

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

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AND SO THEY WENT GOLD HUNTING----

You know the way fairy stories begin: "Once upon a time." Well, this once-upon-a-time is NOW. The world is staggering under a weight of suffering and mental depression. And everybody is looking for gold. Gold to buy food—gold to buy clothes—gold to buy social position—gold to buy happiness. Gold!

But the world gets poorer and poorer! So what is to be done? Here's a suggestion: Let's go exploring in the caves of Time and dig up an Alchemist. He'll fix everything up. He'll make gold for us! And then our troubles will be ended.

Ah! What have we here? The Alchemist himself, in very truth! But is that gold he holds in his hand? It sparkles, it radiates, it throws beams of light. Light streams from both his hands. And see! light streams from his forehead, and from his feet. Golden beams of light. And from his heart, too, a veritable rainbow, colors flashing as from a huge jewel! Why the Alchemist himself is a living statue of gold, living gold!

Listen! He is speaking: "The gold of the earth is not the Key to prosperity. But there is a Key, and that Key is the Key of Truth. In the great Mystery Teachings of the Brothers of the Rose Cross the Key to Equilibrium may be found. It is a Key of Gold, and it unlocks the treasure troves in the great Subconscious of the Race. Put the Key into the door of your heart, turn it, and you will see!"

If you are interested in learning some of the secrets of the Alchemist and his Key, study the Rosicrucian Philosophy.



FOR FURTHER INFORMATION ADDRESS,

The Rosicrucian Fellowship,

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Current Topics

From the Rosicrucian Viewpoint

The Wickersham Report on Prisons

THE National Commission on Law Observance and Enforcement appointed by President Hoover a year or more ago, headed by George W. Wickersham, has recently issued a report on the conditions prevailing in American prisons, which includes a separate section on "The Child Offender and the Federal System of Justice." The Commission has uncovered an immense amount of brutality, stupidity, and almost indescribably bad conditions in the prison system of America. The old medieval idea of revenge against the offenders of society seems still to prevail to a large extent. The modern and enlightened idea that prisons must reform,

re-educate, and rebuild the criminal so that he can resume his normal position in society gains ground very slowly, as do all corrective measures which try to supersede old coercive, stupid methods based on human prejudice and hate. The world moves very slowly when it comes to changing human character. Ages go by and comparatively little progress appears to have been made. Still there is always a little; there is always a small progressive element of society which keeps hammering away, which constitutes the leaven in the lump, and which is the hope of the race. The Wickersham Commission by its prison report has rendered a distinct service to America, and has put itself in the clear-thinking, far-seeing class from which all reform must come.

Children who transgress Federal laws and thus come under the jurisdiction of the Federal courts have a very hard

time of it according to the Wickersham report. The condition of the child offender in the Federal system of justice was investigated for the Commission by Dr. Miriam van Waters, Referee of the Los Angeles County Juvenile Court, and expert consultant to the Harvard Law School Crime Survey. She finds that the Federal prison system is "flogging child offenders, whipping them, handcuffing them, shackling their legs in dark dungeons, and in general giving some 2000 or more of them a post-graduate course in crime," as reported by the *Literary Digest*. The Wickersham report states that the principal trouble is that "the Federal Government classes child offenders with adult criminals, and moves against them with the same machinery which it uses in dealing with hardened offenders. The Federal system of justice lacks the equipment to give the case of the child offender the peculiar consideration which it should receive . . . and therefore the Federal Government should withdraw from the prosecution of juveniles and leave the treatment of such cases to the juvenile courts or other welfare agencies of the states."

As reported in "*Time*": "Girls and boys caught in the Federal penal system are not reformed. They are herded with veteran criminals, flogged, thrown into solitary confinement, underfed, tortured in body and mind . . . The jails present a situation of filth and misery impossible to convey."

Certainly this is a situation which should receive widespread publicity, and which requires radical and drastic measures in ending it. Publicity alone will bring reform, because when extensive

Current Topics

enough it eventually compels action.

The Wickersham report also contained a section devoted to prisons and jails for the adult criminal in which conditions were found to be very bad. The *Literary Digest* gives the following condensed description of prison conditions as set forth in the report:

“James—he is now No. 115,321—is locked in a cell—a steel cage somewhat larger than a grave, but just about big enough for one man. But there are two other men in it. Double-deck bunks are their beds. Then No. 115,321, being a newcomer, sleeps on a mattress on the floor. All along the cell tier other men are penned in by twos and threes. There is not enough fresh air for half their number. The place reeks. Vermin infest the walls. The building—it may be more than a hundred years old—is dark and damp. Many of the prisoners get rheumatism. But in the morning, if he is lucky, No. 115,321 gets out of that cell and is given some sort of job, in the prison yard or factory. But if he isn't lucky, he stays in the cell for most of the twenty-four hours, with a couple of brief respites for exercise.

“But there are far worse penalties. No. 115,321 may find himself locked in a dark, or semidark solitary-confinement cell, and kept there on a bread-and-water diet for two weeks, or even longer. Again, he may be shackled to the door of a cell. Even so he may consider himself lucky, if he knows that one American prison still uses the straitjacket occasionally, and eight use the strap on recalcitrant prisoners.

“In such conditions as these—not so bad in some prisons, but in others even worse—No. 115,321 is expected to rebuild his character and emerge when his term is finished to become a worthy member of society.

“What chance has he?”

The Wickersham report recommends

the following reforms for the “humanization” of the American penal system:

1. The employment of well paid, highly trained wardens and guards.

2. Careful separation of the hardened criminal from the great mass of casual offenders. Only a small percentage are in the hardened prisoner group and it is only this group which requires the old fortress type of prison. All the others could be put into modern prisons in which a great deal of freedom of action is allowed. (Prison farms and road-building camps constitute one solution. ED.)

3. Reorganization of prison discipline under which brutal disciplinary measures would be forbidden by law.

4. The establishment of an efficient educational system in the prisons.

5. Greater use of indeterminate sentences and broadening of the parole and probation systems.

When an able, carefully selected Commission like the one headed by Mr. Wickersham reports that prison conditions in the United States are “almost incredible” and condemns it so unsparingly, we may be certain that there is something very “rotten in Denmark” and that the rank and file of the people must be awakened to the situation and the danger. Of course it may be hard work for prison officials and guards to deal successfully with hate-filled individuals who have transgressed the law. Hate is the prevailing vibration in most prisons. However, hate can be minimized. Hate does not cease with hate; it ceases only with love. And providing better conditions for the convict is a practical form of love which will eventually take away much of his hate, or transmute it. Unless enlightened methods are substituted for the old regime, our prison population is bound to increase in numbers and viciousness until civilization itself is threatened.

