

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

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"ALL THAT GLITTERS IS NOT GOLD"

DON'T YOU REMEMBER the time when you and the boy next door found a glittering, golden-brown bit of rock. . . . Gold! You were sure it was gold! And you raced indoors to show your find to your mother.

Disillusionment! Mother said, "All that glitters is not gold!"

Well, that was one lesson learned!

* * * * *

LITTLE DID YOU think then that you would have the same lesson to learn over again!

One day you became interested in studying the problem of life after death. You weren't satisfied with what the Church or Science had to say about it. Surely there was something more! So you began to investigate. You dabbled in academic psychology, gingerly. This psychology was a perfectly legitimate material science, but it wasn't what you had expected. Then you skated on thin ice reading the Pollyanna psychology of a certain type of writer, but parts of it struck you as a little absurd. Next came spiritualism, which startled you out of your self-conceit. And metaphysics, which seemed more or less inadequate.

At last you realized that while these systems held many glittering and also valuable bits of Truth, nevertheless all that glittered was not gold! It was a hard lesson to learn, but you learned it for the second time in your life!

* * * * *

FINALLY YOU SAID, "Where shall I go next?"

You dreaded to plunge into Mysticism or Occultism. You didn't want to be considered "queer"!

But you had tried everything else. . . . "Eventually; why not now?"

One day you saw the word "ROSIKRUCIAN." Something in the name was familiar to you . . . so you tried to learn more about it. You wrote to,

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

And thus after many years of seeking you found your way home!

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

The Spiritual Slump

A CLIPPING with the above title from an English newspaper comments on what it calls "the failure of organized religion." It quotes Dr. Douglas Brown, president of the English Baptist Union, as stating in a recent address that the statistics of organized religion for 1929 made depressing reading.

He said that if the spiritual balance sheet for 1929 were that of a limited liability company, there would be consternation among the shareholders, and that a special meeting would be called to consider the desperate situation. We quote him as reported in the above clipping:

"If the present spiritual slump continues unchecked and if the deplorable drift continues for another ten years, organized religion for all practical purposes will be as dead as the dodo. . . . It is a pitiful sight to behold half a dozen churches of various denominations in a tiny town, all on the verge of bankruptcy, all struggling to make ends meet, all half paralyzed by despair, all being propped up by central funds which are fast being bled to death. Two of six buildings would hold all the Free Church worshippers. . . . There is dire need for cooperation instead of separation. Organized religion has fallen on evil days. In many places it is nothing more than a self-preservation society, manifesting symptoms of further dangerous relapse."

The above states the case in England, and it unquestionably also states the case in America. We only have to look around us in the cities and towns to see the same

conditions. Take the typical small town, which has on an average four or five denominational churches. Go into almost any one of these on a Sunday and note the pitiful handful of people who are attending instead of the large number which the church was designed to hold when it was built. Note also the pitiful appeals of the minister for support, for money to run the institution, for attendance at the meetings, for moral cooperation, and then note the meager response. Go to the evangelical meetings that are periodically held in these churches. Observe the emotional appeal conducted along unconscious psychological lines designed to recruit members for the church by an emotional upheaval among the people. Then stop and think about it and ask yourself what it all means.

It means that the basis upon which evangelical religion has been operating for the past century or more is crumbling. In other words, emotionalism is losing its hold under the onslaughts of intellectualism. True, evangelical religion in the form of revival meetings with their emotional appeal is still attracting converts, although a lesser number. It is doing this through two basic underlying factors. These are as follows:

First, evangelical religion involves primarily a surrender of the individual will to the will of God. It breaks up the career of individualism for the individual's own sake which he has hitherto been following. In this respect it is sound doctrine, because spiritually we are all one. We are all part of a great spiritual Unity. There is no division in spirit, therefore selfish individualism is

opposed to the foremost principle of spirit. Spirit, unity, has as its most fundamental property that of attraction, otherwise spoken of as love. Individualism, selfishness, has as its basic property repulsion, otherwise spoken of as hate. The vibrations of attraction are pleasant, agreeable, ecstatic. The vibrations of repulsion are disintegrating, disagreeable, painful. Therefore when one gives up the practice of individualism under the appeal of evangelical religion, he comes into a state of mental, spiritual peace which he finds a great relief from his previous condition. Therefore he accepts the evangelist's explanation of the matter that this peace that he experiences is the peace of God, which in one sense it is, and then he goes on from that point to accept the other religious doctrines and dogmas.

The second factor on which orthodox religion is based is that of throwing the responsibility for one's personal salvation upon some great spiritual Being, and thus being relieved of that responsibility himself. This in turn gives a sense of relief.

These two factors are the ones which so far have held orthodox religion together and kept it moving along in a fairly successful manner. These factors are dependent upon faith, which is the dominant quality of the Sons of Seth, and is based upon blind acceptance of the spiritual authority of some one else. It is not based upon any first-hand knowledge. One's salvation under this scheme depends upon the mediation and intervention of cosmic Beings above us.

But when the individual begins to think for himself, when he begins to question intellectually the foundation of his faith, he usually runs into a *cul-de-sac* from which there appears to be no escape. He struggles in this for an indefinite length of time, perhaps the remainder of his life. There is really only one means

of escape, and that is occult science or the occult version of religion: that version which elucidates the spiritual nature of the universe; the existence of the invisible planes to which man proceeds after death and from which he comes back periodically by rebirth in new bodies; the Law of Consequence by which he reaps what he sows and through which his mental and moral conditions in any life are the product of the kind of living he has done in previous lives.

Until a person becomes sensitized in his finer vehicles—the vital body, the desire body, and the mind—so that he senses to some small extent at least the existence of the invisible planes, he cannot conceive of their reality nor of the occult facts of nature. But when he has attained this sensitized condition, he begins to see that these things are real, because he senses their reality. It is not a matter of imagination or illusion. It is just a matter of being admitted into a new world from which he had previously been barred.

Here is where the Christian Rosicrucian Philosophy comes to the rescue of the church member who has got to the point where he no longer accepts the creeds and dogmas of the church. To be sure, they have vital spiritual truths behind them, but many of them are expressed in such an absurd manner from the standpoint of a thinking man, a manner which is adapted only to the childhood of the race, that the man who is awakened mentally can no longer accept them. At this stage the Rosicrucian Philosophy becomes to him a beacon light on the sea of spiritual despair. It points the way to a rationalization of his religious beliefs, giving the esoteric meaning of the doctrines, dogmas, and creeds of the church, showing the spiritual facts which underlie them. Then he is able to accept the new version of them and go ahead in his spiritual evolution.

═══════ Current Topics ═══════

The Rosicrucian Philosophy shows him that he does not need to discard the Christ which has been the corner stone of his religious faith up to that time. It shows him that the Christ was a great cosmic Being who came to us two thousand years ago from another field of evolution and became the indwelling Planetary Spirit of the earth for the purpose of helping humanity onward in its evolution when it had become so bogged in matter that it could not go any further in its own strength. Two thousand years ago the human race had to have spiritual help or it would have become a failure and begun to retrograde as did the anthropoid apes, who were originally a part of the human life wave, but who some millions of years ago failed to keep up in evolution with the main body and began to retrograde, since then having reached their present deplorable condition, that is, deplorable from the human standpoint. Christ, by coming to the earth and becoming its indwelling Planetary Spirit, purified its psychic atmosphere, and has ever since worked upon the finer vehicles of man by means of the spiritual impulses which He constantly radiates outward, thus gradually regenerating humanity, and making it possible for them to go ahead in their evolution. The progress in civilization which has been made in the past two thousand years is largely the result of this great Christ Spirit working upon humanity from within.

When the despairing church member, who feels obliged to throw overboard his church creeds and his faith in the church's presentation of things, comes into contact with the Rosicrucian Philosophy, he finds it to be a life preserver which will support him and enable him eventually to reach the shore of spiritual security. This does not mean that the orthodox Christian church is condemned in any sense of the word what-

ever. It has served a tremendous purpose in the evolution of the race, and is still serving that purpose with a very considerable percentage of humanity. The presentation of spiritual realities as given out in orthodox religion, however, was designed for the childhood of the race; but when the race advances into adolescence and later into maturity, it requires a more advanced presentation of cosmic facts, and this is what the Christian Rosicrucian Philosophy is giving.

From the standpoint of orthodox religion it would seem that the practical solution of its problem

MERGING OF THE CHURCHES would be church mergers instead of trying to keep up the absurd divisions into denominations which have no important difference, and which are basically contrary to spiritual facts because there is no separation in spirit. If they would merge, consolidate, come together, discard their denominational differences and cooperate as one great body of Christian aspirants, they would become a much more powerful factor in the world, and they would be in a very much better position to accomplish their mission.

There is much evidence at the present time that this merger, this consolidation, is going on. The critical conditions mentioned at the beginning of this article in regard to lack of church support are going to force consolidation and cooperation as a mere means of self-preservation. The churches must combine or go out of existence. Therefore it is a foregone conclusion that they are going to combine. Thereby the church in due time will come into its own again, with greater power than it is now demonstrating. Its field, however, will not be so all-inclusive as it has been in the past on account of the graduation of its more advanced members into the various esoteric organizations.

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.

Courage

BY JULIAN HOVEY

There is a Power that says, "I WILL;"	Can man not work, and wait, and sing,
There is a voice bids fear be still.	And glory in the song?
With man potentially divine	
There is no summit he cannot climb.	For every deed well done returns
	A soldier in the cause,
Has man not builded all there is	Till two and two make more than four,
Of obstacles and woes?	And the ranks of error pause.
Is not the builder greater than	
The greatest of these foes?	So let's be strong, be game, take heart,
	Let's all start out anew,
And if it takes a little time	And each begin to do his part,
To undo all the wrong,	For God is working too.

A Short-Cut to Heaven

BY MAX HEINDEL

(From the "Rays" of September, 1917.)

ONE OF OUR readers says: "Some writers seem to teach that it is possible to go straight from the physical world to the higher spiritual world without having to pass through the lower regions of the Desire World, thus escaping all the noisome sights which are peculiar to that region. You,

on the other hand, always speak as if it is necessary to pass through every realm of nature in succession."

We are well aware that some people make statements as above relative to the transition from the physical to the higher spiritual realms by way of what they learnedly call "the atomic sub-planes." For guidance as to who is right we can only refer you to the Law

of Analogy, "As above, so below," which is the master key to all mysteries, spiritual or physical, for the law is one in all realms of nature that we investigate. You know that it is impossible for a diver to get to the bottom of the sea without starting at the surface and descending through the intervening water; it is also evident that it is impossible for an aeroplane to ascend above the clouds without first passing through the intervening space of air between the earth and the clouds. The soul after death similarly ascends gradually through the various spiritual realms to the Third Heaven, and at the time of rebirth it gradually descends through the Region of Concrete Thought, the Desire World, and the ether to physical rebirth.

These are the facts known to many who have investigated, and are beyond dispute or argument to the occult scientist as much as it is beyond argument to the material scientist that the earth moves on its axis. Anyone who contends otherwise is simply mistaken. Nor does the writer say this solely upon the basis of his own experience, for he is acquainted with hundreds of others who possess the ability to function outside the body in the various spiritual realms. He has never expressly discussed this phase of superphysical experience with any of them, but their repeated references to things which happened to different ones when passing through the lower realms of the Desire World and the ether make him feel certain that none of his acquaintances have ever mounted to the higher regions of the Desire World or the Region of Concrete Thought without first passing through the ether and the lower strata of the Desire World, the purgatorial region.

Furthermore, even if there were such a short-cut as that mentioned from the physical world to the higher spiritual realms do you think that one of God's helpers would ever make use of it for the sake of escaping the noisome sights seen and the suffering to be found there?

Most assuredly not! The Christ never turned in disgust from a leper or anyone else in sorrow and in affliction. He always sought them out in order that He might help and heal them. What good do you think there is in going to the First Heaven and the Region of Concrete Thought, and what work do you think an Invisible Helper can do there, where there is no sorrow, suffering, or misery, but where all is happiness and joy? There he is not needed by any means. His work lies in the very regions which the people mentioned profess to be able to skip. If there were such a short-cut as mentioned, no true Invisible Helper would ever want to make use of it—but as a matter of fact there is no such by-way to heaven.

Desecration of Spiritual Knowledge

It cannot be too strongly emphasized that the indiscriminate relating of superphysical experiences is one of the most harmful of practices, no matter from what standpoint we look at it. In our lecture on "Spiritual Sight and Insight" the matter has been thoroughly explained. The "treasure trove" must be lifted in silence. From the Greek myth we learn that Tantalus was hurled down into the infernal regions for divulging spiritual secrets. In other words, we cannot attain true illumination while we go hawking our dreams and visions from pillar to post and recount them even to people manifestly unwilling to listen. Thereby we profane and cheapen what we ought to reverence, and the desecration is apt to focus our vision in the infernal regions, the lower strata of the Desire World.—*Max Heindel*.

There are two elements that go to the composition of friendship: one is Truth, the other is Tenderness.—*Emerson*.

Hans Greyling, the Aquarian

BY FRANCIS J. HAARHOFF

CHAPTER I

SPEAKING superficially, Mrs. Chrissie van Niekerk did not belong to the elite of Pretoria. This was the exclusive privilege of "high" officialdom, the professional clans, and the upper layer of merchant princes and their families. And yet Mrs. Van Niekerk's little circle was of the choicest, composed as it was of the nobility of merit. She entertained very little. No dinners, banquets, nor balls formed part of her social attractions, but her informal "at homes" on Sunday afternoons were eagerly attended by men and women of the finest intellect and highest culture. They knew that they could always be sure of meeting people there whose character and conversation were worth while.

What added to the attractions of the Sunday afternoon gatherings was not only their informal sociability but also the fact that they were held in the open air. The verandah of the house was broad and long, while the lawn was bordered by shady trees and flowering shrubs, which made the grounds very beautiful and gave a romantic character to the very atmosphere. Here the hostess, assisted by some young ladies, dispensed tea under a large oak tree, while her friends and visitors thronged the garden. A visitor once observed, "Even the weather seems to behave at Mrs. Van Niekerk's 'at homes', for she always has Sunday weather."

"You were saying, Peter?" Mrs. Van Niekerk queried of a young man sitting by her side on one of these occasions, after giving greetings and a cup of tea to a late arrival.

"I was remarking, Mrs. Van Niekerk, that it passes my comprehension how some of these 'new thought' writers can give expression to such great truths and

yet fall into such errors as some of them do! To me it appears like self-worship, ignorant egotism!"

"Ah, yes! apropos of that new book you are reading? You refer to——?"

"I mean their deifying of the self—the god in man. They infer that man possesses all power within the subconsciousness or, as others term it, the higher self. One writer even seems to find the 'Father in Heaven' within the higher self, or the subconsciousness."

"Yes, I quite understand what you mean, Peter. But you must remember, my friend—and it is wisdom always to remember—that if you will search deeply enough, you will always find a substratum of truth in all such assertions."

"Then you agree with such blasphemy!" he exclaimed in shocked surprise.

"Not quite, Peter," she smiled with reassuring calm, "but if you could see the substratum of truth, your orthodox soul would not be so greatly shocked."

"I'm not orthodox!" he replied with fine disdain.

"You don't realize *how* orthodox you are," she quizzed. "You are only half free as yet."

"Well, tell me what truth you see in such assertions as this: 'Man is, therefore all the rest is. Without the ear, no sound; without the eye, no light; without the nerve, no sensation. Hence, without man, no anything. Without man, no God, no one. Man is all', etc."

"I would rather tell you of what such a writer reminds me," she replied gently. "Such an assertion makes me think of meeting a motor car with very bright and dazzling headlights on a dark night. You can see the light, and you can recognize every object on which the light falls, but you cannot see who and what is in the car back of the light. Your writer has seen enough light to recog-

nize the god in man, but his eyes are too dazzled to discern the source of divinity in him. He is unable to discover the fullness of the truth that man is come out of God, and evolving toward godhood, but is as yet only a child of God, heir of his Father in Heaven. He may *become* a god, either through evolution or by attainment, conquest or Initiation. But even then only in degree. He must progress eternally toward perfection, toward the highest Deity, the Supreme.

"But—you are not listening any more, Peter! You are looking at that pretty girl! Shall I introduce you? She has only just arrived, and is coming here. Ah! Mabel, so you have come. Let me introduce to you my friend, Mr. Peter Visser. Peter, this is a great friend of mine, Miss Mabel de la Rey. You two ought to be friends. You are both equally fond of the occult, and both struggling to free yourselves from the bondage of dogmatism," and she smiled with her usual sweetness, which flowed from an understanding mind.

"Oh, Mrs. Van Niekerk," cried Mabel with intense seriousness, and scarcely taking time to acknowledge Peter's respectful greetings, "has Mr. Greyling arrived? Is he here?"

"No, he has not arrived. By why so anxious about Mr. Greyling, my dear?" and the hostess seemed more than usually interested in the answer. But Mabel appeared confused and half at a loss to reply.

"Well, you see, Mrs. Van Niekerk, I wanted to ask—that is—to tell him something."

"Is it very serious—urgent—my dear, or can it wait?"

After some hesitation Mabel seemed to decide upon frankness with her friend. "Have you ever noticed anything peculiar about Mr. Greyling?" she counter-questioned instead of replying direct to her hostess' question.

"If you mean by 'peculiar' that he is different from ordinary humanity, yes, I have noticed," replied Mrs. Van Niekerk. "There is something peculiar in

his very look. His eyes can look at you sometimes with an understanding that gives you perfect confidence in him. At other times his look seems accusing—reading your inmost thoughts and feelings, which makes you feel turned inside out!"

"And at other times his eyes seem to pierce through and beyond you as if you did not exist," continued Mabel when her friend paused.

"Very true. I have seen that look, too, very often in his eyes. Was it that to which you referred by his being 'peculiar'?"

"To that and to many other peculiar things about him too numerous to mention now. But what I am especially thinking of at present is in reference to my friend, Minnie Oertell, who is very sick with pneumonia, to the verge of death. I wanted to tell him about her illness."

"Is she a great friend of his?"

"I don't think they are acquainted at all."

"Then why? Where is the connection? How is he interested?"

