

# THE ROSICRUCIAN MAGAZINE

## Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

VOL. 23

AUGUST, 1931

NO. 8

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Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue.

Address ALL correspondence and make ALL remittances payable to,

**THE ROSICRUCIAN FELLOWSHIP**  
Oceanside, California

Printed by the Fellowship Press.



## HEART----

So you think you are a skeptic, a dyed-in-the-wool unbeliever.

And of course, you are unhappy. Skeptics always are.

Humanity is going to the dogs, you say. Our civilization is on its last legs. Good thing, too!

Well, then, since everything is so bad, and you know it, you are naturally doing everything you can to help matters? What? Oh, you don't think it's worth the trouble.

How do you account for your attitude? You are too intelligent to be taken in by Pollyanna nonsense!

Would you like to know what I think about your unhappiness? See that heart up there in the corner? That is what's the matter with you. You have lost faith in humanity, yourself included. Your heart is asleep. But your Reason can awaken it again. Would you like to try a religious Philosophy that will satisfy that skeptical Reason of yours, and give back the Faith that your Heart is aching for?

Yes, that is what is the matter with you. Your heart is aching for the love of God, and you don't know it.

Try the Rosicrucian Philosophy, and see what it can do for you. Write for Free Literature, from

**The Rosicrucian Fellowship,**

OCEANSIDE, CALIFORNIA.

----OR HEAD?



# Current Topics

From the Rosicrucian Viewpoint

## War Debts and Armament

**S**ECRETARY of State, Henry L. Stimson, on an unofficial tour of Europe recently had an interview with Premier Mussolini of Italy on the matter of disarmament. During this interview Mussolini stated that Italy would reduce its military forces to 10,000 men if the principal countries of Europe would make similar reductions.

The present financial and industrial depression which is affecting the whole world is greatly aggravated by the fact that more money is being spent by the various nations on their armies and navies than ever before in history, even more than in the period just previous to the late World War. This is certainly an inconsistency which should be brought to an end. If the world is suffering from hard times, lack of purchasing power, and even lack of food, then it is the height of stupidity to keep on at the same time using the people's money to create new instruments of war which can have no possible use except to kill and maim human beings.

The recent acceptance by England, France, and other nations of the moratorium proposed by President Hoover, by which the payment of Germany's reparation debts will be postponed for one year, has brought the matter of the cancellation of international war debts prominently to the front, and again much pressure is being brought to bear on America's statesmen to induce them to consider seriously a further cancellation of war debts to the United States. Nations are always wise to be generous to their sister nations, and from a purely economic standpoint there is no doubt but that the world would benefit a great

deal from the cancellation of all war debts. But the next question is, What would the nations of Europe do with the money thus made available for them? In the present state of racial hatred, conflicting national interests, and national jealousies in Europe it is almost a foregone conclusion that the money which the United States would thus free the nations of Europe from paying would be largely expended in increasing the armies and navies of those same nations. This being the case, would it be a humane proceeding on the part of America to grant this cancellation of debts? Might the United States not be doing Europe a far greater favor to hold them strictly to the payments of all these debts and thus to some small extent at least prevent them from building up the armament with which to kill one another?

But there is an alternative. If the nations of Europe would recognize the fact that their jealousy, suspicion, and strife are only suicidal, and if they would get together and give assurances and guarantees that they not only would not increase their armaments but that they would actually decrease them from their present proportions by, say, 25 or 50 per cent, then America would undoubtedly be justified in canceling a large part of the war debts or possibly all of them. Senator Wm. E. Borah of Idaho, in an article in the current number of *Collier's* entitled, "Where Would the Money Go?" says that the war debts might be reconsidered if the money would not be used to build up the European fighting machine. President Hoover intimated the same thing some weeks ago.

PRESIDENT  
HOOVER'S  
MORA-  
TORIUM

WAR  
DEBT  
CANCEL-  
LATION

America cannot afford to do this, however, if the money involved in the canceled debts is merely going to be used to build up European armament with which to start another world war that would very likely involve the United States in spite of anything we could do to avoid it.

It is said that Germany is faced by the possibility of "going Bolshevik" unless industrial and financial conditions are radically improved in the near future. The imminent danger of this

happening was the thing that probably influenced President Hoover to put forward the moratorium plan. If through industrial suffering Germany should join Russia in a regime of Bolshevism, it was felt by American statesmen that this would still further upset the world's equilibrium and add to the present world depression. And thus these conditions together with the moratorium have brought the cancellation of war debts and the reduction of armament again to the front.

Political economists know, however, that neither the cancellation of international debts nor the reduction of armaments will of themselves bring the world out of its present slump. This slump is basically due to the fact that the world has very suddenly moved into the machine age, in which machine production of goods has far outdistanced the machinery of equable distribution and the machinery of employment. It is imperative that the industrial and economic system be changed in such a manner that unemployment on any great scale will be an impossibility before the world will ever get permanently out of the present depression. Every man is entitled to such an amount of productive employment as will enable him to live at least comfortably, because the natural resources of the world are amply sufficient to make this possible if our capitalistic

system of employment and distribution of goods is properly modified to meet the new conditions.

This is the great problem of our political economists, our industrialists, and our statesmen, and not only ours but those of the entire world. Great strides will be made along these lines in the next two decades. Some degree of socialism is bound to come, but the radical forms of Bolshevism can and should be avoided. In the meantime cancellation of war debts, based on an ironclad agreement of the nations involved to slash their armies and navies, would be a great step forward, helping to make possible successive steps in the solution of the world's great problem.

### Accurate Observation, and the Case of Mooney and Billings

ALL psychologists know the great value of trained observation; that is, observation which is able to take in a given scene or event and then accurately describe it. When observation has been cultivated to the point where it is automatically accurate, we have what is called the "camera eye." But it isn't the eye that is the camera; it is the mind.

An article some time ago in the *O. E. Library Critic*, published by H. N. Stokes of Washington, D. C., contained an interesting article on the lack of reliable observation on the part of witnesses. He quoted from an earlier article in the *Howard Journal*, as follows:

"There must be few places where fallacy enters more often than in court testimony. At a Psychology Congress held at Goettingen a clown suddenly burst into the Congress hall, closely pursued by a negro. The negro caught him, leaped upon him, and bore him to the floor, where a fight ensued, which was ended by a pistol shot, after which

## Current Topics

the clown got up and rushed out of the room, still closely pursued by the negro. The whole scene, which had been carefully rehearsed and photographed in advance, took less than twenty seconds. The President then informed the Congress that judicial proceedings might have to be taken, and asked each member

A PSYCHO-  
LOGICAL  
EXPERI-  
MENT

to write a report, stating exactly what had occurred. Forty reports were sent in. Ten of the accounts were quite false, ranking as myths or legends, twenty-four were half legendary, and six only were even approximately exact."

Of all people the members of a psychology congress such as mentioned above would be expected to be able to observe accurately a scene such as described, and yet this scientific experiment proved that such was not the case. Therefore what can we expect of the average individual?

During the late war two men, Mooney and Billings, were convicted of being responsible for an explosion in the streets of San Francisco which killed about a dozen people. It was claimed by witnesses that these two men placed a suitcase containing a high explosive bomb on the street and left it so that it would explode a few minutes later. They were convicted on this testimony. Mr. Stokes refers to it as follows:

"Suppose you were to see two unknown men with a suitcase on the street and that these should set the suitcase down and leave it. It might, perhaps, arouse a feeble curiosity, but if so, you would be contemplating the suitcase rather than the men, and by the time you were ready to look at them their backs would be turned or they would have disappeared. You would almost certainly not be able to identify them weeks after. Yet it was on just this testimony that two men, Mooney and Billings, are being kept in prison for

life in California, even despite the later testimony of the witness that he was not so cock-sure of their identity after all."

Within the past year there has been a re-examination by the Governor and by the Supreme Court of California of the evidence on which these men were convicted, and an effort was made to obtain a pardon for them. One of the witnesses who was responsible for their original conviction even went to the length of presenting testimony that his earlier evidence was not true. Still the authorities refused to issue a pardon.

Just recently Albert Einstein, the noted scientist of Germany, who visited the United States a few months ago and spent a considerable amount of time with our scientists at the California Institute of Technology, has addressed a communication to the Governor of California

EINSTEIN'S  
PLEA

expressing his opinion that from his study of the matter there was a miscarriage of justice in the

case of Mooney and Billings, and made a plea that a pardon be given them. A society also has been formed having as its object the freeing of these men, and the case has perhaps received more publicity than any similar one in the past two decades.

The psychologist knows that the probabilities are great that these two men were not the ones who placed the suitcase containing the bomb in the position where it exploded. The power of observation of ordinary witnesses is too poor to justify taking away the liberty of two men for the rest of their lifetime on the basis of such testimony.

In addition to the fact that the ends of justice are often served by accurate observation, and may be defeated by inaccurate observation, there are tremendous personal advantages which accrue to the individual who trains his observational powers. We will touch upon some of these in a future article.

# 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.

### Not Sacrifice

BY FELICIA B. CLEM

When you guide to another's life  
That which was offered to you,  
When you work with your mind and  
heart  
That he may keep it too,  
When you set your value aside  
To exploit another's worth,  
And you see that the praise he won  
Is what you had begged of earth;

When you help another to grow  
Thus to win what you long had sought,  
And you place in another's hand  
The treasure your efforts brought . . .  
Then you can lift your head with a smile  
And look at a well-earned prize;  
For you will find that your reward  
Is *fulfillment*—not sacrifice!

## Short Articles by Max Heindel

(From *Rays from the Rose Cross*,  
February, 1918.)

### THE DANGER OF BURNING INCENSE

**A** READER asks: "Will it raise the vibrations of a room to burn spices, and if so, what spices should be used?"

When disembodied spirits wish to influence those who are still enmeshed in the mortal coil, it is necessary for them to have a vehicle of sufficient density to impinge upon the brain centers, or under

certain circumstances upon the coordinating mechanism of the cerebellum. Given such a vehicle these spirits can, and do, impress their victims physically, morally, or mentally, according to their disposition.

It is a self-evident truth that one does not gather grapes of thorns, and because a spirit has no dense body is not a sign that it is a philanthropist. There are more weeds in the physical world than flowers, and there are, because undeveloped, more evil spirits in the invisible

world than there are good and noble ones.

When one burns incense in a room, the smoke and the odor which we see and sense is material of such density that it may be made use of by certain classes of spirits which are attuned to the vibratory rate of the incense which is being burned. When a reputable occultist who has evolved spiritual sight and is able to see the various entities in the invisible world has compounded an incense which he finds offers a vehicle only for spirits of a helpful nature, who incline to raise the vibrations of those who breathe the incense and the spirit with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the Divine. But if on the other hand, the incense has been compounded by some one ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for spirits of a similar nature who clothe themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned, and incite them to acts of debauchery and sensualism. The Chinese punk sticks are a good example of this variety. It is also possible that when this practice has been indulged in for some time the obsessing spirits may obtain such control over their victims that they incite them to frenzy, causing them to exhibit the symptoms of epilepsy, frothing at the mouth, et cetera, or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore, the practice of burning incense is very dangerous, and ought to be strenuously discouraged.

#### DEATH NOT ALWAYS FOLLOWED BY UNCONSCIOUSNESS

"In the November, 1917, issue of this magazine there was a story called 'Facing the Firing Squad,' stating how a spy was placed against a wall and shot.

Immediately afterward he, being in full possession of his consciousness, converses with a 'Rosicrucian' and in his company travels thousands of miles to visit his sister. Is not this contrary to what is taught in the Rosicrucian Philosophy? It is there stated that after the seed atom in the heart has been removed and the silver cord ruptured, a period of unconsciousness lasting about three and one-half days follows, during which time the spirit reviews the panorama of its past life."

Yes, it is so stated in the "Rosicrucian Cosmo-Conception," and that holds good under all ordinary circumstances; but it is also stated in explanation of the law of infant mortality that when a person passes out under untoward circumstances, such as a fire, or railway accident, or suddenly as by a fall from a building or a mountain, or on a battlefield, or when the lamentations of relatives around the bedside of the newly dead make it impossible for him to concentrate upon the life panorama, then the etching in the two higher ethers, the light ether and the reflecting ether, and their amalgamation with the desire body, does not take place. Man does not then lose consciousness, and because there is no etching on the finer vehicles such as is normally the case, he has no purgatorial existence; that is to say, he does not reap what he has sown—there is no suffering in consequence of his wrongdoings and no feeling of joy and love on account of the good he has done. The fruitage of the life has been lost.

To offset this great disaster the spirit on entering its next earth life is caused to die in childhood so far as the physical body is concerned, but the vital body, the desire body, and mind, which do not ordinarily come to birth until the dense body is seven, fourteen, and twenty-one years old respectively, remain with the passing spirit, for that which has not been quickened cannot die. Then in the First Heaven the spirit stays from one to twenty-one years, receiving such in-

structions and object lessons as will teach it that which it would otherwise have learned by reviewing the panorama of its past life, had it not been interrupted by the accident which terminated its life. And later it is reborn, ready to take its proper place on the path of evolution.

There is in this consideration a great deal of food for thought. The large percentage of infant mortality today has its root in the wars of former ages. The loss of life was comparatively slight, though the toll of national wars must have been greatly increased by the deaths which occurred in duels, feuds, and common quarrels, where deadly weapons were used in those days. Nevertheless, the sum total of these casualties seem insignificant when compared with the awful carnage which is now going on, (World War), and if this is to be cor-

rected in the same manner, then a future generation will certainly reap a harvest of tears on account of the epidemics which will devastate the homes of their children. But as we have pointed out at other times, every tear-drop shed because of the loss of some loved one is wearing away the scales from our eyes until one day we shall see with sufficient clarity to penetrate the veil that now separates us from those we mistakenly call dead, but who are really much more alive than we are. And then shall come to pass the victory over death and we shall be able to exclaim: "Oh death, where is thy sting? Oh grave, where is thy victory?"

The spy, then, did not lose consciousness and concentrate on the panorama of his past life because of the severe shock and the mental strain due to the mode of his death.

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## The New Alchemy

BY OLIVER L. REISER

*Philosophy Department, University of Pittsburgh.*

*(This article received First Prize in our Competition which closed May 1st. —EDITOR.)*

*(Concluded)*

**A**MONG THOSE who are to be reckoned as spiritual alchemists there is one who exemplifies most excellently this viewpoint. Jacob Boehme, a Teutonic mystic of the seventeenth century (who, by the way, exercised an influence on the formation of Sir Isaac Newton's ideas), may be taken as an illustrative embodiment of this conception. He presents his views in the *Aurora*, the *Signature of All Things*, and other writings. The thesis of the *Aurora* is that gold and silver cannot be made "pure and fine" unless they are "melted seven times in the fire." He

tells us that "if the fire is too hot in the fifth or sixth meltings then the new life, which hath generated itself in the rising up of the light's power out of the water, is kindled again in the fierceness of the wrath fire, the mineral ore becomes burnt scum and dross, and the alchemist hath dirt instead of gold."

I quote this passage not because I can elucidate its cryptic meaning, but because we find in such phrases as "the rising up of the light's power" an illustration of the inclination on the part of the alchemists to ascribe to light an occult power and essence. It is also evident that we may, if we wish, read into the "seven meltings of the fire" some symbolical meaning. We might inject some sense into Boehme's otherwise hopelessly obscure phrases by interpreting



the "meltings" as processes of refining the forces which theosophists supposed were resident in the body. This would be harmonious with his notion of the Philosopher's stone exemplified when he affirms that the gift of alchemy is the gift of supernatural life, and that the precious stone—Lapis Philosophorum—which the magi found is the spirit of Christ. In his preface in his *Signatura Rerum* he himself tells us: "For we must know that the sons of Hermes, who have commenced in the high school of true magic and theosophy, have always spoken their hidden wisdom in a mystery; and have so couched it under shadows and figures, parables and similes, that none can understand their obscure yet clear writings but those who have had admittance into the same school, and have tasted of the Feast of Pentecost."

#### 6.—*The Philosopher's Stone.*

There are many and diverse accounts of the nature of the elixir of life: some held it to be like sea water; others some sort of wine. By many others it was held to be liquid gold. Curiously enough, it was also supposed by some alchemists that mineral gold in the earth had imprisoned the sun's rays, and that the sun was the source of life. This recognition of the potency of light in the creation and regeneration of life is a surprisingly good guess, and forms one of the connecting links between the old and the new alchemy. This is one of the reasons for attempting to distill out the valuable elements in traditional alchemy and apply them in a modern setting. The justification for considering light as the philosopher's stone of modern science will be given later in more detail. For the present, and merely by way of anticipation, we may point out that while today the chemistry of life is the chemistry of carbon compounds, it is a very significant fact that the organic carbon compounds which form the physical basis of life are optically active,

or possess the power of rotating a beam of light which is passed through them. The secret of life and of consciousness, we will argue, lies wrapped up in such phenomena as involve the interaction of radiation (including light) and matter. The phenomena of the optical activity of organic compounds, bioluminescence, photocatalysis and similar processes are illustrations of this intimate interdependence. To be sure, the relations between these various biochemical reactions are not yet unravelled, but there is some underlying unity of plan in their interactions which we may hope someday to understand. The attempt to discover such a scheme is what will constitute the problem of the new alchemy.

#### 7.—*The New Alchemy.*

Today we are once again alchemists. And strange to behold, we find that the bridge between the old and the new alchemy is light. Once more we are gifted with the knowledge and the power of light. It follows therefore that the future of alchemy is the future of light-bearers. As the symbol of this union of the alchemy of yesterday with the creative chemistry of today we may fittingly choose that star of the fallen angels in Latin known as Lucifer, but which in the original Greek is the Light-Bearer. These recondite utterances we will now elucidate.

Why do we take phosphorus as the tie between the old and the new alchemy? Because phosphorus was to a certain extent the culmination of medieval alchemy and the beginning of modern chemistry. It seems to be established that phosphorus was first discovered by Brand, a Hamburg alchemist, in 1669. He was searching for the Philosopher's stone, hoping to be able to transmute silver into gold. In the process he isolated phosphorus. Its power of glowing in the dark made it one of the wonders of nature, and it was viewed with much curiosity by the multitudes. The power to emit radiations, we now know, is not

confined to phosphorus. The term *phosphorescence*, however, is now applied to the process in any substance which is shining by its own light.

