all our members enjoyed having Miss Smith with us last month. She certainly is doing wonderful work, and is very much admired and respected by everyone whom she contacts. A few new members were attracted, and we feel sure that we shall note the results of Miss Smith's work in the near future."

Rochester, New York.

We are pleased to see that our students are beginning to take more interest in Max Heindel's unexcelled mystical interpretation of the great operas. From this Fellowship Center we learn that "the Tuesday evening class is studying the operas. The teacher reads the opera, and the class reads from Max Heindel's spiritual interpretation. This gives the story in detail, and also enlightens the students as to the meaning of it all."

A suggestion for studying the "Cosmo-Conception" also comes from this Center: "The Tuesday evening class

reads the 'Cosmo'; that is, each person reads a portion at each meeting. But one member has an assignment to specially prepare for each lesson, so that at each meeting he gives what he has been able to find regarding the day's lesson. This has proved very instructive, and clarifies the subject in the mind of the speaker as well as of the students."

Philadelphia, Pennsylvania.

The following is taken from a letter from Mr. Heline to Headquarters, and shows that the spirit of the Rose Cross is very active in this Center: "Philadelphia is going forward substantially. The Group there has spirit and elasticity that looks forward joyfully to a larger usefulness. It will undoubtedly establish itself in individual quarters in the fall. Mr. Eglit in particular deserves great credit for his faithful service to this Center. During the last year or two Mr. Norton also has meant much to the Group."

Sacramento, California.

The Sacramento Rosicrucian Study Center and Philosophical Library have recently had the pleasure of attending a series of six lectures given by the naturopath, Mr. Jos. G. Moore. The Rosicrucian Teachings emphasize the great value of the physical body, and we are glad to see the interest being taken in the development of physical health here manifest. Classes in the Rosicrucian Philosophy, Health Culture, and Astro-Diagnosis are held at this Center.

Minneapolis and St. Paul, Minnesota.

We have received an interesting item from the Twin City Centers, as follows:

"Mr. Alfred Johnson has started a joint speakers' class of the two Centers, meeting alternately in the Minneapolis Center and the St. Paul Center, every two weeks. At the two classes which have been held, there has been a large response. We hope by the Fall season to have some excellent speakers added to our present number."

San Diego, California.

A lecture of unusual interest was recently given at this Fellowship Center

by Mr. William Arbert on, "The Occult Interpretation of Michael Angelo's Famous Paintings," illustrated with stereopticon reproductions. This was one of a series of lectures given by Mr. Arbert.

Vancouver, B. C., Canada.

During the summer season Centers usually find it very difficult to keep up the Sunday School attendance. It is a striking characteristic of Rosicrucian Sunday Schools, however, that adults as well as children like to attend. The Vancouver Fellowship Center has adopted the following suggestion, which should prove of interest to others. The Sunday School has been made to include the Bible Class for adults, so that both groups may function at the same time on Sunday.

A NEW CENTER

New York City, the "Three-Eleven" Center.

A new study Center has recently been organized in New York City, in addition to the Manhattan Center (formerly Union Center). The New Center is located at 311 West 80th Street. It is publishing a two-page bulletin, called *Three-Eleven*, from which we quote the following: "Greetings! Three-Eleven is a House. It is also a Movement. It embodies an Ideal. Three-Eleven is a House dedicated to service. It is a Movement for disseminating the Ancient Wisdom. It is an Ideal inspired by the Teachings of the Rose Cross. Would you like to learn more about the service it aims to render? Would you like to lend time and thought to its purpose? Would you like to share in the realization of its ideals? Then come in any hour, any day. A warm welcome awaits you."

Three-Eleven plans to make healing one of its major activities, and has a staff of health advisors and practitioners. According to the bulletin "the service will include various manipulative treatments, dietetic information, and advice based on astro-diagnosis." A series of six lectures on Nature Cure will be

given by Dr. E. J. Hogan on Wednesday evenings beginning June 4th. Another item which we think of especial interest is the institution of a Pre-Kindergarten Play School, open on week days from 9 to 12. A meditation is held at noon daily.

Local Rosicrucian Speakers

On May 18th Mr. William Arbert of the San Diego Center gave a significant lecture on future developments in the work of the Fellowship. This talk was an inspiration to us all, and we shall be more than pleased to have him with us again.

On June 1st, Dr. Robert Campbell of the Los Angeles Center spoke for us, his subject being "The Body, the Temple of the Living Christ." Dr. Campbell is one of the very sincere workers at the Los Angeles Fellowship Center, and his address was much appreciated.

On June 15th, Mrs. Kittie S. Cowen, of Headquarters, and well known to the readers of *The Rosicrucian Magazine*, will speak at the San Diego Center, her topic being, "Our Place in Religion, and the Lesson of Each Religion." Mrs. Cowen is a profound student of the Philosophy, and we know that friends in San Diego will appreciate her lecture.

Rosicrucian Field Lecturers

Mr. Ortwin Schaumburg, our lecturer in Germany, continues to report progress, as usual. After lecturing in the cities of Zurich and Constance, Switzerland, he writes us, a study group was organized in Ludwigshafen at his first visit there. Thirty people were present at the first class meeting. He will lecture in Freiberg, Germany, and Basel, Switzerland, and finally at Dresden. After concluding his lecture tour in Germany, where his work has been very successful, Mr. Schaumburg plans to lecture in England, including Wales. His schedule is now in process of preparation, and will be published in a future issue of this magazine.