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The Practical Value of Accurate Observation

LAST month in this department we published an article entitled, "Accurate Observation, and the Case of Mooney and Billings," and stated that in a later article we would touch upon the personal advantages which accrue to the individual who trains his observational powers.

Accurate observation can not be neglected with impunity. The well informed occult student knows that if he is to make real progress in self-mastery and the disciplining of his finer vehicles so that they become highly useful instruments, he must systematically cultivate keen observation. There are distinct penalties for neglect of this. One of them is as follows: There are two records which every individual makes of his surroundings. The first is automatic, that which is made upon the ethers of his vital body through the instrumentality of the breath; the second is the conscious record made upon the mind. If these two records do not coincide, there is conflict between them, and it requires a great deal of time and energy to harmonize them during sleep, which means that much wasted power. In addition, the individual who does not practice accurate observation fails to develop the mental keenness and power which would carry him far on the path of evolution.

The only way that accurate observation can be cultivated in the beginning is to look at objects in detail, *consciously* fixing the attention upon them. A favorite test is to have a person pass a show window at an ordinary pace and then try to remember the articles which he saw displayed in it. This is excellent practice. If you have never cultivated systematic observation, you will be able to recall only a very small percentage of the articles in the window the

first few times that you try the experiment. It is important to compel oneself to watch consciously the details of ordinary daily operations, such as shaving in the morning, combing one's hair, or putting on one's clothes. Make the mind consciously follow each of the motions involved instead of letting it roam hither and yon during the process. After a period of practice the observation will be found to have increased in accuracy very materially, and if it is continued long enough, one will develop the "camera eye," a most valuable acquisition.

Positive thought developed by accurate observation shuts out of the aura and the mind all the idle, worthless, vicious, low-vibrating thought forms created by human beings in the lower strata of evolution, whereas negative, indifferent thought allows these thought forms to float into the mind unhindered. If they are allowed to enter, they are bound to influence the mind, and presently the person will find himself doing some of the things suggested by them. On the other hand, if he keeps his thought positive and directs it by the power of his will as dictated by the real man or Ego along

POSITIVE THOUGHT NECESSARY FOR SUCCESS	worthwhile, constructive lines, he will be growing in thought power, and his mental processes will be- come keener and keener.
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Likewise the creative power of his thought will become greater. Thought is creative, no matter whether it is used on a high plane or a low plane. Everything that exists was created first in the realm of thought before it materialized on the physical plane. Therefore the great importance of clear-cut, positive thought will be seen, for one's welfare and success depend very much upon it. And positive thought cannot be successfully developed to any great degree without accurate observation.

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.

Laughter

BY MARGARET B. HOPKINSON, B. A.

<p>Listen, my heart! to the birthery of mirth, Laughter! the bringer of sunshine to earth; It's the leaven of youth, the wealth of the poor, It's the envy of kings, the gift of the poor; It dispels all woe and banishes grief, Laugh! and the sojourn of sorrow is brief.</p>	<p>Laughter's the sheen on the pure gold of love, Lilting sweet song to the angels above; Then laugh through all trouble, it's only a shroud Hiding the promise within every cloud. Then laugh though your heart break, and smile through all woes, Talk not of your troubles for God fully knows— Did He not form the dew in the rose?</p>
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Lost Souls

BY MAX HEINDEL

(From, "Rays from the Rose Cross,"
March, 1918.)

ONE OF our readers inquires as follows:

"Is there any basis in fact for the teaching of some schools of occultism regarding lost souls and stragglers? I have read a book which vividly describes a place called Avitchi, where the souls reside when in the last stages of disintegration. The school in question, it seems, holds that some souls undergo a progressive retrogression, becoming lower and lower in each successive embodiment until ultimately extinguished as individual souls by absorption in the Cosmic Soul. Now as I understand the

Rosicrucian teachings all souls without exception are on the upward spiral, and while there may be a retrogression as between two successive lives in the physical world, yet the ultimate outcome is progress, not retrogression. I do not believe that it is any part of the true Rosicrucian teachings that some souls deteriorate until annihilated. The above remarks also apply to stragglers. Kindly advise the correct teaching on this subject."

The Rosicrucians teach that life is a great school where there are pupils in all different stages of development. In the most advanced class there are some who have learned almost all the lessons

that it is possible to teach in our present condition and environment, and these are about to graduate into other conditions where they will be afforded a larger opportunity for advancement. There are also backward spirits in the lower classes which have, so to speak, been lazy and neglected to grasp opportunities for advancement. Between the lowest and the highest classes there are a great number of gradations, and certain tests or examinations are made of humanity as a whole at different points in the evolutionary career, just the same as examinations of the pupils in a school are held at certain times of the year for the purpose of determining if they are fitted to advance into the next higher grade; those who pass this examination are promoted, while those who fail are required to pass another term in the class where they are so that they may learn the required lessons necessary as a basis for further advancement. Those who pass the examination are saved, and those who fail are lost to the class as a whole. But this is only temporary, and those who have been backward may catch up again and at the following examination pass those who had been promoted the year before; then these erstwhile stragglers are saved and the others lost. So it is also in the school of life. Those who fail to pass the examination at one time and are temporarily "lost," may catch up again and even pass those who had once passed them.

This is the true teaching concerning the so-called lost souls, and it is confirmed by the Bible. The Greek word *aionian* is translated "everlasting," but it has no such meaning as infinite duration. Liddell & Scott's dictionary gives the meaning as an "age, an indefinite period, a lifetime," et cetera. Therefore those who overcome and are, as the saying is, saved have a passport to a new age of unfoldment, and are thus given *age*-lasting happiness, while those who fail are given the *age*-lasting punishment of being in a lower grade in life's

school. But generally speaking, the doctrine that a soul may be lost in the sense of being annihilated is altogether without foundation, for, as it is said, "*in* God we live and move and have our being," so that if a single soul were lost, a part of God would be lost, and that of course is unthinkable.