The explanation of this power to emit this pale light is still to be sought. Phosphorescence is usually due to the slow oxidation of some fat-like substance in the presence of water. And yet this oxidation is not combustion in the ordinary sense, for very little heat is given off by those plants and animals which possess the power of producing "cold" light. As much as 97 per cent of their radiation lies within the boundaries of the visible spectrum, whereas the best artificial illuminants do not achieve such an efficiency beyond 10 per cent. The production of cold light is but one illustration of the remarkable relation between organic processes and radiation.

Of all the problems which have engaged the attention of thinking individuals none is so intriguing and so intricate as the problem of the origin, nature, and destiny of life. This problem has many phases and ramifications. Speculations about the mystery of life range from the visions of the alchemists, the idle dreams of the poets and philosophers, who wonder whether other planets are inhabited, to the technical hypotheses of the biochemists, who attempt to explain the properties of those polyphasic colloidal systems which go to make up the various protoplasm.

Thus far more progress seems to have been made by the scientists than by the dreamers and the poets. This, however, is not intended as a disparagement of poetry; it is possible that science will eventually confirm some of the visions of the poets and the philosophers. In connection with alchemy we have suggested that this is actually the case. Thus the results of science do not necessarily take away from us anything of the sense of the mystery of light which, in earlier days, led primitive man to deify and worship the sun. In contemporary physics light still appears as the most remarkable thing in nature.

And it is not incorrect to designate the chemist, the physicist, and the heliotherapist of today as the true disciple of the ancient alchemist.

Francis Bacon, the apostle of modernism, tells us that knowledge is power. He could not foresee the manifold ways in which modern science would demonstrate the truth of that statement. Nor could he, in the following paragraph in his *Advancement of Learning*, anticipate the full extent to which the comparison would be borne out:

"Alchemy may be compared to the man who told his sons he had left them gold buried somewhere in his vineyard; where they, by digging, found not gold, but in turning up the mold about the roots of the vines, procured a plentiful vintage. So the search and endeavor to make gold have brought many useful inventions and instructive experiments to light."

Indeed, the kind of alchemy which Bacon here hints at is a true alchemy. The photosynthesis which enables the plant to take up through its roots the inorganic chemicals and water from the earth and transmute them into the juices of the grape is hardly less remarkable than the changing, by Jesus, of water into wine, a miracle which is recorded in the New Testament. The outstanding difference between the alleged miracle of Jesus and the miracles of nature lies in the more extended length of time which nature's processes require.

#### 8.—*Organic Alchemy.*

We have already referred to the work on the interaction of life and radiation. At the present time scientists are carrying on intensive investigations in this field, and the net result of their labors up to the present appears to support the conclusion that some form of radiation is always associated with vital phenomena. It is a curious fact, of interest to all who have studied the history of scientific ideas, that in this respect science appears to confirm the proposal of Baron Reichenbach, who many years ago

asserted the existence of an "odic" force surrounding living bodies. The doctrine of the "aura," which clairvoyants tell us that they see surrounding the human body, is a more familiar illustration of this doctrine.

As illustrations of the foregoing doctrine concerning the intimate relation between life and radiation we may refer to the well known work of Prof. E. C. C. Baly, who, through the use of light of short wave-length acting upon a mixture of carbon dioxide and water, is able to duplicate artificially the photosynthetic reaction of plants. Professor Baly's work bears out the truth of the statement that at the present time some of the most interesting work on the influence of radiation on matter is being carried on in the ultra-violet ("invisible") regions of the spectrum.

It might be said that there is a game on between the visible and the invisible wave-lengths to determine which can be shown to possess the more intense physiological effects. At the present time the invisible rays appear to be in the lead. This does not mean that visible light has no effect upon organisms, for results show that, e.g., red and yellow rays are also of importance in life processes. But at the present time the visible region of the spectrum cannot compete with the invisible regions. We are here not referring to the fact that infra-red (heat) rays, which, like ultra-violet rays, are also invisible, are absolutely essential to life. Rather, we have in mind such results as those which indicate that ultra-violet light, which is excluded by ordinary window glass, is necessary to children if they are to develop free from rickets. Perhaps the mysterious vitamins which, when taken in proper amounts in food prevent such diseases and facilitate growth, are simply centers of ultra-violet (or other) radiation.

In this field the most astounding results are now being brought to our attention. The most striking illustration

of the interaction of life and radiation is found in the recent verification of the conclusion announced by Alexander Gurvitch of Moscow in 1924. This Russian scientist claims that the tips of certain rapidly growing tissues in plants (turnips, onions, etc.) emit an invisible emanation which has the power of stimulating the growth of cells exposed to these remarkable radiation. Further research indicates that these growth-promoting (or mitogenetic) rays are also given off by some types of growing animal tissue, such as cancerous growths. If this should turn out to be the case, we would then have the interesting fact to explain of why one type of radiation, such as X-rays, tend to inhibit cancerous growths, while another type of high-frequency radiation (mitogenetic rays) tends to facilitate growth. We must remember, however, that the influence of radiation is always specific, giving one result for one band of wave-lengths, while sometimes quite a different result is produced from some other region of the spectrum of radiation.

So far as I am aware, no one has yet pointed out that these experiments add an element of confirmation to the claims of the Frenchman, A. Nodon, who states that organic substances of high vitality (fresh leaves, for instance) emit a form of radiation which enables them to take their own photographs. Nor has anyone yet called attention to the fact that these discoveries lend plausibility to the idea advocated by the late Dr. Christine Ladd-Franklin, that nerve fiber, when stimulated, gives off light which may become visible under certain conditions. In advocating this idea Mrs. Ladd-Franklin apparently overlooked the fact that a similar claim was made by Dr. Sidney Alrutz, in his book on *The Dynamics of the Nervous System*. The ideas of Nodon and of Ladd-Franklin are as yet not universally accepted by scientists, for the results of experiments in this field are difficult to interpret, but the work of Gurvitch has been verified by Reiter and Gabor in Germany,

who report on their work in a book on *Zellteilung und Strahlung*.

These experiments are intensely fascinating, for they may lead to important philosophical consequences. Positive results in this field will necessitate important modifications in biological theory. It is noteworthy that at present not a few experimenters are searching for the productive agency in evolutionary variations (one of the unsolved riddles of biology) in one kind of ray or another. Several investigators claim to have results showing that X-rays speed up the rate of production of mutations in the living creatures exposed to these rays. Another scientist has proposed that gamma rays, produced by the disintegration of atoms of radioactive substances in the earth, may be a cause for the production of variations in nearby plants. And that the penetrating rays of cosmic origin, recently investigated by Prof. R. A. Millikan, may have some important effects on life—perhaps even being concerned in its creation—has already been suggested by Sir J. H. Jeans. All of these results and suggestions are in line with the view that life and radiations bear some very fundamental relation to each other.

If we are willing to venture a little further beyond the frontiers of science into the uncharted hinterland of speculation, we might come to discover in light the Philosopher's stone, which was supposed by the ancients to make possible the realization of the dreams of the alchemists. According to customary accounts, the quest of the alchemists was twofold: to discover an elixir of life which would grant eternal youth to its possessor, and to discover the secret of the transmutation of the base metals into gold. That light may well turn out to be the *elixir vitae* which cures the ills of men has been the burden of the foregoing paragraphs. That light may also be concerned in the transmutation of metals (of mercury into gold, for instance) is likewise possible. That the

modern scientist actually witnesses the realization of the dreams of the alchemists is the contention of F. Paneth in the following lines:

"Thus we see that in a certain sense radium possesses the first and principal property ascribed to the Philosopher's stone: it has the power of transmuting elements, although not of producing gold. And, oddly enough, even in respect to the second property which is ascribed to the Philosopher's stone radium seems to have got something from its fabulous predecessor: it is a very valuable aid in the treatment of some severe diseases, although not a perfect remedy for every illness. So that to a certain degree the radium rays really produce the two very different effects of the Philosopher's stone, transmutation and healing."

It is entirely possible that this transmutation of elements, which occurs spontaneously in nature in radioactive transformations, will some day be reproduced in the laboratories of science. But there is a more significant aspect of this matter than that. This lies in the fact that apparently the same processes occur in the laboratory of the human body. Why, indeed, should we not regard the living body as the alembic of the old alchemists? Do we not put into the body the various chemical elements and compounds necessary to life? Not only are water and non-metallic substances necessary to produce the material basis for personality; in addition, as we are now rapidly learning, various metals must be put into the crucible of life, eventually to be refined into the more subtle essence of spirituality. To the four main elements in the body, carbon, oxygen, nitrogen and hydrogen, which are present in the three main types of food we eat, namely, the fats, carbohydrates and the proteins, must be added phosphorus and calcium, no less than sulphur, the presence of which serves some function not yet fully understood. Iron is one of the metals which are essen-

tial, since it plays an important rôle in the manufacture of the red coloring matter of the animal's blood. Other metals valuable in the life processes are potassium and copper, the latter once being regarded as poisonous though now known to be essential. The value of the liver treatment in pernicious anemia is supposed to be due to the presence of a minute quantity of copper in the liver. It is also believed that such elements as silicon, aluminum, zinc, and perhaps others are necessary.

The rôle which some of these elements, particularly the metals, play in the chemistry of the human body is still uncertain. It has been suggested that some of them are necessary to make the enzymes, or even to construct the genetic units ("genes") which are believed to be the bearers of hereditary biological traits. In any case, we are certain that they aid in the organic alchemy of the human body, in the processes whereby the living crucible transmutes the crude ores we take in as food into the nobler stuff of the human soul. To be sure, the animal body breaks down complicated carbon compounds into simpler constituents. But complementary to this process of destruction there is another process whereby the previously mentioned elements are built up into more complicated organic compounds. Synthetic reactions of a creative sort also take place in nature's alchemical laboratories. Just how these reactions occur is not known, but that radiation plays some important rôle in the interaction of consciousness and these complicated organic compounds in the brain is an idea that the present writer has been advocating for some time\*.

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\* See for example the essay, "Contributions of the New Physics to Philosophy and Psychology," in *Psyche*, July, 1930, and the book, *The Alchemy of Light and Color*, in the New Science Series.

Let me here merely indicate some of the evidence for the view just stated.

We have mentioned the fact that potassium is a valuable ingredient in the biochemistry of the human body. It is known that the potassium of the body is radioactive. It has been estimated that there are about 40 grams of this element present, and computations indicate that about 80,000 atoms of this potassium in the human body are decomposing every second and discharging electrons. The Dutch physiologist Zwardemaker suggests that this may be the energy which sensitizes the synaptic junctures between neurones (in the cortex) and so determines the direction and the flow of nervous energy. As is readily observed, these suggestions are very tentative; but they at least indicate possible lines of exploration for future research.

In line with the foregoing view, the writer has proposed that perhaps in some way the rays which Sir J. H. Jeans informs us are produced by the disintegrating of the several millions of atoms in each of our bodies every second by the cosmic rays are concerned not only in the chemistry of the body, but also in the interaction of consciousness and the electrochemical reactions which are known to provide the physiological basis for mental action. Here nature has contrived a subtle alchemy, the intimate nature of which will probably not be understood by science for many years to come.

On another occasion the writer has pointed out the parallel between the view here advocated and the ideas of Goethe, as he has presented them in his book, *Zur Farbenlehre*. In certain respects Goethe's view resembles an old, perhaps mystical, doctrine advocated by some of the earlier Greek philosophers. These ancient Greek philosophers imagined that the process of seeing was due to bodies being touched by "feelers" sent out from the eye. Aristotle disagreed with this view, and assumed that light proceeded from the body seen to

the eye, through an ethereal medium. He is reported to have written, "If the eye sends out feelers, as a lantern emits light, then why is it that we cannot see at night"? This view of Aristotle was the forerunner of the modern scientific view as expounded by Sir Isaac Newton and his followers. An opposing view of light and color was presented by Goethe, who rejected Newton's wave theory of light. Goethe's view resembles the doctrine which Aristotle rejected, that in sight something issues from the eye. Indeed, Goethe quotes with approval the old Ionian maxim that like is known only to like.

Goethe's view that a light from within must meet the light from without in order that seeing may take place is stated in these words taken from the Introduction to his book\*: "The eye may be said to owe its existence to the light, which calls forth, as it were, a sense akin to itself; the eye, in short, is formed with reference to the light, to be fit for the action of light,—the light it contains corresponding to the light without." This view undoubtedly appears fantastic to many scientists, and yet there is evidence that the human organism is by no means passive in the act of seeing. In addition to the evidence already suggested—that in vision radiation plays a rôle in the cortical reactions—we may also refer to the work of Prof. Frank Allen. The investigations of Professor Allen indicate that the way the eye sees color is more complicated than previous experts had supposed. The organism is not passive with respect to the stimulus, but exercises a control over what the eyes shall see through two mechanisms, quite independent of the sensory nerve from the retina to the brain. Through this means there can be brought about a decrease of the sensitivity of the eye to some colors and an increase of sensitivity of the retina to some other color. That this control is not entirely physical, but

is also psychical, would appear to follow from the fact that one's "mental set" (as the psychologists call it) is apparently quite active in the production of visual and color illusions.

At this point we must point out that the term "illusion," as the psychologists use it, really begs the question. From a philosophical point of view it appears quite possible that the "illusions" and "delusions" of some persons appear to the rest of us (the so-called "sane" or "normal" persons) to be such merely because, along with the masses, we have adopted a frame of mind, a set of habits, which makes it impossible for us to "see" what in fact might be the genuine phenomena observed by these "visionaries." That the phenomena ascribed to the "imagination" of children (now being discussed by psychologists under the term "eidetic imagery") may rest upon some more objective basis than hitherto supposed would seem to follow if we admit that habits and expectations may dictate not only what we shall see, but also what we shall not see.

Whatever may be the truth about this matter of the validity of supernormal visions, our main contention, that modern science is coming around to the view that light (radiation) is the alchemist's stone brought down to date, still stands. In looking back for anticipations of this view we immediately come across the interesting fact that many of the old alchemists regarded light as a mysterious essence filled with occult powers. It is no coincidence that old Balthazar, the stubborn alchemist in Balzac's masterpiece, *The Quest of the Absolute*, finds in light a peculiar quintessence which will enable him to conquer the secrets of man and metals. Nor is it an anthropological accident that primitive man should bow before the sun in worship. He realized in some degree what science makes manifest to us in even fuller measure, and that is our utter dependence upon this central power house and pivot of the

\* Eng. Trans., London, 1840.

universe. This dependence upon radiation, visible and invisible, is becoming more evident to us as the years pass. Electrical disturbances on the sun mirror themselves here on earth in disturbances of the weather, in our radio sets, and perhaps more subtly still in other ways which we do not now recognize. The astronomer has only scratched the surface of the sun, so to speak. Who knows but that the revelation of its inner constitution may exhibit other sources of radiation equally important in the maintenance of life? Nor is it impossible that man may again, in the future as in past, bow in reverence before this deity of primitive man—this giver of life and light! That such a *denouement* to the history of science is not entirely fantastic is demonstrated when we are told by Prof. Michael I. Pupin in his book, *The New Reformation*, that he regards light and color as the divine message which calls man to the altar of the almighty God!

#### 9.—*The Future of Light Bearers*

As we look back over the myths of the human race we discover that the legends and the dreams of mankind frequently possess a certain similarity of theme or plot, and this undoubtedly points to an underlying unity of psychic motivation. We have discussed the motivation of the dreams and visions of the alchemists. Another example, closely related to the tradition of alchemy, is to be found in the several myths concerning the intimate association between knowledge and the appearance of evil and suffering. It was commonly supposed by the masses that the alchemists possessed a forbidden, or at least a secret, knowledge, a knowledge not accessible to the uninitiated, but for which knowledge the Initiates had paid a high price.

Such a linkage of knowledge and the appearance of evil can be found in a number of the world's legends. Whether we consider the "tree of knowledge" of the Old Testament, with its forbidden

fruit, or the legend of Prometheus, we see that knowledge is supposed to come to man through suffering. In considering this matter one can hardly escape noting the striking similarity between the rôle which Prometheus plays in Greek folklore and that which Lucifer plays in Christian mythology. In Milton's *Paradise Lost* "Lucifer" is the name given to Satan before his fall. But Lucifer, like the morning star that he is, is a light-giver. Thus we find that in many cases the spirits who pass on to the human race the torch of understanding have invited the "wrath fire" of the gods. Snatching the fire from the jealous gods, the fallen angels have transmitted to man a spark of immortality, for from this stolen flame man ignites his candles to light him on his way through the cosmic wilderness. It is through imitating Deity that man himself becomes godlike.

The old alchemists had lighted their torches from this fire which, according to legend, was kindled by man with the aid of a rebel angel. These searchers were aflame with the passion to master the secrets of nature; they desired earnestly more of the light of understanding. They are the descendants of the ancient medicine men of primitive tribes and the ancestors of modern men of science. Some of these inheritors of the ancient magic were charlatans, but the true alchemists, the *illuminati*, were a sect of spiritual seers who had kindled their fires upon a metaphysical "peak of Darien," and in the smoke of the ignited embers beheld the appearance of a coming flame which was to dissipate the darkness of spiritual ignorance. Perhaps, in the fumes of their chemicals, they envisaged the process of spiritual refinement and purification which was to transmute the crude ore of being into the nobler products of a sublimated self.

If we are correct in interpreting the universality and persistence of alchemical doctrines as a manifestation of a psychic compulsion in human nature, if

there is in man this deep need for mystical sublimation, then we may interpret the ills of present day society as having their origin in the thwarting of our energetic sublimation. In his Introduction to Professor Silberer's work, already referred to, Dr. Smith Ely Jelliffe states that mysticism, as an expression of the sublimation of human activity, represents the spiritual striving of mankind towards perfection. Furthermore, this authority states, the human race would go mad without this sublimation. In connection with this mystical tendency to see in nature a divine language, we may recall the words of Thomas Carlyle: "It is in and through symbols that man, consciously or unconsciously, lives, works, and has his being: those ages, moreover, are counted the noblest which can best recognize symbolical worth, and prize it highest." And does not our own, Emerson give utterance to this same doctrine? Let him speak for himself: "I cannot say accurately what is the analogon of each cosmical or chemical law; Swedenborg, or a possible Swedenborg, can; but I affirm with perfect security that such analogon for each material law observed exists in spiritual nature . . . The laws below are the sisters of the laws above." Emerson here is a true son of Hermes.