"I had better tell you the whole story, Mrs. Van Niekerk," replied Mabel, "if it will not bore your friend, Mr. Visser, too much."

Mr. Visser hastened to assert the contrary and to express his great interest.

"You remember that I was seriously ill a year ago?" Mabel asked of her hostess, who nodded assent. "Well, when I was at the worst, when the doctor could give mother no definite hope of my recovery, Mr. Greyling called one afternoon. He did not say much, but what he did say made me feel better at once. He told me that if I *wished* to be well, I need only believe that I would be. He briefly explained to me the influence of mind—thought—over matter, and the power of love and faith; all of which made me feel very much better and more hopeful when he left. That night about ten o'clock I suddenly felt a wonderful sense of peace, love, and

well-being steal over me. The conscious feeling that all was well because love and peace filled the universe was so definite that it was heavenly. Then—I don't think I was dreaming, I was quite conscious—I seemed to see Mr. Greyling standing before me with those wonderful eyes looking at me. He did not speak audibly, but I could *see* his thoughts; and I could see more than thoughts or words. Into his brain and heart there seemed to be flowing streams of spiritual light or power as from a fountain of love above. At the same time from the region of the larynx I saw a stream of radiant force or light issue. This wonderful current impinged upon me, conveying to me an impression as of a soundless sound, a *Word*, which carried healing in its vibration. This stream of light or force or love—for it seemed to partake of the qualities of all three—formed a bond which made me feel as if all individuality had ceased to be. All seemed *one!* I was one with this strange being who stood before me, and one with all life and health and LOVE, and one with God!

"At the moment it seemed to be ridiculous that I could ever be sick, sad, or sorrowful again. I felt as if never again could I be lonely or afraid any more. I will not attempt to tell you all the wonderful thoughts of power and joy, peace and love, that flowed into my mind. I say flowed 'into' because I could see them flowing into my brain from Mr. Greyling's brain!

"Then gradually all consciousness merged into the sweetest and most happy dreamless sleep that I had every enjoyed. When I woke again, the sun was shining, and—I was quite well! As well as I had ever been in my life before!"

She was silent. Then after a long pause Mrs. Van Niekerk said: "Have you ever spoken to him about your strange vision?"

"No, never; there seemed to be no need. I felt that he understood all I would say and all I could not express."

"And what has your sick friend, Min-

nie Oertell, to do with your story?" ventured Peter Visser.

"Ever since then I have made it a practice to tell Mr. Greyling about every case of sickness of which I know and even of cases where people are sorrowful and sad. And, wonderful as it may seem, it has never failed. I have noticed that soon after I have told him there always comes sudden and great improvement. And what is more strange, I have questioned several of my friends who had been sick and whose condition I had mentioned to Mr. Greyling. In nearly every case they had some consciousness of having been influenced by him. Some were indefinite, some had dreamed of him, others had seen him in a vision, while some had only thought of him; but always they had been made conscious of his influence in some way or other. Of course they did not understand its meaning as I do."

"You quite understand it, and you have no doubt that he does heal others?"

"I have no doubts that he is able to heal others," asserted Mabel, "but I confess I do not understand how he does it except in a vague way as I understand faith healing."

"Well, my dear," said Mrs. Van Niekerk, "you have made your confession; now I will also confess. I did not know that you were such an understanding soul or that you knew so much about Mr. Greyling or I would have spoken to you before concerning him. One does not like to talk indiscriminately to everyone about such things. So few are able to understand or appreciate. As a matter of fact, I am quite aware of this wonderful healing quality in Mr. Greyling. Indeed, like you I have grown quite into the habit of mentioning to him all cases of illness and distress that come to my knowledge; and like you I have invariably noticed that speedy relief comes—most mysteriously—every time after I have made him aware of their troubles."

"Have you ever discussed the matter with him?" Peter asked curiously.

"No, like Mabel I felt that it was not

necessary. He seemed to know and understand why I so often mentioned to him, as if casually, every case of sickness within my knowledge. Indeed, he seems to be grateful every time it happens. I fancy that he deems it a privilege to be made aware of any suffering which he can relieve by his strange power."

"But why not ask him straight out whether he possesses the power to heal the sick? I am sure you cannot be afraid of him."

"No, I am not afraid—but—it seems such presumption. Somehow I have always felt that he does not wish to discuss it. Nevertheless I think I shall ask him the next time I have the opportunity."

"I think it is your duty," remarked Peter; "such a light should not remain hidden under a bushel."

"But what about my friend, Minnie Oertell?" interrupted Mabel anxiously. "I really must find a way to inform him. She is so very, very ill! Can't you help me, Mrs. Van Niekerk? You and he are such great friends, you meet him more often than I do. Can't we telephone him somewhere?"

"No, I am afraid not; he has no telephone, nor is he likely to be at home this afternoon. But do not worry, my dear; you can leave it to me. I am sure to see him as he is very likely to call later."

After further conversation and after a promise to Mabel from her hostess to telephone when she had seen Mr. Greyling, Mabel and Peter drifted away from the tea table to make room for other guests, but they did not separate. Peter was greatly attracted by the beauty and the intelligence of his new acquaintance, and when she left for home it was Peter who drove her in his own car.

CHAPTER II

The last of her guests had taken leave, and while the servant was removing the tea things Mrs. Van Niekerk was relaxing luxuriously in her easy chair. It

was the most wonderful hour of the South African summer day, the hour of sunset; the hour when the atmospheres of heaven and earth seem to meet and mingle for the restoration of the earth-weary soul. Every leaf and flower assumed a different attitude, exuded a sweeter scent, delivered a different message from that of the glaring day. Hushed voices whispered in the murmur of the breeze, voices of love and faith, voices of courage and hope. Gradually the twittering of birds and the hum of day insects died away. The creatures of the twilight and of the night set in their waking song, for their day was only beginning now. But the silent figure in the chair did not hear. Almost unconsciously her eyes sought and found the faintly appearing light of Venus, the planet of love and at the same time the herald of the approaching night of the starry heavens, for she, queen of music and of melody is always first to conquer the glare of the daylight.

Some nesting birds were noisily chirping within a few inches of her head, but she was as unconscious of their noise as they were of her quiet presence. Her thoughts were concentrated upon Hans Greyling and the story which Mabel de la Rey had told of her vision of his presence in the night, also of the healing force she herself had seen and felt proceeding from him. She still more than half expected him to call. He had quite fallen into the habit of stopping in when he knew she had leisure to talk. How she loved those wonderful talks of his! He always had some new conception, another grand idea of the Eternal to expound. What a rare intuition he must have! It had never been said in so many words, but she quite looked upon Hans as her teacher in all things occult, in that which had grown to be the greatest interest in her life, the mystery of Life and Being, the whence and the whither, the why and wherefore.

Would he come tonight? she thought. Ah! there was a stir at the gate, and turning her eyes thither she saw his

tall figure pushing his bicycle under a tree and then strolling quietly in her direction.

"So you have come at last, Hans!" she said, as she rose to welcome him.

"Why, have you been waiting for me, my friend? Did you want me?"

"Why, Hans, you know that I am always wanting you now. Is that confession too unconventional? No, my friend, I know that you will not misunderstand. The truth is, I am no longer interested in anything but those subjects which you love to discuss. I sometimes fear that I am getting too neglectful of worldly duties. I often compel myself to come down from amongst the stars to take cognizance of what is happening in this world around me. And not I only but Mabel de la Rey too has been waiting and looking for you this afternoon, Hans."

"Miss de la Rey?" said Hans, in his usual quiet and well balanced tones which seldom betrayed his inner thoughts and emotions. "And what did that very interesting young lady wish from such a humble individual as I?"

"She was very anxious to tell you that her friend, Minnie Oertell, is very, very ill—dangerously ill of pneumonia, it is feared."

Mrs. Van Niekerk looked with a new question in her eyes at her companion while she made this announcement. Hans Greyling nodded smilingly, but did not answer the question which he saw in her look.

"Now, look here, Hans, my friend," she said, with determined directness as she sat up straight in her chair, "you have known me some time now, and you have been very kind to me. You have told me a great deal, and you have taught me almost all that I know of higher truth. Don't you think that I am worthy of being told a little more?"

"What is it that you wish to know?" said he, with a soft tenderness in his voice which she instinctively felt was not the tenderness of man for woman, but was engendered by the love of spirit for

spirit, of brother for sister, a fragment of the All-Love.

"I want you to tell me why it is that I always tell you of anyone whom I know to be ill or to be in sorrow or trouble of any kind. And why it is that Mabel de la Rey does the same? What power is there in you that causes us to come to you with such confident trust that you can and will help?"

"Well, why do you?" he returned, with a humorous twinkle in his eyes.

"Because we know that telling you of their trouble is the best service we can render to such suffering ones. But why? How do you do it? Who are you that we should fly to you for healing, for comfort, for help? Are you a messenger from the Christ? Has He given you His power to help and to heal? I don't love unsolvable mysteries, Hans, and I want you to help me to solve this one."

A serious look came into the eyes of the man. The tenderness in his voice deepened until it seemed to quiver with intense feeling.

"Why, my friend, there is no mystery at all. At least, there should not be. Christ Himself revealed the secret. He opened the sealed book of life. He tore apart the veil which concealed the inner sanctuary, the deepest mystery of power, and opened the Way to *whosoever will* come. For full nineteen centuries the full secret of "All-Power" has been revealed to man through the Christ, but man has with rare exceptions been too blind, too obstinately foolish, to read the secret which has been written in words plain and true.

"From every pulpit of the Christian world the word of power is being proclaimed almost every day, but preacher as well as congregation looks upon these words as mere platitudes. With seeming unction they proclaim that 'God is love', and repeat the promises of Christ that love and faith make all things possible to anyone, and yet not one of them has faith enough to take the Christ at His word!"

(Concluded in two more installments)

What Kind of World Are You Creating?

BY FRANK TAYLOR

Desire is the force
That forges out the key,
Unlocking inner power
That *jails or sets you free.*

THE popular phrase, "He is his own worst enemy," states a fact applicable to so many of us struggling human beings. Either we work with ourselves or against ourselves—that is certain. But the tragedy is that, quoting a keen observer's words, the great mass of humanity never dream of comparing their own actions with such a challenging truth.

No normal man would think of building a house of sand, and yet the normal man is rare who says, "I wonder what's the matter with my way of thinking?" when something goes wrong. Instead he says, "Bill's cracked"; "This job has no opportunities"; "My wages are too small to afford a decent living"—complaining of effects that have been brought about by negative habits of thought. Constantly the average man seeks to correct external conditions which have been created by the very energy of his own inner life, by nourishing such undesirable phantoms as the above with the life of his own being. As a result his sand house slumps into an ugly heap, and repeated failures intensify his grumblings.

Success, friends, in any line depends upon *you*, not Bill, your job, or your wages. You are your own best friend or your enemy. If you have trouble, take your mind away from outside influences, turn it within, and see there how you have dugged the pit into which you inevitably have fallen. Watch yourself, every thought, every action, every attitude, and divorce yourself immediately from every thought that belittles your environment. Such thoughts

only waste the God-given power within you that can be applied in a constructive way to the problems you wish to solve.

But so far we have dealt with negative forces. It is not necessary to go into this matter farther, because if we fill our minds with the true light, if we know the cause behind every success, we shall save time and energy by concentrating upon the right course and forget entirely the reasons for failure. Therefore, let us pass on to the tangible things of this life and enter into a fuller discussion of the reasons behind the world that we as individuals live in.

In the beginning of every achievement, great or small, desire reigns. Thought may precede or follow this powerful quality, but it makes little difference. Desire is the generating power that sets in motion auxiliary forces or neutralizes them, depending upon the intensity of that desire.

Successful men attribute their success to different causes. All of us know that Jesus considered faith the most potent factor in success; Socrates put desire first; Edison attributes a very small percentage of success—about one per cent—to inspiration and the rest to unceasing labor. On the other hand, we have those who believe in direct contact with God; such were Joan of Arc and Martin Luther as representative of this group. My personal opinion is that all of these are necessary. If the basic factors are employed, other matters will take care of themselves. A few of these are optimism, thrift, singleness of purpose, and system.

If one follows the dictates of his inner voice, he will know when to act and how far to go in a special course. George Westinghouse nearly missed his wonderful idea of the air brake by partly shut-

ting his mind to the voice within. One of his biographers says that he conceived his idea through a "lucky accident." A woman came to him one morning and tried to sell him a subscription to a magazine. No doubt the inventor was busy, as it is stated that he answered her roughly. Whereupon the woman turned sadly away. That touched Westinghouse's heart, so he recalled her and gave her two dollars, saying: "You may send me your magazine for a few months." Was not this his inner or higher self testing his character, his open-mindedness, his duty to help others? Perhaps the Great Mind works indirectly, as in this case, for in that magazine Westinghouse found the solution of the problem that had vexed him almost to madness. He came upon the idea of compressed air for his brake. The invention made him famous, and seemingly his little kindness was responsible for it.

A similar incident, although with a different result, I read of in a newspaper lately. A young man was willed an enormous sum of money for an act of courtesy. "Luck" the newspapers called it, but a student of the inner light knows that the cause lies far deeper, and is just as practical in its manifestations as a business transaction. Behind the courtesy must have been a tremendous force which led unconsciously to the result noted. A subtle natural law was operating under the surface of the young man's act.

Phenomena of this sort are manifold. An experience once came to me that proved a valuable key to numerous problems. What surprised me was the apparently accidental way it happened. On the surface it was luck, and I might have labeled it such had I not given it some thought and tried to reproduce it under like circumstances. Early one morning I boarded a crowded street car. I was jaded and just longed for a seat. Yet I knew too well that there was hardly a chance, because I had ridden standing for months. This occasion was no dif-

ferent from other days. But a singular thing took place. While I was struggling through the jammed aisle, a hint from somewhere in the depths of my being ordered me to stop. In a moment a passenger vacated a seat right where I had halted, and thus I was able to ride downtown comfortably.

Needless to say the incident stuck in my mind, for it was the first time I had had such a psychological experience. Still I was not sure that coincidence had had nothing to do with it, so the next morning I duplicated the conditions for experimental purposes. I kept desire foremost in my mind, and with it I held a receptive attitude. Again it succeeded. The experiment was not successful every time, although the failures were negligible. Of course, I did not use this newly found power selfishly, nor did I use it improperly by mentally coercing others to vacate their seats for me. At first I concluded that telepathy was at work, but later investigations showed that an inner foresight was brought into operation by simple reliance on an inner source.

Later I made an attempt to recover a valuable letter. Literally I saturated my mind with a desire to locate it. As the search went on, I received numerous suggestions, many of them ridiculous. Finally I went away where I could be alone. Then the true light dawned, and the location of the letter came to me inspirationally.

Here I learned a lesson, and one which I hope you can profit by. When concentrating on the letter I was conscious of creating a new world. A world of inner reliance I found which was transforming and shaping the external world to my desires. In later cases I sometimes failed, but the number of failures was reduced considerably, for I joyed in unfolding the reasons behind the failures. This led me to conclude that the primary causes for failures in such experiments are: (1) Doubt outweighs desire. (2) The student gives

up too soon—often when he is on the verge of victory.

The reason I received the ridiculous suggestions mentioned in a previous paragraph was, I am sure, that cross currents from other minds who were thinking of the same thing interfered. When I could be alone there was no interference, and consequently attunement was easy. If one cannot shut out the counter vibrations, he should seek solitude or at least take a short walk.

To reduce this method to practical, usable form we must simmer our information down to four principal rules. These rules are arbitrary, and must be adhered to religiously. Without them one is at the mercy of every emotional whim that enters the mind. The rules are: (1) Stimulate desire. (2) Maintain an open mind. (3) Preserve faith. (4) Have persistency, which means physical and mental work in accordance with the nature of the undertaking. I specify an open mind because our conscious mind is frequently apt to offer many reasons against true inspiration. All of us have our prejudices, which are the result of our early education and an environment that has established certain precedents. However, we need not reshape our whole manner of living to secure inspiration upon particular matters. But the transmission line that makes inspiration possible will have to be constructed. The transmission line is the open mind through which the inner voice can communicate with us. Therefore it is imperative that we ignore nothing and be ready to investigate everything having a bearing upon the problem. In other words, reason should not be called in to pass judgment upon intuition.

Deep thinkers who have received the benefit of divine guidance sometimes allow reason to make an ass of them. The world laughed at Columbus' idea of finding a new route to India. Learned men and wise they were who did this. But they reasoned from the knowledge obtained from their environment, which

knowledge was bloated with inaccuracies and hampered by tradition. The masses today know more about psychology than those ancient sages of Columbus' time. Why? Because the standards of education have changed. Yet—and don't confuse this with what I have just said—the mass mind has not changed. People still reason from appearances, and accept half-way experiments as the last word in what can be done.

Authority has not vacated the judgment seat, nor are confidence in inspiration and a receptive attitude favorably acclaimed. If this were not so, we would have no international problems. Every one knows that all nations desire to avert future wars. To secure this end we have negotiated peace treaties, yet behind these illustrious documents lurks a vicious distrust of nation for nation. The desire to reach our ideal is befogged by greed and the fear of national loss. Nations think in terms of the present order just as Aristotle thought that slaves were necessary to the grandeur of Greece, although he was an unequalled genius who swayed thinkers for many generations after his time. His contentions were wrong, for we have built greater civilizations without slaves than Aristotle ever dreamed of.

Today most of our cleverest diplomats, our most sagacious philosophers, reason from the hackneyed formulas of the past. No one is willing to trust the other fellow, to give his cooperation first. They point to the calamity of Croesus and the fact that he did not heed these words of Solon: "If another king come that hath better iron than you, he will be master of all this gold." Practices in those ancient days when men had not learned that plunder was more expensive than honest labor are partly the reason for the nations' mighty defenses at the present time.

Men have not changed, the diplomats argue. Oh, yes, but they have! Our vast achievements prove they have. In business today the golden rule of service is the guiding light, and profits go to

him who serves mankind best. The common people do not need to be educated so much as the men who guide the destinies of millions need to be reeducated to think originally, and not follow the vacillating methods of the present or the dangerous methods of the past. This is not an argument for pacifism; it is merely a plain statement of facts, demonstrating the fallacies we must avoid.