It is said that there is no rule without exception, and there is one condition which almost gives foundation for the teaching concerning Avitchi promulgated by the Eastern schools. According to their philosophy there are two states (not places, but *states*) of consciousness, Avitchi and Nirvana. They say that when the spirit by repeated embodiments and lives lived in the most noble manner has reached a state of sublime spirituality, it is absorbed by the Cosmic Soul as the dewdrop is swallowed up in the sea. Its individual consciousness, plus the fruitage of all its lives, is swallowed up by the Universal Spirit, this being according to the Eastern teaching a state of the highest bliss. Conversely, those who by lives of continued evil pass a certain point, then commence to sink lower and lower in the scale of attainment, and as their consciousness has been so saturated in evil that there is no room for good, individual consciousness is gradually purged from them in the effort to eradicate evil until at last the soul stands naked and unconscious. It is then absorbed in the Cosmic Soul, bringing with it only sorrow and disappointment of the most intense nature. But this teaching regarding both good and evil is, as already said, contrary to the Western Mystery teachings and may at least only apply in such a case as an exceedingly evil black magician. In *no case however is the spirit lost*, but only the fruitage of its pilgrimage; and as we have eternity for our evolution, we may be certain that even such a spirit will have opportunities later to enter the pilgrimage of evolution which will make it a self-conscious creative intelligence.

Grades in the School of Life

BY SYLVA BAKER

(This article was awarded Second Prize in our recent Competition.—EDITOR.)

THE SCHOOL of life is arranged systematically just as any school is. By a little study we can discover to what class or grade an individual or a race belongs. One term applied to such a grade is "dispensation."

The first grade in the school of life is the Dispensation of Fear. "The fear of the Lord is the beginning of wisdom." Individuals or races in this grade do what they believe to be right because they are afraid their gods will punish them if they do not. The physical appearance of these gods shows them to be gods of fear. Look, for instance, at a picture of ancient Moloch, and you will see that his images were designed for inspiring *terror*. The masks used in certain religious dances and other rites in Thibet even to this day are relics of the gods of fear.

The rites practiced in the worship of these gods also show their character as gods of fear, including as they do child sacrifice, religious prostitution, casting one's self before the car of Jugernaut, et cetera.

There are two besetting sins which belong especially to this Dispensation. They are torture and abnormal sex appetite. It is to be regretted that we still have among us people who belong in this grade. Any person who can torture animals for sport still has within him the perverted desire to cause pain, although, thanks to the general condition of society, he can no longer practice it on human beings. Furthermore, any person whose only or chief reason for doing right is fear of punishment is still in the Dispensation of Fear. It is for these kindergarten pupils that we still have to have occasional sermons on "Hell." Older souls should never laugh

at nor criticize such sermons, for by so doing they may interfere with the good that might otherwise be done for the beginners. Such sermons contain a germ of truth. Max Heindel has said that in certain sections of the lower Desire World he met vivisectionists whose fate was such that "beside it the orthodox hell would be a place of mild amusement."

The entire time in this class is spent in learning:

Lesson I. There is a Power outside and above man which man *must obey*.

The "promotion" from this class to the next took place so long ago in the case of most of us that we have no definite word for it.

The second grade in the school of life is called the Dispensation of Law. On entering this grade the pupil must learn:

Lesson II. The Power above man is a *good* power, and rewards or punishes man according to man's goodness or badness.

To a nation or race just entering this class a Race Teacher is sent. Moses was such a Race Teacher. Hammurabi was one. Solon was one. The work of this teacher is to teach his people what constitutes goodness and badness; in other words, to teach them the law. "The law is our school master to bring us to Christ." All men who do right for a present reward, because "it pays," are in this grade. Generally speaking, the law can be condensed into three sections. (1.) Thou shalt not kill. (2.) Thou shalt not steal. (3.) Thou shalt not have sex relations outside of marriage. It is unfortunate that so many people are still under the Dispensation of Law because they refuse to learn the third law, or treat it as unimportant. It is noticeable that in the Mosaic Decalogue the commandment against adultery comes *before* the commandment against theft,

There seem to be two sections in this grade, just as there often are in grades of the public school. Section A is composed of those who are learning what God's laws are. Most criminals are in this section. One reason our criminal system fails to decrease crime to any great extent is because it is a discipline designed for souls who are under the Dispensation of Fear, and only the most vicious criminals are in that class. The large majority of criminals are just at the beginning of the Dispensation of Law.

In Section B are those who are learning to obey God's laws. The underworld calls the promotion from Section A to Section B "going straight." It is a good phrase. It simply means making the decision, "Now that I know what God's laws are, I will obey them." What a pity that so many hinder their own advancement because they will not "go straight" on the matter of sex.

The besetting sins of the Dispensation of Law are those specifically forbidden by the law, and other acts caused by destructive desires such as revenge, jealousy, hatred, greed, and anger. Unfortunately these sins seem entirely "natural" to us at present. The time will come when giving up to such emotions will seem as abnormal and revolting as perversion and torture seem to society in general now.

The promotion from the Dispensation of Law to the third grade, which is the Dispensation of Grace, is the experience known as conversion. There are many names for this experience. I believe the expression, "a change of heart," is perhaps the most accurate. After obeying the law to the best of his ability for a time the person sees the principle behind the law. He realizes that while the law has to do with outward acts, the really important thing is that the intent of the heart shall be right. There must be a radical change in his desire nature. This realization of his need is the beginning of the process of regeneration. Whether

this awakening comes suddenly or gradually, whether it is brought about by intellectual study or by "hitting the sawdust trail," it must come. There must be a "change of heart," the beginning of the complete transformation of the desire nature! "If any man be born in Christ, he is a new creature." Simultaneously with conversion comes:

Lesson III.—There is a principle behind each law which must be learned and obeyed as well as the law.

The statement, so often made, that "the church is full of hypocrites" is grossly unfair! The church is full of ordinary human beings who have learned the bare statement of Lesson III, and are engaged in learning all the subdivisions of that lesson. And just look at them! Enough to keep one busy for half a dozen lifetimes. Yet some who have not even taken the trouble to start learning them criticize Christians for not having learned them all instantaneously. Let us see what the person who has begun to live the higher life has before him.

Lesson III-A. The principle behind the first law is, BE KIND in act, word, and thought.

It is unkind in act to keep human beings in slavery or to hurt animals.

It is unkind in speech to say things which will hurt other people's feelings, to be "grouchy," to continually find fault, to nag, to gossip.

It is unkind in thought to envy, to hate, to be angry, to hold grudges, to be unsympathetic, to wish to "get even."

Lesson III-B. The principle behind the second law is, BE SQUARE in act, word, and thought.

It is not square (honest) in act to fail to show appreciation of favors, to break a promise, to neglect relatives who are dependent upon you, to swindle even in ways which the written law does not forbid.

It is not square in word to mention others' faults and say nothing of their virtues, to lie, to slander, to exaggerate.