And so today we profit by the dreams of those visionaries who saw deep analogies between the material and the spiritual, between metals and men. The synthetic chemist of the modern world is the lineal descendant of the medieval magician. Science is magic! But will the magic of modern science prove itself to be white magic or black magic? Will it, like the ancient art of alchemy, degenerate into the tool of mercenary empires? Or will it live up to the best traditions of the sons of Hermes? The answer to these all-important questions rests with those who impart the intellectual insight and the power of learning to coming generations. With the passage of the years it is becoming more

and more evident, in a literal no less than a metaphorical sense, that the future of the world is inseparably bound up with the future of light-bearers.

Humanity, like Faust, is consumed with an insatiable desire for experience. To satisfy this Faustian craving the human race has apparently set out to sound all the depths and shoals of the cosmic environment. It is a wonderful and fearful quest. In moments of circumsppection we peer into the future, lighted up but a short distance ahead, and fading into the black night of an unknown and terrifying obscurity. In such moments one shudders, and recalls perhaps the fate of Icarus, who struggled towards the light, only to plunge to an ignoble end. But then we look back over the long and arduous path we have already traveled, see the promontories in the distance which man has already surmounted in his progress onward and upward, and courage returns. The hope revives that mankind, like Dante being conducted through Paradise, will eventually encompass within the field of vision that final goal which the Author of the *Divine Comedy*, with the unerring insight of a medieval mystic, symbolized by a Celestial Rose. In that day a glorified humanity will have mastered the hermetic art and turned it into a white magic which blesses all alike.

*The End.*

### Follow the Gleam

Not of the sunlight,  
Not of the moonlight,  
Not of the starlight!  
O, young mariner!  
Call your companions!  
Down to the haven!  
Launch your vessel  
And crowd your canvas  
And ere it vanishes  
Over the margin  
Follow it, follow it,  
Follow the gleam.

—Tennyson.



## A Tryst with Fate

BY NORA LECKIE

THE EARLY autumn of nineteen hundred and twenty was far from being a happy time for our family, and yet it seemed to me that through all our sufferings, perhaps because of them, I could sense a pattern being woven by our lives. It seemed that we had practically no control over the miserable things that happened; all our plans were frustrated, and yet God seemed so near and real to me, an ever-present help through all our trouble!

My married sister, Evelyn, lived near New York with her husband, Randolph, their four little children, her husband's parents, and his sister Ruth. At that time my family, consisting of Father and Mother, two brothers lately returned from the war, and myself, lived in the suburbs of Toronto. We were very happy among ourselves and felt it a great disappointment that Evelyn had not been able to come to help us welcome the boys home from France. Her family had been ill with the influenza, which was very bad that year, and she was expecting a little new arrival in August so thought it better to wait till autumn to come home.

The baby boy was born early in the month, and toward the end of it Mother and I went to visit Evelyn, only to find that she was very ill and plans had been made for us to go directly to the seaside cottage and to stay with the children till she should be well enough to join us. The doctor, prompted by Randolph, assured us that she would be with us by Tuesday, but as that was Saturday afternoon, it seemed hard to believe. As it happened she did come on Tuesday but not in the way they promised.

On Monday night Randolph phoned and asked Mother to come to Evelyn as she was so much better and wanted to be with her. Mother took the early morn-

ing train to town with a terrible premonition which proved correct. Evelyn passed away an hour before she arrived.

At the cottage I was happily employed caring for the children and was perfectly unconscious of any calamity. The peaceful September sunlight filled the rooms with a golden radiance and the children were contentedly cutting out paper dolls in the screen porch. Only the baby, Tom, nearly two years old, followed me as I moved from one room to another making beds and tidying the upper rooms.

It was while I was carrying him downstairs that I felt the impact of a thought: "*Evelyn is dead.*" I tried to reassure myself. They said only last night that she was better. I wondered if Mother could be there yet. Of course she must be all right. But try as I would I could not shake away the feeling that she was dead. I sat down on the landing of the stairs with Tom in my arms. The other children were still cutting out paper dolls. Were they all motherless? As I sat there I watched Ruth walking down the street. She had gone up to the station to answer the phone and now she must tell me the news. I must help her. I must manage to pull myself together.

Somehow we lived through that day and managed to keep cheerful faces so that the children wouldn't suspect trouble, since Randolph didn't want them to be told.

When night came and all the house was sleeping I was thankful to be in bed alone in the darkness of my room. I lay there thinking how many things I would do for the children: how I would take them all home to live with us if Randolph would let them come. I felt sure Mother and Father would be willing.

It was as I was thinking thus that I

saw Evelyn come out of the little girls' room and into mine. She looked so very white and worried that my whole desire was to comfort her. I started to assure her that I would take care of and love the children. "No," she said, in that silent language more effective than speech, "it is the baby who needs you."

I was nearly stunned, for somehow I had completely forgotten the new little baby she had brought into the world. "But these?" I questioned.

"Ruth," she answered, and moved from me through the doorway and vanished from my sight part way down the stairs.

I went to sleep pondering these things and thinking that it would be strange if Ruth took care of the four children since it had been so recently as Saturday that she had threatened to desert them altogether if left alone with them. So I slept, and in the morning Ruth told me that she had made up her mind to take care of the children and that if Randolph wanted her to she would keep house for him indefinitely. I went up to the city that day marveling at many things but filled with grief.

We took Evelyn's body home to Toronto where it found a last resting place near the sparkling blue Ontario waters. It was in sight of these same waters that she first met Randolph, near them she loved and laughed and suffered through nearly all of the twenty-eight years of her life, and near them her outworn earthy shell was now at rest.

Two weeks later we were all back at Randolph's town house and it seemed very strange there without Evelyn. The children talked incessantly of the things she "used" to do and "used" to say as though she had died a long, long time before. I wondered if it seemed so to them.

The little new baby was not doing well at all. Randolph still kept the trained nurse to take care of him, but as soon as she left I was to be in full charge and take him home with me when he should be well enough to travel. Evelyn

had died with epidemic influenza and little George had been so poisoned with it that the fight to save his life seemed a hopeless one. I helped the nurse with him and prayed continually that God would see his need and take care of him. It seemed to me that if he died all Evelyn's suffering would have been in vain. Why should he come into the world to go again so soon? I seemed to live in prayer for him. I felt that even while I slept I prayed and all day long I was loving him and praying for him even though my body talked and worked.

Weeks passed, and still the baby lost weight steadily and suffered incessantly, until at last there came a day when he lay perfectly still in his bassinette. That was the day the nurse left us, for she took influenza herself and was so very ill that she was in bed for some three months.

The doctor thought the baby should be put in the hospital since the nurse had to leave us, but I refused to consider such a thing. I could do all the nurse had been doing for him, and had been making his food for weeks. Then the doctor explained that the baby had no chance to live, would pass away quietly any moment and it would be the same no matter who took care of him. He didn't, however, like to see so young and inexperienced a person as I take the responsibility because I would feel so badly when the end came. I insisted that I thought he had a better chance to live with me than he would have in a hospital. Also, since the doctor himself said he was most unlikely to recover in any case, the only thing I would blame myself for was letting him die in the unloving hands of strangers.

So it was settled. I was to have full charge of the baby and the doctor would call again the first thing in the morning. I felt filled with a glad free confidence, but was conscious of the pitying glance of the doctor, who, no doubt, imagined that I would feel very different on the morrow.

All that evening I knelt by little

George's bassinette, straining to catch the sound of his breathing. There he lay, white and motionless, with unseeing eyes half open. I knelt for hours beside him but could see no change. There was nothing to be done for him so when I was called from the room sometime after eleven o'clock, I went out. A few minutes later I felt a queer premonition that made me run back to the baby, only to find his face distorted and black. His mouth seemed wholly black, too, and his tongue must have fallen into his throat for he made a terrible gasping sound.

Immediately I had him in my arms and was praying, "Lord, take care of him. Lord, if it be Thy will, let him live. If he is to be a good and great man, Lord, and it be Thy will, let him live." So I prayed, and even then remembered how my father had warned me that one should never demand life from God, that one should leave the giving and taking of life in His hands. "Lord, thy will must be done, if it be thy will—." There was no longer need to pray for I knew I was heard. I felt perfectly calm and confident as I waited. My eyes were closed as I knelt on the floor with the little one in my arms and there was nothing to do but wait. It came. Slowly at first, then in a full strong-flowing milk-white river through the top of my head and out through my hands. I knelt and watched very calmly. To my vision it seemed that the river was about as big around as my head and perfectly steady in its flowing.

After what seemed a long time to me, perhaps two or three minutes, the stream began to slow up and then it stopped. I opened my eyes at a movement in my arms. There lay the little baby, his whole body glowing with a dewy rosiness and as I looked he snuggled down, into a comfortable sleep.

The prayer was answered. It was God's will that little George should live and He had used me through which to perform His miracle.

With my heart filled with gratitude I laid the baby in his bed but when I

started to remove my hands from him I was faced with a problem. The strength came back into my hands when I drew them away. For the first time I was frightened and prayed desperately, "Lord, show me." Quietly the knowledge came to me. Again I was calm and carefully moved my hands sideways from him at the same time willing the power to stay with him. It remained. Gratefully I covered him, knowing that a good healthful sleep was the thing he most needed now, and I myself lost no time in getting to bed, confident that if he cried I should hear him.

It was seven o'clock when I wakened with a start to realize that I had slept all night, a thing I had not done for weeks, and I had not heard a sound. Throwing on my kimono I ran to the baby, but he still slept with the warm glow of life about him and his cheeks looked almost rounded. With a joyful heart I dressed and had his bottle ready when he wakened.

That was a day of wonder to me for the baby quickly threw out the heavy black and green mucus from his intestines and made very marked progress toward real health. He took most of his food and slept in comfort so that when the doctor saw him he could scarcely believe his eyes. "Well," he explained to me, "babies sometimes do get along better with one person than another. Probably the nurse, being ill herself, was too restless, and worried so much that he was upset by her presence, while you are quiet and soothe him so he is able to take his food and sleep. Well, I hope he will keep it up, but of course you mustn't be too certain that he will pull through—he may disappoint us yet."

Naturally I couldn't tell the doctor what had happened any more than I could tell the family, but I felt I had cause to feel perfectly assured of his recovery.

About a week later we brought little George home to Toronto with us where he grew as the months passed to be the very delight of our hearts.

He was my special care and often I wondered if a real mother could possibly love her child more than I loved him. It seemed to me that God had used me in order to let him live, and so he seemed especially mine. And all the time something within me kept warning that I must not consider him as mine. His life came from God who placed him in the family where he was born. If, when he was a little older, Randolph wanted him to go to his own home, he must go. So I warned myself and yet I felt like a Madonna in my love for him. I thought even my life would be much too small a gift to give to show my love for him; it even seemed trivial when considered apart from his need of the services it rendered.

Over a year had passed and Randolph was visiting us. He could not come oftener than once in a month or two as it was an over-night trip by train from his home to ours, but he made the journey as often as possible.

About noontime of this clear, late-autumn day I found it necessary to go out to do some shopping. As I walked down our street in the sunshine I happened to turn my head to my right and saw coming to walk beside me a very tall and very beautiful lady in delphinium blue. I smiled and welcomed her and all the way down the hill we talked, and I thought her the most utterly beautiful being I had ever seen. When we came to the main street she seemed to ask which direction I was going, so I told her "West." She intimated that this was the parting of our ways then, and left me. When I was alone I suddenly realized I didn't know who she was at all and then the awful realization came that I couldn't remember a word she had said to me. Instantly I turned and looked over my left shoulder to see her as she continued on her way south, so that I might be sure to remember her appearance. She was about half way across the street and as I watched her she vanished from sight. I thought it

all over, remembered just where I had been when she joined me, remembered how strong I had felt when beside her, and perceived it had been the strength and beauty of her glance, and also her words, that made me feel so. Yet try as I might I could not remember one word she had said to me, nor could I remember anything of the subject of our conversation. This rankled in my mind for I was certain it had been very important and that there had been a purpose in her walking beside me all that way.

It was after we had washed the lunch dishes that the trouble arose. Randolph and I had a disagreement and I disappointed him. He couldn't believe I felt as I did and I couldn't change. Later we went for a walk together and when, on our way back to the house, we came to the corner where the beautiful lady in blue had parted from me, he started to argue with me again. Slowly we mounted the hill and at the brow of it he said, "Well, then, I'll take George away from you." The words seemed to roar and crash through the night while I stayed still, lost in all-enveloping silence. At last I heard myself say in a calm, strange voice, "He is your son."

We were standing where the beautiful lady in blue had joined me at noontime on that same day, and there I stood giving up all claim to the very core of my heart.

The weeks passed and it was arranged that George should be taken to New York as a Christmas present for his brothers and sisters. I set myself to the task of making new clothes for him to wear home and all the time I thought how Abraham had been willing to sacrifice Isaac and it had not been required of him. Perhaps even now something would happen so that I wouldn't have to part with George. I couldn't seem to pray. I only worked and treasured every moment with the baby till the last day came and he was taken home to be

with his own people. We heard later that the children were overjoyed to have him and it must have been a specially happy Christmas for them.

So was completed a motif in the pattern of my life. A motif in which the

high lights of love and joyful service were set off by deep shadows of sorrow and sacrifice; and yet I felt its pattern must have been woven according to God's will and that in weaving it I had fulfilled a part of my own destiny.

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## Rebirth

BY MATILDA FANCHER

**T**HE FIRST LAW of life is self-preservation. Man clings to life with a tenacity that is marvelous. Even though his body is racked with pain and weakened to a state of uselessness, he hangs on to the slender thread—hoping, striving, praying for more life. Deep within man is a desire to live again—not in some visionary heaven, but right here on earth. So often we hear the words: "If I could only live my life over again, how different I would make it." Is not this a hint that such a thing is possible?

The Spiritual Man—the Ego that lives hidden within the physical man—carries the knowledge that life is eternal, a cycle that goes round and round. The spirit is like the old fashioned mill wheel. Its buckets (vehicles) dip down into the water (earth) filling themselves with experience there, then going up into the air (invisible worlds), emptying themselves, the wheel returning to dip again. As the Spirit returns it carries with it the same longing to express in this earthly existence some of the beauty, peace, and harmony experienced in the invisible realms. This soul hunger keeps man aspiring and struggling onward and upward.

Many people look upon the theory of rebirth with frowns and disfavor, because they do not *think*. Others have heard strange tales of oriental beliefs regarding it, so that when the subject of rebirth is brought up, they think it a pagan superstition and will have none of it. They are prejudiced against the

idea and will not bother to investigate. Then there are those who link rebirth or reincarnation with stories told of human spirits going back into animal bodies, snakes, and the like. A friend of mine was told she might sometime become a head of cabbage, according to the theory of rebirth! And there are many people who believe this version of the theory of rebirth—I say *believe*, because they do not *think*, for if they did they would soon arrive at a more reasonable conclusion.

Again, there are those who will not accept the truth concerning rebirth because they have had a hard and bitter life, and the thought of coming back to an earthly existence fills them with dread, and they do not want to believe it. If these poor tortured souls could only come to understand that they, themselves, have worked the havoc in their lives and have brought suffering because of the lack of cooperation with divine laws, then they would see the justice of rebirth. And once having received the truth into their consciousness, they would find a joy in living that would take away all horror of the thought of coming back again. For those who understand the justice and beauty of God's laws, life becomes a joyful thing—full of light, springing steps, and song. Every act becomes an act of loving service and the opportunities offered in future lives are anticipated with eagerness. They are stepping stones to something higher.

Rebirth explains many strange things,

among them the apparent injustice of God. How could we accept the story of a loving Father, if we had but one life to live and that was filled with misery and disease? However, when we understand the Law of Rebirth and its twin law, the Law of Consequence, we no longer blame God nor the devil either for all the evil in the world; for we know that what we are and what we have are the results of our own acts. As we sow, so also shall we reap. If we plant disease by thinking destructive thoughts, harboring ill will, revenge, and hate, then our bodies bear fruit in suffering. We cannot grow nice, smooth, firm potatoes from rough, scabby seed. On the other hand, planting thoughts of health, beauty, and goodness, while radiating love and kindness, brings its reward of health and happiness.

God's law, "As a man soweth, so shall he reap," often seems untrue as we look about us in the world and see those who do evil prospering, and apparently getting along as if they were the sons of virtue. But when we understand that all must live again, we know that inevitably they too will reap at some future time what they sow today. According to the orthodox Church, a man may be the worst of sinners and repent on his death bed, accepting Jesus Christ as his personal Savior, and reap a harvest of eternal bliss in heaven. This idea is not only unreasonable but unjust. When we study Nature's laws we have a pretty good analogy by which to comprehend the higher worlds also. "As above, so below": When we plant carrot seeds, we get carrots—not beets.

Rebirth gives us a chance to work out our own salvation; to realize our desires, ambitions, and aspirations. Life is so short! We spend the greater part of our lives learning how to live—usually blundering along ignorantly—and giving much of our time to family and routine duties, until we despair when we realize there's no time left in which to materialize the dreams and aspira-

tions we have cherished since youth. Some, indeed, give up saying, "What's the use! I'm too old now." But when we know that opportunity will come again in a future physical existence we work with new zeal; for we know that nothing is lost. What we cultivate now will materialize sometime if we work persistently. The Hindu, knowing he will live again, works little. Consequently he lives in a barren country. We of the West go to the other extreme. Thinking this life the only chance for physical achievement, we plunge in and become great material builders, forgetting the needs of the spirit. In time, however, we shall learn to balance the material and the spiritual.

Rebirth also explains our likes and dislikes; our friendships and our enmities. So often we meet people who give us the feeling that we have known them always. I have in mind a particular friend. As soon as I stepped in her door I had the feeling that we were friends and had known each other before. She confessed to the same feeling. We found that our aspirations were similar. She was a student of the deeper teachings but had never heard of the Rosicrucian Philosophy. She is now a Rosicrucian student. There was a bond of love and understanding between us that could be explained in no other way than that we had known and loved each other before. We often sat together for long periods of time saying nothing. There seemed to be no need for words—we *understood*. Other times we would talk and talk. She said that when I was away she always seemed to see me as a golden-haired girl sitting at her knees with my head on her lap. This may have been a subconscious memory—I wouldn't attempt to explain it. We have all had similar experiences.