In fact, these points merely illustrate the mass mind's habits of thought, which range from those of the highly intelligent individual to those of the coarsest materialistic man whose thinking is only second-rate. Right here is where we must distinguish between lofty arguments and a reliance on divine selfhood. If people laugh and sneer at your ideas, that amounts to nothing, for the less a man comprehends, the more he is often prone to be sardonic. Nevertheless men like Fulton, Bell, and Edison have changed the crowd's derision to astonishment and universal praise—but only after the dictums of the mass mind have been disproved, and that must be done every day.

We are more lenient today with our original thinkers than they were in the Middle Ages. But we must be—progress has transformed our environment. Our methods of dealing with innovators therefore is somewhat modified, although our methods of reasoning—or lack of reasoning—remain much the same. Henry Ford demonstrated the truth of this recently when he wanted to improve upon his former methods of manufacture. Immediately his technical men came to him with their reasons why it wouldn't succeed. But Ford was too sure of himself to listen. In spite of them he pursued his own ideas, and labored persistently in the faith that his desires could be realized. What is more significant, he discharged all the men who might permit their technical minds to hamper the achievement. That was a wise move, and exactly what Christ Jesus did when awakening Jairus' daughter—he put the doubters out so as to secure the most

favorable conditions. Notwithstanding, the men who laughed at Christ's power to restore life to Jairus' daughter were sincere, just as the technical men were sincere in trying to match Ford's superior knowledge.

Why could not Christ do any great work in his home town of Nazareth? The answer is obvious—when doubt is stronger than faith, doubt prevails. Therefore not what others think but what inner wisdom hints to us is worthy of serious thought and action in constructive matters. The best thing to do when some problem is pressing is to get out from the wall of doubt encompassing you. Get a place of solitude, of quiet. Relax there and commune with yourself through the medium of your subconscious mind. Once you have the answer, set to work at once with positive faith.

Now something may be said of the place you select in which to concentrate or evolve your desire into a definite plan on which to build the material form. The place makes little difference as long as you can have quiet. There is no set rule as to how you should concentrate. Some find it easier to commune with themselves by walking along the seashore, in a park, or even along busy city streets. In this last instance the walks are taken at night usually, when the turmoil and scurry of the population have subsided. It was a favorite habit of Dickens to walk London at night, and during these nightly saunterings much of his inspiration undoubtedly came to him.

It is also important that you stick to the place you have selected, whether you choose a room, a park, or the seaside as a place for meditation. Wandering among new surroundings tends to distract the mind. This is especially true, I find, with natural scenery. On the other hand, such scenery can be very conducive to thought as soon as you have learned to absorb its atmosphere unconsciously. Anyone knows the meaning of such natural influences when he has trained himself to feel the balm of nature. A room

pleasantly arranged is also conducive to meditation. Remember, your environment has much to do with the fruits of your mental effort. For instance, you could not expect to meditate effectively in a graveyard or on a stormy sea unless you were seeking special material from such a source, as in the case of some writers.

Finally, have a specified time to frequent your mental workshop. We cannot say what time is most suitable. You will have to find that out for yourself. Some find the morning hours best, others cannot work until evening. Personally I think the morning and evening hours contain fewest vibratory interferences from other minds or physical conditions. Note the results you obtain from the particular place and the time you select, and stick to them when you are sure of them.

Whatever your desire may be, focus all your mind and soul and spirit on its accomplishment. You may be led by wind-

ing paths for a time, but why worry? You need practice, and anyway you are interested in results, not in the path by which you reach your goal. Take care of each detail as it arises, obey implicitly the voice within. Have faith, work persistently, and fire yourself with enthusiasm where physical action is required.

If you will do this, holding tenaciously to the rules I have laid down—I mean the four basic rules—no obstacle will be big enough to prevent you from attaining success in whatever line you single out. But by way of apology, let me say that the rules herein are not mine. They are simply the product of an analysis of the course I followed myself, and a recognition of the fact that they are the rules that have inspired the world's greatest builders to create the masterpieces that stand as landmarks indicating the unlimited resources contained in the human mind.

“A Little Knowledge” Versus Service

BY WILMA SWISHER

IT IS a known truth that the more man knows the less he says. This becomes more and more evident as we realize more fully that words, expressions, articulate speech, are a crystallization of the inner forces, and therefore belong to the realm of limitation. This is not always evident to the student who is young in realization, and therefore more or less overenthusiastic in his eagerness to give out to others that which has just come into his possession. With his first gleam of inner light he sees the whole outer world in a new radiance, and hastens to impart his knowledge of it to others, not realizing that “a little knowledge is a dangerous thing.”

After having grasped the idea of the Laws of Consequence and Rebirth, he is

so filled with the importance thereof that he desires to teach and preach them to everybody regardless of the necessary preparation for receiving such knowledge. He feels that if everybody knew about these laws and could at once realize that we are responsible for all our acts and words, the face of the world would be changed for the better in a very short time. This might be true if knowledge could be handed out in that way and at the same time lived to its full extent. But the outer world of man moves slowly, and for the most part keeps its doors to the inner light closed. Those cosmic laws operate just the same whether man on the outer plane is aware of them or not. Each one must eventually reap what he has sown, and as he advances, the truth concerning these

laws gradually breaks in upon his understanding. In many cases where individuals are not ready for these truths they might even prove a hindrance to progress, as in the orient, where thousands of human beings are as yet negatively clairvoyant and know that life is eternal. They know that they have lived many lives on earth and have many more to live, and for this very reason they are making no visible effort to grow or to progress. In such a case then we realize that knowledge of the Laws of Consequence and Rebirth is really of little importance when considered from the standpoint of soul growth for the individual.

A student young in inner knowledge, having mentally visualized the purgatorial experiences after death and the satisfaction of joy in the First Heaven because of good deeds done while on the earth plane, feels that he must voice, teach, and preach these facts early and late to save human beings from suffering in purgatory and to help them to a glorious realization while in heaven. This is all very good, for it is our duty to share the knowledge which has been given to us. But we must remember that people cannot assimilate the higher knowledge until they have reached a point in evolution where they are seeking the "light." Therefore, although we must take great pains to make our knowledge available for those who are ready for it, still we should not proselyte.

To another student it may seem that all the world should know about the complexity of man's vehicles, the triune spirit, the threefold body, and the wonderful link of mind that connects the inner and the outer man; that it should be generally known how the dense body is the counterpart of the Divine Spirit, the vital body the replica of the Life Spirit, and the desire body the shadow of the Human Spirit. But the deep thinker knows that this is nonessential in the early work of evolving the individual vehicle of light in which man

will be enabled to function in the inner worlds.

But, if all these factors are secondary, asks some one, what is there really left of the Rosicrucian Philosophy, and what is one to teach and preach? Max Heindel's answer to this is: "There is everything left, for these things that have been mentioned are only the outer covering, the husk of the Philosophy." The kernel must be found beneath the husk, and the real kernel must be found deep down in the soul of things. In studying the Philosophy one must read between the lines and look deeply for the real truth, the keyword of which is *Service*. That is the foundation of the Rosicrucian Philosophy, the torch light that has been set upon the hills of the Western Continent.

That is also the foundation of the New Dispensation which Christ Jesus came to establish. He gave Himself that the whole world might know the light of a greater life. In the usefulness of the Philosophy it is not the question of how great our intellectual knowledge, how much wealth our efforts have amassed, but how we have served; for the final test is that of the good and faithful servant who is called to enter into the joy of the Lord. Service is written into the Sermon on the Mount in letters of light. Service has been written into the heart of man throughout the ages by the Golden Rule. Service is the one all-important factor in all soul growth. It is the beginning and the end of all evolutionary processes. Have not all the great Hierarchies of the Zodiacal Circle served us? Have not the archangels, the angels, and the supermen constantly served us? Are they not serving us even yet? They have given us their light, their power, their activity that we too may in time become greater and greater servants of others. To unfold our latent powers in service to others is the secret of our soul growth. To live the life that Christ Jesus taught us to live is the Way unto the Truth and the Life.

But how to go about this is the ques-

tion. How can we live the Golden Rule now and here in the midst of injustice and all sorts of crime, in a world that is yet full of darkness, greed, disease and the dreaded state we call death? With the light that Christ Jesus has taught man to set up within himself these grim factors lose somewhat of their grimness, for we see that they are but the material upon which we are to work to gain our conquests. They are the rocks upon which we are to climb upward and onward. They are made up of all the little things that belong to this outer life.

Little things that often seem so unimportant are the very ones that count. You remember, for instance, when you handed the clerk at the bank a small check to be cashed. You asked him if he would please give you the money in dollar bills for your convenience. There were many others waiting, and he had to work rapidly. He was very careful in counting out the bills, but somehow when you shoved your little book and your bills aside you noticed that there was a dollar more than belonged to you. The clerk was already busy with the next customer, and you hesitated for a second as to what to do with the extra dollar. You could have put it into your purse and no one would ever have known. But you did not do that. You waited until the crowd had decreased, and then shoved the bill back with the remark that there was a little error made in the rush. It is a mistake that a bank clerk seldom makes, it seems, but somehow, for some peculiar purpose, those two bills stuck together in such a way that it happened, and you were tested. It may not happen again in a thousand years, but it happened that time, and it happened to *you*. At another time you bought some groceries. The clerk was in a rush and did not give you change enough back, but you were quick to call his attention to the fact, and he made the correction.

Some time back you had some one in the house with you, not exactly an old friend, yet some one you had known for a long time, and you knew she had said

some unpleasant things about you to a mutual friend. One day a letter came for the friend in question. You began to wonder if anything was said about you—something you ought to know, something that really concerned you. The temptation came to open the letter with your deft fingers, read it and seal it again. No one would know the difference. Did you do it? "No! Never!" said the higher self within you to the lower self. "I am above stooping that low." Thus the spirit of rightness in you grew several inches taller, and became more luminous that very moment.

One day when you were very busy in the kitchen with all kinds of tasks, too many for one person to look after all at once—this ready for the oven and that boiling over—the door bell rang. A big frown began to disfigure your face, but immediately the god within came to your rescue; you pulled yourself together, turned off some of the gas, and went forward to attend the door. When glancing through the window you saw that it was a person you would rather not see, and the thought entered your mind to go back and play "not at home." But again the higher forces came to your rescue; you opened the door and with a touch of kindness welcomed the visitor with as good grace as possible. You told her what you were doing, and invited her right into the kitchen where you could finish your work, talking to her all the time about the dishes you were preparing, and showing her how one could economize and prepare the best kind of food out of what the ordinary person frequently throws away. The visitor actually became so interested that she forgot all about the tales of gossip she had come to relate, and went away feeling that she had learned something that would help her. You too were helped in helping her, and you surely felt much better than you would have felt had you played "not at home," while she went to some one else to gossip.

A few mornings ago, you remember, you suddenly woke up, and it seemed as

if you heard a cry for help. You listened intently. The sound of a human voice came again, this time a little more distinctly. But it was dark yet and you were so comfortable in your bed that you tried to persuade yourself it was only your imagination. Even if some one had slipped and fallen, there would soon be another pedestrian along who could give the necessary assistance if any were needed. With this consoling thought you nestled deeper under your covers and felt that it might just have been the wind. But there is something in the human being who is commencing to wake up spiritually that won't be denied. That something took hold of you and jerked you out of your bed; in a few minutes you had clothes enough on to go to the front door and see if there was any one in need of help. There surely was. A man lay helpless on the street in front of your house, and if you had not been able to bring aid to him quickly, his case might have become very serious.

Then you recall how a year or so ago you were looking forward to your vacation. Your husband was fitting himself out for a great hunting and fishing trip, and you were going with him. Previously you would have enjoyed shooting down the game and pulling the big fish out of the brook. You both had a reputation for good marksmanship, and the home paper had printed glowing accounts of how you never missed the mark, how you unfailingly shot down the innocent birds and helpless little beasts that came within your reach. You had turned a new leaf, however; you had begun to think, and a new light had come to you. That vacation was spent in a much more useful and humane way than thoughtlessly shooting down harmless birds and beasts of the forest.

Oh, it makes such a difference as to what the outlook is, as to what the understanding registers, when at least some feeling of compassion has been awakened! Once started, the inner light becomes stronger and stronger, revealing

truths that books and teachers can not convey. This was exemplified in the experience of one who had traveled the path of the inner light for some time and had begun to feel quite sure of himself. He had given many lectures successfully and drawn good audiences. But just when he began to feel that he was quite well established and going to be somewhat of a power for good, unexpected temptations began to crowd in. For instance, one day when he had delivered a lecture on clean, bloodless food, and seemingly made a great impression, feeling that he had scored another success in the line of good work for the fellowship of light, a little pride crept into his mind and tried to lodge there as he left the lecture room and started out to find a restaurant. He stopped at a well known place around the corner. He hesitated as to what he should order. He had not eaten any meat for some years, and those browned roast ribs never did look so tempting before. My! they must taste good. He could take an order just this once, and it would not hurt him. No one would know the difference. He was a stranger here, and no one would observe it. His mouth watered, but he ordered a vegetable dinner of a very simple nature. Just as he began his meal, another customer took a seat opposite. Looking up he saw that it was one of the men who had listened to his lecture. Due to the influence of the argument produced in that lecture the man chose a vegetable dinner, and proceeded to express his gratification at being able to hear such ideals promulgated, and hoped to be able to live them. No vegetable dinner ever tasted quite as good to the lecturer as did this one after the temptation and the triumph.

Now such experiences are common, everyday affairs. They vary only as the aptitude and development of the individuals vary. They teach us how we may gain the "way," the "truth," and the "life" as Christ Jesus put it. All the little things in our everyday life, the little things that seem of no consequence,

are the very ones that ultimately make up the great things for which we long. They are the little particles, the little fragments, that are being built into our garment of light from day to day. They are the things that Christ Jesus must have had in mind when He formulated the Sermon on the Mount. And if we are able to do our work and meet all our little duties according to the best light there is in us, we shall begin to understand the underlying principles of that sermon as we never did before. We shall realize that the "poor in spirit" are those who claim no earthly possessions for themselves. They do all things "as unto the Lord." They have no care, no worry, for their master is God, in whom they "live and move and have their being." And since He is the author and creator of all things, they have no thought of ever being in want. Thus they bring heaven to earth by their attitude of mind and their good work; therefore "theirs is the kingdom of Heaven."

Now we should no longer be puzzled over the statement concerning the meek inheriting the earth, for it is revealed to us by our inner light that as we perform all duties and tasks "as unto the Lord," the reward which is attracted by such faithful service often expresses itself in material wealth. Being only the agents, the stewards, of God we use it unselfishly, and manage it in such a way that it helps to produce better conditions for others, and aids a little in the progress of the human race as a whole. This unselfish service in turn builds and evolves the inner soul body of light. This will eventually grow into radiance and power, and when a sufficient number have developed it, the guidance of the earth may be entrusted to them, thus relieving the Christ Spirit of continuing to make His unspeakably great sacrifice for the world. This is what is meant, in the deepest sense, by the "meek inheriting the earth."

From this viewpoint it also becomes clear what is meant by the greatest of all the statements in the Sermon on the

Mount, namely: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." If we understand how it comes about that by being "poor in spirit" and serving "as unto the Lord" we bring the kingdom of heaven upon earth, and by being truly "meek" and ever faithful we shall at some time be able to take possession of the earth and guide it in its course through space because we have gained the soul power necessary for such guiding, then it should also be clear to us how it happens that those who learn to "seek first" the inner kingdom shall never want for the material things wherewith to sustain their bodies and carry on all their outer work. Good work on the physical plane, no matter what the line of activity as long as it is practical and useful, faithfully performed is always well rewarded sooner or later. The more expert, the more proficient the workman, the greater the remuneration. "As below, so above": if we would do spiritual work and gain spiritual rewards, we must live the life that builds up spiritual power within us and gives us the courage and the wisdom to do that kind of work.

From "Thanatopsis"

So live that when thy summons comes to join
 The innumerable caravan that moves
 To that mysterious realm, where each
 shall take
 His chamber in the silent halls of death,
 Thou go not, like the quarry-slave at
 night,
 Scourged to his dungeon, but, sus-
 tained and soothed
 By an unfaltering trust, approach thy
 grave,
 Like one who wraps the drapery of his
 couch
 About him, and lies down to pleasant
 dreams.

—William Cullen Bryant.

The Modern Alchemists

A Mt. Ecclesia Mystery

BY GLADYS RIVINGTON

CHAPTER I.

ROSICRUCIAN! The word always had a peculiar fascination for me. Not that I knew anything about the Order beyond what I had gathered superficially in the course of my somewhat extensive though desultory reading, but whenever the word was mentioned it seemed to remove me from my immediate surroundings and to transport me into an atmosphere of fifteenth century mystery. With this word came a vision of crucibles, retorts, cauldrons of molten metal, learned doctors brewing herbal remedies, secret formulas, and all the trappings of science of the Middle Ages. I seemed at home in this atmosphere, and always experienced the keen desire to investigate more thoroughly and to find out the inner secrets of the ancient alchemists, and I had promised myself this pleasure as soon as my many duties should leave me the necessary leisure.

The above will explain why I did not hesitate the fraction of a second when I saw the name, "The Rosicrucian Fellowship," on a signpost when driving along a southern California highway, but turned the head of my iron steed in the direction indicated. The mere sight of the name carried me right back to the fifteenth century, and this time there was the certain conviction that at last my opportunity had come. I was now to be brought face to face with the truth I longed to unveil.

I drove through a gateway upon which was inscribed, "Visitors Welcome," so I did not feel an intruder. The first steps were easy. A courteous gentleman in the office assured me that I could have a room in the guest house, and could obtain my meals in the cafe-

teria on the premises, although no meat was served at any time. He also seemed inclined to answer questions, and presented me with some papers regarding the work of the Fellowship, which I took to my room to read carefully, though not expecting to find the information I sought in any of the literature that was given out to the public.

Now that I was here I determined to take my time and not to leave until I had found what I sought. So for the first few days I loafed. I took my meals in the cafeteria with the residents. I listened carefully to the general conversation, thinking I might glean a hint here and there as to the real nature of the organization. I conversed with the members, being very careful not to appear unduly curious. Perhaps, I thought, I might be able to strike up a friendship with one of them and gain his confidence. But slowly, slowly!