It is not honest in thought to be narrow-minded or prejudiced, to fail to acknowledge excuses for others' wrongdoing where such excuses exist.

Lesson III-C. The principle behind the third law is, BE CLEAN in act, word, and thought.

It is unclean in act to take drugs, to drink liquor, or to use tobacco.

It is unclean in speech to use profanity, to tell dirty jokes, to repeat scandal, to discuss the subject of sex in an immodest way.

It is unclean in thought to enjoy dirty jokes, to put evil interpretations on the remarks of others, to habitually suspect others of unclean motives.

These are only *some* of the things which must be learned during the long, hard task of regenerating the desire nature. Under the Dispensation of Grace God enters the heart, and thereafter governs man from the inside through Love instead of from the outside through Law. So important was this change that the great Sun Spirit, Christ, came to earth especially to explain it to us and to make it possible.

Pupils in the Dispensation of Grace do what they believe to be right partly to win a future reward, and partly because of a feeling of personal and emotional love for Christ. Older souls should not criticize evangelistic methods which appeal to the emotions. These methods are necessary in reaching souls of a certain stage of development.

The besetting sins of this Dispensation are bigotry and intolerance. Terrible things have happened in times past when men whose own hearts and lives had never been touched by the Christ Spirit held positions of power in the church and used these uncharitable qualities in their followers for their own ends. The reader will recall the brutal mob slaying of Hypatia, the persecutions of the Jews during the Middle Ages, and the atrocities committed by the Spanish Inquisition.

Max Heindel has said, "Man can, and

ultimately will, control his own destiny." During the Dispensation of Grace certain spiritual powers begin to develop. Prayer becomes more spiritual and proportionately more powerful. There is at present considerable debate over the question of praying for rain. Is, or is not, anything accomplished by such prayer? Is it or is it not childish to pray for rain? No doubt it is very childish to pray for rain at our present state of development, but that is only because our whole knowledge of the subject of prayer is still childish.

The fourth grade in the school of life is the Dispensation of Service. The promotion into this grade has been called "the mystic baptism." The fourth grade is composed of the great army of men and women who have devoted their lives to making this world a good place to live in. They are *unpaid* (or at least practically unpaid) Christian *workers*. Among them we find such people as the following: Jane Addams, founder of Hull House; Marion Spore Bush, "Lady Bountiful of the Bowery"; Father Serra, missionary to the Indians; William Booth, founder of that grand organization for saving down-and-outers, the Salvation Army; Florence Nightingale, founder of the Red Cross; Julius Rosenwald, friend of the black man; Father Damien and Mary Reed, missionaries to the lepers; Frances Willard, founder of the W. C. T. U.; Max Heindel, who met the world's need for a religion which would satisfy the intellect; John Howard, father of modern prison reform; General Baden-Powell, organizer of the Boy Scouts; Matilda Zeigler, the friend of the blind; Maud Booth, the "Little Mother of Prisons."

"And millions, who humble and nameless, the straight, hard pathway trod—
Some call it 'Consecration,' while others call it 'God.'"

Reader, do you number among your personal friends some of the "unknown and nameless"? How empty your life is if you do not! These are the souls of

whom Max Heindel spoke when he said, "The earth would be a barren wilderness in spite of all its civilization did not their beautiful feet circle it on errands of mercy, were not the lives of sufferers made brighter by the light of hope which radiates from their beautiful faces."

The members of this class are fore-runners of the coming Aquarian Age. They are independent thinkers. There is less need among them for leaders, preachers, and teachers. We often hear that those in high offices in the churches are becoming uneasy about the decreasing church membership and church attendance. Just as the old temple ritual with its animal sacrifices and ceremonies had to give place to new modes of worship when the Christian Era began, so the present church system must be changed to meet the needs of a new age.

Souls in the Dispensation of Service do not do right to please any god. They do right because it has become a part of their nature to do right. They are the burden-bearers of the earth. Yet they do not seem to feel that they are sacrificing themselves. They love humanity, and those whom we truly love we *must* serve. Their religion is primarily one of sunshine. One Rosierucian writer has said: "Those under the regime of Jehovah *demand* of God what they consider to be their right. Christians of the Piscean Age *beg* for favors from Deity. But the Aquarian will grasp the hand of his God in friendly comradeship and say, 'Never mind, God, I can take care of this myself.'" Why should they not "grasp the hand of God in friendly comradeship," since they are co-laborers with Him?

They do not seem to be aware that they have advanced further than the rest of us. We can hear the note of surprise in their voices as they ask, as in the parable the Master spoke of them, "Lord, when saw we thee an hungered and fed thee? Or thirsty and gave thee drink? And when saw we thee a stranger and took thee in? Or naked and clothed

thee? Or when saw we thee sick or in prison and came unto thee?"

In these pioneers of the Aquarian Age we often see spiritual gifts or powers very well developed. Two in particular are noticeable: healing and positive clairvoyance.

The lessons learned in this grade are few. They are so very busy, these pupils who are actively at work building their soul bodies, their "golden wedding garments." Quite early in the term comes:

Lesson IV. Character must remain the same under all circumstances. "Be not overcome with evil, but overcome evil with good."

Our tempers are so very apt to be dependent upon the state of our health. Our charity and sympathy are so likely to change with any change in our own financial state. But we cannot give real service if our characters are built on the sand and likely to crumble at the first sign of a storm.

Another very important lesson learned some time during the Dispensation of Service is:

Lesson V. All religions are one at heart. When you have reached the core of one, you are at the core of all.

Perhaps the most outstanding characteristic of pupils of this grade is their willingness, in fact their eagerness, to co-operate with all other workers of whatever denomination or religion. They are *not creed-bound*. This is another point which church leaders of today must consider. The day of interdenominational strife has gone, or at least it is going. Sermons criticizing those of a different creed must cease, for those who already feel the shadow of the approaching Aquarian Age will surely leave churches where they cannot feel at home.

The fifth grade in life's school is the Dispensation of Power. The day when ordinary humanity will enter this grade is so far in the future that we can know nothing positive about it. Basil King,

however, has given us in his "Conquest of Fear" an alluring picture of the possibilities. He says:

"Taking Him (Christ) as our standard, we shall work out, I venture to think, to the following points of progress:

"a. The control of matter in furnishing ourselves with food and drink by means more direct than at present employed, as He turned water into wine and fed the multitudes with the loaves and fishes.

"b. The control of matter by putting away from ourselves, by methods more sure and less roundabout than those of today, sickness, blindness, infirmity, and deformity.