Sometimes it is the other way—we feel an enmity toward some one and we can't account for it. The fact is, we carry over the memory subconsciously (or superconsciously) from the past

wherein our experience with this person had been unpleasant.

We are taught in "The Rosicrucian Cosmo-Conception" that the average life cycle is one thousand years. This cycle, beginning with birth takes the Ego through life, death, purgatory, the First, Second, and Third Heavens. Here the Ego rests and assimilates past experience and stores up spiritual essence for its next dip into matter; then returns to Rebirth again. For after it has enjoyed the ineffable peace and wonderful ease of the Third Heaven long enough, it becomes filled with a desire for new experience. Just as in physical life we want to go to work again after a long vacation, so it is in the Third Heaven. The Ego wants more growth, more experience, and is drawn back toward earth, first going through the World of Thought, Abstract and Concrete, where it gathers material for a new mind; then down to a denser world—the Desire World—where it gathers material for a new desire body. After this has been accomplished it sinks down into the Etheric Region, where it gathers materials for a new vital body! and finally it enters into the Physical World, gathering materials for the physical body from its parents. The Ego now builds its new temple for the purpose of gathering experience on the earth plane. It attracts material according to its basic nature. An Ego cannot attract that with which it is not in harmony. Past experiences teach it to select better material and to build better bodies. If we as individuals haven't learned to select well and build well, if we have followed the lines of least resistance and have been careless of our temples, we must suffer the consequence in impaired vehicles, until we learn to do better. The materials and the fundamental rules are at our disposal—we make the choice. If we select poor material and disregard the rules of building, who is to blame? Surely not God. "You can lead a horse to water; but you can't make him drink." We may be sur-

rounded by all kinds of healthful foods; but if we persist in eating that which is unwholesome, we have no one but ourselves to blame when we become ill. Of course at present the masses are to some extent ignorant of many of the laws safeguarding health and do not know what is best. The Law of Cause and Effect will, in time, teach them.

There is an exception to the before mentioned life cycle: In the case of a child passing out before the desire body is born, at about the age of fourteen, the Ego does not make the entire cycle but goes directly to the First Heaven, where it is taught lessons in right living while waiting rebirth. In such instances rebirth generally occurs within twenty-one years. These children retain their former minds and desire bodies, losing only the physical and vital, and as a result very often remember their past lives. Max Heindel tells a very interesting incident of this kind of a little girl who recognized her father (of her past life) on the street. When the case was investigated, it was proved beyond doubt that in a former life this man had been the child's father. The story is told in "The Cosmo-Conception" and anyone caring to look it up will find it most interesting.

Not long ago there was a story in one of the Sunday papers about a young girl in India who claimed to have been the mother of three grown men. She insisted that she was their mother and had died, coming back again with the memory of her former life. She told their names and remembered what her own name had been. She was taken to see the men and her story coincided with what they knew of their mother. The Sunday paper article related the incident, not as a proof of rebirth, but as something queer, unusual, and unexplainable—and there it was.

The law of rebirth is as simple, when understood, as is that of day and night, and quite similar. During the day we are consciously active, starting tasks oftentimes that we cannot finish until

the next day. It happens quite often that we abuse our bodies by overstrain or overeating and do not feel the effects until the next day. So also from one life to another. We go through what we call sleep during the dark night. We are active during this time in the invisible realms but we are not conscious of the fact unless we have to some extent built the soul body of the two higher ethers, which enables one to travel consciously in the higher worlds—otherwise we bring back no memory of our activities. We have no fear when we go to sleep at night that we shall not awake in the morning and go on with our tasks and interests. So it is in death and rebirth. These states should be regarded as being as natural as the passing of the seasons. The plants, trees, and flowers apparently die and come forth again at the new spring. If some one were to tell us, "Spring won't come this year," we wouldn't believe it. We would say "Why, that's impossible! Spring always comes. It is one of Nature's laws. Why of course Spring will come!" It is just as natural for man to come again to his Spring of life.

Rebirth was taught long before the

Christian religion; but there came a time when man's progress depended on his material efforts and so this truth was kept hidden from the masses, although it has been taught secretly to the few—those who were advanced enough to receive it. There is evidence that Christ taught the Law of Rebirth to His disciples. When the disciples asked, concerning the blind man, "Who did sin, this man or his parents, that he is born blind?" Christ answered, "Neither hath this man sinned, nor his parents, but that the works of (the) God should be made manifest in him." Meaning that it was the Ego. (the God) within that had gone astray in some past life.

We are told that the earth also has its rebirths. Having gone through the Saturn, Sun, and Moon Periods, it is now experiencing the Earth Period or birth. As the earth grows and changes, man also grows and progresses, for he gains his sustenance from the earth.

The time has come when the Laws of Rebirth and Consequence may be taught publicly; and humanity will take a big step forward when it learns the workings of these laws and lives in harmony with them.

## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### FAMOUS SONGS OF THE OLD TESTAMENT

#### VIII.—*The Song of Hannah.*

1. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

3. Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

4. The bows of the mighty men are broken, and they that stumbled are girded with strength.

5. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6. The Lord killeth, and maketh alive:

he bringeth down to the grave, and bringeth up.

7. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

9. He will keep the feet of his saints, and the wicked shall be silent in darkness; by strength shall no man prevail.

10. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. I. *Samuel* 2:1-10.

#### INTERPRETATION

In the esoteric study of the Bible, one must understand that the enemies so



frequently mentioned *to be overcome are within our own selves*. Consequently the rejoicing is for the victory of the overcoming of mortal or material man.

The name Hannah means "grace." She is described as one of the beautiful, feminine characters of the Old Testament. She, the mother of Samuel, has often been compared in many ways with Mary, the spotless Virgin of the New Testament. The song of Hannah is a song of Annunciation, or Initiation, marking a certain state of spiritual development and the ability to read certain records in God's "Book of Remembrance."

The outer occurrences as recorded in the Bible always conceal an inner or hidden meaning. The birth of the child Samuel refers also to a new spiritual development taking place within Hannah herself.

The word Samuel means God's Name. Hannah in presenting him in the temple made a promise, saying, "As long as he liveth he shall be lent to the Lord."

In all true esoteric work no promise is ever required or made to any other person. The dedication is always within and made only to the Higher Self. So, as we meditate upon the inner meaning of this song of Hannah, we shall find it to be a song of thanksgiving, a rhapsody of ecstasy at the wonder, the beauty, and the vistas of truth which are revealed to the Ego upon each forward step upon the path of Initiation. Verse 5 is filled with a depth of new meaning for us in the light of esoteric understanding.

The supreme promise to every seeking soul is, "They that do hunger and thirst after *righteousness*, they shall be filled." Hannah has realized the fulfillment of this promise as she tells us in her song. For the aspiring ones who are endeavoring to so live that the seven roses may come to bloom upon the cross of the physical body, her words bear a holy meaning when she proclaims—*The barren hath born seven*.

As we analyze this song of Hannah's

thanksgiving we shall find its principle theme to be *humility*. Every one who has spiritual attainment has first been tested in order to prove that such a one is always humble and self-effacing. Dante and Virgil in their journey through Paradise were stopped by the Angel of Humility who beat his wings upon the forehead of Dante. Then he heard voices saying, "Blessed are the poor in spirit." And he discovered that although he was climbing, progress was easier than it had been on level ground. When he asked an explanation, Virgil told him, that one of the seven sin marks, *that of pride*, has been erased from his forehead by the angel's wings and that as a result the remaining six had become much fainter. (Is not, therefore, pride the most powerful and the most subtle of all sins?) Dante was an Initiate and understood well all the trials and tests that block the way unto the finding of eternal life, (through Initiation). We also perceive the beautiful spirit of humility permeating every line of Hannah's song. "By strength, (of one's own self) shall no man prevail," but "He will keep the feet of His saints."

"Talk no more so exceeding proudly, let not arrogance come out of your mouth," she adds. For one who has glimpsed that eternal splendor must always realize his own insignificance. One who is proud of his own attainments, has only caught a reflection of the true light.

From the glorious height of her spiritual vision, Hannah *forgets self* and sings, "There is none holy as the Lord for there is none beside Thee."

The Supreme Teacher, who came as the great Way-shower for all who would walk the Initiate's Way, He, too, forgot self and said, "Not I, but the Father, He doeth the works."

Walt Whitman, that great cosmic poet said, "Where I pass all my children know me." And so, too, every Initiate has left illumined guide posts along the way for those who come after him and are able to decipher these symbols.

Humility is never satisfied with its own attainment, even though its inheritance it knows to be "the throne of glory." "The pillars of the earth are the Lord's, and He hath set the world upon them." These pillars are the great united powers of "*Fire and Water*" whose harmonious blending is manifest on the earth and all evolving life upon it. The Initiate comprehends the deeper meaning and purpose and power of these two great principles (positive and negative) which underlie all creation. And so in all reverence, for the keynote of humility is reverence, the inspired one sings, "He shall give strength unto His king," (one who walks in His ways), "and exalt the horn of His anointed," (the power of one who has attained, or been anointed with the Christos, or power of *conscious eternal Life*).

## The Vision

BY FRANCES ELLIOTT

**I**T WAS when I was, as we say, completely down and out that someone said to me, "Do you praise God for the day?"

My finances were at the lowest ebb; my health was very bad; a disease that is considered to be incurable had fastened on me; in addition to that my personal affairs had gone hopelessly astray.

Praise God for the day! The—to me—monotonous day with its undertone of frustration, unrealized hopes, starved love life, often acute pain?

Yet that was the word given. Praise God for the day.

Months have passed since I began to put that in practice. And a miracle has come to pass. Since the first day that I have thanked God I have never had a bad day. They are increasingly good. Some of them joyous, radiant.

The first thing I learned was to be thankful to God, the All-giver, for the little things. A call from a friend; a letter from the far-away one that cheered

like a tonic; a case of fragrant flowers; a book full of understanding and wisdom; wonderful music from a municipal band where all could go and be soothed and strengthened; the charm of a lovely actress; a lecture full of old wisdom which is ever new. All these things that I had taken as a matter of course and had not valued stood out in their true light as gifts from a treasure house of plenty.

A ticket to hear Paderewski, the great master whom I had always longed to hear, dropped out of a clear sky. People who could help me with my pressing problems of health and daily living seemed to be drawn to me by an irresistible power. I began to have intuitions that led me to greater efficiency in my work. I tapped hitherto unknown fields of well-being. My health began to grow better. I lost that feeling of being done for and used up while still comparatively a young woman.

I knew and realized that there were years of life within me. Years of development; of accomplishment; of transcendent love.

This came gradually: little by little, day by day, as I studied and learned, as I went into the silence and asked for guidance. It was a complete transformation, so much so that when I went the other day to hear a lecturer, and he said to me: "You must write down your problems;" I answered, "Yes, I would, but I have no problems." And that is the way I feel.

I know that my wants will always be supplied; I know that my health of mind and body is already here; I know that I shall realize my heart's desire.

I have put behind me forever the shadows, and turned on the light. That is all there is to it. It is so simple—when we are all looking for something remote and complicated.

Let us see the way of God and put our feet onto His pathway. Let us with ready hands take up our work and go forward. Praise God for the day! And the vision will follow.

# Worth-While News

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## Good News for the Blind

"A new, improved model of the printing visagraph, 'the first instrument in the world to produce magnified, raised letters from the pages of ordinary books printed in ink; so that the blind may read them by the sense touch alone,' was demonstrated recently at the Hotel Pennsylvania by its inventor, Robert E. Naumberg, mechanical engineer, of Cambridge, Mass.

"The new model, Mr. Naumberg said, represents a great advance over his earlier model, demonstrated three years ago, which employed touch as well as sound, and required a slow exploring process in order to recognize the letters.

"The new printing visagraph rapidly produces enlarged, embossed letters on a wide roll of thin aluminum foil. These letters may be felt by the finger of the blind person in the same manner in which he reads Braille or other embossed type.

"The outstanding advantages of the product of the printing visagraph,' Mr. Naumberg, said 'over the old embossed type is that it will enable the blind to have access to any book printed in ink. This will increase the present range of reading about 1,000 times. The New York Public Library contains about 3,000 books in Braille and over 3,000,000 books printed in ink.'"

With this new visagraph the work of providing reading matter for the blind takes a long step forward. Books reproduced in Braille are cumbersome, costly and comparatively scarce, but by the aid of this new instrument a blind person may read any printed book. The principles of the radio, televisior, and the light sensitive cell are ingeniously combined to reproduce the printed letters in embossed form on an aluminum roll which resembles a roll of pianola music. When the book has been read, the aluminum roll may be ironed out and used again, or it may be kept for reference. This invention brings thousands of inaccessible books within reach of the blind, and greatly lessens their isolation.

Whoever has seen a blind person reading Braille must have marveled at the

sensitiveness of the fingers that can so rapidly extract the meaning from a series of raised dots. This marvelous keenness of touch bears witness to the intelligence of the human Ego, which, cut off from contact with the physical world in one direction, sets to work to create other avenues of impression. In reality the blind are developing eyes in their finger tips. The time will come in the course of human evolution, when all will be able to see with their fingers and hear with their toes, or with any part of their body, for the senses of sight and hearing will not be localized, but will be distributed over the body, much as feeling is now. Who knows but what the so-called "blind" are preparing for that time, and by the added sensitiveness gained through the loss of sight are making rapid evolutionary progress?

## Sir James Jeans is Pessimistic

"The Architect of the Universe takes no special interest in life or humanity;

"The Universe is actively hostile to life like our own; human life—indeed all life—arose through a mere accident.

"An ice age of universal death must eventually destroy life on the earth, and man will leave 'the Universe as though we had never been.'

"Viewed from a strictly material standpoint, the utter insignificance of life would seem to go far towards dispelling any idea that it forms a special interest of the Great Architect of the Universe."

So said Sir James Jeans, most eminent of British physicists, in a lecture to scientists at Cambridge, England. These are his conclusions viewing the matter from a "strictly material standpoint," which in this case means confounding *life* with the *form* which it occupies. It is true that forms are evolved, play a seemingly small or even infinitesimal part on the world stage,

degenerate, disintegrate, disappear, and to the materially minded man that is the end of an apparently aimless performance. But back of these myriads of forms, ensouling and using them, is LIFE—SPIRIT—and that is eternal. Planets are formed, solar systems evolved, universes come into being, have their day, and are resolved back into nothingness as far as the form is concerned, but the spirit which builds itself these houses to live in evolves added power as a result of the experience. It grows and lives forever. Viewed from the spiritual standpoint, life is eternal, and the keynote of the whole cosmic drama is "onward and upward for ever." Look beyond the form, Sir James, and you will find that the Architect of the Universe has a tender care for the most lowly of his creatures, and the seemingly meaningless appearance and disappearance of living beings is all in accordance with a great, wonderful plan.

### How Altruistic Are We?

GENEVA, June 27. (Exclusive).—What this evening is regarded as a serious hole was punched this morning into the treaty being slowly devised here by the World Conference for the Limitation of Narcotics Manufacture, when a proposal limiting drug manufacturing for domestic consumption in any country not on the basis of approved orders but on that of estimated needs alone passed its first reading.

Through some oversight the American delegation abstained from voting on this question and the total of abstentions decided the issue. Hope exists, however, for a reversal of today's verdict on second reading.

The leading Swiss delegate, Paul Dinichert of the Foreign Affairs Department of the Berne government, had offered a proposal according to which the annual limitation of manufacturing for domestic consumption would be based in each country on whichever happened to be lower in that country — estimated legitimate requirements or actual legitimate orders. Practically, of course, this meant limitation by the latter standard because the human tendency will always be toward excessive estimates.

Nevertheless the idea displeased Sir Malcolm Delevingue, head of the British delegation, who fought hard for limitation, as far as domestic consumption was concerned, according to estimates only.

The vote was then taken and the abstentions gave Sir Malcolm the victory. The abstention of the United States was upon the ground, as explained later by John K. Caldwell, head of the American delegation, that neither the Swiss nor the British proposal suited him.—*Los Angeles Times*.

In following the negotiations of the World Conference for the Limitation of Narcotics Manufacture, one is struck by the great amount of conferring and the small amount of actual limitation. The proceedings bring to mind very forcibly the old story told of the "Socialist" who was endeavoring to explain his fundamental tenets to a friend:

*Socialist*: Socialism means equality for all. No big fortunes, no poor men, but all share and share alike.

*Friend*: That means, if you have two horses and I have none, you are to give me one?

*Socialist*: Yes.

*Friend*: And if you have two cows and I have none, you are to give me one?

*Socialist*: Yes.

*Friend*: And if you have two automobiles and I have none, you will give me one?

*Socialist*: Oh,—no,—I don't think automobiles are included in the Socialist program—you see I've got two automobiles!

In other words, the delegates to the conference seem to be instructed to make concessions,—for the other nations. No nation wishes or seems to wish actually to give up its own trade or profit. National altruism is at present only a thought form. Gradually with the passing of the years it will descend into more concrete manifestation, and finally will embody itself in action. The sending of delegates to a Conference for the Limitation of Narcotics Manufacture is at present a gracious gesture. We hope the time will soon come when it will be serious business, backed by the firm determination of the nations to cease making money out of human degradation.

# 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.

## The Fate of the Suicide

*Question:*

What are the Rosicrucian views upon the subject of suicide?

*Answer:*

As a man sows, so also must he reap: "God is Love, yet God is Law." In purgatory we must be purged of evil, or the effect of all wrong impulse and desire, before we go on into the heaven worlds. The suicide who tries to get away from life, only to find that he is as much alive as ever, is in a most pitiable condition. He is able to see the sorrow and humiliation caused by his act, and its effect upon his family and friends. Also he must suffer constantly until such time as in the natural course of events his life on earth would have terminated. The archetype in the Region of Concrete Thought continues its activity until that time and always the Ego is painfully conscious of the lack of the physical body. This distress he must bear in addition to the pain of purgation and the always abiding knowledge that his earth opportunity has been a failure and that again he must return and face those same conditions until the lesson which they contain is learned. Suicide does not bring rest and forgetfulness, but only a greater awareness of pain and failure. For one who understands the Rosicrucian Philosophy such a step is impossible.