After a few days' stay the sum and substance of my information was not very satisfactory. I found myself in a community of about seventy people, constituting the Headquarters of the association. I had been shown the principal activities carried on in the office, the print shop, the grounds, the library. I had attended the services in the chapel and the classes that were held in the evenings. In the offices I found everybody busy—typing, writing letters, filling orders for the books which were turned out in the print shop. There did not appear to be anything secret in the nature of their operations. Although I heard a great deal of talk about the Philosophy, I heard no mention of the philosopher's stone. Almost the only use of the word "gold" was in connection with some sort of a garment, but as this was evidently

stitched together, I came to the conclusion it must be made of some kind of cloth rather than of the metal gold.

It is true there was one building into which I was not admitted, but as the members resorted there each evening at the same time in plain sight of visitors or passers-by, with no secrecy, and as the door was not secured by more than an ordinary lock and was left unguarded apparently, I came to the conclusion that in all probability it was used for the purpose claimed, namely a place in which to hold devotional and healing services.

I next decided to take a course of lessons in the Philosophy, and I put all my effort into finishing these lessons so that I might be admitted to the higher courses. But even this did not bring me knowledge concerning the inner secrets.

So then at the end of two weeks I had come to the conclusion that either the Rosicrucian Fellowship was what it claimed to be, an association for spreading the Rosicrucian Philosophy as given out in the books published, or this was merely a blind, and the secret alchemistic operations were so cleverly covered up that it would require more skill than I possessed to unravel the mystery.

I had about concluded to leave for home the following day, when I made a discovery that caused me to change my mind. Strolling around the grounds about dusk I came upon a little shed, at the rear of another building, that had escaped my notice previously. Naturally I investigated. Looking in through the window I saw a little room furnished with only an oil stove, a few cases, and a sink. There was no one there, but the oil stove was burning, and on it there was a kettle. I tried to get in, but the door was padlocked. Immediately a vision of alchemists rose before me, and I seemed almost to smell the concoctions that were bubbling in their cauldrons! That little pan on the modern oil stove turned into a cauldron of seething molten metal, and the vision came of a long-bearded alchemist bending over it

muttering incantations. At last, at last, at last! I could barely keep from shouting with joy. I strolled around the little shed as long as I could without attracting attention, but made no further discoveries. I thought some one would surely come and attend to the stove, but fearing my presence might deter him, I walked away, returning in about ten minutes. When I got back, the stove was out. Evidently some one had been there in my absence. Caution, I thought, or they will get wind of your investigations.

For the most part our lives are anything but joyous. We are harassed, hurried, worried, busied with a thousand and one cares and duties, almost to the entire exclusion of happiness. Yet even to the poorest of us there come times when we give ourselves up to gladness and to pure joy. The twenty-four hours following my discovery was such a season of unadulterated happiness for me. It passed in dreams—both waking and sleeping dreams—and the setting was always a laboratory of the Middle Ages with a learned alchemist pouring streams of living, molten gold from a huge kettle to fill all manner of molds and vessels. In vain I admonished myself, endeavoring to bring my senses back to function in the twentieth century. It was useless—I saw everybody and everything through this golden haze, which lent to all an air of mystery.

The next evening I again visited the little shed. This time I found a bright light shining through the window. I approached and looked in. Oh, joy unspeakable! I had not been mistaken! There it was! The scene of my dreams was there in reality before my eyes just as I had always known it would be some day! For on the inside of the little window I saw two figures. One was an elderly bearded man, the alchemist of my imagination, and the other, evidently his apprentice, was younger, without beard, and wearing a leathern apron. The older man was bending over a flame, holding a metal pan from which he was

pouring—yes, pouring into a mold—a stream of something! I craned my neck to see more closely, and saw IT—THE MOLTEN METAL! GOLD! The excitement of the discovery was too much for my nervous system. I could not contain myself nor control my movements, and as I leaned forward I uttered a sharp exclamation of delight, at the same time losing my balance and falling heavily against the door. Furious at my clumsiness I endeavored to crawl away before I was discovered, but I had been too noisy. The door was flung open, and a voice called out: "Hello! Who's there?" Then, seeing me on the ground: "Did you hurt yourself? Come in." I had not expected to understand their language, but it sounded like modern English. I picked myself up, and availed myself of the invitation to enter. Now, I thought, they will probably kill me, but I shall die happy.

The voice continued speaking. At first to my confused senses it seemed far away, and I did not hear what was being said. I was all eyes. Gradually, however, the words did penetrate to my brain, and I was aware that the speaker was saying something about "metal," and "toys," and "whistles." As he continued, it seemed as though the voice was very familiar. I listened more attentively, and as I did so, with my eyes fastened on the speaker, a change came over him. Gradually the old alchemist faded from my gaze, and in his place appeared a figure clad in twentieth century clothing, the features of the face bearing a strong likeness to those of the friend who had first bade me welcome to the Rosicrucian Fellowship. I glanced at the apprentice. The leathern apron had disappeared, and was replaced by one made of rubber, very modern. This man, too, I recognized as one of the members of the community. The burner and the flame were still there, but the cauldron of molten gold had turned into a small pan of silvery metal. I was so bewildered, so disgusted, I was practically speechless. Yet it seemed I ought to say some-

thing, so I muttered inanely, "All that glitters is not gold." "Why," said Mr. A.— (but there, I promised not to mention any names in connection with this episode) "in this case it is metal for toys. This is an outfit for manufacturing toys at home, and we were just experimenting with the making of whistles," and he held up a handful of metal whistles for my inspection. The proof was there. I had no alternative but to accept the explanation. Besides, with the vanishing of my vision had gone all feeling of mystery, and though I rubbed my eyes and pinched myself, I could not recover anything of my former feeling. We were just three American citizens in the year 1927, in a little room with a gasoline burner and some melted metal.

Have you ever on awaking found the room flooded with a beautiful, many-colored rainbow light, and then as you have come more completely back to earth this rosy-golden light has faded, leaving the surroundings drab and dead and leaden by contrast with the vanished brilliance? If so, then you know how I felt when my dream had been shattered, for shattered it was, completely and wholly, apparently never to return. The place was unbearable after my hopes had been dashed so utterly. I could not conceive of what had made me so credulous and foolish. I had one thought, to get away. The next day saw me ready to leave. As I paid my bill, my genial friend said by way of a pleasant send-off: "Well, perhaps you will come back to see us again, now that you find we are not so very queer after all." I glanced sharply at him, wondering how much he knew or suspected about me. If it was more than a random shot, his face did not betray it, so I concluded he knew nothing of the object of my visit.

Driving homeward, dejected and glum, I had an opportunity to give a lift to a wayfarer. In the course of conversation it developed that he was a traveling man. "What is your line?" I asked, more because it seemed expected of me than because I was interested.

"Metal toys," he replied.

"Toys," I repeated dully, "metal toys,—oh, fiddle!"

CHAPTER II

A quiet review of the episode related in the foregoing chapter brought me to two conclusions. The first was that I must have been suffering from some mental derangement that had laid me open to delusions, and the second that I would dismiss all thought of the Rosicrucian Fellowship from my mind, and for the future confine my activities to practical everyday affairs, never allowing myself to speculate in thought upon the subject of alchemy or any such exploded theories.

This last decision I found difficult to adhere to, and increasingly so as time went on. Do what I might, scraps of information I had gleaned while at the Fellowship would creep into my mind, and the thought would insistently intrude that there was some mystery there that I had not solved. Finally this feeling became so strong that almost against my own will I decided to pay them another visit if only to convince myself once and for all that this idea of mine was wrong.

Accordingly a day in October, one of those Californian October days of brilliant sunshine with little hint of autumn or decay, found me driving once more under the gateway on which was inscribed, "Rosicrucian Fellowship—Visitors Welcome." I was fortunate in finding my friend, Mr. A., alone in his office. In the course of conversation with him I said, laughingly: "You know, at my last visit I was sure that you people were the descendants of the ancient alchemists, and that I should find here strange mysteries, and possibly have the good fortune to be initiated into some of your rites."

Mr. A. smiled. "You are not so far wrong," he said. "We are alchemists—spiritual alchemists. We are only novices, mere apprentices, yet we are endeavor-

ing to extract from the base metal of matter, from the dross of material experiences, the gold of the spirit. Gold is the color of Christ, the great Sun Spirit. As we follow His teachings and endeavor to live as He taught us, we actually build this living gold into our auras. Service is the key that will unlock the mysteries of this spiritual alchemy, and through service to others we weave what we call the Golden Wedding Garment. By means of this garment, which is in reality a vehicle or body—soul body, we term it—we shall be lifted up and enabled to function on those higher levels where the Kingdom of Christ will be found. That is the era to which we look forward, when humanity will have found its way out of the depths of suffering and ignorance in which it has been plunged so long."

As he spoke I was once more conscious of being lifted out of the immediate surroundings into another, different condition. This time my vision was not of the past but of the future. I saw a redeemed humanity, no longer a race of slaves but of free men, with power over their surroundings, their bodies, themselves; in fact, a race of supermen, walking in a glorious golden Light, the light of the Christ Spirit.

My friend stopped speaking, and I do not know how long we sat in silence, while I for my part drank in the beauty of the vision. At last I said:

"How blind I have been! Last time I was here I was searching for phenomena, for mysterious rites and ceremonies, and I completely failed to see the beauty of the Rosicrucian Teachings. I was searching for hidden mysteries, and all the while the truth was right before my eyes. Like all great things it is extremely simple, so simple that I overlooked it. What you have just said has brought me a new understanding. Now I will study these truths in earnest, for I too must be a spiritual alchemist."

When I left the second time, it was with very different feelings. I had found the solution to the mystery of the Rosi-

crucians. This word still holds a fascination for me, but where formerly I associated it with learned wonder workers long since dead, now I connect it with a band of living alchemists, striving through actual work and selfless service to humanity to extract from material ex-

perience the true, living gold. In my humble way I am endeavoring to put to practical use the knowledge gained that I may do my small part to hasten the coming of that future age when the Kingdom of Christ shall be established among men.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

VIII.—*The Last Supper.*

TEXT

7. Then came the day of unleavened bread.

8. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9. And they said unto him, Where wilt thou that we prepare?

10. And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12. And he shall shew you a large upper room furnished: there make ready.

13. And they went, and found as he had said unto them: and they made ready the passover.

14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper,

saying, This cup is the new testament in my blood, which is shed for you.

24. And there was also a strife among them, which of them should be accounted the greatest.

25. And he said unto them, The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors.

26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.—*Luke 22:7-20, 24-27.*

INTERPRETATION

Christ sent Peter, who represents the *faith* which is a dynamic quality in the life of the mystical aspirant, and John, who represents the *power* of love, into "the city," or new state of consciousness. The man they were destined to meet with the pitcher of water is the androgynous man of the Aquarian Age. The guest chamber is the new body to be built through the great spiritual attainment which we term Initiation. The upper room, all furnished and prepared, means the organs in the head awakened through the transmutation of the life force. Only through these different steps mentioned in the Bible can we make ready for Him to enter and celebrate the Holy Supper *within our own bodies.*

These truths of course have their outer significance as well. The "upper room" is said to have been in the home of Mary, the mother of John Mark, who wrote the

gospel of Mark. Here the risen Lord met His disciples, and later in this holy place they experienced the sacred mystery of Pentecost.

Verse 14: "When the hour was come," means about 6 P. M. "The early evening stars were visible, and the threefold blast of the silver trumpet from the temple mount announced to all waiting Jerusalem that the Pascha had again begun."

Verse 15: "With desire I have desired," is a Hebrew expression meaning, I have desired *earnestly*. Christ used this because He knew they could not partake of the Last Supper until they had made themselves *worthy*. This was no mere outward ceremonial of eating bread and drinking wine, but consisted of the deepest esoteric work in preparation for the deeper mysteries.

St. Dionysius, the first Bishop of Athens, said that the sacrament was divided into three parts: first, Purification; second, Initiation; third, Accomplishment or Perfection. He mentions also as a part of the ceremony *the bringing to sight*. These *esoteric* sacraments were open to the faithful only, and no spectators were allowed at these communions. The Sacrament of Communion is found in the ancient religions of the Egyptians, the Chaldeans, and the Greeks. Its ceremonial means always the teaching of the deeper truths of Initiation.

The "Acts of Thomas" relates that a young man had committed murder. He came to partake of the Eucharist, but as he did so both hands became paralyzed, and he could not raise them to his mouth. The observance of this sacrament possessed a much greater spiritual potency at the time mentioned in the Bible than at present due to the greater spiritual attainments of those who administered and those who partook of it. The celebrants of that early Christian period were Initiates, holy men and women, and those who were consciously preparing for this great spiritual attainment.

The early Christian Fathers mention the fact that demons (obsessions) were exorcised through the power of the Holy Supper.

Verse 17: Preparatory work with the fundamentals of brotherhood and fellowship.

Verses 18-19: Wine represents the masculine or head principle; bread the feminine or heart principle within man. Christ was teaching them to build the philosopher's stone within themselves. The body is the workshop of the spirit, and contains all the elements necessary to produce the *elixir vitae*. *The philosopher's stone is not exterior to the body, but the alchemist himself becomes that stone.*

The cup we must learn to build within ourselves. It must be constantly filled with the waters of eternal life. When the disciple is able to drink in *full understanding from this cup, which includes also the act of its replenishment*, his love of and desire for the personal life are finished. He has found the entrance to a new and larger life that is immortal and eternal.

Verses 24-27: The two words which encompass the entire life and work of the Master are *love and humility*. How prone are we to seek the high places as did those first disciples, leaving the lowly, humble work for some one else to do. The path of attainment is indicated plainly all through the Bible. The philosopher's stone, the celestial body which St. Paul describes in the 5th chapter of 2nd Corinthians, that body which is likened to a diamond or a ruby, is not built through courting the adulation of throngs or seeking the most prominent positions for ourselves. But let us rather remember the example of the Master, whose great spiritual attainment led Him to the heights of the Transfiguration, yet whose love for humanity caused Him to take upon Himself the form of a servant. Let us strive each day to become more loving and more humble so that we may be *true* followers of Him.

Worth-While News

Adoption of the London Naval Treaty

"WASHINGTON, July 22.—(U. P.)—Ratification by the United States of the London naval reduction and limitation treaty was completed today with the signature of President Hoover, who praised it as a 'further long step toward lifting the burden of militarism from the backs of mankind.'"

"With the ratification by the other governments," he said, "the treaty will translate an emotion deep in the hearts of millions of men and women into a practical fact of government and international relations."

"It will renew again the faith of the world in the moral forces of good will and patient negotiations, as against the blind forces of suspicion and competitive armament."

"We should by this act of willingness to join with others in limiting armament, have dismissed from the mind of the world any notion that the United States entertains ideas of aggression, imperial power or exploitation of foreign nations."

NORTHAMPTON, July 22.—On the whole we have done well to ratify the naval treaty. It is a most encouraging symptom of international sanity. No doubt our admirals can find some objections to it. But so do the admirals of Britain and Japan. It takes at least two to make a trade. Reason, therefore, requires mutual concessions. We may well find satisfaction in the increased friendly feeling that will come from the concessions we have made.—*Calvin Coolidge.*—*McClure Newspaper Syndicate.*

At last after weeks of debate the Senate has ratified the London Naval Treaty, making certain reductions in the naval armament of Great Britain, Japan, and the United States, and limiting the program of naval construction up to the year 1935. During the progress of the debate in the Senate it was evident that the war party, that is the party which is composed of the militarists of this country, backed by the officers of the Navy and Army, was demanding practically an unlimited naval building program. Of course it is not to be expected that naval and military men who make

a business of war will think in terms of anything but war and the preparation for it. They have not, as a rule, the broader vision necessary for peace. But if we never make a step in the direction of ending war, we shall never arrive. If the old era of international jealousy and suspicion is going to continue forever, with no effort to break it up by arbitration, we may as well give up all hope of ever living in a world of peace.

A certain chain of newspapers in this country has done everything it could, since the Treaty negotiations began, to block the efforts of our statesmen in accomplishing this important diplomatic undertaking. But the lack of regard with which the editorial policy of these papers is held in this country is indicated by the final vote of the Senate, which was 58 to 9—an overwhelming majority in favor of the Treaty.

The Treaty has just been ratified by Great Britain, and by the time this reaches the reader it is likely that Japan will also have ratified it, thereby assuring at least the beginning of a better international understanding.

Pluto, the New Planet

CAMBRIDGE, (Mass.) June 17.—Scientists at Mt. Wilson Observatory, Pasadena, have calculated a final period of 251.8 years for the new planet Pluto.

Announcement of the calculations was made here today by the Harvard Observatory which acts as the official distributing agent for American observatories.

The calculations were made possible through the discovery of photographic plates taken at Mt. Wilson in 1919 of images of the new trans-Neptunian body and the computations made by Dr. Seth D. Nicholson and N. U. Mayall of the Mt. Wilson Observatory. Prof. Frederick Seares, assistant director of the California observatory, sent notice of the discovery to the observatory here.

The new planet will be nearest the earth in 1988 when it will be thirty astronomical units distant, or 2,800,000,000 miles. This is approximately the distance of Neptune.

The four plates on which the planet appeared were taken for other purposes in 1919 and it was not until the announcement on March 13 of the planet's discovery that the western observers began a study of their file of plates.—*Los Angeles Times*.

The astrologers are busy speculating as to what effect this new planet will have upon human beings. If it turns out to be a bona fide planet, ensouled by a Planetary Spirit, of course it will have an effect upon us. If it should turn out to be a dead planet like the moon or some of the asteroids, its effect would probably be next to nothing because the amount of light reflected from it to the earth is almost nothing.

Henry Ford and Liquor

On the heels of the nation-wide straw vote on enforcement, modification or repeal of the Eighteenth Amendment, Henry Ford is more convinced than ever that prohibition is here to stay.

"Prohibition is not an enactment, but a growth," Mr. Ford said. "We made a start ten years ago. The American people are not going back ten years to undo what they did then."