"c. The control of matter by regulating our atmospheric conditions as He stilled the tempest.

"d. The control of matter by restoring to this phase of existence those who have passed out of it before their time, or who can ill be spared from it, as He 'raised' three young people from 'the dead' and Peter and Paul followed his example.

"e. The control of matter in putting it off and on at will, as He did in His death and resurrection.

"f. The control of matter in passing altogether out of it, as He did in what we call His ascension into heaven."

To this the occultist can still add a few items. There will be no separation in that age. There will be communication with any part of the globe. Whether this takes place by telepathy, by wireless telephone, or by a combination of the two is immaterial. Furthermore, we shall have the use of our soul bodies then and be able to travel in them at will. Therefore we can never be parted from our loved ones, no matter how distant they may be.

Death will have lost its terrors, for we shall all be positive clairvoyants with a general knowledge of what is on the other side of the veil.

Social conditions will also be much

improved, when man himself has improved. War will cease when man's desire nature no longer contains hatred and race prejudice. Poverty, labor troubles, etc., will end when greed disappears from human desires. The backward pupils, corresponding to the criminal class of today, will have every possible opportunity and help to overtake the majority, for mankind will no longer desire revenge.

All these results must follow when man realizes that what injures or helps one injures or helps all. A beautiful, happy world indeed it will be when at last man comes into his inheritance, his birthright. "Thou hast made him to have dominion over the work of Thy hands. Thou hast put all things under his feet."

"They Say"

"They say!" Ah! well, suppose they do!
But can they prove the story true?
Suspicion may arise from naught
But malice, envy, want of thought.
Why count yourself among the "They"
Who whisper what they dare not say?

"They say!" But why the tale rehearse
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not the nobler plan
To speak of all the best you can?

"They say!" Well, if it should be so,
Why should you spread the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore
Henceforth to "go and sin no more?"

"They say!" Oh! pause and look within,
See how your heart inclines to sin.
Watch! lest in dark temptation's hour
You too should sink beneath its power.
Pity the frail, weep o'er their fall,
But speak of good, or not at all.

—Good Morals.

The Sign of the Snake

BY ELLEN M. RAMSAY

“**G**OT IT, Pedro! on the second shot! Your pinto almost stepped upon it. I thought it would strike at her or at your leg. A lucky shot for you, Pedro!”

“Si, señor. But he would not have struck, for he had only now eaten his dinner—a fat prairie dog, yes? And had stretched himself on this rock to have the joy of sunshine, so pleasant after his home in the dark earth.

“You would not have me kill a rattlesnake, Pedro? True, it is not pleasant to see it struggle so, nor to hear the angry hiss of its tail in its death song. One pities even a snake in death. But it is a killer, Pedro! Why should I not kill it?”

“He is but as God made him, señor. Moreover, it is not always lucky to kill a snake. My mother was a Hopi, of the Snake People, señor, and these that you kill are to me as brothers—snake brothers who live in their towns, their little pueblos, within the rocks and beneath the ground. We of the Hopis are kind to snakes, and they in turn do not often harm us. We make them a dance, and they bring us the rain, as you perhaps know.”

“I do indeed know, Pedro. I have seen the snake dance at Walpi, where men of your tribe hold live snakes in their mouths. But I did not know that you were of those people. Perhaps you will tell me of the rites in the kiva before the dance and of how the snakes are captured and by what magic they are kept from injuring those who catch them?”

“Such things cannot be told, señor. They are sacred matters and known only to the Snake People. But there is the story of Don José de Espinosa who found it most unlucky to kill a rattle-

snake. Would you hear the story, señor? It is a terrible one.”

“I am here in your Arizona, Pedro, paying you good United States pesos so that I may get local color for the writing of stories. Tell me of Don José.”

“I will tell, señor, since you are a man of understanding. I will tell that which I have never told before.

“It began, señor, on a hot summer afternoon when a rattlesnake was found by the water pool in the patio of Don José’s house. Like yourself, señor, Don José had no love for snakes, and he cursed this one roundly. The snake was thirsty and had come for water. Don José was often thirsty too, señor. That very day the servants had sealed many large casks of wine for the storeroom that was always in Don José’s dwelling well filled.

“But Don José had no pity for the thirsty snake. He feared snakes greatly, señor, although he had no fear of God nor man. And now he had told his servant Juan to kill the creature.

“This Juan was of the Snake People, and he did not wish to kill his brother. So he made as though to strike the snake but his blow fell elsewhere. The snake had already been crushed by a rock hurled by the Don, but it could yet move and it slipped through a grating in the adobe wall that gave air to the wine room of Don José’s dwelling.

“Wrathful indeed was Don José. How could he be at comfort in his house until the snake be found and killed? And Juan had let the snake escape. So Juan he then beat many times with his long heavy whip. You know, señor, in that time some of the dons who lived away from the larger towns were almost as kings in their villages. And the Indians who served them were almost as slaves.

“The Don knew of the dislike the

Snake People have for killing their brothers, yet would he not spare the Indian. Perhaps he was glad to have an excuse to beat the boy, for he hated Juan. He had done a great injury to the Indian, and one hates most that one whom he has injured.

"So Don Jose beat Juan until the lad fell upon the ground. Then calling to the other servants, the Spaniard bade them put the Indian into the wine room. 'Where he may enjoy the company of his accursed brother—the snake,' swore the Don. 'If he will not kill the creature, perchance it has no such scruples and it may make an end of such a white-livered coward. This dog shall stay in the cellar until one of them is dead.'

"The body of the Indian might be beaten, but the spirit remained strong. Even as the other servants led him staggering to the door of his dark prison, he turned his head to face the tyrant and to fling at the Spaniard, words in the Indian tongue, a curse most terrible, made in the name of the Snake People and calling on the Rattlesnake Brothers to lend their aid for vengeance upon Don Jose.

"As he made the curse, a maiden came into the patio with slow step and downcast head. And when he saw her, the face of Juan grew blacker yet, and through his teeth came words in the Hopi tongue that hissed in hate, as poisonous as the needle-stab of the rattlesnake.

"The evil face of Don Jose became yet more evil as he smiled at sight of the girl and the young man's hate.

"See you, Fanita! Here's a brave lover for you!' he said. 'This Juan, whom you would have wed had I not taken you for myself, was afraid to strike a snake.' Thus spoke the Don, although well he knew it was not fear that made the Indian stay his hand from the rattlesnake.

"He is of the Snake People, as am I, and would not kill a brother,' said the girl sullenly, defending the Indian

lad, although she stood shamed to look at him except with quick side glances.