### *Fructifying the Earth*

*Question:*

According to the Rosicrucian Teachings, Christ enters the earth at the autumnal equinox, indrawing to the earth's

core which He reaches at the winter solstice, infusing life into the slumbering plant kingdom. This life then manifests in the spring and summer. That is all right for the northern hemisphere, but if the Christ Spirit penetrates the whole earth, how do you account for the reversal of seasons in the southern hemisphere where it is summer, not winter, at the time of Christ's descent into the core of the earth?

*Answer:*

This is a question so very frequently asked by our students that it is well to make a public statement concerning it.

We learn in astrology that it is always the *angle* of the sun's rays which produces certain effects. When the life force of the great Christ Spirit enters the earth each year at the Winter Solstice, it penetrates the entire globe. This force is simply latent in the South until, in the movement of the earth about the Sun, the proper angular effect is produced to release this latent fructifying power. Thus, esoterically, is produced the alternation of the seasons in the northern and southern hemispheres.

### *Meeting the Dweller*

*Question:*

Does everyone on passing from earth to spirit life meet the Dweller on the Threshold, and does it always appear as some terribly frightful thing?

*Answer:*

One never meets the Dweller when passing out of earth life in death. This being is only met and challenged by the one who is aspiring to enter the gates of Initiation.

This Dweller always manifests as the opposite sex, because all our temptations

and all the evil we do comes from the hidden side in our natures, and in each life this hidden side takes the shape of the opposite sex. This entity dwells upon the threshold of the higher realms and each one who dares seek entrance there through the door of Initiation must first vanquish this demon.

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*The Father of Hiram Abiff*

*Question:*

Who was the father of Hiram Abiff?

*Answer:*

Hiram Abiff was a widow's son of the tribe of Naphtali, which is the tribe of Capricorn. "His father was a man of Tyre, a worker in brass." *I Kings*, 7:14. The "widow's son" is an esoteric masonic expression referring to the "Sons of Cain" or those who are following the occult path, or path of the intellect. "He was filled with understanding and wisdom and cunning to work all works in brass."

Jesus, the Supreme Worker, was also born under the sign of Capricorn, the symbol of the Savior. The mission of both Jesus and Hiram was to teach humanity to build that Temple of the body which is not made with hands, but is eternal in the heavens.

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*Why the Siamese Twins Phenomenon?*

*Question:*

What sort of circumstances would bring two egos so closely together or so far apart that in another incarnation they would be born as Siamese Twins?

*Answer:*

There are several lines of causation which might cause this strange phenomenon. Principally, however, such a strong attraction between two persons in a past life that they refused or sacrificed, some great humanitarian, or world-wide cause for good, in order that they might remain together. The purpose of our many lives upon the earth is that we may gain experience, not necessarily happiness. Wisdom is crystallized pain and is usually garnered

through renunciation of the personal life. Forgetting self and striving only for the greatest good for the greatest number is the true ideal of attainment. One who sets his feet upon the path and then sacrifices the larger good for the pleasures of the personal life reaps a heavy causation.

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*Esoteric Truth Is Veiled*

*Question:*

Please give the esoteric explanation of the words of the Christ in Luke 22:36: "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." I find these words extremely confusing.

*Answer:*

In this chapter, the Christ is endeavoring to prepare His chief disciple, Peter, for the tests he is about to undergo. The sword, esoterically, symbolizes Truth. He is telling Peter that all material things are insignificant and useless in comparison with the supreme quest, that of gaining Truth. It is the same command that He gave to the rich young man when He said, "Go sell all thou hast and come and follow me."

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*Why the Day of Worship Was Changed*

*Question:*

Can you give me any light on the Seventh Day Sabbath question, as to why the change was made from the seventh to our present-day Sunday?

*Answer:*

Saturday is the day sacred to Saturn, representing law, ritual, form, ceremony. So in the Old Testament we find the people under Jehovah remembering the Seventh Day to keep it holy. Sunday is the Sun's Day. With the coming of the great Sun Spirit, the Christ, who came that Love might supersede Law, and in order that the Christian religion may take precedence over the Jehovistic, the holy day was changed from Saturday (Saturn's Day) to Sunday (the Sun's Day), thus commemorating the

fact that an eye for an eye and a tooth for a tooth must be superseded by, "Do unto others as ye would that they should do unto you."

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*Spirit Friends Meet Us*

*Question:*

Is there always some friendly spirit to meet us as soon as we enter the spirit world, who will guide and advise us until we become accustomed to the new, strange surroundings?

*Answer:*

Yes, just as relatives and friends await joyously the coming of an Ego into earth life, so on the other side our loved ones are waiting to greet us beyond the veil of death. There are those who have chosen as their especial work there to receive and care for "the strangers," or those who otherwise would have no one to aid them in their passing. Nowhere in all the different phases of our cycle of lives are we ever left without the encompassing sphere of God's love and His tender, watchful care. Truly, "in Him we live and move and have our being."

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*Various Degrees of Spiritual Sight*

*Question:*

How great a degree of spiritual sight is necessary to see the aura, or the etheric and desire bodies of a person?

*Answer:*

Only a slight degree of extended vision is necessary in order that the aura may become perceptible. Many persons possess this sight who have never studied occultism. It is a degree of clairvoyance possessed by the majority of children. Such vision enables one to observe the vital body which extends about an inch and a half beyond the dense body, and is usually similar in color to that of a new blown peach blossom.

The desire body, a luminous ovoid, penetrates and completely surrounds the physical body, and extends from twelve to sixteen inches beyond it. Through this luminous ovoid are constantly playing the brilliant, scintillating colors of the

Desire World, colored in accordance with the emotions and acts of the individual. There are certain sense centers in this body, mostly about the head. These centers in the advanced person possess an almost indescribable brilliance, and revolve with great rapidity. They are a channel of extended vision by which one investigates the life and activities of the higher realms, or heaven worlds, and cannot be seen at all by the average individual. It necessitates a high degree of positive clairvoyance to observe them.

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*Incarnations of Joan of Arc*

Has the occultist any information about the other incarnations of that unique figure, Joan of Arc?

*Answer:*

Any occultist possessing the ability to read in the Memory of Nature may obtain all required information relative to the past and present environment of the Ego once known upon the earth as Joan of Arc. However, a person possessing the ability to read in this high spiritual realm would never make public the knowledge obtained there excepting to satisfy some particular humanitarian end. Joan of Arc, as is true of all advanced souls, through her great sacrifice made a tremendous step forward in spiritual evolution and at the present time occupies an exalted place among the great ones on the inner planes.

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*Cremation, Painful or Not?*

*Question:*

Is it possible that cremation is painful when done four or five days after death?

*Answer:*

Cremation is painful to the Spirit if done before the silver cord snaps in the solar plexus. This happens ordinarily about three and one-half days after the rupture of the connection of the seed atom in the heart takes place. It is when this rupture occurs that we speak of the individual as being dead. If the cremation does not take place until after this, the Spirits feels no pain.

# 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.

## Astrology or Free Will

### Or the Transmutation of Adverse Aspects

JOHN JOSLING

*(This article received Fourth Prize in our Competition which closed May 1st. It contains an interesting account of how the author was able to control his stars by transmuting so-called adverse aspects into good ones.—EDITOR.)*

**OUT** OF the experiences of my own life and the experience of those intimately connected with it, and through my knowledge of astrology, I have come to learn of the manner in which adverse aspects become transmuted into positive powers.

Fatalism has no part or place in astrology as I know it, yet it is quite apparent to me why so many non-discriminative, unpenetrative astrologers have such myopic vision. It is the result of a lack of intuitive insight, coupled with a short-sighted philosophical grasp of the subject, for in no other way could they support a statement so freighted with sophistry as is the word fatalism when used in connection with astrology.

The fallacy of fatalism becomes shattered as a result of my own experience and also the experiences of those under my own close scrutiny. Fatalism in astrology appears real to those who observe the generality of mankind responding to their aspects with nice precision, because the majority out of their very inertia and apathy, prefer to drift through life; there is, however, a growing vanguard of people who have done with mere drifting and eddying through

life after life; they are awakened to some degree and have discovered in consequence—to a measureable extent—their relationship to the Heavenly Powers. By virtue of this inner discernment they have resolved to lift themselves up and go on in their rational evolution, through the power of the Christ within them. It has been my pleasurable lot to erect the horoscope of several of this type, and from a survey of their adverse aspects I have found that they have, for the most part, generated no uncertain powers. In my earlier days when I put up a horoscope of this kind it confused me. I was quite at a loss to understand it when I compared the map with the man, for I could not reconcile the differences between the two; but experience and the sovereign intuition soon came to my aid, quickly resolving these seeming anomalies.

It is true that the mass of mankind would sooner drift with the tide, a thing any dead dog can do, rather than breast the current of life. But those who are striving to further their rational evolution, or as Paul has it, to work out their own "Salvation," valiantly contend with the waters by resolutely facing the facts, facts which are distinctly disagreeable, and with the help of the Heavenly Powers, ever at our service, change the unpleasant conditions to the pleasant ones, the negative to the positive, the destructive into the constructive.



These words are not lightly written; they are descriptive of the milestones on the paths of many souls who have come under my purview, and my findings have become so exact that I may with safety coin the axiom: When the lesson is learned the load is lifted! and not before.

In my own case the emphasis of this axiom becomes weighted with truth as it portrays and shadows forth the facts of my own birth map in its relation to aspects decidedly inimical to my welfare in relation to the soul and the senses, aspects that took me along the path of pain and suffering, making me kick against the pricks until I awakened, discovered the Great Plan, and became in a measure able to look behind the scenes sufficiently to establish my relationship to Reality. With this realization brought about by increasing doses of pain in every department of my being, I resolved at last in my extremity to use the pain and suffering as a vehicle to bring order and peace into my soul, through drawing the disorderly elements into channels of control by transmutation. Just as soon as I made a complete surrender to my Divine Helpers, giving myself in complete humility, then, and not till then, was I given an effective aid that accelerated my purpose by consummating the pact that I had made in an inner sense to perfect myself in Christ.

Intensive and continuous self-retrospection quickly tabulated my flagrant weaknesses, not by a continued parade of them in mere self-criticism, which works great injury, but with a view to their transmutation through setting up an opposite virtue in every case.

Christ says truly: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

To make these transmutations of so-called "bad" aspects, changes in the vital body must be made for this is the vehicle to receive the solar forces, but the vital body even when changed,

will not remain so unless dynamic power is continually supplied from the desire body, and the greater the intensity, the greater and more successful the transmutation. In short, the degree of success with which a transmuted aspect stays fixed and permanent is proportionate to the dynamic force sent out from the desire body, which is in turn directed by the effective power of the sovereign will.

"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

These branches that bear no fruit may be likened to the good aspects which are possessed by many that work to their detriment, for they produce no fruit, in fact, they cause them to slip or retrogress, for in some cases things shape themselves so easily that they become morally inert, quite without spiritual intelligence and stability. In several cases I have noted that the Sun in the second house, well aspected, brought money to people very easily, too easily in fact, for it swamped them on account of their inability to handle funds wisely, with the result that they found themselves in jail. These people admitted their weakness, the easy come, easy go nature, observing that money had come to them too easily, and how unfit they were to administer it. So this "branch" was taken away when they found themselves in prison.

To the spiritually awakened soul, so-called bad aspects are those which "beareth fruit," and by them they are purged, so that they may bring forth more fruit. For it is only in virtue of these errors and weakness of our dead past (I die daily), that we by steadfast striving reverse our bad aspects through transmutation, and thus steadily climb that mountain which leads to our own transfiguration in Christ; an ascent steep and difficult, onward and upward to the topmost heights of vibrant life, the

life more abundant which is promised to all who aspire and work.

Take my own case. Early in life I found myself burdened with a sweeping, torrential, outrushing of speech that quickly came back upon my own head like a boomerang. The cutting quality of my words would always leave me devitalized and consumed with keen remorse and sorrow. A lapse of years left me weary of the strife engendered by this impulsive violence, with its equally violent inner reaction; so I resolved to remove, or rather, to transmute, it into an effective, useful faculty, and in this endeavor by the grace of God I have been eminently successful. No longer do I bite and sting with sarcastic wrath or heated contumely those who do not please or agree with me.

Not now does a withering impatience expend my energy uselessly through my Mars in Scorpio squaring the Sun in Aquarius, from the first to the fourth houses respectively. This was the aspect that truly Mar-red my life for many years. But I did not kill out anything in bringing about this changed condition; I merely transmuted the intense martial-life quality from a negative, detrimental force into a positive, constructive faculty or power. And in the awakened state of these latter years this transformation of temperament became rapid for I could bring to bear upon these defects the majesty of an increasingly persistent and autocratic will; insisted to myself, as it were, that I would no longer let these weeds run amuck in my garden, choking the good plants. So I set to work on the weeds, not by uprooting them, but through cultivation and fertilization transforming them into usable plants of value.

Thus this anarchic tendency shown by Mars square the Sun, so shattering and disruptive in my life, became amenable to control and conversion without killing out desires; the desires were simply transmuted into positive, constructive faculties.

By the same methods I applied myself to the conversion of my afflicted Jupiter in Capricorn in the third house, squaring Uranus conjunction the Ascendant in Libra. This aspect took me to the abyss of destruction, but when taken to its very edge I refused to totter, even though I saw all I valued on earth go glimmering; with my world falling about my ears I remained poised and adamant in Christ, and through His power and grace I was extricated from the darkness and the debris of it all to pass forward that much more purified.

Only through these chastening processes can we reach that pinnacle to which we aspire and at last find that "door" which if entered, brings the life abundant and salvation, with the power to go in and out freely to find pasture!

The fallacious idea of fatalism assigned to astrology by so many students, has its root and rise in the fact that the overwhelming majority of mankind refuse to cooperate with the influences coming through the Planetary Deities. For the most part they go through life with the false slogan on their lips, "The world owes me a living," et cetera, instead of the palpable truth that they owe everything to the world, and the Gods that tower above them, that God is the ALL in ALL and that of themselves they are nothing.

Until this miasma is removed from their minds they will do little for themselves, for they are at a stalemate, fully arrested in the rational, forward movement of their evolution. So until some soul awakening occurs through inner meditation, or an outer crash, these laggards must perforce whirl in the vicious vortex of their own apathy; and what is more deadly than apathy!

The question and success of the transmutation of adverse aspects and bringing them into amenability, is conditioned by the power of the will of the individual, and this is in turn counter-conditioned by the stage of growth in evolution that he or she has reached.

In the years immediately behind me and at this present time, I can observe in my own sphere many strong souls whose horoscopes are very freely interspersed with bad aspects. The operative results of these bad aspects generated in their lives, grievous sorrow, trials, cruel slanders, and other difficulties; took them through hell and out again, but regenerated, purified and chastened, they have emerged from their severe tests ennobled and strengthened, with not only an augmented power of will, but a heightened character that now confers a power coupled with humility; and this is the mystical perquisite that is so truly essential to true spiritual growth and attainment.

After a careful scrutiny of many horoscopes with their bad aspects, I am forcibly struck by the fact that the inimical conditions that accrue are exactly calculated to bring about that mystical alchemy which is directly productive of the joining of Heart with Head.

All of these sensitive aspirants to evolutionary advancement know that the blending of Intuition with Intellect at this time stands out as a desideratum, nay more, an essential condition to our rational evolution, for without it we remain at a stalemate. So the advanced work for this very quality.

This reversal of bad aspects deliberately lends itself to just this very process—this leavening process. Out of these grievous troubles and trials so divinely marked off on the birth chart for us to learn, the hardened, crystallized effects of the intellect become mellowed and softened through the overshadowing quality of the heart. The mind becomes illumined with a spiritual light and can truly develop. The mind unillumined by spirit is starkly dangerous; and the results of the devastation it brings were never seen more clearly, and their effects more potently felt than in the past two decades.

“He that abideth in me, and I in him, the same bringeth forth much

fruit; for without me ye can do nothing.” In this statement there is contained the secret of the power that reverses those factors called “bad” in our horoscopes. To give oneself to this power is to foster and consort with the means that of sheer necessity bring not only relief but release, and the corollary is a transformation of character that reaches into the innermost parts of one’s being.

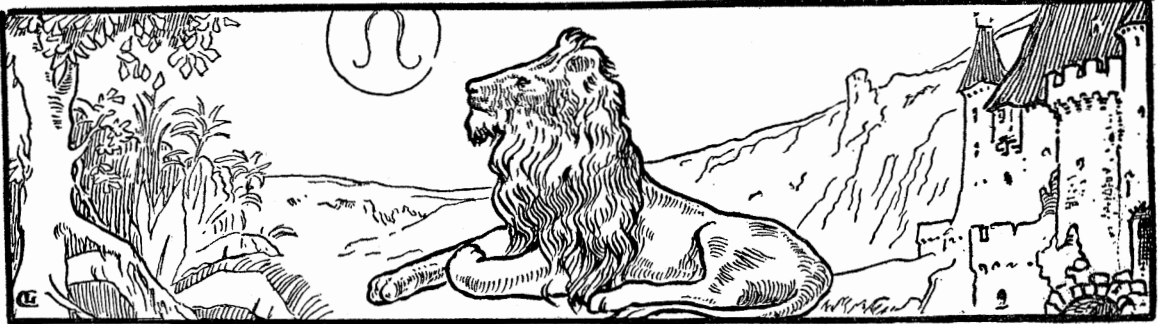
Spiritual regeneration is for the most part the effect, nay, more, the energetic outcome of severe pains and trials in life, and these are well marked on the birth map. The pain increasingly applied at last awakens us and points to the path from which we have wandered so far. Out of the crucible of our transgressions and weaknesses there are at last derived in pure necessity the spiritual essences which go to make up the vitalized imagination and the sovereign will; under the sway of their rulership the unregenerate roughness, the vicious weaknesses, and the whole gamut of vices, become rebuilt into constructive habits and virtues.

The Christ force loosens and leavens those cross currents—Luciferic cross currents—necessary, but impeding our straight evolution. Thus out of the imperfections of the past, we rise chastened and purified to a higher spiral of life.

The amount of free will allowed us in this plane of being is perceptibly expanded in direct ratio to the degree to advancement made in Christ, or real spiritual growth—a growth that positively leads to life more abundant. Out of the bounty and beauty of God’s promise, the incentive to work upon oneself in regeneration, as the horoscope shows one’s defects, should easily become the consummate crown and joy of sentient existence; for the vision of the Ideal becomes more luminous and enlarged the further we travel the path that leads to God and home.