"They are going to let it grow for another decade or two, anyway. By that time it will have taken solid root in American life and habit."

Mr. Ford believes there is far less booze and boozing in the country than there was five years ago. He expects the country to be wholly dry some day; in fact, he says it is dry now so far as the people who really count are concerned.

"What about the well-known leading citizens who take their cocktails and highballs, in spite of the law?" he was asked.

"Well-known what?" he shot back. "You don't mean leading citizens, you mean trailing citizens, and not very well known, at that."

"Don't worry about the so-called society drinkers. They very quickly drink themselves down and out, and they don't count, anyhow."

"The people to be really concerned about are the millions of hard-working men with families who can't use booze and hold their jobs and do right by their families. And I am certain that this class of people in this country are not using one-tenth the booze they formerly did."

"The American workingman knows that every boss who runs a real business is dry. The workingman knows that a 'wet' shop has less business, more accidents and lower wages than a 'dry' shop. Prohibition could

not last five months unless the great majority of American workingmen were for it.

"If you think prohibition is forced on the American people, let politicians try to take it from them."—*Los Angeles Times*.

Mr. Ford is convinced in the light of his extensive experience that the people of the United States are not going back on prohibition. His characterization of the so-called "leading citizen" who patronizes the bootlegger as being a "trailing citizen" is particularly good. He affirms that the American working man is the man who is eventually going to determine the outcome of prohibition, and that the great mass of representative working men know that the liquor traffic is opposed to their best interests and therefore they will not be a party to its return.

Jazz Is Not Music

Walter Damrosch didn't mince words in giving his opinion of jazz. You may have noted he didn't even say "Jazz music."

"Well," he began, "I don't think much about jazz—nor very much of it. The music which I play claims to reach the head and the heart. Jazz appeals more to the nerves; I do not think it appeals to the heart or head. But, to be honest, as a musician, I must say the development and growth of jazz has brought a greater diversity of rhythm. However, rhythm alone cannot make music; it may excite us, make our nerves tingle, but it cannot appeal to our finer emotions.—*Selected*."

Here is a clipping giving the opinion of Walter Damrosch in regard to jazz, in which he says it appeals principally to the nerves and not to the head or heart, thereby lacking the quality of real music. Jazz has been described by those familiar with its origin as a sort of jungle rejuvenescence—the music of the savage resurrected and presented in a new guise. The rhythm of it is such that it unduly excites the nerves, and undoubtedly the desire or astral body. Anything which makes an appeal to the savage is pretty sure to lack the elements which should appeal to civilized people, which is a good reason why jazz should be discontinued.

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

Let Love Fulfill the Law

Question:

How does the Law of Cause and Effect work out in relation to our judges who are forced to condemn unfortunates to long terms of imprisonment and many to execution? If a self-confessed murderer repents and is stricken with remorse over his deed, does this wipe out further punishment in purgatory, or does he have to pay for all the suffering he has caused?

Answer:

In order to protect society it is necessary that the real criminal be segregated from his fellow men; but capital punishment is never justifiable. A wise judge can be a blessing to his community by exercising discrimination in his dealings with the delinquents upon whom he is called to pass sentence. Judges who condemn unfortunates to unjust punishment or to execution are most certainly making karma for themselves which they will have to meet some time, somewhere. They well know or should know the responsibilities they are taking upon themselves when they seek judicial offices, and they are not exempt from karmic law.

The doctrine of forgiveness of sins is an actual fact in nature. If an evil-doer repents, reforms, and makes restitution as nearly as possible for any evil act that he has committed, no matter what its nature, the sin of which he has repented is forgiven and erased from his life's record in the vital body. Therefore, it

no longer stands against him, and of course he will not have to meet and suffer for it in purgatory. Note, however, that in the case of murder, merely being remorseful over the deed, which in most cases is compounded with fear of the punishment, does not constitute the repentance which will free from purgatorial suffering. The repentance must be so intense that if the murderer were placed in similar conditions in a future life, *with no memory of the past*, he would not kill his adversary, and this probably does not occur once out of fifty cases of premeditated murder.

Moreover, when he returns in some other earth life, the Lords of Destiny will cause him to meet the individual or individuals whom he has wronged, and to be associated with them in such a manner that through love and kindness he will have the opportunity to repay them for any suffering or sorrow which he may have caused them in a past life or lives. Note this: the forgiveness of sin frees the individual from purgatorial reaction, but the debt is not paid. The individual liquidates it in a future life, paying it, if he will, in a spirit of love and joy and not through sorrow and pain.

When It Isn't, Is It?

Question:

Will you be kind enough to state your views in relation to the existence or nonexistence of matter?

Answer:

Various theories have been evolved by scientists in relation to the existence or nonexistence of matter. The materialist

maintains that matter and energy are the only realities; that there is nothing else in the universe except them. The opinion of the Christian scientist is diametrically opposed to that of the material scientist. He holds that matter is really nonexistent, a mere delusion of mortal mind, and that all is spirit. The two theories are the very antithesis of each other, and the truth lies between them.

God is spirit, and when He desires to manifest, He makes within Himself the thought form of such a universe as He wishes to create, and His archetypal ideas related to it are formed of spirit substance when first differentiated within this central source. But under the influence of time and space their vibratory rates gradually become lowered, and they slowly crystallize and become that which we designate as matter.

Truth is many sided. When looked at from one angle we may agree with the Christian scientist and say that all is spirit, and that that which appears to be matter is in reality spirit in a state of crystallization. Viewed from another angle, however, we may agree with the material scientist and say that all is matter and energy, that is, all that comes within the range of our physical senses.

In the process of evolution spirit is constantly resolving itself into matter and then slowly transforming itself back into spirit. It is a mistake to say that anything in God's universe is unreal; both matter and spirit are very real. Spirit is the positive pole of God and matter the negative.

Investigating the Invisible

Question:

Even to the materially minded it is a self-evident fact that everything in the world, whether visible or invisible, is subject to advancement. This being true, the thought occurs to the writer that as it is evident that our material environment depends entirely on invisible forces, why is it that materialists deny and scoff at spiritual teachings

without at least taking the trouble to devote a portion of their time to studying and investigating the invisible influences which transform the savage into the learned man?

Answer:

Each individual in the world is a separate virgin spirit that is evolving from a tiny spark of divinity to a god. No two are in exactly the same place in evolution, and each individual must work out his own problems in order that he may get the necessary experience which will assist him to mount to the next higher rung on the ladder of evolution. It is not worth the time it would take for us to criticize each other and wonder why this person or that person is not doing some particular thing which we think he or she should be doing. The only thing necessary for us to do is to live a life of loving, self-forgetting service to others, and then rest assured of the fact that the Great Ones who are directing our evolution will take care of the rest.

We as egos are scattered all along the path of evolution. Some of our life wave are not as yet capable of deep concentrated thought and analytical reason; others, steeped in materiality, are wholly occupied with the lessons which pertain to the material plane. Another class is just emerging from the material and glimpsing a correlation between it and the spiritual worlds; and still another class is able to fully contact both the material world and the spiritual region, and is correlating the various manifestations of these regions, classifying and tabulating them in such a way that the less evolved will be able to understand them and progress with less difficulty than did the pioneers who blazed the trail.

Making the Etheric Body Visible

Question:

Will you kindly explain the meaning of Luke, chapter 24, verse 39, where Christ Jesus appeared to the disciples after the crucifixion and said: "Handle

me and see, for a spirit hath not flesh and bones as ye see me have." How do you reconcile this with the Rosicrucian statement that the material body of Jesus disintegrated in the tomb?

Answer:

Christ Jesus appeared to His disciples after the crucifixion clothed in His etheric body. It is possible to materialize the etheric body in such a manner that it can be cognized by the touch. Ether, being a form of physical matter, can be made so dense that it can both be felt and handled. This is what Christ Jesus did to His etheric body. The physical body of Jesus was disintegrated very soon after being placed in the tomb. The exceedingly high vibrations imparted by Christ to its atoms caused them to disperse with great rapidity into their primordial elements.

Winding Up the Archetype

Question:

What is the reason why so many people seem virtually predestined to accidents and accidental death? Why do some people die in early life after passing childhood?

Answer:

The approximate length of life is determined in advance of birth by the amount of force or vitality imparted to the archetype. That is, the archetype is wound up, so to speak, for a certain number of years. Constructive living may slightly lengthen its span of life, and destructive living may decrease it. The Recording Angels determined the life term of the archetype, which is in accord with the forces set into operation by the ego in previous lives and which are due for culmination.

As accidents are often caused by carelessness or thoughtlessness on the part of the individual or individuals affected, in such cases these persons are due to receive a lesson, the learning of which

will correct these defects in their characters.

The Power of the Square

Question:

Why is the power of the astrological square greater than that of a trine, and how about the opposition?

Answer:

The square is the symbol of the cross, and the cross symbolizes man's present evolution in this Day of Manifestation. In other words, man rises by virtue of the cross on which he crucifies the lower nature in order that it may become a serviceable instrument for the use of the higher self. Therefore the cross or the square represents the form which is best adapted to promote the evolution of mankind, and through which the great creative Hierarchies are pouring their energies in an endeavor to spur humanity into action. Any kind of activity in our present state of evolution is better than inertia, because it quickens the objective waking consciousness.

The astrological square contains more power which man can utilize than does the trine and sextile, because these latter aspects symbolize phases of his evolutionary development that are not being so strenuously accented at the present time. As yet there are only a few of the more advanced egos who have reached the point where they can control the great power that is contained in the square, and therefore it usually upsets them and produces inharmony. Thus at the present time man gets easier conditions and more agreeable results from the trine than he does from the square, but this condition will be changed as he advances in evolution. The opposition is an incomplete square, and also contains more power than the trine. It has more harmony for man at the present time than does the square, because it utilizes the fact that there is a certain affinity between opposing signs and therefore a certain amount of harmony between them.

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.

God Geometrizes

BY R. A. UTLEY

(The following article, differing from orthodox astrology in some of its statements, is the product of research, and its conclusions are presented for further research on the part of our students, which may lead to verification or correction.—EDITOR.)

IT IS questionable whether the best interests of the astrologer are being served by even the small amount of publicity which is coming his way. The time is not ripe for him to occupy a prominent position on the world's stage. Should he be observed by the audience and called forward to speak his part, both the audience and he himself will discover that he does not know his lines.

He has been too ambitious. He has undertaken to teach the world the language of the stars ere he himself has mastered its alphabet. He has published textbooks in which truth is so interlarded with error that the whole factual system falls to pieces when exposed to the acid test of critical analysis. He has picked up the esoteric symbols of ancient lore and endeavored to interpret them literally, thereby reaching conclusions so absurd that the scientist does not even consider them worth disproving.

Before the student can hope to learn the star alphabet he must study and grasp at least the fundamental facts of physics and metaphysics. Above all he must be able to distinguish between true

logic and sophistry. Before he can hope to apply the principles of astrology to character reading, he must possess a sound knowledge of human nature. In playing with such terms as love, courage, and intelligence he is wasting his time unless he has a crystal-clear idea of what those terms exactly mean.

To begin with, it is necessary to go back to the philosophic conception of the self and the not-self. A man's self is the sum total of all that he is capable of receiving or expressing; his not-self is the sum total of everything external to himself which can impress him or be impressed by him. His not-self is his environment, and includes all things and all people of whose existence he is aware, either objectively or subjectively.

There are twelve natural forces which collectively constitute the universe, for time, space, and energy are but modes of these forces. Expressed through the planets these forces mold the man; expressed through the zodiacal signs they constitute his environment. Until that fact is thoroughly realized the student can but wander aimlessly in the fields of error.

Many planets in Aries are no more an indication of a martial disposition than working in a bank is an indication of the possession of wealth. What they do indicate is that the life of the native will be filled with conflict even though he be a lover of peace. On the other hand,

planetary aspects give little clue to events. If the native has Venus square to Saturn, he is likely to be despondent though fortune smile on him continually, whereas if he has Jupiter trine Mars, bad luck will no more dampen his hopeful nature than water will wet a duck.

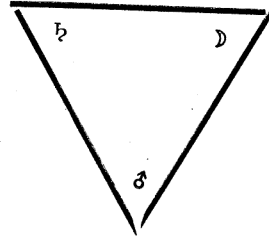
The division of signs into active, stable, and changeable is quite correct but of no interest to the practical astrologer, for its significance is purely metaphysical, the terms denoting manifestation, latency, and relativity. By the law of averages the man with many planets in changeable signs should have as stable a disposition as any other man, for he derives his stability from the planet Saturn, and from no other source. The sign which gives him a stable environment is Capricorn, an "active" sign.

Let the reader accept nothing, but prove all things, and hold fast to that which is true. Let him progress his own horoscope, and look backwards at his own life. He will find that when the moon was in Gemini he was most busy, but when in Cancer he had little to do. In Capricorn, his path was blocked, while in Sagittarius, opportunity opened doors for him. In Aries, life was strenuous, but Pisces brought tranquility. These are not theories but observed facts. A little arithmetic and clear thinking are all he requires to prove them.

Because this is an orderly universe, there is no room in it for anything which is not definitely related to something else in accordance with mathematical law. The astrologer tries to "judge" a nativity without having learned the basic relations between each planet and every other planet, and between each planet and each sign, a knowledge of which is requisite to even the crudest exercise of judgment. His muddled array of rulerships, detriments, exaltations, and falls violates the most elementary laws of geometry. And when a Greek sage said that God geometrizes, he voiced perhaps the greatest truth ever uttered.

There are certain geometric symbols

which the student should burn into his memory. The first of these is the inverted triangle of the lower man.



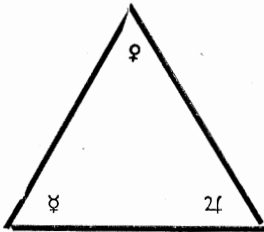
Saturn, the first element in man's personality, gives that stability, that fixation, that resistance to external impacts which expresses itself most perfectly in the mineral, and characterizes existence in the dense physical world. The moon, man's second element, gives the plastic adaptiveness, the inert yet supremely willing receptivity to the life force which expresses itself most perfectly in the plant, and characterizes existence in the etheric or vital realm. Mars, which completes the lower or animal man, gives desire, that lust of life, that creative urge towards self-expression-in-action which distinguishes the animal from the plant, and characterizes existence in the purgatorial realm of the desire world.

Some day a book will get written—a book whose aim will be to drive home the majestic simplicity of God's Geometry. In that book will be crammed the fruits of a burning zeal for the truth, the whole truth, and nothing but the truth, and of a lifetime of painstaking labor in testing, ever testing, that no error might slip by unnoticed. Bit by bit the fragments of truth are being pieced together, and slowly but surely a pattern is emerging—a pattern which in its clarity and definition bespeaks immutable law, yet which is a moving, living thing that voices the perfection of God's Love for His universe.

In that book the natures of the planets and the significance of their relationships will be explained as fully as the writer's understanding and his command of English will permit. The descriptions

and explanations here given are merest suggestions, yet even a hint is helpful to the seeker.

The second symbol to be indelibly impressed upon the student's memory is the balanced triangle of the Higher Man.



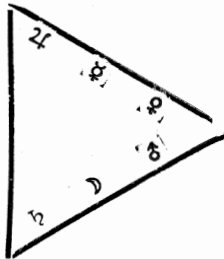
Venus marks the first step above the status of the beast, the brute who lusts to express the life within him but who cannot feel the gentle rhythm of that all-pervading life without—who cannot sense the brooding tenderness of Mother Nature in her eternal vigil to preserve that which the fiery Mars would consume to feed the fires of his terrific energy. Venus is queen of the gentle fairy folk, who possess emotions but are devoid of reason, and her nature characterizes existence in the realm of feeling, the first heaven.

Mercury gives to man the ability to

Its force cannot be adequately expressed by any creature lower in the scale of evolution than man, and it characterizes existence in the Region of Concrete Thought, the second heaven, man's natural home.

Jupiter, planet of soul growth, the force which makes man's heart "too great for what contains it," is that towards which he must aspire. In his efforts to grasp the infinite and eternal verities, man will burst his own heart, and in that bursting will set himself free from the illusion of separateness, becoming something more than a man, a Spirit conscious of his own Divinity, an infinitesimal yet integral part of the Divine Unity. This planet exerts a force to which man cannot give full expression until he shall have reached the status of the angels, for Jupiter is correlated to the Region of Abstract Thought, the third heaven, in which man cannot yet consciously function unless he be an Initiate—a Superman.

Lest any have failed to note the beginning of the weaving of a pattern, it might be well to trace it briefly:



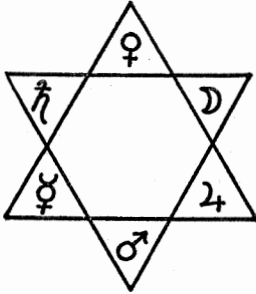
- Realm of Abstract Thought
- Realm of Concrete Thought
- Emotional Realm
- Purgatorial Realm
- Etheric Realm
- Dense Physical Realm

perceive things objectively instead of mirroring them subjectively as does the animal with its picture consciousness. The planet of reason, it gives him that ability to connect cause and effect, to see the relation of one thing to another, which enables him to direct his own actions by the exercise of volition instead of reacting involuntarily to blind instinct, to guidance from without, as does the animal. Mercury is man's guiding star.

The formless realities of the third heaven are dimly reflected in the solid substance of the dense physical realm, wherefore the symbol for Saturn is an inversion of the symbol for Jupiter. The archetypes of the realm of concrete thought are reflected in the vital bodies of the etheric realm; the thought form is reflected in the living form, to which Saturn must add substance ere it becomes a body visible to the physical eye. So,

too, is mercurial man an inverted lunar plant. That the peace of the realm of attraction is balanced by the pain of the realm of repulsion in the desire world is well known.

The student is now in a position to put two and two together and to construct for himself the next geometrical symbol, the six-pointed star:



Let us walk softly here, for we approach the central truth not only of astrology but of life itself—the sublime mystery of sex. This is a difficult subject, because male and female are clearly differentiated only in their physical expression, though the true significance of sex is spiritual. When humanity ceased to be hermaphrodite, it became the function of man to give and of woman to receive the vital force. This implies something far broader than the relation between man and wife. The birth of an idea, no less than the birth of an infant, results from the reception and the expression of the universal life force. To absorb this life force is a feminine capacity, to exude it a masculine ability.