"She was very pretty, as maids of the Hopis sometimes are, señor. You have seen them and know. White teeth she had and a mouth that smiled with unsaid words. So it had smiled until Don Jose put upon it that sullen look. Eyes dark as the canyon shadows at night, and hair combed to the glossy sheen of a blackbird's wing, against smooth skin, yellow tinged with rose. Her tiny brown feet were bare, as the women go in the village. Over her Indian dress she wore a Spanish shawl—the gift of Don Jose, which she dared not refuse, although she hated the Spaniard with all her heart.

"Tell me, sweet Fanita, what is it your lover asks of his gods for me,' said the Don. 'His blessing sounds like the hiss of his snake brothers.'

"Ask me, not her,' cried the boy. 'I will tell you, Don Jose! For your black heart I curse you! For the poison of your evil deeds, which is worse than that of the rattlesnake! In the name of all the Brothers of the Snake People, because of the injury you have done to a snake here today and because of the injury you have done to this maid and to me—I curse you.

"Today in your house to your wife was born a daughter. As you have not respected the women of others, may evil come to you through this daughter. Take care, Don Jose! Let her never marry. For this is the curse! On the day your daughter marries you shall die—and die the most horrible of deaths.'

"Spawn! that dares to speak of my child and of me thus!' cried the Don enraged, and he raised his whip to strike again at the Indian.

"But here a wild thing stopped him. The girl sprang upon the Spaniard with all the strength of her youth, biting and scratching with the fury of seven wild-cats. It was many minutes before the Don had conquered her and held her quiet with prisoning arms.

“‘Ah! well! pretty one! I did not know that an Indian maid could have such fire!’ said the Don. ‘Until now you have shown me naught but sullenness. Now I see that I have a new game to play to break that spirit of yours.

“‘And what of the child that you are to bear me? Your Indian lover’s curse said not. If it be a girl and like its mother, it will bring me no luck. Dios grant it be a boy! I have need of servants, and I like those with a strain of Spanish blood.

“‘Did I say that I would tame that spirit of yours? Watch now and see what befalls those who defy Don Jose!’

“Thus saying he called servants to bind and tie the girl and also at his command to bind the Indian lad. Then was a fire built, and the branding iron with which cattle are marked was brought. And the Don with his own hands did a most terrible deed, señor. Upon the forehead of Juan he made with the hot iron a branding in the form of a snake. He burned the flesh, señor, almost to the bone. Were it not that the Indians can endure much, the lad had died of the great pain after his long beating. But the boy was brave and made no outcry. And all the while with his eyes he defied the Spaniard.

“And Fanita, looking, had to watch this sight, had to see the agony of her Indian lover, had to hear the jeers of the Don as he taunted them.

“‘Ah, yes! my Juan! you are of the Snake People! Then you shall forever wear the sign of your countrymen. It burns, you say? But that too is like the kiss of your brothers. And the curse that you would put upon me? I laugh at you and your curses! The curse of an Indian cannot harm me nor mine!’

“With that he ordered his servants to bring from the storeroom a cask of the new-made wine. On this he likewise branded a snake, and then he burned upon it words saying that it should be kept and opened only for the wedding

feast of the Donna Mercedes, his daughter born that day.

“Further, he had the servants thrust the Indian man and maid into the dark wine-storeroom, while he laughed at Fanita, saying, ‘I send you, pretty one, to help your lover kill his brother, the snake. Perchance you will then wish for other company—even mine. And it were well that you find and kill the creature ere dawn, else shall I have this Juan beaten more.’

“The prison door was closed and locked upon the Indians. But when at daylight the Don came to open the door, neither Indians nor the snake were to be found. The grating in the wall had been opened and widened by the taking away of some of the adobe bricks. Through this it seemed the prisoners had escaped. The Don cursed and swore that the other servants must have helped the fugitives.

“Be that as it may, no trace was to be had of the Indian couple in spite of the search that the Don had made throughout the surrounding country. Nor could the snake, which had started the trouble, be found, although a most careful search was made for it in every part of the Don’s house. And surely the Spaniard must have suffered many unpleasant moments wondering if the hated creature lived in some dark corner of his dwelling.

“But the rattlesnakes have their own dwelling, señor. Not a day’s ride from this mesa where we are there is a high-walled canyon in which are two cavern mouths. One is reached easily by climbing up over fallen rocks. But no man enters it. Some venturesome ones have looked within, only to see—Ah, señor! they look but once and quickly they go away, for the dwellers in that cave are Snake People. They are Snake People who glide out over the warm rocks, singing songs of death with their coiled tails. Snakes think and feel many things, señor, that we do not know. You do not like them, so you will never feel

those strange thoughts of the gliding brothers. But if one were to lie in the mouth of the second cave, which is above the first in that canyon wall (and one who does not fear the snakes may scale the rocks to that second cavern), he could be very quiet and, watching the snakes below, learn from them many things that may not be fully told in words.

"He could know that they are brothers, to be pitied because they must live in holes and caves and be hated by all other creatures. He could learn that if a man injure them not and have no fear of them in his heart, they will take that man as brother and in turn will not harm him.

"How do I know these things, señor? My mother was of the Snake People. Her name, señor, was in the Spanish tongue Fanita, and she lived for many years in that second cave, above the home of the Snake Brothers, with a man whose Spanish name was Juan.

"In that cave, señor, was I born. My mother, who had hated the Don, my father, yet loved me. And the Indian Juan was to me the kindest of foster fathers. It was a difficult thing that he did, señor, to find food for three mouths. But he was young and strong, and he loved very much the woman who was my mother.

"A bow and arrows he made and with them killed birds, rabbits, deer. Once he brought to the cave home the skin and meat of a bear, which too he had shot with his arrows. In a small hidden valley high up in the canyon he planted corn, which my mother and I tended, and there we grew also beans (frijoles) and green-podded chili.

"Other Indians knew that we lived in the cave, and knew the story of the Indian Juan who bore on his forehead the mark of the snake made by the branding iron of Don Jose. But they kept the secret, and Don Jose never found us in our snake-guarded home.

"My first memories, señor, are of

rock walls, of the warm sunshine at the cave mouth, of the song that the snakes sang with their tails. I had no fear of them nor they of me.

"My mother died when I was yet a child. And I think, señor, that something died in the heart of the man Juan then. We had been as the snakes for we were hunted and hated. But the man did not care while he had the woman. When she died it was very lonesome for him.