To build up one’s Love power is to “abide in the vine,” perfecting oneself  
(Continued on page 433)

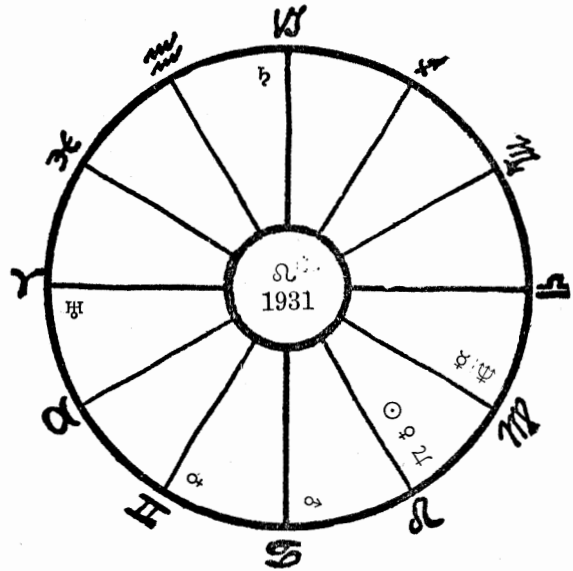
## The Children of Leo, 1931



*A Character Delineation of the Children Born between July 24th, and August 23rd, inclusive, 1931.*

Leo is perhaps one of the most popular signs of the zodiac. Children born under the influence of this sign almost invariably gravitate to a position of leadership in their circle, whether that circle be large or small, but the type of leadership exerted depends greatly upon the supporting aspects in the chart. The reason for this popularity of Leo children is easy to find. There is the sunny, optimistic temperament, the love of clean fun, the open-handed generosity, and the ready friendliness. One is not surprised to learn that Leo people are animal lovers, with the dog ranking as a general favorite. The Leo child does not withdraw in a corner and wait to be coaxed. On the contrary, he will be out in front of the line, ready to lead in the procession. Few Leo children lack self-confidence, and it may be said in passing that the chief fault of the Leo is that he tends to over-rate his own importance. It is well to lead, but the Leo child should be taught to give the other children a chance, and not to seize leadership without the consent of the ones to be led.

Leo children are usually blessed with an abundance of vitality, unless severe afflictions in the chart rob the sun of its power. In the children of Leo for 1931, however, there is an unusually strong influence in Leo, so that we may expect most of them to be full of life and



vigor, with a keen, healthy mind, and a love of the sunshine and "all things bright and beautiful."

In the children born from July 24th to August 6th there is an especially good indication of high vitality, a loving disposition, and popularity, for during that time the sun sextiles Mars and is conjunct Jupiter; and we must remember that Mars is sextile Jupiter during the entire solar month. These aspects bring

*(Continued on page 432)*

**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

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. We also give 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.

MONOS J.

Born Sept. 24, 1926, 0:45 P. M.

Lat. 32 S., Long. 116 E.

### *Cusps of the Houses:*

10th house, Libra 10; 11th house, Scorpio 15; 12th house, Sagittarius 20; Ascendant, Capricorn 21-49; 2nd house, Aquarius 14; 3rd house, Pisces 9.

### *Positions of the Planets:*

Sun 0-23 Libra; Venus 15-29 Virgo; Mercury 4-9 Libra; Moon 3-21 Taurus; Saturn 22-21 Scorpio; Jupiter 17-59 Aquarius, retrograde; Mars 19-16 Taurus; Uranus 27-19 Pisces, retrograde; Neptune 25-48 Leo.

When Monos was born the planets were evenly distributed throughout the the signs and houses, giving her a broad and varied influence under which to develop. The influence of ambition and pride from the rising sign, Capricorn, has much prominence in her life, because the ruler, Saturn, is elevated and receives a number of aspects. Strength of purpose and determination in her undertakings may be developed because the majority of planets are in fixed signs.

The Sun and Mercury in Libra, in the the Midheaven and the 9th house make it natural for her to seek leadership and self-expression in all things signified by the 9th house, such as religion and philosophy, possibly even law, although Venus in the 9th house gives a devotional, beauty-aspiring type of mind, which makes it very unlikely that Monos

will select law as her life work. Since Mercury rules the 6th house (service), and Venus is in Virgo, the sign of service, it seems more likely that Monos may select some branch of work connected with religion or philosophy. She will have many opportunities for travel, possibly arising through her professional work. The good aspect between Uranus and Saturn will endow her with the natural intuition and caution of these two planets, and combined with the compassion of Pisces, and the healing force of Scorpio, plus Venus in Virgo there is a possibility of an interest in the healing arts, especially the metaphysical.

Since the 9th house plays an important part in this nativity, it is well to note the shadows cast therefrom, as well as the lights. Venus will cause her heart to seek for the deeply devotional element in religion and this will be a very real hunger in her life. Yet because of the opposition of Mercury and the Sun to Uranus her mind will question and dissect her faith with the result that there may be a period of doubt and skepticism in her life, which will cause much mental anguish unless she is instructed in the esoteric side of religion, for her intellect must be satisfied. Her parents should make every effort to answer her questions concerning God and man. Knowledge will not destroy her faith, but lack of it may.

With the Sun and Mercury afflicted in Libra, the scales or balance, Monos will need to learn the lesson of poise,

in order to express the best that is in her nature. She will need to develop the qualities of justice, diplomacy, tact, and harmony which may come to her from the benefic aspect between Venus and Saturn, an aspect of great benefit to her through all her activities. Also this inclines her to artistic and musical interests, but she will have to put forward much effort to succeed in this line.

Due to the conjunction of the Sun and Mercury in Libra and the 9th house, and Venus trining Mars, also from the 9th house, Monos should with very little encouragement be able to develop an optimistic, philosophical outlook on life. In spite of a touch of Capricorn shyness, she will also show an energetic response to the call of pleasure, (Mars in the 5th house, trine Venus, squared Jupiter in 2nd), and there is a decided tendency toward extravagance.

The conservative influence of Saturn in the house of friends, well aspected to Venus in Virgo, should bring friends older and more experienced than herself who will help her to gain her ambitions. But while Saturn has the good aspects to Venus and Uranus, there are the afflictions to Neptune and Mars for her to consider. She may find a slight element of deception or imposition enter into her relationships with others and she will need to use her strong sense of justice and power of discrimination in order to meet such occasions wisely. The opposition of Saturn to Mars, which in some cases indicates selfishness, could be turned into its true purpose—that of self-protection; but let the softening influence of Venus, and the discrimination and poise of Saturn, help her to use that "self-interest" in its broader setting and in the way that will be a service to all.

Monos has a strong and well-balanced chart which gives her a universal touch with, and an understanding of, the needs of this life, through the awakening of the Neptunian intuition. Let her learn to analyze the small problems of life so

that she may cope adequately with the larger ones when she is older. Above all, teach her self-sacrifice. Let her begin now to assume little responsibilities so that she will not shrink from them when they become more important. Through these gradual steps she will gain command of her possibilities in the most natural and practical way in order to express the fullness of her need to serve others.

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#### DENIS T.

Born April 26, 1918, 2:15 A. M.

Lat. 26 S., Long. 28 E.

#### *Cusps of the Houses:*

10th house, Sagittarius 7; 11th house, Capricorn 8; 12th house, Aquarius 9; Ascendant, Pisces 7-45; 2nd house, Aries 5; 3rd house, Taurus 5.

#### *Positions of the Planets:*

Sun 4-57 Taurus; Mercury 6-48 Taurus, retrograde; Venus 18-48 Pisces; Moon 1-20 Scorpio; Saturn 7-53 Leo; Jupiter 12-33 Gemini; Mars 13-51 Virgo; Uranus 27-10 Aquarius; Neptune 4-21 Leo; Dragon's Head 24-55 Sagittarius.

"Experience" was the watchword written in the heavens when Denis was born. Powerful aspects between the planets will give him a driving desire to investigate and experiment and know things for himself. Venus on the Ascendant in Pisces and the Sun conjunct Mercury in the Venusian Taurus will give a sweet and attractive personality, but under this surface sweetness there runs a tendency toward self-pity and toward disillusionment, which may bring bitterness into the life. However, a powerful Uranus in Aquarius shows that out of his varied experiences will come sympathy and compassion and Denis may as a result take up advanced spiritual teachings. For in spite of common signs on the angles, the aspects formed indicate intense activity, out of which comes soul-growth.

In this chart we find three groups of

interlocking aspects: Venus, Jupiter, and Mars afflicting one another; Sun, Mercury, Moon, Neptune, and Saturn afflicting one another, and Uranus trine the Moon and sextile the Sun. From these we observe indications of a love of music of the simpler, popular type and a tendency to respond to music which stirs the desire nature, such as jazz. However, if this boy is given the opportunity to hear classical music, and an understanding of spiritual truths, he will outgrow these primitive manifestations. He has latent talent to express himself either vocally or instrumentally. In fact, he might very readily make music his vocation in life, for the Sun rules his house of labor, and is in Taurus in the 2nd house (finances), trining Mars in Virgo (Service), and sextile Uranus. Jupiter, ruler of the Ascendant and 10th house, is in Gemini sextile Saturn, and although squaring Venus and Mars, will nevertheless give an impulse toward self-expression both in literature and in music. Venus in Pisces accentuates the love of music.

Whatever Denis does, however, he will always have a very good earning capacity, and if it is not possible for him to take up music, he will be able to earn a good living through scientific farming, (Sun in Taurus trine Mars in Virgo, the Sun being the ruler of the 6th house, labor) in which he will manifest the Uranian inventiveness and originality.

We would especially urge the parents of this boy to teach him the truths of the spiritual worlds, as given by competent occult investigators, for with Neptune squaring both Sun and Moon, and Saturn also squaring both Sun and Moon, there may be at some later time in his life a very decided tendency toward dabbling in "psychic phenomena," such as mediumship, hypnotism, fortune telling, etc., and these, if indulged in to any degree, would affect his health quite seriously, drain his vitality, and impair the keenness of his mind. SERVICE is the watchword for his training.

## VOCATIONAL

GLADYS F. N.

Born October 27, 1909, 5:55 A. M.

Lat. 38 N., Long. 122 W.

### *Cusps of the Houses:*

10th house, Leo 0; 11th house, Virgo 3; 12th house, Libra 2; Ascendant, Libra 26-06; 1st house, Scorpio 24; 3rd house, Sagittarius 26; Capricorn intercepted.

### *Positions of the Planets:*

Sun 3-31 Scorpio; Mercury 15-07 Libra; Venus 17-37 Sagittarius; Moon 14-27 Aries; Saturn 18-41 Aries, retrograde; Jupiter 3-12 Libra; Mars 25-31 Pisces; Uranus 17-31 Capricorn; Neptune 19-21 Cancer.

When charts of young men and women already grown come to us, we often find abilities shown along lines requiring much professional training, which naturally is hard to get if the native must also earn his living. In this chart the best configuration of aspects is Venus in Sagittarius in the 2nd house, trine the Moon and Saturn in the 6th house, sextile Mercury in Libra. The ruler of the 6th house is Mars, which we find trining Neptune from the 5th house, that of teaching and publications. Note also that Mars rules the house of finance.

We do not know whether or not this young woman has had professional or artistic training, and if not, it may be somewhat difficult for her to follow the professions indicated in her horoscope, namely, teaching or artistic or musical work, for these fields are becoming more and more highly specialized. Nevertheless, she has undoubted ability in these directions. As a teacher, the Libra Ascendant may give her an attractive personality, and she will be able to present her subjects with great force and vigor, so that she will earn the respect of the students. The Mars teacher seldom lacks "pep" though she may some times be impatient or sarcastic.

Later in life she may become a teacher of spiritual truths, for Neptune trine

Mars is in the 9th house, giving spiritual inspiration, which is further augmented by the well-aspected Venus in Sagittarius, giving a devotional nature, and Mars in Pisces giving depth of emotion. From these indications it would appear that Gladys will tend to follow the path of the Mystic, aspiring to the deeper truths of life through the love of the heart. And in her case, this will open up to her material success as well, since Venus is in the 2nd house, finance, and Mars rules this house.

In the meantime, there will probably be a period in which a strong desire to follow some artistic profession will manifest itself, for love of the beautiful is pronounced. Love of the arts is shown through Mercury and Jupiter in Libra, Venus well aspected in the 2nd house, while Mars in the 5th house will give a love of the theatre, and pleasure in general. There is a great deal of latent talent along artistic and musical lines and some for theatrical work. We believe that she will be able to succeed along this line, if her friends encourage her to use her will power, for Mercury in Libra and the 12th house is involved in a series of adverse aspects which will bring obstacles into the girl's way. Sometimes these may come from within her own temperament, as in nervousness, (Uranus), lack of self-confidence, (Saturn), the inability to make up her own mind, (Neptune), lack of concentration, (Moon). Again, they may come from without through agencies over which she has little control. With her Sun weakly aspected, she must force herself to put forth the effort necessary to make the most of her artistic interests or talents, which are apt otherwise to remain largely latent, especially if her parents did not provide the necessary training in her childhood.

We would therefore suggest that this young girl take up teaching or artistic work in some form or other as a vocation, and prepare herself to work later in spiritual fields.

### THE CHILDREN OF LEO, 1931

(Continued from page 428)

much enjoyment and happiness. Note also the influence of Mercury in Virgo, conjunct Neptune, which will give these children keenly intuitive minds attuned to the lessons of service taught by the sign of Virgo. Their minds will be analytical, and some of these children will find success in various branches of the healing arts, nursing, medicine, or dietetics. Others may find chemistry to their liking. And still others, led by the generous impulses of their hearts, will find their way into spiritual healing, (Neptune) serving for the love of service. Mercury in Virgo sometimes tends toward criticalness, and since Mars is also in Virgo during this time of the month, and Leo children are naturally very frank, their sympathies should be appealed to in order to prevent them from forming a habit of unnecessary bluntness which may wound. Venus in Cancer will give sweetness in addition to the power of Leo, and its sextile to Mars will accentuate the normal demonstrativeness of the Leo.

These children also may have psychic powers, due to the overlapping influence of Mercury trine Uranus and conjunct Neptune, which, however, they may never develop on account of their contentment in their worldly happiness.

The weak point in children born July 24-30 is shown in Venus, opposition Saturn, square Uranus. Let them learn early in life to put principle above personality, for if they let their hearts run away with their heads, putting personal affection above their ideals, sorrow and disillusionment await them.

The children born in the latter part of the month from August 7th to 23rd do not have quite the superabundance of vitality of the children previously considered, but they, too, have bodies brimming with energy, and will manifest the same characteristics of leadership, generosity, affection, and optimism. But there is also a stronger Uranian trend, due to the trine of the sun and Uranus,



the trine of Venus and Uranus, both from Leo, to Aries. These children will respond more quickly to the spiritual teachings, to humanitarian interests and impulses, and will more readily set aside their own personal desires for leadership in order to serve their fellow men. They will manifest a magnetic personality, due not so much to sheer animal magnetism, as in the first group, as to the subtle magnetism of sincere affection. Moreover, although the mind may not be so intuitive as in the former group, a trine of Mercury to Saturn will give depth of reasoning, a cautious, analytical mind, keenly observing and tenacious, an excellent guide to the sometimes unwise ardor of Leo which makes the heart run away with the head. These children are apt to take a more scientific attitude toward life than the children of the first part of the month, and those who follow the medical leanings given through Mercury and Neptune in Virgo may become excellent research workers, although even these children will never become the coldly intellectual type, as their love nature is strongly developed. With the sun conjunct Venus, Venus trine Uranus, and Mars in Libra, they may develop a passionate fondness for music and art, but only a comparatively small percentage may actually become noted, though they may show marked talent.

A word of warning, however, for children born from August 19th to 23rd, inclusive: a square of Saturn to Mars indicates a tendency toward selfishness, and to the extent that this trait is indulged in will the other qualities be diminished, resulting in sensuality (Mars opposition Uranus), loss of power, and a blurring of the brightness of the personality.

### ASTROLOGY OR FREEWILL

(Continued from page 427)

in his or her rational evolution. To do this is to become consciously aware of that growing, living power within,

which raises one's faculty of freewill and power of will to such a degree that no longer will he react to the power of passing planets, nor to the conditions indicated by adverse radical aspects.

May the growing numbers of spiritual astrologers realize more and more the futility and fallacy of fatalism, becoming imbued with the well borne out truth that it has no part nor place in the life of the advanced, awakened soul, because such a soul rises superior to those signposts shown by bad aspects through coping with them and transmuting their inimical qualities into powers of poise and purpose.

It only remains for me to repeat the truth of the fact that a growing vanguard of humanity are learning by the fruit of their own experiences, that the influences of the adverse aspects in their horoscopes are in no way permanent, but may, with the will, and through the grace of the leavening Christ, be reversed; but, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

"The belief in God is the fundamental basis of the healthy life of the people, while atheism puts in it the germ of irreparable decay. A life on a high level, yet full of helpful, healing sympathy for all life on its lowest levels, is the first debt which we owe to our fellow men in this age."—Henry Van Dyke.

### Charts for the Student

We have two charts, a life-cycle chart showing the journey of the Ego from birth to rebirth, and a chart of the zodiac containing the keywords, elements, colors, and a star map of the twelve constellations. These are very helpful in the study of these subjects. Size, 8 x 11. The price of each of the two charts is 5 cents or 40 cents per dozen.

Oceanside, California,  
The Rosicrucian Fellowship,

# “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.”*

*(Continued from July)*

*(Cosmo-Conception, pages 381-382)*

Q. How old was Jesus when Christ entered his two lower vehicles?

A. He was then thirty years of age. Christ entered these bodies at the Baptism and used them until the climax of His mission on Golgotha.

Q. What happened after the destruction of the dense body?

A. Christ appeared among His disciples in the vital body, in which He functioned for some time.

Q. Which body will He use when He appears again?

A. The vital body is the vehicle which He will use when He appears again, for He will never take another dense body.

Q. What is the object of all esoteric training?

A. It is to so work on the vital body that the Life Spirit will be built up and quickened.

Q. What is a man supposed to have conquered before attempting esotericism?

A. Man is supposed to have conquered his desire body to a considerable extent.

Q. To what is his early esoteric training devoted?

A. His esoteric training and the earlier Initiations are devoted to work on the vital body and result in the building of the Life Spirit.