What is it that makes a man effeminate or a woman mannish? If the student ponder that, he will realize that in their effects masculine and feminine forces are inextricably interwoven, and only in their causes are they distinguishable. An effeminate man is neither typically masculine nor typically feminine, but the things which make him effeminate are feminine.

Life is sustained by food; when we digest a potato, we absorb its vitality and adapt it to our own use. To absorb and to adapt, these are lunar func-

tions, hence the moon is said to rule the stomach. Digestion alone, however, does not sustain life. If you sever an artery, all the food in the world will not save your life, but the coagulation of the blood may do so. This healing process is due to the cohesive force of Venus, the preserver.

That Venus and the moon are feminine is generally recognized, but somehow or other the third member of the feminine trinity, Jupiter, is traditionally regarded as masculine. There is nothing masculine about the functions of the planet which is said to rule the circulatory system. The circulation of the blood is as necessary to the sustaining of life as is digestion. It is through the activities of these three feminine planets that we are by Nature created. Note that the functions governed by them are passive functions over which we have no conscious control.

What of the other three planets? Mars is the great consumer of vitality. As the engine burns coal to produce power, so Mars burns up the vitality absorbed by the moon, and circulated by Jupiter, to produce energy. If energy be directed, it can be turned into useful work, just as the power of an engine can set the wheels of industry humming. Mars is said to rule the muscular system; Mercury the nervous system and the brain, which direct the activities of the muscles.

Mars and Mercury alone cannot effect anything. An engine made of ordinary rubber could do no work—its component parts must possess rigidity. Saturn, which is said to rule the bones, supplies the force which makes it possible to tense the muscles, or to plant the foot firmly, or to hold an object in one's grasp. The functions governed by Saturn, Mars, and Mercury, are active functions. By means of them man has the ability to create, whereas through the operations of the moon, Venus, and Jupiter he is himself created.

The plant, absorbing life from earth, water, air, and sunlight, grows then bears fruit and dies. In the exercise of his

creative powers man (or woman) gives forth the universal life force more rapidly than he can absorb it; thus he grows old and dies, or rather his physical body does so. This is the true significance of sex. In the process of involution or self-unfoldment whereby God manifests Himself in creating the universe, He is the Great Father. In the process of evolution whereby He draws into Himself all that He has created, He is the Universal Mother.

The Rosicrucian student is aware that a man's dense body is positive and his vital body is negative, whereas the opposite is true of a woman's bodies. This is but part of a greater law. From the material point of view the lower half of each world is positive, the upper half negative. From the spiritual point of view the reverse is the case. Mercury, Mars, and Saturn, corresponding to the lower mental, lower desire, and lower physical worlds, are the causes of man's descent into physical existence, and it is man, physically positive, who is best fitted to express their forces. The moon, Venus, and Jupiter draw humanity upward, and it is woman, physically negative but spiritually positive, who is best fitted to receive the impress of their forces.

The downward urge and the upward yearning may be illustrated very simply. Through Mercury we form the archetype of something to be created; through Mars we receive the power and the desire to create; and through Saturn we are enabled to materialize thought and desire. Through the moon we are enabled to image in our minds things external to ourselves, to receive impressions; through Venus we yearn to make these impressions a part of ourselves by tranquil meditation; and the broadening, uplifting force of Jupiter fulfills our aspirations and makes soul growth possible.

The astrologer is wont to call Mercury the messenger of the gods. How-

ever, it is ridiculous to attribute to Mercury weakness of will. Is it not called the planet of mind? To have a mind of one's own—to decide things for oneself—nothing else so clearly expresses the purposeful nature of Mercury. Combined with Mars it gives an iron will to do; combined with Saturn it gives a rocklike will not to do. Of all planets this is at once the most misunderstood and the one most needful of understanding, for this is man's own planet, and without such understanding we cannot hope to follow the sage's advice, "Man, know thyself!"

As Mercury gives man will, the power of self-determination and self-direction, so the moon lends him willingness, the capacity for being ruled and directed. It is Mercury who makes man self-conscious of his own individuality, and therefore selfish. It is the moon which, blinding man to self, gives him the sympathy that enables him to feel what others feel, to know instinctively that all life is one, and which therefore makes him unselfish. The student is asked to think well on this, for rightly understood it is the key to the basic relation between man and woman. It explains why man was born to rule in material things, and why his superiority is illusory. It explains the Catholic instinct to adore the "Mother of God," and why the most ancient traditions represent Lilith, a woman, as preceding Adam, the first man.

1931 Ephemeris

Our ephemeris for 1931 gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now and see what the transiting planets will do for you next year. A superior Ephemeris at the low price of 25 cents, postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

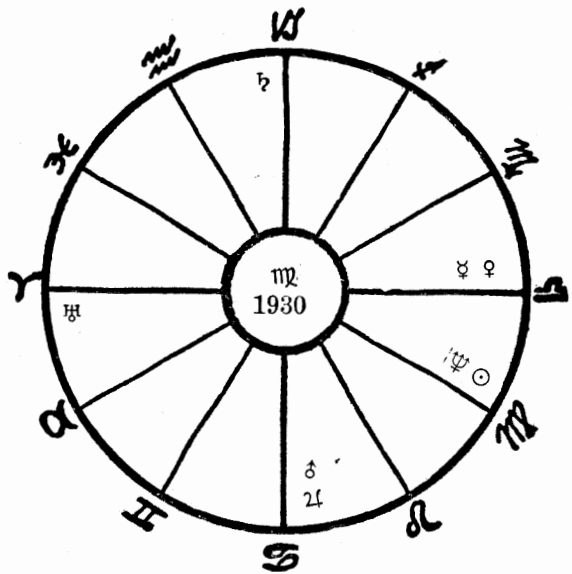
The Children of Virgo, 1930



A Character Delineation of the Children Born between August 24th and September 23rd, Inclusive, 1930.

The children of Virgo are usually of a scientific trend of mind, having a good, clear intellect. The mind, however, is oftentimes developed at the expense of the heart. The sign of Virgo is the most critical of all the twelve signs of the zodiac. Being the night sign of Mercury it is apt to express the weaker side of this critical planet. Mercury is very often the planet which causes one to be critical and unkind. The Virgo person is prone to look for the defects in others and compare their weaknesses with his own exaggerated opinion of himself. Virgo people are very apt to become too one-pointed, lacking in the broader outlook on life. They usually become interested in diet and the science of food, and therefore make good dietitians. As Virgo is the natural ruler of the sixth house, which governs sickness and service, they naturally make good nurses, and are good workers or servers in whatever line they may become interested in. Keep the Virgo person happy and contented in mind, and you have a healthy person, but if he is unhappy and there is inharmony in the home, it will undermine his health.

The children who are born this year while the sun is passing through this sign will be extremely sensitive and easily disturbed, for we find the occult planet Neptune in Virgo, trine to Saturn and sextile to Mars. This will have a tendency to bring an inner restless-



ness, a feeling of dissatisfaction with self which may cause them to lose faith in their own efforts, for Mars is fiery, Neptune watery, and Saturn earthy, and so even though these planets may be in good aspect to each other, still their combined influence may be likened to that of the mixing of oil with water—they do not mix.

As we have stated before, Virgo people are by nature very critical, but the child—
(Continued on page 473)

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.

JUNE ROSE P.

Born April 17, 1930, 4:59 P. M.

Lat. 37 N., Long. 120 W.

Cusps of the Houses:

10th house, Cancer 9; 11th house, Leo 12; 12th house, Virgo 12; Ascendant, Libra 8-03; 2nd house, Scorpio 5; 3rd house, Sagittarius 6.

Positions of the Planets:

Sun 27-16 Aries; Venus 14-42 Taurus; Mercury 13-52 Taurus; Moon 25-17 Sagittarius; Saturn 11-52 Capricorn; Jupiter 14-50 Gemini; Mars 24-49 Pisces; Uranus 12-17 Aries; Neptune 0-57 Virgo, retrograde.

This little lady has cardinal signs on all four angles, and the ruler of the Ascendant, the lady Venus, is strongly situated in her own sign of Taurus, in conjunction with Mercury and trine to Saturn, the latter being in his home sign of Capricorn. Saturn when in Capricorn is usually on his very best behavior. He acts as a balancing factor in the life, and especially will this be so in this horoscope.

Venus conjunction Mercury in Taurus will give talent for self-expression through language, hence ability for public speaking and reading. The voice will have a pleasing ring. Also, Saturn trine to both Venus and Mercury will give a practical and well balanced mind with the power to use the speaking talent to the very best advantage.

With Jupiter in the 9th house in Gemini, sextile to Uranus in Aries, and with the moon in Sagittarius in the 3rd house,

trine to the sun and Neptune, June should be given every advantage in journalism and writing. With Venus conjunction Mercury she will have a large vocabulary with which to express herself with the pen. With the sun exalted in Aries in the 7th house, trine to Neptune and the moon, the moon ruling the Midheaven, she should some day gain publicity through her efforts with the pen and voice.

With Mars in the watery sign of Pisces in the 6th house and square to the watery moon there will be created steam, that is, a tendency to use energy too freely. As the affliction comes from the 6th house, indicating the health, the native should be careful not to waste her energy, which with this aspect would be quickly depleted. Instead she should be taught to conserve it.

TEUN VAN B.

Male, Born Sept. 2, 1927, 7:45 P. M.

Lat. 52 N., Long. 5 E.

Cusps of the Houses:

10th house, Capricorn 7; 11th house, Capricorn 25; 12th house, Aquarius 24, Pisces intercepted; Ascendant, Aries 18-21; 2nd house, Taurus 29; 3rd house, Gemini 19.

Positions of the Planets:

Sun 9-19 Virgo; Venus 21-34 Virgo, retrograde; Mercury 9-30 Virgo; Moon 21-10 Scorpio; Saturn 1-38 Sagittarius; Jupiter 1-03 Aries, retrograde; Mars 25-50 Virgo; Uranus 2-19 Aries, retrograde; Neptune 27-12 Leo.

When the Lords of Destiny gave the soul of this young boy the opportunity for its next earth life, they set the clock of destiny for a time when the planets were grouped in such a manner as to bring five of the major ones in one house, which gives him a disposition that is not very easily changed. He will be very determined and set, and to endeavor to change him will be apt to disturb him, for we find the sun, Mercury, Venus, Mars, and Neptune all in the 6th house, the house of service, which is also the house of health and sickness.

With cardinal signs on all four angles he will have a forceful and ambitious nature. He will have a stubborn will, for we find the sun conjunction Mercury in the sign of Virgo, where Mercury is at home, and both are square to the pessimistic and obstructive Saturn. Saturn is in the 8th house, where he has very much the same tendencies as if he were in the 12th house, for the 8th is the home of Scorpio, which has a sting, and the 8th is also the house of death. 8th house planets have a tendency to kill out ambition, to crush ideals, and to delay. Here we find Saturn square to the sun and Mercury, and this will influence the mental qualities, which, however, will be strong, for Mercury is at home in Virgo, and when aspected by Saturn it gives depth of thought. But Mercury's rays are partly burned up by the sun due to the conjunction.

The boy may have a tendency to want to be by himself and at times to be gloomy and pessimistic. Especially is this so as the moon is in Scorpio, square to Neptune, which is the higher octave of Mercury. The mind will incline toward secrecy and hidden things. But therein lies a very grave danger, for with the moon in Scorpio, sextile to Venus and Mars, he may have a very highly developed sex nature. Venus and Mars are in conjunction in Virgo, intercepted in the sixth house, which is the house of health, and Neptune is in Leo, also in the sixth house, square to the moon and Saturn, which will add to

the sex tendencies. We would therefore caution the parents not to allow this boy to drift into association with other boys who may teach him the secret practice, for with the above configurations he will drift very readily toward such things, which would later undermine his health and also weaken his mentality.

As a vocation he should be encouraged to take up the study of science and of dietetics and nutrition. He should be allowed to sleep in a well ventilated room so that he will have plenty of fresh air, for with Saturn in Sagittarius, square Mercury and the sun, there will be a tendency to shallow breathing, which might become a habit and thus rob the blood of its proper amount of oxygen. He should be taught to breath deeply and eat of natures' foods—fruits and vegetables.

VOCATIONAL

FRANCIS LUPTON R.

Male, Born June 20, 1908, 12:30 noon.

Lat. 43 N., Long. 74 W.

Cusps of the Houses:

10th house, Cancer 6; 11th house, Leo 10; 12th house, Virgo 10; Ascendant, Libra 5-04; 2nd house, Scorpio 1; 3rd house, Sagittarius 2.

Positions of the Planets:

Sun 28-55 Gemini; Venus 21-07 Cancer, retrograde; Mercury 17-39 Cancer; Moon 22-24 Pisces; Saturn 9-20 Aries; Jupiter 12-22 Leo; Mars 18-51 Cancer; Uranus 15-36 Capricorn, retrograde; Neptune 13-59 Cancer.

Francis has cardinal signs on the angles, with the ruler of his Ascendant in the 10th house. When the life ruler is in this house, it is generally read by astrologers as an indication of success. But we should never judge from one planet and its aspects alone. We find Venus retrograde and in conjunction with Mars, Mercury, and Neptune, all in the 10th house and square to Saturn. Saturn is in the sign of its fall, Aries, and in the 7th house. Neptune, Mercury, Venus, and Mars are in opposition to

Uranus. Therefore Francis will not find that his path is strewn with roses. He will find much opposition from the home and also the marriage partner, and there will be a lack of appreciation from the public.

But we fortunately find a very well placed and well aspected moon, which will offset to a very great extent the above afflictions. The moon is in the sign of Pisces in the 6th house, which rules labor, and trine to the four planets which are so prominently placed in the 10th house in the watery sign of Cancer. We may therefore safely say that Francis might find success in connection with the manufacture and selling of beverages and in the manufacture or dispensing of foods. He will do well if he will be his own employer. With the sun square to the moon, and Saturn square to four planets in the 10th house, he will not find favor or be popular with superiors or employers.

THE CHILDREN OF VIRGO, 1930

(Continued from page 470)

dren who are born this year during the time that the sun is passing through this sign will be doubly so, for Mars will be square to Mercury during the greater part of this month, which will give impulsiveness of speech. Saturn will be in opposition to Mars also, which will add a touch of cruelty to the speech, so it will be well if the parents will teach these children while young to speak kindly and well of everybody.

With Saturn trine to Neptune during the entire month these children will lean very strongly towards mysticism, and their minds will incline to the deep and more serious subjects.

With Mars and Jupiter both in the sign of Cancer, which has rule over the stomach, they will to some extent live to eat. Their appetites will be abnormal, and they will want a great deal of food to satisfy them. Unless this craving is curbed in childhood, it will be apt to undermine their health in later years.

Rosicrucian Lessons in Spanish

We print each month in Spanish the student's monthly lesson and letter in our Regular Student Course, also the Probationer's monthly letter, for the benefit of our Spanish speaking students in various parts of the world. We feel that this is of great assistance in advancing the Rosicrucian teachings among our Spanish brethren in South America, Mexico, Spain, and other portions of the world where Spanish is spoken. As we also have the Preliminary Course lessons in Spanish, the monthly lessons complete the series so that our Spanish students can be taken from the beginning of our work up through the various courses to Probationership. Any Spanish speaking person who desires it will be gladly admitted to the Preliminary Course (of twelve lessons) upon request. All our correspondence courses are conducted on the freewill offering plan.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

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 student. 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 freewill offerings.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

"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 August)

- Q. Why is the reasoning defective that concludes that religion has no higher origin than man himself?
- A. Because it fails to take into account that the real man is not the body but an indwelling spirit, an ego who uses the body with ever increasing facility as evolution progresses.
- Q. What is the difference between the law for the body and the law for the evolution of the spirit?
- A. The law for the body is the survival of the fittest. The law for the evolution of the spirit demands *sacrifice*. As long as man believes that "might is right," the form prospers and waxes strong, because all obstacles are swept out of the way regardless of others. If the body were all, that manner of life would be the only one possible for man. He would be altogether incapable of any regard for others, and would forcibly resist any attempt to encroach upon what he considered his rights, the right of the stronger, which is the sole standard of justice under the law of the survival of the fittest. He would be quite regardless of his fellow beings, absolutely insensible to any force from without that tended to make him act in any manner not conducive to his own momentary pleasure.
- Q. Whence must come that which urges man toward a higher standard?
- A. Whatever urges man toward a higher standard of conduct in his dealing with others must come from within, and from a source which is not identical with the body, otherwise it would not strive with the

body and often prevail against its most obvious interests. Moreover, it must be a stronger force than that of the body, or it could not succeed in overcoming its desires and compelling it to make sacrifices for those who are physically weaker.

Q. Does such a force really exist?

A. That such a force exists surely no one will deny. We have come to that stage in our advancement where instead of seeing in physical weakness an opportunity for easy prey, we recognize in the very frailty of another a valid claim upon our protection. Selfishness is being slowly but surely routed by altruism.

(To be continued)

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Children's Department

Damaland

Or, King Pi in a Pickle

BY ADA V. WINZELL

(Concluded)

"OH, SEE the poor frogs!" cried Nada. "How many are dead!" "There are many more dying, too," cried Greda. "Oh, why did the water sprites not warn the frogs away from the danger zone of the water-spout?"

Soon all the little sprites were quiet and sad contemplating the terrible havoc they had wrought among their little dumb friends. A terrible mistake had been committed here, and now they became frightened, for well they knew that soon there would be trouble in Damaland.

A peculiar, shrill whistle began sounding on all their radios, which was quickly followed by the booming voice of their King. "What have you done? What are you doing? What's this I hear? Are you trying to ruin me? Have you all gone daffy? King Kroak with all his kith and kin is marching upon us. What are you going to do? What do you mean by getting me into such a pickle?"

"He, he," squeaked Beni. "We had all better be hunting a pickle to hide in. Then perhaps King Kroak may be fooled into thinking us green frogs."

Then the radios fairly trembled with the booming voice of King Pi. "Bring me in that squeaking pickle. March! Quick! Double quick!"