"Perhaps that is why the woman came back to us. Ah! you wonder what I mean, señor? You do not believe? But we who are Indians, who have lived with the creatures of earth, know and see many strange things which are hidden from your eyes. And we have strange lore from our fathers, who had it from their fathers' fathers.

"Men do not die, señor. They but leave this land of sunshine for a land of shadows. They themselves become shadows. So do I know. For in the cave where we lived, often the woman, my mother, Fanita, came to us after she had died. She could not cook for us, nor wait upon us, nor did she speak. But she would be there looking at us with a smile upon her face. Then when we sought to touch her, she would be gone as the smoke blows away from the fire.

"But one thing she did to help us. On a day when Juan and I had come home from the hunt without food and sat weary and hungry, she made signs with her hands beckoning. From the cave mouth she led us, and following we found a herd of deer, one of which Juan shot with his arrows. After that she went with us many times, and we learned to follow her when we wished to be successful in the hunt.

"And so we lived for twelve months after she had died, until on a day when we had followed her, thinking to kill game, we found none. At dark she left us but not until she had pointed toward the setting sun, making signs that we should journey toward the west. This she did three different times. And on

the third time Juan instead of turning back to the cave as he had at first, made me sleep there where she had left us. Then early in the dawn he woke me. She was there with us again, and we followed her toward the west.

“So we came to our own people, where as the señor knows they make the Snake Dance. It was her wish it seemed that we should leave the cave and live here. And this was now safe for Don Jose had become old and had forgotten his search for the Indian Juan.

“It was better for Juan to live among his people. And I—I learned many things. I learned all the secrets of the Snake People. You have asked me if I know how it is that the dancers charm the snakes they carry in their hands and in their mouths. Those secrets I know, for I have sprinkled meal on a snake brother and tapped him with the feathered snake whip. Then as he straightened himself to run away, I have seized him with my hand behind his head. Nor was he angry with me. ‘Chu-a’ we call him in my tongue—my brother, the rattlesnake.

“Juan became a man of honor among his fellows. They knew the story of the snake brand upon his forehead, and with them it was the mark of his bravery in defying one who had harmed a snake. The curse—Juan told the elders of the curse as they sat in the sacred kiva, and one, the wisest and oldest, sprinkled meal and made a chant prophesying that Juan’s curse would come true.

“Then it was that Juan told me the story of Don Jose, Fanita, and himself. And it was then that Juan made me swear to him that I would help carry out the curse and bring the vengeance of the snake upon Don Jose.

“So for twice another twelve moons did Juan and I live with the Snake People. I was of the age of ten summers when we went to that pueblo and of the age of twelve summers when Juan was taken with a pain here near his heart and a cough. Many of the white men

who come to Arizona die of the pain and cough, señor. And thus died Juan. Meantime the woman, Fanita, had come to us less now that we lived with other men. And after the death of Juan she came to me not at all.

“Perhaps that was because of the padres. Strange things happen, señor. Was it not strange that close upon the death of Juan two brown-robed padres should have stopped at our village, seeking children for the school at Santa Rita? I had no father nor mother, and my skin was lighter in shade than that of the other Indian children. Also my hair was curly, and the hair of Indians is straight.

“The padres asked me whether my father was not of white blood. I did not tell them, señor. Of what use that I should tell the story of Juan and Fanita? But I went with the priests to the school.

“And there I learned of the ways of your people, even as I had learned the secrets of the Snake People. I learned your English words. I learned to read, to write, to sing, to ask favors and protection of the saints. It was of great interest, señor. The blood of Don Jose, I am not proud of it! I hate him for his cruelty to my mother, Fanita, and to Juan, my foster-father. But that blood, señor, it is mine, and it made me willing to learn of the white man’s teachings. However, I never forgot that my mother had been a Hopi and that I was pledged to carry out the curse that Juan had put upon Don Jose.

“My diligence at learning pleased the fathers, and they kept me for five years. I was seventeen summers old when Padre Ramon called me to him, saying he must go upon a journey and that I should be his attendant.

“The journey, señor? Ah! you too will now believe in curses! Padre Ramon had been called to perform marriage for the daughter of Don Jose de Espinosa, who dwelt in a small village with no church, only a chapel for visiting priests.

Two other padres would go with us, for it was to be a big wedding with a grand fiesta and guests from all the surrounding villages. The bridegroom was the son of a neighboring rancher of much wealth, and the marriage of such a one to the daughter of Don Jose de Espinosa must be celebrated with all due ceremony.

"Was it the curse that brought me thus to the wedding of Donna Mercedes? Surely the Snake People have that which gives power to their curses. For, know you, señor, during all the years I had carried with me a wedding present of horror for Don Jose—a wedding present given me by Juan. In a small leather bag I carried it—the needle fang of a rattlesnake, and with it in the leather pouch was venom in which it might be dipped so that it would do its work without fail.

"So came I, señor, to the wedding of Donna Mercedes, my half-sister—Donna Mercedes to whom I was pledged to bring sorrow by my oath to Juan. For it seemed that Don Jose, cruel to all the world beside, had ever been a loving father to this daughter, whose mother, the Donna, had died while the child was yet young.

"Thus came I, señor. But not thus did I do. For it happened to me, señor, that when I saw the Donna Mercedes, young and fair, sweet and joyous, I knew that my oath was broken, that I could not do my part to carry out the curse.

"Was I not in a hard place? To Juan I had made promise. But a girl's eyes told me that I might not do this deed. Perhaps I had become soft—without courage—for I had lived with the priests and had listened to teachings they made of love for enemies.

"But things come to pass, señor! Who knows how or why? A curse made for a rightful cause may fulfill itself, although he who is pledged to carry it out falters and he who has been cursed defies it. Don Jose feared not curses, yet

he remembered one made many years before by an Indian servant.

"And so it was that the wedding mass having been finished and the guests assembled afterward for the feasting, Don Jose, seated at the table with the bride and bridegroom, recalled the curse of Indian Juan and his own vow upon that day of long ago.

"There is in my wine room a cask branded with the picture of a snake and marked to be opened on my daughter's wedding day. Bring it forth that we may drink,' he commanded his servants.

"They after search brought it forth, sealed as it had been and marked, by the Don to be opened at the wedding feast of the Donna Mercedes. Aged wine it was, to be enjoyed by all.

"Think me not inhospitable, friends, if I take the first drink,' said the Don. 'There is a story about this wine. On the day of my daughter's birth an Indian in my household made a curse saying that at my child's wedding I should die. I then had a cask of wine sealed to drink upon this day to the good health of my daughter and myself. So I defied, and today again defy, the curse of an insolent peon.'