Q. What was Jesus' spiritual status at the time Christ entered His body?

A. At the time Christ entered the body of Jesus, the latter was a disciple of high degree, consequently His Life Spirit was well organized. Therefore the lowest vehicle in which Christ functioned, and the

best organized of the higher vehicles of Jesus, were identical; and Christ, when He took the vital body and the dense body of Jesus, was thus furnished with a complete chain of vehicles bridging the gap between the World of Life Spirit and the dense Physical World.

Q. What is the significance of the fact that Jesus had passed several Initiations?

A. It lies in the effect that Initiation has on the vital body. Jesus' vital body was already attuned to the higher vibrations of the Life Spirit. An ordinary man's vital body would have collapsed under the terrific vibrations of the Great Spirit who entered Jesus' body.

Q. Did the body of Jesus withstand these high vibrations?

A. Even the body of Jesus, pure and high-strung as it was, could not withstand the tremendous impacts for many years, and when we read of certain times when Christ withdrew temporarily from His disciples, as when He later walked on the sea to meet them, the esotericist knows that He drew out of Jesus' vehicles to give them a rest under the care of the Essene Brothers, who knew more of how to treat such vehicles than Christ did.

Q. Was Jesus willing to give his vehicles to the Christ?

A. Yes, the vehicles were given to the Christ with the full and free consent of Jesus, who knew during his entire life that he was preparing vehicles for that purpose. He sacrificed his vehicles gladly that his brother humanity might receive the gigantic impulse which was given to its development by the mysterious sacrifice on Golgotha.

*(To be continued)*

## CHILDREN'S DEPARTMENT



## The Wedding of the Snowflake and the Coal

BY MAX OEHLECKER

(Continued from July)

"LIKE YOU?" Mote asked in amazement, looking at Dew-drop and trying to imagine such a wonder.

"Quite like me," she replied. "Water is my element; I am part of it, just as you are a speck of coal dust. Once upon a time the life-giving sun working on land and water built you and many others like you into a stately tree to gladden man, beast, and bird. Then came a great upheaval and you were buried——."

"Not alive!"

"You have never been dead. Don't keep on interrupting me. You just changed your form, and it did not hurt. You were buried deep, deep, deep in the depths of the earth for ages and ages, and thus were turned into coal because coal would later on be needed to warm and cheer the hearths of humanity, and furnish power for the wheels of industry."

"What! little specks of coal like *me* as important as all that?" said Mote.

"The all-wise Creator has provided for the needs of all His creatures, and each of them has been put to some service. Look to the horizon now, and see how happily the rays of the sun disport

themselves on the waters of the deep. These life-giving rays penetrate the water, and each little drop drinks them in and scintillates with their radiance. Now, look closely and you will see a pretty, blue river winding its way through the ocean. It is quite apart from the green waters on each side of it, and follows closely the contour of the mainland. The river is called the Gulf Stream. It is much warmer than the rest of the ocean. Coming from the equator, it flows toward the icy North, making the climate warmer, and licking and melting the giant icebergs."

"Are icebergs sweet?"

"No, you queer little bit of coal. Don't you see how the wavelets lap the sides of an object like tongues?"

"Yes. Maybe I am getting hungry, and that made me think of candy."

"I am hungry too," said Dew-drop. "By the way, your 'fountain' is gone. It wasn't a fountain, however, but a whale."

"I know—a fish!"

"No, not really a fish, but a great mammal that looks like a fish. Its mouth is so huge that it holds a barrel of water, but the entrance is so guarded by a picket-fence of teeth that only a little fish can slip through. Fish are its food, though I believe it also eats a little sea lettuce. When it exhales its breath, the moisture in it condenses and looks like a fountain, and that is what you mistook for a fountain."

"We are small enough to slip through the picket fence," said Mote. "Why not, and have some fun inside? Don't

shake your head. I would not be afraid so long as your friend the Undine is balancing us."

"Very well, we will ask Undine to take us through," said Dew-drop.

"And could we come out by the roof? I'd like to get shot into the air, and then come down with a big splash!"

"Ah, little Mote," said Dew-drop, "always out for mischief! But you had better not cut too many capers. We might become separated—then what?"

"Wouldn't it be terrible, trying to find you among all those other droplets, and I not able to swim, even! Well, I am going to be wise and cling to you."

"To be sure, that will be safer. Hold tight now! As soon as the whale comes up again we are going to be swallowed. Watch out! Here we go!"

"Brrrr!" shuddered Mote. "Isn't it gruesome in here? Red, as in a fire, yet so dark! I want to get out—out into the sunshine and air again! Hurry!"

"There you go complaining, when nothing has hurt you. We must stay here until the monster spews us out. Let us explore this strange interior, so we can describe it to our friends—"

"Goodness, what was that?" A shudder shook the massive creature, which threshed about as though in mortal agony. Before Dew-drop and Coal Mote realized what had happened they were outside again, with Undine lifting them out of the sea which had turned crimson and was being lashed into ruddy foam by the tortured animal.

"Oh, the poor thing!" cried Dew-drop.

"Why, 'poor thing?'" asked the bewildered Mote.

"Because wherever God has wrought construction, man, in his inhumanity, tries to wreak destruction. Now a whaler has hurled a harpoon into the beast's vitals and it is madly racing to its certain death from sheer exhaustion. All this that man may procure what he otherwise might obtain by the toil of his hands."

"You look very sad," remarked the Undine.

"Yes, my heart aches at such needless brutality," said Dew-drop. "However, we must learn to forget and I must hurry to my waiting rose. The sun will soon be shining hotly, and she needs me to cool her lovely brow. Because of this we will postpone our descent to Atlantis to another time. You will not mind?"

"Not at all," answered Mote, "but I feel to blame for your sorrow."

"No, my little man, that is just a part of life. All must have a share of pain as well as pleasure. Only in that way can we learn to love everybody and to know that all life is the One Life. Undine will now take me to my garden and I will ask him to drop you off a little farther inland, at a nice, big, black coal mine where you will feel at home and have many companions."

"But," sobbed Mote, "I want to stay with you, be *your* companion and learn to shine like you and be another diamond in the heart of the same rose."

"Not now, my dear, much as I dislike to part from you," said Dew-drop. "Black diamonds have no place in such a dainty environment. Some future day, when you have done what you were sent here to do, you will shed the dark garment that now handicaps you, and be transformed into an exquisite ether-atom, glorious and free to roam at will through the earth, the air, and sea."

"Then I need not always be black?" eagerly.

"Hush! At that time, I shall also be like you. We will meet again, relieved of every impediment, and have no limit to our grand and wonderful experiences."

"Dear, beautiful Snow-white! I want to be happy and helpful, like you, and be able to tell these wonderful things to others so they may share their joy, too! Oh, can't we make the change now?"

(To be continued)

# 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.*

## Nuts a Food Not a Tid-Bit

BY ELOIS JENSSSEN

COMMERCIAL growers of nuts, through their clever advertising are helping more and more to place the nutritious nut in the food class and slowly eliminating the old idea that nuts, like candy, are a dainty tid-bit.

Nuts are a high-powered, concentrated food. The outstanding constituent of a nut is its content of protein and fat, although some nuts contain carbohydrate in sufficient amounts not to be ignored. Bailey says that "Those having a high fat content—upward of 60 per cent—are the pecan, Brazil nut, butternut, filbert, candle nut, pine nut, also walnut. Those rich in protein are the peanut, butternut, almond, and pistachio. These are said to be about 20 per cent protein. Those with about 40 per cent starch content are the chestnut and chufa nut."

Nuts are about 90 per cent solid—so make excellent substitutes for many foods such as cheese and eggs. When mixed with dried fruits they make excellent "between meal" foods for undernourished children. The nut butters make nourishing sandwiches for the lunch kit, and if eaten with apples, or bananas, and a bit of sweet chocolate, on a hike make a perfect meal and do away with the necessity of carrying a lunch which is always a burden on a long tramp.

A dessert of fruit and nuts is not only more desirable than rich pastry or puddings, but much more healthful from a dietetic standpoint. Nuts must be chewed thoroughly in order to facilitate digestion. If well chewed, they do not deserve the reputation for indigestibility which has been given them.

Among the best known nuts grown in America are the peanut, walnut, almond, and pecan. The best flavored of our native nuts, such as the hickory nut, black walnut, hazel nut, also the old-fashioned butternut, are slowly dying out, due no doubt to the difficulty in extracting the meats. The majority of nuts ripen in the fall, so are available throughout the winter. The large Brazil nut (nigger toe) ripens in January and is therefore fresh in March and April. All nuts must be stored in a cool place because of their high oil content, otherwise they soon have a bitter, rancid taste.

The peanut is rich in fat content, about 50 per cent, and when freshly roasted makes an excellent food. It is estimated that over a million pounds are sold yearly at circuses and ball games in America alone. The habit of eating peanuts at public functions is spreading to the oriental countries adding a much needed energy food to their usual diets.

Peanuts are being used in every con-

ceivable form: peanut butter which is made of the large Jumbo peanut and a small Spanish peanut, rich in oil, mixed together making a product rich in fat, which is not too oily. Peanuts are used as a butter substitute, and peanut oil is being used in salad oils and even in soaps. The meal or flour of the peanut is used to fatten stock. Peanuts, with the exception of California walnuts, are the best nuts to use with raw fruit or raw vegetables. Peanut butter improves the flavor of all soups, especially tomato and celery soup.

Chopped nuts can be used in many of the oven-baked fruit and vegetables and these also make excellent filling for hot breads and cakes. Nuts added to cream cheese make a splendid addition to a salad or dessert, but as they are an exceedingly concentrated food this fact must be taken into account when planning the meal.

In blanching and salting any kind of nuts, add the salt to the boiling water,

about three tablespoons of salt to two cups of boiling water. Add a cup of nuts to this amount. When the water comes to a boil set it aside for about ten minutes. This method is better than adding the salt after the nuts have been cooked in butter or oil. Chestnuts should be boiled and eaten as a starchy vegetable, with a bit of butter or cream added. Or they too may be baked in the oven as are almonds and other nuts. Just cover with oil or butter, and bake a delicate brown.

Pistachios are best in creamed dishes, such as ice cream or puddings. And the old-fashioned hickory nuts, also black walnuts, are a feast when served in homemade fudge, ice cream, or cake.

Practically all nuts may be used interchangeably in the menu and there is no part of a meal in which nuts, or nut butter cannot be used to advantage. A realization of their great food value, especially to the vegetarian cook, surely makes them deserving of a more prominent place in the daily diet.

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## Keeping Young

BY GERALD B. BRYAN, D. C.

“Will you kindly tell me what, in your opinion, is the cause of old age, and how to avoid it?” was asked me.

I presume what you really want to know is how you may live to be old and **yet have the vim and vigor** of youth. That is a worthwhile desire. Precious few of us would like to hold on to an ailing and decrepit body just for the mere pleasure of being old in years. But if we may retain our youth and grow old in years as well as in wisdom, it is worth traveling thousands of miles to find the secret. That is what Ponce de Leon did, but history records his failure. Others have tried it, too, and likewise have failed.

### *The Secret of Youth*

I wish I could tell you exactly where

you may find this secret of youth. But if I cannot do this, I can at least tell you where you will not be likely to find it. I do not believe you will find it in glands, serums, mineral waters, or even in radium, X-ray, or vitamins. These substances and rays have undoubtedly their good use, and may even under certain circumstances prevent pathogenic conditions that undermine the health and make us old before our time.

But the attainment of youthful old age does not primarily rest upon such exterior things as food, chemicals, light, and electricity. They may, and undoubtedly do help us in many cases. The chief thing is an “interior something” which we cannot analyze in our scientific laboratories. We may call it soul, Spirit, Ego, or what not. It is the atti-

tude of that "something" toward life that counts. And no one can decide that attitude but ourselves.

#### *The Desire to Live*

Men and women who take a vital interest in life and have a real work to do, live longer and retain the dynamic powers of the mind and body for a longer time than those who are not so vitally interested in living. It almost seems that the Spirit or soul within the body has the power of holding the atoms together for a longer time when there is really some objective in life.

I am reminded in this connection of the story of an old lady who had been given up to die. She was in the midst of making her will, when her lawyer told her that she could not will her estate to her two sons, for at her death it would legally have to pass to the other side of the family. Quite taken back was this dear old soul, but the Spirit within came royally to the front.

"Well, I ain't to die then!" she said, and gathering a blanket over her she got out of bed and sat down before the fire. She lived for 15 years after that.

#### *A True Story*

Only yesterday I heard a man tell the story of his life. He had been educated for the ministry, but somehow got sidetracked, and then took up the study of material science. But with all his knowledge of the human body and of things divine he seems to be unable to apply to himself the laws and principles which he had studied. He went from bad to worse and finally became a slave to alcohol.

It was during one of his drunken stupors that he suddenly awoke, picked himself up from the floor where he had been lying, stretched out his arms toward the ceiling, and with a new determination swore that he would henceforth live and apply to himself the laws of life which he had studied.

With this new Spirit alive within him, he began to build his body anew on natural foods and by right living; and to-

day he is a completely changed man, getting on in years, but mentally and physically young.

The secret was merely this: He had found the fountain of youth within himself, had aroused it to activity. Then he applied, made use of, the laws of life that he knew.

#### *Right Living*

So if you would hold back the progress of time, you need not search like Ponce de Leon did. Discover the fountain within yourself, and apply the knowledge of right living. Knowledge and application must go together if you would succeed.

By all means eat the right kind of food, food that contains the full measure of Nature's vitamins and mineral salts. Arouse the cells within your body to activity by bathing, sunlight, exercise, and fresh air. Abstain from excesses of all kinds. Get interested in life. Live it, breathe it, feel it, and make something out of it. Then Nature will consider you one of her productive children and keep you long in the land in which she has placed you.

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### **Astrological Readings With New Subscriptions**

For a limited time we shall continue to give a child's astrological reading with each new subscription to *The Rosicrucian Magazine*, not from the standpoint of fortune telling but from that of character analysis and vocational guidance. These are given only for children up to the age of 15 years. In applying give *name, sex, and birth place; year, month, and day of birth*; also hour and minute of birth as nearly as possible, and state whether Daylight Saving Time was in effect.

Astrological influence is real, and a knowledge of your child's latent qualities and possibilities will be of great benefit to him.

THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.

## Vegetarian Menus

### —BREAKFAST—

Raspberries  
Shredded Wheat, Dates  
(top milk)  
Raisin Bread Toast  
Ovaltine

### —DINNER—

Cold Tomato Bouillon  
Corn on Cob  
Stuffed Carrots  
Green Beans, Parsley  
Chilled Melon

### —SUPPER—

Fresh Peach and Cherry  
Salad  
Toasted Whole Wheat  
Cheese Sandwiches  
Stuffed Dates, Salted  
Almonds  
Chilled Grape Juice

## Recipes

### *Cold Tomato Bouillon (serves six)*

One can tomatoes, two tablespoons vegetable gelatine if desired thick, otherwise one tablespoon will be sufficient. Dissolve gelatine in one-half cup cold water (five minutes). Two tablespoons brown sugar, four cloves, one tablespoon chopped parsley, four drops onion juice. Cook tomatoes, parsley, cloves, onion juice, for about fifteen minutes; strain and add sugar and gelatine. Pour into molds, set in ice box until cold.

### *Stuffed Carrots (serves six)*

Six large carrots, one onion, one-half teaspoon vegex, two tablespoons thick cream, dash paprika, white sauce.

Hollow out carrot centers, mince carrot with onion, vegex, cream, replace in carrots and bake twenty minutes, in white sauce. Make sauce of one pint of milk, two tablespoons butter, thicken with minute tapioca. Salt if desired.

### *Peach and Cherry Salad (serves six)*

Four peaches, one quart stoned and diced sweet cherries, one tablespoon lemon juice. Peel and dice peaches, add cherries and lemon juice, cool in ice box. When ready to serve add one-half cup mayonnaise. Serve on shredded lettuce, and top with whipped cream or chopped nuts.

### *Toasted Whole Wheat Cheese Sandwiches*

Grate one-half pound of cheese. Add one-fourth teaspoon of vegex, and enough

cream to make paste. Place between slices of whole wheat bread. Toast both sides of bread.

### *Salted Almonds*

Blanch by letting stand in boiling water two minutes. Remove brown skins. Heat enough butter, or olive oil and butter, in sauce pan to cover amount desired. Stir constantly to brown evenly. Drain on brown paper. Sprinkle with salt while hot. When cold remove some of the salt by whipping nuts with a napkin.

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## HOLIDAY ACCIDENTS

### DUE TO OVEREATING

It long has been a favorite warning of dietitians to tell us that we dig our graves with our teeth.

Now comes the Automobile Club of Southern California to announce that overfed motorists are a highway danger. Overloaded stomachs, the club asserts, cause motorists to drive poorly.

Motorists, in common with all other classes, get sluggish after a heavy meal. Their reactions are less brisk, and so the perils of motoring are augmented.

It would do no harm, indeed, if most of us cut down considerably in the matter of food or, at any rate, cut down speed when driving at siesta time.

—Selected.



## The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF  
LEO

*July 24th to August 23rd, Inclusive.*

This month brings us close to the very Heart of the Universe; and just as our bodies feel the warm rays from the physical Sun, so do our hearts feel the Love radiations from the Spiritual Sun, for the heart is the home of Love. These are the stellar whispers from Leo the sign of the heart: Have courage, be strong, be generous, be loyal.

Such virtues form the rungs of the Ladder of Life by which we ascend to Christhood and bestow on others the blessings we have received.

Sao Paulo, Brazil, April 8, 1931.

The Rosicrucian Fellowship,  
Mt. Ecclesia,  
Oceanside, California.

Dear Friends:

I confirm my last letter, and following your instructions, I beg to inform you that I am quite well.

Very sincerely,

J. M.

Havana, Cuba, May 20, 1931.

The Rosicrucian Fellowship,  
Oceanside, California.

Beloved Friends:

Thank God and all of you for your great help. I am now quite well again. I seem to be another being; better mentally, morally and even in a material way than I have been.

With gratitude and love,

Yours for Service,

—B. B.

Asuncion del Paraguay, S. America.  
May 8, 1931.