As many as could find a place to catch hold of on Beni's body made a grab. Then pulling and dragging him along, with the whole band following after, they all landed before King Pi, all in the twinkle of a star.

Pale and trembling, Beni knelt before his king. Poor boy, he thought his time had surely come. Then King Pi, quickly rising, stretched out his hand and shouted so that all might hear: "Beni Dwight Twingle, you are appointed head gardener of the cucumber patch. Take full command, until you have furnished pickles for all my band."

So surprised was Beni that he nearly lost his breath, and in trying to recapture it, he sprang to his feet. Everybody laughed and clapped his hands.

But the King, signaling to his leaders, shouted for haste. Everybody hurried away to the garden, and for once Beni forgot to complain about always having to hurry from one job to another with never a rest in between. He scurried about, right and left, giving orders here and there, and before a star could twinkle twice, the garden was filled with luxuriant cucumber vines.

How they did coax and pet those vines, and love the blossoms! Then right before their eyes grew out great, long, beautiful cucumbers, enough and to spare—one for every member of King Pi's realm.

And none too soon was their task completed, for hardly had each family moved into its cucumber home before King Kroak's great army came marching hippity hop into Damaland. They searched and searched for the little people. So determined were they and so long did they stay that Beni got all the rest he wanted, and then some more. All were feeling so cramped that they were in great danger of creating a disturbance and so betraying their hiding places.

"Pst! Beni," recklessly whispered Tom Pitt from a pickle on Beni's left. "Just listen to that swarm of prayers coming in. Our noble king is going to get an ear full. These cucumbers are not sound proof."

"He! He!" squeaked Beni. "What a joke! Pi in a pickle." And he danced and kicked about until a big green frog near by thought he heard a fly buzzing in a cucumber, and came hopping over to try to catch it. Mr. Beni at once quieted down, seeing nothing further at all funny about the situation. And so they waited and waited for King Kroak to tire of his searching and go home again.

"Pst, Beni!" again called Tom Pitt. "Your company's gone."

"Company! company! you fresh pickle! Don't you call that big green toad any company of mine."

"Well, he seemed to be trying to call on you at any rate," and Tommy held his sides and laughed and laughed again, but only just loud enough for Beni to hear him. It looked so funny to him to see the frog hopping round and round Beni's cucumber trying to find a way to get in. But Beni could not see the funny side of the joke. He could laugh at everyone else, but he could not bear to be laughed at himself.

"Hi, Beni! First thing you know you will be having another friend calling on you." And Tommy laughed again until he could hardly contain himself.

"Oui!" cried Beni. "Just listen to those prayers coming in. Is there ever a time of rest?"

"Wow!" gurgled Tommy. "Just listen to the fellow shouting for rest. What are you doing now, Beni? Aren't you resting? You have been so quiet, I thought you were getting plenty of rest."

Beni once more in a frenzy kicked and stamped about until he kicked himself right out of his pickle. Then he found that his beloved Damaland was once more free from King Kroak and his army. Catching up the little silver bugle that had been given to him when he had

been put in charge of the cucumber patch, he blew three quick, sharp blasts and one long call, and out tumbled the whole city of Damaland, stretching and shouting and laughing—all but King Pi. The old king, holding his hands tightly clamped over his ears and calling for his lieutenants, hurried toward his castle and sound-proof chamber. But before he could get inside, they had all overtaken him, ringing him round with their dancing, happy little selves. Detained by his circling subjects, he began shouting orders to his lieutenants.

"Call out the entire force! Everybody on the job! Such swarms of prayers! Never before have I had to listen to such clamoring." Which was quite true, for his royal majesty spent most of his time in his sound-proof chamber.

"Hi there, Silver Stever! take your band of circling sylphs and dance yourselves to Italy. The ashes of Mt. Vesuvius are again casting their shadows over all the land. Those poor humans with their crops all blasted will soon be dying, and then we shall have to be answering prayers for relief from starvation.

"And these prayers from Vallejo, California—some of them are at least three weeks old, and they have been coming in thicker and faster all the time since. Thick, heavy fogs they complain of. Every one cold and sick. What is the trouble at Vallejo? Why have you let their prayers go so long unanswered?" And King Pi's fiercest glance seemed to settle right on Beni, and so he tried to stammer out an excuse.

"Well, you see, your Majesty, we get kind of tired of listening to those humans all the time complaining about too much wind, and so we thought we would leave them alone for a while. They just seemed to be forever criticizing our work."

"Work! work!" screamed old King Pi. "Do you ever do any work?"

Then the little people, seeing that
(Continued on page 488)

Nutrition and Health

Rosicrucian Ideals

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

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

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

A Salt-free Diet for Headache and Tuberculosis

BY DR. WOLFGANG VON WEISH

A SHORT TIME ago Dr. Sauerbruch gave a lecture to the Berlin Medical Society on a treatment discovered by Dr. Max Gerson, a Bielefeld physician, which has been tried and tested for five years in the Sauerbruch clinics (in Munich); a treatment that consists of nothing but a *strict diet*, and which has a beneficial effect on tuberculosis in all its forms.

It is difficult to tell in a few words the far-reaching importance of this discovery. Finsen received the Nobel prize for his light-ray treatment of lupus, but Gerson has done a greater thing if he has discovered the way to cure the dreadful disease of lupus *without lamps* and *without medicines* and instead only by *right and suitable diet*. That he also (by the testimony of Dr. Sauerbruch and Dr. Hermanesdorfer, who as surgeons were not inclined to put too much faith in a diet) can cure tuberculosis of the bones and can relieve tuberculosis of the lungs which are not too far gone is a still greater achievement.

But as often happens in this world, it was apparently due to chance that Gerson discovered the solution of this great problem. He suffered during his student days from headaches (migraine), and it was through having these that he discovered the cure for lupus and tuberculosis and some other diseases.

Gerson in 1905 was in Berlin at Prof.

Albert Frankel's clinics, and later was daily with the great lung specialist, Prof. Kroenig, whose follower Magnus Levy became in 1909. Levy, who was specially interested in disturbances in the elimination of substances from the body, ordered young Gerson to measure for hours, day after day, the quantities of chlorine which were eliminated in the urine of his patients suffering from kidney troubles, diabetes, and gout. He found that not only these but also his nervous, hysterical, and tubercular patients *without exception* suffered from *irregularity of chlorine elimination*.

While the normal man on the average eliminates daily 20 to 25 grammes of chlorine, sometimes only 5 to 12 grammes were eliminated by these patients, who informed Gerson that they always "felt worse" when they had less urine and on the days when he observed the diminished chlorine elimination. He instinctively connected these two facts. When the chlorine is not sufficiently eliminated, he argued, it must remain behind somewhere in the body, and when the patients at these times feel worse, it must have some connection with this chlorine retention. By this deduction he had arrived at the first stage of his later discovery.

As he was suffering from an inherited neuralgic headache, which his mother, grandmother, and great-grandmother

had also suffered from, he tried for months by a vegetarian diet to prevent these attacks, which occurred every two or three weeks, accompanied by a severe vomiting of all the contents of the stomach as well as quantities of bile. In vain he endeavored to obtain help from several distinguished medical men. Then, prompted by a work written by two Italian doctors who had recommended vegetarian diet for neuralgic headache, he set about trying to improve his health by means of a rigid diet. He set out with the doubtlessly correct idea that such an inherited headache was a constitutional disease.

He did not want a cure by medicines, as medicines had failed him, but his aim was a cure by effecting an *alteration in his constitution*. He therefore began to try a radical alteration in his diet. He followed in succession (a) a strict buttermilk diet, and as this had no effect, (b) a diet of fruit, salad, bread, then (c) fruit, salad, bread, and vegetables, which eventually were supplemented by milk, eggs, fruit juices and a little starchy food. As this still did not help much, he hit upon the idea that perhaps it was the same with him as with his nervous patients, that there was a retention of chlorine. He examined himself and found his expectation confirmed in that there was at times a diminished elimination of chlorine. He now experimented further upon himself. Starting out with the opinion that through the retention of chlorine the whole tone of the body and especially the whole interchange of chemical substances in the body must be out of order, he endeavored to diminish this disorder by *omitting chlorine* from the diet. As chlorine combined with sodium forms common table salt, he now tried to combine his vegetarian diet with a simultaneous *exclusion of salt*, and at last an improvement set in, upon which finally followed the cure.

The first of Gerson's results was that he *cured his own headache*. He gradually began to test his new diet also on his patients who complained of head-

aches. He did not hold that his treatment was anything essentially new, as several nature cure practitioners had also experimented with diet and that not without attaining results.

His next aim beyond effecting a temporary cure, was to bring about through diet *an alteration in the whole organism*. He was now seeking to find a standard rate for it, i.e., in how many months or years such a diet cure would effect the desired alteration and cause the disordered interchange of chemical substances to be brought into balance again.

During these experiments with headache cases he found that many of his tuberculous patients also suffered from headaches. Now, Charcot had already shown that a common tendency (frequently from inherited causes) often existed in the same people toward tuberculosis, nervousness, and migraine or headache. Through this observation of Charcot's Gerson next arrived at the idea that migraine, neuralgia, and other nervous disturbances which he later named neuralgia of the intestines, neuralgia of the heart, etc., which could all be traced to cramp through tension of or pressure on the intestinal nervous system, could be cured by his chlorine-excluding diet. So he now extended his practice to all nerve cases, and began also cautious experiments with tuberculous patients, with some remarkable and visible improvements in their health.

Not until 1912—again apparently by chance—did he take the next step. In a publication by the Vienna clinic he found an article on the changed condition of the diseased tissues through tuberculosis and cancer. In it he found that a Vienna physician had two generations before published an investigation of the salt content of tuberculosis and cancerous tissues, in which he established the fact that an *increase of chlorine* and a *decrease of calcium and other salts* were in evidence. This observation had not been forgotten since, but as my teacher, Professor Bodinger, used to say to us, "There is often

an extremely long way from the retina of the eye to the back of the brain"; that is, from seeing to perceiving. Thus it had taken nearly sixty years for the significance of the *excess* of chlorine and the *deficiency* of calcium in the diseased tissues to be comprehended.

Gerson concluded that his former remedy of eliminating chlorine from the diet, introducing as little as possible into the body, was correct, but that *sufficient calcium* and other necessary salts must be introduced into the organism as a supplementary remedy. He now began to work on a mineral salt preparation which today goes under the name of "*Mineralogen*," which contains about thirteen salts, including calcium. Before the War it contained only four salts, but the effect was not sufficient, although his tubercular patients were feeling better. The outbreak of the War interrupted the further work of the young doctor. World wars are, we know from experience, not conducive to diet investigation.

Not until the end of the War, when Gerson had established himself in Bielefeld as a specialist in internal and nervous diseases, did he resume his dietetic treatment of neuralgic headaches. Then a fortunate event happened. One of Bielefeld's municipal directors, who for over ten years had been suffering from lupus (tuberculosis of the skin) extending over the whole face, and at the same time from neuralgic headache, came to Gerson on account of his headaches. Gerson, being a specialist in internal complaints, did not attempt to treat a skin disease so difficult to cure as lupus, especially as the patient already had consulted in vain every possible skin specialist. Gerson, however, prescribed his diet; plenty of vegetables, cooked and raw, salads, fruit, fruit juices, raw milk, eggs, very little farinaceous food, very little spices and those only specially selected, *absolutely no cooking salt*, and in addition *Mineralogen* and phosphorated cod liver oil.

The patient followed the Gerson diet,

presenting himself month after month, and the headache gradually disappeared and *simultaneously also the lupus!* The nodules dried up, the skin peeled off repeatedly, the scars were surprisingly slight, and after six months' diet the lupus was healed and has remained so to this day.

What this first cure of lupus by diet signified to the discoverer can hardly be overestimated: one of the most difficult diseases for medical science to alleviate had been cured as the *secondary result of a diet for neuralgic headache!* The first case could possibly have been due to chance, but as time went on more and more cases of lupus came to Gerson. All were kept on the same diet as the first case, and all *without exception*, even the most difficult, were completely cured. Outstanding among them was the case of a man who had suffered from lupus for twenty-one years before he came under Gerson, and who also had tuberculous changes in the whole body as well as advanced tuberculosis of the lungs. After one and one-half years of dieting he was so far improved that he could take up his profession again. This was the first great triumph of the Diet Cure outside the narrow round of the headache cases.

Yet another apparently lucky event of no less importance was to influence the course of Gerson's future work. In 1923 an official came to him who suffered from headaches, but who in addition had two tuberculous bone fistulas on the upper part of the thigh from which he had suffered for seven years and which Dr. Gerson naturally did not treat. Bone fistulas do not belong to the domain of a specialist for internal complaints. The patient received his dietetic instructions for the headaches, and after about eight months came to return thanks for his cure, saying also: "And what I want to report, Doctor, is that my bone fistulas are also cured!"

"What!" cried the Doctor, "did you have bone fistula as well?" and he sprang over two chairs; in fact, he seemed

to have behaved as Archimedes once did in a similar case.

His circle widened. To cure neuralgic headaches, other kinds of nervous troubles, lupus, and now tuberculous bone fistula all by the same treatment meant that the theory established by Charcot (of a connection existing between tuberculosis and other diseases) now led to the conclusion that tuberculosis could be cured *by the same method*, namely a comparatively simple diet; also that when headaches, lupus, and tuberculosis can be cured by the same method, it means that there is no longer any need to wait for the discovery of a *specific cure* for tuberculosis!

With this conviction Gerson began now to put these ideas into practice, and started treating tuberculosis of the lungs. It was very difficult for him, for he had no sanatorium or clinic at his disposal; one gets this impression as he reads the correspondence between Prof. Sauerbruch and the Bielefeld doctors in the *Medical Weekly* of 1926. Neither the doctors nor their patients were very enthusiastic about the new methods of the revolutionist. When he began with his "crazy" diet prescriptions he lost about two-thirds of his patients, for they thought that he "used the same treatment for everything." The patients who for years had been used to opium and injections demanded these, and as Gerson refused to give them, they left him. Still worse were the relatives and the counsellors of the tubercular patients. Chemists and nurses supported them in their demands, and gave warnings against Gerson's diet, saying: "Without cooking salt you cannot live. If you follow Gerson's directions, you may die in a month."

So it was only the *worst* cases who remained faithful to Gerson and those who had been *given up as incurable*, as well as those who had received no benefit from Roentgen rays, sun cure, rest cure, high mountain air, artificial introduction of nitrogen into the lung cavity, and nerve cuttings. But desperate and prepared for anything they carried out Gerson's

directions, and quick improvements set in. In half of the first lot of cases gain in weight was noticed in the first week, the appetite increased, the fever discontinued.

Gerson was now convinced that he could cure not only visible tuberculosis like lupus and caries, but also the worst form, the invisible tuberculosis of the lungs. That was in the beginning of 1924. Sauerbruch by chance heard of Gerson's dietetic treatment of tuberculosis and invited the Bielefeld doctor to Munich. Gerson described his methods, and Sauerbruch sent Prof. Schmidt and Dr. Hermanesdorfer to Bielefeld to study his cases.

—From "*Vossische Zeitung*" of Berlin.

Translated by Signe Parker.

TRANSLATOR'S NOTE:—On Dr. Gerson's suggestion a special diet department was attached to the Munich Surgical University Clinic for treatment of all kinds of tuberculosis by means of this special diet. Dr. Adolph Hermanesdorfer and his wife, Mimicia, have been in charge of this department for three years with surprising and wonderful results. They have carried out the treatment on the lines of Dr. Gerson, but have added many ideas of their own. They have published a pamphlet on the subject, entitled, "*A Practical Guide to Salt-free Diet for Tuberculosis.*"

EDITOR'S NOTE:—Lest any of our readers jump to the conclusion that elimination of salt is a panacea for all diseases we add the following from *The Literary Digest*, reprinted from *L'Oeuvre* of Paris.

"About 1905, under the influence of the work of the late Dr. Widal, salt was forbidden in all cases of edema, because edema was a sign that the bodily fluids were carrying an excess of sodium chlorid. But now there are known cases of progressive poisoning, some with fatal results, due to the suppression of salt in the food. Only the administration of

(Continued on page 481)

Vegetarian Menus

—BREAKFAST—

Stewed Apples
Rice and Raisins
Entire Wheat Gems
Cereal Coffee or Milk

—DINNER—

Tomato and Barley Soup
Baked Onions
Creamed Carrots
Corn Bread

—SUPPER—

Rye Bread and Date Sandwiches
California Salad
Plain Sponge Cake
Milk

Recipes

Rice and Raisins

Wash one cup of rice, drain, then add two cups of hot water, and one-half cup of seeded raisins with half teaspoon of vegetable salt. Put into enameled pan with tight lid and steam for one hour.

Tomato and Barley Soup

Peel and slice one onion, one potato, and add one-half chopped green bell pepper. Cook the above in a skillet with two tablespoons of oil until a light brown; then add one quart of water and two tablespoons of barley, and boil until barley is tender. Add one and one-half cups of stewed tomatoes, and season with vegetable salt and paprika.

Baked Onions

Peel mild white onions and remove the hearts. Chop the hearts and cook in butter, adding cracker or bread crumbs to make a dressing. Season with parsley, vegetable salt, etc., and add enough egg to hold the mixture together. Add the dressing to the onions, and bake in a pan with a little water in the bottom until tender and brown.

Creamed Carrots

Wash, scrape, and dice medium size carrots, and boil in salted water until tender. Drain, and cover with a cream sauce made of one tablespoon of butter warmed in frying pan, slowly adding one tablespoon of flour and one cup of milk. Season with chopped parsley and vegetable salt.

Rye Bread and Date Sandwiches

Slice rye bread very thin. Remove stones and grind dates and walnut

kernels together. Spread between the bread, and serve with olives.

California Salad

Peel and slice two large oranges, adding one-half cup each of sliced pineapple and seeded white grapes, also three peeled and sliced peaches, one mellow apple, two sliced bananas, and two tablespoons shredded cocoanut. Serve on plates garnished with lettuce leaf. A tablespoon of honey will add to the flavor.

A SALT-FREE DIET

(Continued from page 480)

salt in large doses has any effect in such cases.