Miss Annella Smith is putting the Rosicrucian work before the public in her usual successful manner. She has been lecturing in Dayton, Ohio, and Chicago, Milwaukee, and Omaha. The week of June 8th, Miss Smith lectured in Salt Lake City, giving three illustrated lectures at the Newhouse Hotel. These lectures were illustrated with stereopticon slides. "Miss Smith," says the Salt Lake City *Bulletin*, "is well qualified to handle her subjects, and has been meeting with magnificent success in the eastern and mid-western cities which she has visited."

Mr. Theodore Heline of New York spoke at the Philadelphia Study Center on May 13th and 22nd, we learn from a communication from that Center. "The interest is keen," the secretary writes, "and we only wish we were in a position to start on on a larger scale."

In a letter to Headquarters Mr. Heline says: "You will be interested to know that in the fortnight's trip only just completed I had an opportunity of opening on the radio in Wilmington over WILM. The directors were pleased, and on conclusion of the first talk presented me with a key to the station, so I expect to use it again and through it perhaps gather a Group in that city.

"New territory was also opened in Trenton, New Jersey. I there addressed a good size group of genuinely interested people, and have been asked to come to them once a month. I have offered to do so and the result is likely to be the early formation of a study class, and later, we hope, a regular Center."

Dedication

As stated in this magazine last month, Dr. Daniel Hirsch and Mrs. Frances S. Blaine expect to dedicate their new Sanatorium at "Lux Monte," Applegate, California, on June 21, 1930. All Rosicrucian students are cordially invited to attend. "Lux Monte" is 43 miles from Sacramento, between Auburn and Colfax, on the main Lincoln Highway.

Echoes From Mt. Ecclesia

Chats with the Editor

THE vacation season is again at hand, and many of our probationers, students, and magazine subscribers are leaving their homes for a few weeks or months on vacations. They usually send their change of address to Headquarters, but very frequently their letter, giving the change of address does not reach us in time, and some of their mail goes to their last address. Then when they return to their homes after their vacation is over, there is a delay in advising us of their return, and the result is that the magazine or a lesson often goes astray and must be duplicated. Headquarters is thus put to extra work. All this labor and corresponding expense, also the delay, could be avoided if vacationists would put this work upon the postmaster of their town, who has trained help to take care of forwarding mail. All that is necessary is that you notify the postmaster, giving him your forwarding address, and upon your return notify him that you are again at your old address. If there is second class mail to be forwarded, it will be necessary that you leave the price of postage with the postmaster. That is all that is required of you, and in so doing you will be sure of your mail. All the time of the workers at Headquarters can then be devoted to our regular work and to poor souls who are in need of letters of encouragement.

BIRDS AT MT. ECCLESIA:

This is the time of the year when certain groups of birds make their yearly visit to Mt. Ecclesia. The beautiful oriole, an orange-colored bird with jet black wings, does its nesting in Cali-

fornia. Our many beautiful palms are a special attraction to the birds, for they furnish little threads which the birds use to weave the wonderful little basket nests for their babies. These nests in many cases are cleverly hidden under the palm and banana tree leaves, which shelter them from the hot rays of the sun, while the wind in the branches swings the little nests, rocking the babies.

The wild canary also pays us a visit at this time of the year, and there are sometimes a dozen of these little yellow songsters bathing at once in the bird fountain. Another most interesting visitor is the tiny humming bird, which is very tame. One little mother bird has a nest not much more than an inch across on a low-hanging limb close to the back door of the women's dormitory. This little mother has two tiny babies, and no matter how many visitors stand and look into her nest, she flies back and forth, feeding her little family. It is truly a lovely sight.

THE SUMMER SCHOOL:

The writer regrets very much that she will not have the pleasure of meeting the summer school students this year, but really the lack of room is a problem. There are at this writing only eight rooms that are not occupied by the workers, and of these eight at present all but three are filled with guests. We have some tents, but they are not acceptable to many visitors. However, we hope that during the coming year we may be able to erect more buildings so that by next year we shall have proper class rooms and dormitories in which to take care of students and give them greater comfort.

The Rosicrucian Health School

Last month we sketched briefly the progress of the Health School project, and indicated the state of it at that time, also stating that further bulletins would be issued when there was any definite news to report. Nothing new has developed except that the fund has been slowly growing toward the point where a start may be made in materializing the proposition. Up to date \$19,461 has been received in cash and \$4,367 pledged, making a total of \$23,828.

We have obtained estimates of the cost of providing the physio-therapy equipment that will be used in the Health School. These indicate that \$2,000 will cover this item. The cost of the building with the necessary furniture will range between \$25,000 and \$35,000, depending upon the size of the building. Thus it will be seen that the total investment required for this Nature Cure Sanatorium will be very slight compared to that of a regular hospital with all the medical and surgical accessories, which would run the total into the hundreds of thousands of dollars. Also the cost of operating the Health School will be correspondingly small.

Advice and suggestions continue to come in from time to time from our students in response to our request, and these are all filed preparatory to making use of such of them as are feasible when the time arrives. We know the success of the institution will depend upon the support and the ideas of a large number of people; also that when a large number are behind the project, far better results will be obtained than as though it were supported by only a few moneyed men, because the mental and moral force of the many will be superior to that of the few.

We will keep our students informed as to further developments by bulletins published in this magazine.

Yours in the Cause of Health,

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