The Rosicrucian Fellowship,  
Most Esteemed Friends:

I have to tell you that today more than ever before I am getting better. It is true, friends mine, I feel so well; only my arms still ache a little, so I cannot stretch them quite straight out yet, but they are nearly well. My knees are straight and strong again and I am very happy. Strangely, too, my spirit seems to dominate my body, and melancholy has fled from my heart. I who have been confined to my bed helpless, have gone into the dining room and accompanied my children at the table. O! the joy of it! Such a beautiful time! I have been out in my little garden. I feel glad, I am rejuvenated, fit, and laugh with my

children as in good times. Not even my narrow circumstances affect me any more. In times past I have thought no woman was ever so unfortunate as I, but good brothers of my heart, today I know it is the contrary and this I owe to you through God's grace. Continue to pray for me that never those unhappy days may return more.

With great gratitude I salute you all, friends, and brothers,

—L. S. C. B.

(Note: This lady suffered from arthritis to such an extent that her knees were bent and her elbows could not be straightened out. She was bedridden and practically helpless.)

### People Who Are Seeking Health

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

Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.

### HEALING DATES

July . . . . . 7—14—20—27

August . . . . . 3—10—17—23—30

September . . 7—13—19—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.

### The Rosicrucian Seal

We keep in stock the artistic Rosicrucian Emblem seals. This seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. Sent in packages of 50 at 15 cents a package.

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

Teacher and parent, builders we!  
With God, a mighty Trinity.  
Shaping a tribute, undefiled,  
Out of the mind of a little child!

—*Julia Snelling King,*  
in "Child Welfare."

#### *Shooting Star Party.*

This is the ideal month to study the stars with the children. One of the most important showers of meteors, or shooting stars, occurs on the 10th and 11th of August. Its center of radiation is from the constellation Perseus, which rises in the northeast about 10 P. M. They are called Perseides, and are also known as "The Tears of St. Lawrence." Give the children a star party, and introduce them to these celestial vagrants, these wandering minstrels of the sky. Have the children take naps, then assemble blankets, flash lights, sky maps, field glasses, telescopes, a good book on astronomy—and don't forget a picnic supper, so you can watch the sunset and the stars put in their appearance. Also, take thermos bottles of hot chocolate and sandwiches for the midnight supper, and when the fireworks start, spread the blankets, and have all lie down flat on their back. This will save the usual neck-ache the following day.

#### *Idle Hands Kept Busy.*

In "Hospital Social Service" we are informed that now kindergarten work is given to little cripples and the little ones confined in our children's hospital wards, and it has been found that it is hastening the recovery of little patients by the mental happiness or emotional poise that is thus added to their dreary days. It also helps relieve the nerve strain of the nurse in charge.

#### *Mother's Vacation.*

Now that the youngsters have had a nice long vacation and are already discussing the coming school activities what have you, their mothers, done toward a much-needed rest? If it is impossible to get away from the family altogether, then several half days for at least a month will help. Spend these hours in utter relaxation. Read, sleep, and while so doing, renew your neglected complexion. Make use of the toilet preparations that have been created to help you combat the neglect of the past months, for remember, mothers, a child seeks beauty in its mother's face, and proper care insures long life to the loveliness of youth.

#### *Religion before Seven.*

Elsie M. Hubachek in "Parents' Magazine" tells us that happiness is what we are all trying to give our children. Strong bodies, trained minds, fat purses are what we think they need—but what about a soul that believes in greater things? Religion before seven—how much do parents think about it? Give the children ideals, the perfect *basic* thoughts, and the form religion takes in later years need not trouble us. It will then in any case be a tolerant, beautiful, sincere belief, no matter in what church they may choose to worship.

#### *Foster Parents.*

*Question:* I am the foster mother of two dear little girls whom I adopted a year ago. Now I fear I am spoiling them because I am afraid of what my friends and neighbors will say if I discipline them. What shall I do?

*Answer:* All foster parents need to be warned of this very danger. They must learn to take a firm stand and treat the adopted child like a natural being, to love without pampering, and to discipline intelligently without fear of criticism.

# Local Center News

From the Local Centers of the Rosicrucian Fellowship

## *Dresden, Germany.*

This study group meets weekly for the purpose of studying and discussing the "Rosicrucian Cosmo-Conception." The secretary states that they are doing some really good work.

## *Duesseldorf, Germany.*

Herr Hueser, secretary, reports an attendance of from 30 to 40 people at their classes. He says they are working systematically at the Preliminary "Cosmo" Course, and intend taking up the Supplementary Course later. They are also doing good work in Astrology. We are very glad to know that the Rosicrucian Philosophy is gaining momentum in Germany.

## *Chicago, Illinois, Loop Center.*

This Fellowship Center is well represented at Headquarters this summer by Miss Amber Marie Tuttle, one of the newly elected members of the Board of Trustees, a student and teacher at the Mt. Ecclesia Summer School. Miss Tuttle is teaching the class in Anatomy and Physiology.

In the meantime, the communications from Miss Mayble Bennett, secretary of the Center, continue to reach us with news of the Center activities, for the classes are being continued even through the hot summer months, according to this Center's usual custom.

## *Cleveland, Ohio.*

From the Cleveland Center to Headquarters came two of our promising young lecturers, Miss Rita Del Mar and Mr. Edward Wagner. Both are workers here and attending summer school at Mt. Ecclesia. Miss Del Mar is teaching one of the Philosophy classes, while Mr. Wagner assists in upholding the Cleveland Center's reputation for effi-

ciency by teaching the Junior Astrology. They are also giving lectures from time to time in various Centers in Southern California, among them the San Diego and Los Angeles Centers, where Miss Del Mar will speak during the coming month.

We are also in receipt of a letter from Miss Edith M. Kulish, of the Cleveland Center, from which we quote the following:

"We want to take this opportunity to tell you how much we appreciate having had Miss Annella Smith here in Cleveland. Miss Smith gave two most illuminating lectures on 'The Creative Word,' and 'The Human Aura.' (She also assisted in the class work in Philosophy and Astrology). So four short evenings were filled full of interesting, enlightening material which every one of the students and outside listeners enjoyed to the utmost. The attendance was very fine, in fact the largest in the history of the Center."

## *Haarlem, Holland.*

A good record of salesmanship seems to have been set by this Center, for according to an announcement in the Dutch Magazine, "*Het Rozekruis*," 183 Rosicrucian books, Dutch, English, and German, were sold during the past year besides hundreds of pamphlets, ephemerides, Tables of Houses, and astrological materials. The magazine states that the demand for spiritual literature is increasing rapidly, and that many students are sending pamphlets to their friends and relatives, with good results.

From the Dutch Rosicrucian magazine also comes the information that the Haarlem Study Center is considering enlarging its building to

accommodate the continuing growth of their membership. Let us hope their desire for expansion may be realized, for we feel that Holland is rapidly being prepared for the Rosicrucian teachings. According to the report from this Center, it was visited during this season by 2738 people, with 1696 visitors the season before.

*Los Angeles, Calif., Beaux Arts Center.*

The members of the Los Angeles Center turned out in force to a combined lecture and social on the evening of Tuesday, July 7th. The guest of honor and chief speaker of the evening was Señor Antonio Paciello of Asuncion, Paraguay, who is at present staying at Mt. Ecclesia. Several other members from Headquarters accompanied him and were guests of the Center. Mr. Andrew Lohr introduced Señor Paciello and extended to him a cordial welcome in the name of the Center. The subject of the lecture was "The Rosicrucian Teachings in South America." Mr. Paciello is a forceful speaker and vividly described the pitiful ignorance and superstition of the masses of the people in Paraguay and South America generally, the growing discontent of the younger generation and the university students with priestly dominance, the dangers of their turning to anarchism and communism, and the great opportunity presented for planting the Rosicrucian seed in this fertile soil. He spoke in Spanish, which was ably interpreted by Mr. Alfonso R. Carrillo of Los Angeles.

The second part of the evening was devoted to a social. It was a happy, friendly time. An orchestra of four pieces, piano, violin, violincello, and flute, provided sweet music. Mr. West of Long Beach took a flashlight photo of the gathering, so that Sr. Paciello may take back to Asuncion a visible sign of his visit to the Los Angeles Center. The rooms were well filled, and the hostess for the Center, Mrs. Josephine Ryan, and her helpers are to be congratulated on the great success of the evening.

*Miami, Florida.*

From Miami comes a letter full of enthusiasm, embodying the high hopes of a little study group being formed there. The classes are held by Mrs. S. Caro and Mr. Zeigler, on Wednesday evenings at 7:30, both in the Rosicrucian Philosophy and Astrology. The address has been changed from the Post Office box number printed on the inside front cover of the "Rays," to 406 N. E. 2nd Avenue. The letter from Mrs. Caro did not reach us in time for the change of address to be made in the Center list, so we take this means of calling the attention of friends to it.

*San Diego, California.*

On the first Sunday of each month, Mr. William Arbert, president of this Fellowship Center, gives a talk on some phase of the Rosicrucian Teachings. We have been fortunate in having these lectures repeated at Mt. Ecclesia, and a number of them have been given at the Los Angeles Fellowship Center, which has shown itself eager to hear these occult discourses. Mr. Arbert's question-and-answer meetings are always very instructive.

On July 5th this Center had the privilege of hearing a talk by Señor Antonio Paciello, president of the Asuncion, Paraguay, Center, at present a visitor at Headquarters. He spoke on the subject, "Egotism and Altruism," and his talk, which was given in Spanish, was interpreted by Mrs. M. E. Paris, of Oceanside, one of our faithful helpers in the Rosicrucian work.

*Santa Monica, California.*

We are pleased to announce this month the opening of a new Center in Santa Monica, California. Every preparation was made that would conduce to making a good start. Mrs. Mary Elizabeth Shaw has taken the house and it is well located, and the house itself seems as though it were built for that very purpose over fifty years ago. It was originally built for a minister (and by the way, all his library of books

have been given to her for the Center).

The Dedication Service, June 21st, was attended by 125 people and was very impressive. Mr. Forshaw of the Los Angeles Center gave some piano selections and accompanied Mrs. Conrad for some vocal selections. Then the blessing on the New Center was given by Mrs. Lisa Grey of the Truth Center of Los Angeles, followed by the usual Sunday Service, in which the Temple Service was read by Mrs. Frances Ray of Los Angeles, and the address given by Mr. Wm. Arbert of San Diego. The meeting closed with a benediction by Mrs. Gray.

Mrs. Shaw has been lecturing and teaching classes in the Rosicrucian Philosophy and is well equipped to carry on this work. She already conducts eight classes, having afternoon and evening classes each day in the same subject, as many cannot come in the evening and prefer the afternoon. In this way more will be able to avail themselves of the aid of the Center.

We feel that Mrs. Shaw will appreciate our mentioning that every bit of the work done has been given in love, even to the work of carpentering, painting, house-cleaning, making of curtains and table-covers. Many not affiliated with the Center have given their services in a spirit of love and helpfulness. Besides this, nearly all of the furniture has been donated.

#### *Tampa, Florida.*

And now another Florida study group! Not yet a Center, but the gathering together of earnest souls who desire to collaborate in the working out of the inspired Rosicrucian Philosophy. The active organizer of this little group seems to be Mrs. Ella May Holder, of 1002 Horatio Street. Any who are interested in taking part in the activities of this study group may communicate with her. An elementary class in the Philosophy has now been started, and the Junior course in Astrology is being considered.

#### *Utica, New York.*

The hot summer season in the East is especially hard on the Center work, and we are sorry to announce that the Utica Study Center will not conduct classes until in the fall, when work will again be resumed. This Center has many very earnest students, and we are looking forward to their resumption of activities when the cool season commences.

#### *Wiesbaden, Germany.*

This Study Center is now holding all its meetings in the home of Frau Friederike Ruzs, Parkstr. 13, instead of at Pension Balmoral as heretofore. Frau Ruzs reports they have recently instituted the Sunday Evening Service, for which Headquarters has sent them the translation; she also writes of their weekly meetings and lectures. One of their lecturers is Frau Elizabeth Nau-Koehler.

### **Rosicrucian Field Lecturers**

Students in the East will be more than pleased to learn that Miss Annella Smith is at present taking charge of the New York "House 311" Center, at 311 West 80th Street, while Mr. Theodore Heline the organizer of that Center and one of our most prominent workers in the East, goes on a "vacation" which will consist of a trip to Mt. Ecclesia, with lectures at the various Centers on the way. He hopes to arrive at Mt. Ecclesia about August 10th. He writes us: "I will be going out over the Northern U. S. route, and down the West coast, making Center stops en route . . . and will return by Southern and Mid-U. S. route."

Of Miss Smith's work at the 311 Center, Mr. Heline writes: "Miss Smith spoke for us . . . She is so clear, forceful, inspiring. Our gratitude has been going out daily to her, to you, and to those who direct behind the scenes, for the good that has come to House 311 and New York in her coming. We need

what she is giving us so ably and so beautifully."

In the latter part of June, Miss Smith lectured in Cleveland, and in the news item sent us from that Center we have quoted the enthusiastic praise which the students there accorded her.

New York offers a rich field for Miss Smith's talents, and we know that not only will our New York students be greatly benefited by her outstanding work, but Mt. Ecclesia will be benefited by the visit of that able exponent of the Rosicrucian Teachings, Mr. Heline, who is now a member of our Board of Trustees.

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### Local Rosicrucian Speakers

On June 28th Mt. Ecclesia enjoyed another of the illuminating lectures by Mr. William Arbert, president of the San Diego Fellowship Center. He spoke on the subject of "Four Great Initiations."

On July 12th, Mr. Andrew C. Lohr, president of the Los Angeles Beaux Arts Center, and member of Mt. Ecclesia's Board of Trustees, spoke in our Chapel on the subject "Equilibrium." Mr. Lohr's talks are always well received here, for their strongly devotional content appeals to the hearts of all.

Miss Grace Spencer, of Headquarters, gave an interesting talk at the San Diego Fellowship Center, June 21st on the subject, "The Soul in the Light of the Western Wisdom Teachings." Miss Spencer's talks are much enjoyed, according to all reports received.

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### Summer School at Mt. Ecclesia

Summer School at Mt. Ecclesia! How in years past we have thought with longing of the beauties of Headquarters, and have wished to be present! And in the Summer School this year we find ourselves in the midst of an eventful session. In addition to those already as-

sembled at the opening of the school others are gradually dropping in, and we are pleased with the earnestness and honesty of purpose which they all demonstrate.

Following is a list of the classes and their instructors:

The Rosicrucian Philosophy—"Cosmo"	Mrs. Kittie S. Cowen.
The Rosicrucian Philosophy (general)	Miss Rita Del Mar.
Esoteric Bible Studies	Mrs. Corinne S. Dunklee.
Astro-Diagnosis	Mrs. Mary B. Roberts.
Physiology and Anatomy.	Miss Amber Marie Tuttle.
Astrology	Mr. Edward Wagner. Mr. Reginald Oakley.
Practical English	Miss Perl Williams.
Faust and the Holy Grail	Miss Anita Olin.
Public Speaking	Miss Rita Del Mar.
Keyword System	Mr. Joseph Darrow.

In addition to the above classes, we will have the pleasure of an evening class in Astrology conducted by Dr. Sam Bering, of San Diego, who is an astrological expert, and a number of lectures on Astrology will be delivered by Mrs. Alfa Lindanger, of the Los Angeles Beaux Arts Center, where she is one of the regular staff of teachers, having contributed greatly to the success of that Center.

New quarters for the women students have been provided in the former dormitories of the Children's School. These are very comfortable and attractive, and meet the approval of all visiting students. The extra rooms at the Children's School Building provide the students there with a sitting room where they may all meet together for visits, and for entertaining their friends.

## WANTED

Original mimeographed copies of any of the 20 lectures of the Rosicrucian Christianity Series given out by Max Heindel to those in attendance at his lectures in Seattle and other places in 1909. If desired, they will be returned to the owners later. Address,

*Editorial Department,*  
THE ROSICRUCIAN FELLOWSHIP,  
*Oceanside, California.*

## The Health School at Mt. Ecclesia

As announced in the last two issues of this magazine, we are looking for a doctor to assume charge of the plans for the Health School so that it may be designed to the best advantage and in accordance, as far as possible, with the ideas of the doctor who will have charge of its administration after it is erected. We are still looking for this doctor. We have, however, had a number of applications from doctors of the various schools, all of whom are being carefully considered as candidates for this position. We believe, however, that there are others available who in due time will present themselves. We wish to get the very best man possible for this position and we intend to go slow in the matter so as to insure as far as possible this desired object. The success of the institution will quite largely depend upon the man who is in active charge of it after it opens its doors to the public. Therefore, it is easy to see that we cannot afford to make any mistake in our selection. Some of those who have already presented themselves are handicapped by certain limitations or conditions which would militate against the giving of their maximum to this project. However, we feel that haste and hurry should not be our motto and that we should not feel under any compulsion as to just when this project is gotten under way. Max Heindel had the vision of it

eighteen years ago and wrote about it in his lessons and other articles and yet he did not live to see it even begun. This health institution must be built upon a broad, sound foundation and that means careful work, extensive investigation and careful weighing of all the factors involved. We feel that the Brothers of the Order approve of the undertaking and therefore we are going ahead serene in the belief that it is working out exactly as it should for the best interests of all concerned and for its ultimate success as a factor in human progress and evolution.

Further developments will be chronicled in this magazine as they occur from time to time.

THE ROSICRUCIAN FELLOWSHIP,  
*Oceanside, California.*

## Workers Wanted at Mt. Ecclesia

We have openings for the following types of workers at Mt. Ecclesia:

- Vegetarian cook.
- Kitchen man and dishwasher.
- Gardener; one skilled in the care of flowers and shrubs.
- Housekeeper.
- Houseman or janitor.
- German secretary.

Applicants for the last named position must be thoroughly versed in both German and English, and should also be familiar to some extent with the Rosicrucian Philosophy. The German secretary handles the German correspondence courses, also correspondence with German students.

In applying in each of the above cases, please state age, experience, training, and other qualifications fully. Preference will be given to members of the Fellowship, but others will be considered if they have the necessary qualifications. Further information in regard to these positions may be had on applying to,

*General Manager,*  
THE ROSICRUCIAN FELLOWSHIP,  
*Oceanside, California.*

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 75 Cents.  
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*The Rosicrucian Fellowship,*  
*Oceanside, California.*

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