“Numerous persons, especially among those convalescing after some disease, suffer from a deficiency of salt in their fluids. These should beware of adopting a saltless diet, which would probably lead them ultimately to the grave.

“On the other hand, those are not less numerous—especially plethoric persons, those with high blood-pressure and well-fed—who have too much salt in their fluids. It is for these latter that we must prescribe a diet without salt or low in salt.

“In general, our tissues are bathed in fluids that contain about seven parts per thousand, by weight, of sodium chloride. This proportion is practically invariable in a state of health. The balance is so well adjusted that it can be disturbed only by serious lesions of the kidneys, liver, or arteries.”

The Rosy Cross Healing Circle

MEDITATION FOR SOLAR MONTH OF VIRGO

Aug. 24th to Sept. 23rd, Inclusive.

The basic keyword of this month is *Service*. The subsidiary keywords are *Purity, Reason, and Discrimination*. Very sacred are the spiritual impulses which come to us at this time, for their purpose is to prepare us to serve as Christ, the Good Shepherd, taught us.

PATIENTS' LETTERS

Birmingham, Eng., July 11, 1930.

Healing Department,

Dear Friends:

Diminution of tumor still continues. It is not now discernible through my clothing, and I am never conscious of it. But as I examine the bare shoulder I can still see a slight shape.

My faith in the Helpers is unshakable.

Yours sincerely and with deep gratitude,

—A. E. H.

Burbank, Calif., June 6, 1930.

The Rosicrucian Fellowship,

Oceanside, Calif.

Dear Friends:

I wish to thank you for the marvelous help that my boy and I have received through your prayers. I am not nearly so melancholy as I used to be and Robert hasn't the temper he once had. Please continue to remember us in prayer.

Thanking you sincerely for your past help, we are,

Your friends,

—M. E. L.
and R. F. L.

Walla Walla, Wash., June 19, 1930.

The Rosicrucian Fellowship,

Oceanside, Calif.

Dear Friends:

How happy I am to thank you for that wonderful healing which I have received through your aid. I seem to be perfectly all right now, my heart and lungs not giving a single sign of trouble. I believe with what I have learned of dieting, that I will get along wonderfully now without any further treatments through you. Therefore you may discontinue the help.

Thanking you again, I am,

Happily yours in fellowship,

—A. H.

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

August 6—13—20—26

September .. 2— 9—16—23—29

October 7—14—20—27

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.

Publications in French and Spanish

French:

Lecture No. 11, "*Spiritual Sight and Insight*" (Vue et Pénétration Spirituelles), has been translated into French by one of our students, has been printed in the print shop at Mt. Ecclesia, and is now available. It is paper-covered similar to the English "*Rosicrucian Christianity Series*," and the price is the same, namely, 10 cents.

Spanish:

Recently two more of Max Heindel's works have been published in Spanish by Francisco Sintés, donda de la Universidad 4, Barcelona Spain. These are:

"*The Rosicrucian Mysteries*" (Los Misterios Rosacruces) cloth bound, uniform with the English edition; price, \$1.50.

"*The Mystical Interpretation of Christmas*" (La Interpretación mística de Navidad) paper cover, price 30 cents.

The above books may all be obtained from,

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



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 JENSSEN

Trees

I have been studying the trees and birds with a group of nature-loving children this summer, and I would recommend for your Christmas list three excellent small books that we used in our nature studies:

"Trees," by Janet H. Kelman; 32 plates of trees, their blossoms, seeds, and fruits. (London, T. C. & E. C. Jack.)

"Western Bird Guide." Birds of the Rockies and Pacific Coast; 240 colored plates of birds, their eggs, and nests. (The Country Life Press, Garden City, N. Y. Price \$1.98.)

"Flowers": with 50 colored plates showing 150 of the different wild flowers. By Janet H. Kelman. (London, T. C. & E. C. Jack.)

Mother's Vacation

A mother suggests the following for prolonging "mother's vacation" and at the same time helping the children to some real home economics training: Let the older children, both boys and girls, especially those that have had some summer camp cooking experience, plan, prepare, and serve the Saturday and Sunday meals for the family, mother spending part of the two days away from the house if possible so she will not be tempted to give advice.

Fruits, Vegetables, and Milk

This is the month when the youngsters go back to school, and with the slowing up of physical activities come lagging appetites. For the children's sake I would advise mothers to continue the healthful and simple vegetable menus that they acquired the taste for and enjoyed during their summer camp

days. See that each child has raw fruit at least once a day, also two vegetables, one raw, the other a cooked root vegetable. The green raw vegetables include lettuce, cabbage, spinach, beet tops, asparagus, broccoli, peas, beans, celery, carrots, and onions.

It will be easy to serve the needed daily quart of milk to each child if it is used for sherbets, custards, white sauces. These will be more nutritious if fruit and eggs are used in their combinations.

Pasteurization and Vitamin D

Question: Does pasteurization of milk increase rickets? Also, what green vegetables contain vitamin D?

Answer: Neither pasteurization nor boiling of milk produces rickets, because it does not affect the antirachitic vitamin D content. The amount of this vitamin in milk, cream, and butter is small, and during the winter months is negligible. The child with rickets should be fed egg yolks, also given sun baths, even in cold weather by the use of a vita glass window. It should likewise be given "irradiated ergosterol," now easily purchased in any drug store under the name of viosterol. It is much more potent than the old-fashioned cod liver oil, and is preferable to the vegetarian parent.

Greetings to the "Three-Eleven" Center

The Parent's Forum takes this opportunity to send greetings to the new Rosierucian Center organized in New York City, and congratulations on its Pre-Kindergarten Play School. Why not add a mothers' group? Now that the summer vacation is a thing of the past we hope the mothers of the Rosierucian Fellowship will get together and start study groups. The Parents' Forum will be most happy to advise as to best methods of organizing and to prepare papers for discussion. Let us hear from as many Centers as possible.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Kansas City, Kansas.

A note from the Kansas City Fellowship Center: "We are going on enthusiastically with all our work here during the hot months. Mr. Clyde King teaches the Rosicrucian Cosmo-Conception by the interesting topical method. He also emphasizes the inner side of the work constantly, thus awakening the latent forces within each student. Mrs. Alta King is teaching astrology to beginners with great interest and success by getting them around small tables, where they are doing their own figuring in setting up charts."

New York City, Manhattan Center.

We are interested to learn that Mr. Stephen Bistran of this Fellowship Center is assisting the newly formed Trenton Center to get on its feet. He lectured at the New Jersey Center in July, and again on August 12th.

Pasadena, California.

From Pasadena comes the following written by Mrs. Bessie Campbell, teacher of the astrology class: "Dear Friends: The Pasadena Center has been thriving since Mr. Wierz started it. I have taught the class in advanced astrology every Friday night. For the past year and a half it has averaged twenty members, and even during the recent extremely hot nights there was a good crowd. The members often tell me that they come to this class half sick and expect to ask me to write for them to the Invisible Helpers for healing, but by the time the class is over they are perfectly well and feeling happy. Many are tourists but come in the class to get an idea of the Rosicrucian Philosophy, which we discuss as much as astrology."

San Francisco, California.

The bulletin of the San Francisco Study Center comes to us this month with an interesting program. During

the month of August Mr. S. R. Parchment gave a series of public lectures devoted to phases of the development of the mystical or devotional type of individual. These lectures should prove of value to all students, both "Sons of Cain" and "Sons of Seth," for they will serve as an enlightenment to the one and a stimulus to the other.

NEW CENTERS

Miami, Florida.

From romantic Florida comes the welcome news that a new study group is being formed in Miami. Students there held their first meeting on July 9th. They will meet on Wednesday evenings at 234 N. E. Third Street; Phone 29487. They extend a hearty welcome to all who wish to join them.

Trenton, New Jersey.

A new study class was opened in July at 511 North Hermitage Avenue. A letter from Mr. Theodore Heline, of the "Three-Eleven" New York Center says: "Our new Study Class opened last week most auspiciously. The attendance at the opening was more than twice the number expected. There were perhaps twenty-five present. It is not the number, however, so much as the earnestness and the ability of those who make up the Group. They are of a quality that promises to serve their community well."

We urge the older Centers to write to these new additions to our family of Centers, and are certain that a friendship in fellowship will be the result.

Rosicrucian Field Lecturers

Headquarters is having the advantage of Miss Annella Smith's ability and enthusiasm devoted during the summer to public speaking classes here. Two of our lecturers are still in the field, namely,

Mr. Ortwin Schaumburg, who was sent out by Headquarters, and Mr. Theodore Heline, who uses the New York "Three-Eleven" Center as his base of operations.

Mr. Schaumburg's success in Germany has been attested by many letters of gratitude and approval sent to Headquarters. He begins a series of lectures in England September 17th, and while we have not yet received word of his activities there, we are sure he is doing equally good work. The list of lecture dates up to October 20th was given in the August issue of this magazine, but the date for the Southampton address has been changed from October 2nd to October 3rd. The schedule after October 20th is as follows: London, Oct. 22, 29; Nov. 5, 12, 19; Herne Bay, Oct. 24; Chatham, Oct. 27; Wantage, Oct. 31; Chesham, Nov. 7; Leicester, Nov. 10; Southend-on-Sea, Nov. 14; Worthing, Nov. 17.

Mr. Heline lectured on August 5th at the newly formed Trenton, N. J. Study Center, and on August 6th at the Philadelphia Study Center, his subject at the latter place being the interpretation of Marc Connelly's play, "The Green Pasture." He broadcast on the same subject over WLIT, August 7th.

Local Rosicrucian Speakers

Visitors from other Centers from time to time have given Headquarters the pleasure of hearing them lecture in our little chapel. The latest was Mrs. Maria Thomas of the San Diego Center, who on July 27th gave us a very interesting stereopticon address on the subject, "God and His Co-workers."

Miss Annella Smith, of Headquarters, spoke on July 20th and 27th at the San Diego Center, and on August 3rd at National City. Her subjects were: "The Bible Revealed"; "The Spiritual Side of Speech"; "The Cause of Modern Mental Confusion." She will give a lecture on "Atlantis and Lemuria" at San Diego in the near future.

Mrs. Kittie S. Cowen, of Headquarters,

spoke at Long Beach on July 26th, her subject being, "Initiation, the Goal of Religion." Mrs. Cowen has been doing much research work in the Rosicrucian Philosophy for years, and her talks are always well received by her friends at the various Centers.

A Fund for New Buildings at Headquarters

In appending the following letters the Editor feels that they express the sentiment of many others who have visited Headquarters in the past, and also those who have wanted to come to the Summer School this year. While we are not having our regular schedule of classes this summer, still the vacationists have filled every room and tent, and numbers have been turned away for lack of accommodations.—EDITOR.

July 10, 1930.

Dear Mrs. Heindel:

On Monday evening, July 7th, the members of the Esoteric Club of the Twin Cities, St. Paul and Minneapolis, met at the regular weekly meeting. It was proposed that a movement be started to establish a fund which would serve as the nucleus for the financial support of building operations for the necessary class rooms, lecture hall, library, and dormitory at Mt. Ecclesia. It was therefore moved that this plan be carried out by the following method, and same was unanimously adopted.

"That every member pledge \$1.00 monthly for a period of one year toward this fund;

"That it is optional with each individual as to the above amount and time limit, either one of which may be extended, enlarged or lessened to suit, but the above mentioned to serve merely as a basis of agreement;

"That every regular student and friend of the Rosicrucian Fellowship be extended the privilege of joining in this movement."

In your "Student Lesson" for July you

mention the existence of 1300 trained probationers. This is indeed a goodly number, and the thought comes of what would be possible if each one of these esoteric students would pledge himself or herself to the above. In a few months it would easily be possible to begin a definite building program. In our imagination we see the erection of suitable buildings to make possible the establishment of a Rosicrucian University, and to that end we gladly subscribe this humble effort and prayerfully dedicate our continued assistance to it.

Will you let us hear from you, dear Mrs. Heindel, letting us know what your views are and also giving us any suggestions you may have? With love to you always from the members of the Twin Cities Centers,

Yours in fellowship,

H. B. Olson.

President, Minneapolis Study Center.

The following is an extract from a letter from the probationers and esoteric members of St. Paul and Minneapolis:

"We are taking this means as a hearty endorsement of the above idea and trust you will go right ahead with building so that the Summer School and training of lecturers can commence for good next summer.

Our Rosicrucian Health School

We have not a great deal additional to report regarding the Health School since last month. The fund is slowly increasing. At present we have \$20,446 in cash and \$3,756 in pledges, making a total of \$24,202.

Lest we forget that this Sanatorium was one of Max Heindel's original projects, we wish again to quote him on the subject. He wrote as follows in the "Echoes" of August 10, 1913:

"On August 6th we started a nucleus of our sanitarium. It seems so difficult to get away from the idea of imposing

buildings fitted with every modern convenience when we speak of a sanitarium such as I have dreamed of. Some time the dream will become a reality, but in the meanwhile mankind is suffering, and we are doing nothing physically to take care of the sick. This never dawned upon my mind until the *Elder Brother suggested that we erect some cottages and begin active work on a small scale*—that we follow the same method in this branch of our work which has proved so successful in building up the Rosicrucian Fellowship, namely, using what we have instead of waiting for what we think we need or want to have."

We do not expect, however, to make our Sanatorium in the form of cottages. Max Heindel evolved the idea of a Sanatorium consisting of a large building which should include not only the patients' rooms but also the treatment and administration departments, and that is the basis on which the preliminary plans have been made.

It will be evident from the above quotation that Max Heindel did not intend to wait until he had a large amount of money to erect an imposing building and equip it in an imposing manner. He proposed to meet the need with the small equipment he had as quickly as possible. We are not here for the purpose of making a great show before the world. From a spiritual standpoint it doesn't make any difference whether we make any show at all or not. All that is necessary is that we actually serve humanity and at the same time teach them our Philosophy of life as far as we may be able to do so. Even though we begin with only a dozen patients' rooms in addition to the administration and treatment departments, that will be a substantial start in the matter of serving humanity. Then as we see our way clear we can expand to meet greater demands.

Further information will be published in the "Rays" from month to month as the matter develops.

Yours in the Cause of Health,
THE ROSICRUCIAN FELLOWSHIP.

Echoes From Mt. Ecclesia

Chats with the Editor

THE PAST month has been one of real social interest at Mt. Ecclesia.

A number of musicals, socials, and lectures have been enjoyed by the visitors and residents at Headquarters, and a number of notables have been entertained. Mrs. W. W. McMillan, a well known writer and reader of poetry, is spending the summer with us, and she with two of her nieces have helped to make life more than usually interesting here. Mrs. Emma Bartlett, who is a musical director of the Los Angeles schools, and her sister, Mrs. L. K. Bennett, together with her son Cedric of Detroit, recently brought some of their friends here and they gave us a musical treat. Mrs. Madeline Snyder, a professional singer of New York, Mr. Chas. Mahy of Compton, California, and Madame Constance Balfour, a soloist of Los Angeles, have entertained us with their excellent voices.

We have with us at this time the noted artist, Leonard M. Davis, and his wife of New York. Mr. Davis is painting some of the beauties of Mt. Ecclesia. At one of his lectures here he showed a painting of our Temple with its spiritual aspects, which he has reproduced in a most striking manner. He has with him a number of paintings of the Canadian ranch of the Prince of Wales.

On Wednesday, August 6th, the writer gave a talk at Mt. Ecclesia on the mystical interpretation of Parsifal. On Thursday, August 7th, Dr. John T. Miller, editor of the "Character Builder Magazine," gave an interesting address on character reading and phrenology. Saturday evening, August 9th, a moonlight picnic was held on the shores of the Pacific, at which the residents and visitors at Headquarters enjoyed a corn and marshmallow bake.

We have many visitors at Mt. Ecclesia

at the present time. People are waiting for reservations, and frequently they are turned away on account of the lack of room.

On Sunday, July 27th, we had with us Captain Richmond P. Hobson, president of the International Narcotic Education Association, who had charge of the sinking of the Merrimac during the Spanish War. Captain Hobson has taken with him one of our most beloved workers, Captain L. S. Adams, formerly superintendent of Mt. Ecclesia, whom he has appointed a representative of the above mentioned Association. His work will be in Washington, D. C., and Geneva, Switzerland. Captain Adams leaves many friends at Headquarters, and we wish him much success.

Help Wanted for a Blind Girl

We recently received from a blind colored girl a very brave letter which has awakened our sympathies. Her courageous spirit is evident, and we would like to make an appeal to our students to see if they can find suitable employment for her, or give any suggestions that would help in that direction. We quote as follows from her letter:

"I am a high school graduate of the Virginia School for the Colored Blind, Newport News, Virginia, in the class of May, 1924. Ever since that date I have been putting forth untiring efforts to obtain employment as a teacher of the blind in some institution for the blind, but failed in each repeated attempt. . . . I beg of you to find me work in some of the following lines: I can type very well, and can help to look after the general appearance of the office, fold circulars, fill envelopes, answer telephone calls. As a house girl I can prepare vegetables for cooking, and can also dust,

make beds, and do any other useful chores around the home. I read very readily with my fingers. I am a fairly good speller and use good English. I am twenty-five years old and have good health.

"I want to accomplish something in life; I want to be a self-supporting young woman; I cannot see that I should sit in a corner and pine. Clouds will not always gather around my pathway. Sunshine is sure to prevail some sweet day.

Gratefully yours,
Mabel Bailey."

This girl has a little temporary work, but she wants to get into a position where she can use to advantage the talents which she developed in the school for the blind. We shall appreciate it if any of our readers who can will help her. They should write to her direct at Piney Woods School, Piney Woods, Mississippi. Kindly notify us at the same time so that we may know what the response has been to our appeal.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

DAMALAND

(Continued from page 476)

their king was working himself up into another bad humor, began again to ring him about, singing and dancing:

Oh, we work when we work,
And we work where we work,
And we work with a right good will.

But we play, and we shirk,
When we tire of our work,
As we search for some greater thrill.

Yes, we work when we work,
And we play when we play,
And naught do we ever fear.

But where critics abound,
We are seldom found,
For we then just disappear.

"Well, just skip out and disappear from here and get back on the job at Vallejo"; and with this parting command old King Pi stamped off to his sound-proof chamber.

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