"Lifting high the drink that the servant gave him, Don Jose with these words drained the glass. The servants started to draw the remainder of the wine for the guests.

"It was a toast not to be drunk, señor. Before our eyes, a terrible thing happened. Don Jose became convulsed in great agony, crying for no man to drink of the wine.

"In but a few minutes he was dead, and he had died (señor, you will not believe but it is true) with all the signs of rattlesnake poisoning. Yet I had not opened the leather bag in which was Juan's wedding gift. I swear it!

"It was strange, señor, to see him die, as we, Juan and I, had planned. The guests were in horror. No one drank of the wine. Everything was confusion

until one more calm than the others called attention to the cask. Through a hole in the cask where they drew the wine it came. And the Don had seen it, so they thought, in his final agony. For he threw out his hands toward it as he screamed. And his eyes as he died carried the horror of what he saw.

"Rattles, señor! the tail of a Snake Brother with which he sings his song of death and hate. That, señor, was what came through the hole in the cask where they had drained the wine for Don Jose's last drink. The snake that Juan had been sent to kill and that the Indian had sealed in Don Jose's wedding cask of wine, it was.

"Do you think that it could have been, señor, that the poison from the dead rattlesnake could have killed Don Jose? It was a large cask of wine but would the poison of a dying rattlesnake make the whole so that it could kill a man who drank it?"

"If the Don died it would seem so, Pedro. Why is it that you speak as though you doubted?"

"There was that which I saw, señor. No one saw it but I and Don Jose, for I listened carefully, and others if they

had seen would have spoken. I did not speak of it to those others. There was no need. But to you I tell it that you may understand the story. It was not the snake in the cask that Don Jose saw, señor, and that brought black terror to his heart. It was—shall I tell you?

"It was the Indian woman, Fanita, who came before him, dim as a smoke wreath but yet plainly enough so that he knew her for the woman he had wronged. And beside her was an Indian man whom he had wronged—Juan of the Snake People, dressed for the Dance of the Snakes with one of the Brothers of the Rattles in his hand. Before him they stood, and Juan stretched out the hand which held the snake. It touched the forehead of Don Jose, and that was when the Spaniard screamed.

"It touched the forehead and left there that for which no man has accounted, señor. The forehead of Don Jose in his death bore upon it a branding, señor, a line of red that might scarcely be seen, yet might not be removed. The line, señor? The line was like the pictures the Indians draw of a rattlesnake!"

The Mystery of the Rose and the Cross

BY RHEA

“THE spiritual force generated from the time of puberty and all through life may be used for the purposes of generation, degeneration, or regeneration. It all depends upon ourselves which of these three methods we choose, but the choice we make will have an important bearing upon our whole life, for the use of this force is not confined in its effects to the time or occasion upon which it is used; it overshadows every single moment of our lives and determines our attitude in

each and every single phase of life among our fellow men. Whether we live our life according to a satisfactory purpose, all of this depends upon *the way* we use this vital force, for it is the very spring of existence, the 'elixir of life.'”

These are the words of Max Heindel taken from the Rosicrucian Teachings, and are the very key of the Christian Mystery teachings, for they point the way for the redemption of man through the Life or Christ Principle within him. Man does not progress very far upon

the path of evolution until he comes into the knowledge of the sanctity of the creative force.

In the Western Wisdom Mystery School the way of spiritual attainment is shown symbolically in the plant kingdom as embodied in our sacred Rosicrucian Emblem. The two symbols, the Rose and the Cross, stand for the consummation of the "New Birth." They are the two emblems of polarity, the ideal which humanity must attain to before Christ can manifest His kingdom on earth.

We as esoteric students of one of the preparatory schools of the Rose Cross Order have a very sacred duty entrusted to us. It is that as aspirants to the inner teachings of this holy order, we by our own lives must carry this message to suffering humanity, suffering because of *the wound* which cannot heal except through the recognition of the sanctity of the Life Force, which is divine and holy, and is God in manifestation.

In helping others to understand this holy mystery we can hold up the ideal of the Grail Cup and the Rose Cross, which show the way to peace and happiness. We can explain how the One Life that causes the sprouting of the seed is the same life within us, that the flower is the generative organ of the plant, and that *the seed* is developed in the flower by the vital rays of the sun. In the sunbeam and the seed pod of the flower are found the two symbols of polarity again.

This mystery finds its counterpart in the regenerated man and woman, for the life essence stored in their bodies, instead of being wasted through sex gratification is lifted by the spiritual Ray of the Christ in vibratory power to the pituitary body, the primary seat of the Life Spirit and Christ Principle in man. It then becomes *soul force* instead of its lower octave, sex attraction.

By a life of selfless service, purity and aspiration toward high ideals we automatically bring this about; and when

there has been a sufficient amount of soul force accumulated, we are shown the way to use it as a *spiritual* power, and to loose the nails that hold us to our cross of matter, the body.

Humanity is wasting this God Essence, the only power within their being which can redeem them. The Life Essence is the cleansing blood or the Christ Principle in man, "known to those who have found the holy mystery of the New Birth."

There are so-called occult teachings that poison both body and mind with abortive methods of transmutation of the sex force; but remember, God is not mocked. We are made in His image and likeness inasmuch as we are *bisexual*, and we have all the necessary means within our own bodies to perform the great alchemical process of the transmutation of the life force into soul power.

Max Heindel says: "The germ of progress is hidden within the 'celestial Virgin,' who brings to birth within our being the Savior, the Christ, who feeds us the spiritual bread of life." This is the hidden manna or fruit from the tree of life. This "fruit" is the only panacea for the world's woe *because it is Love*, and it will be used for the healing of the nations.

The bread of life has been promised only to those who *overcome*, for by overcoming temptations we evoke in our being a higher love which draws to us the Mystic Bride or Higher Self.

May we each redeem from the ruins of our fallen Temples the divine life essence that it may shine forth from us as *soul radiance*, for it is "the Light that shineth in darkness."

When the sun shines in the street
 There are very many feet
 Seeking God, all unaware
 That their listening is a prayer.
 Perhaps those feet would deem it odd
 (Who think they are on business bent)
 If some one went
 And told them, "You are seeking God."

—Mary Carolyn Davies.

Charity--Real and Imaginary

BY REX IRVING MCCREERY

IN THAT most inspirational and potent message to the Corinthians St. Paul says: "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

From this it appears that golden words without charity are not calculated to pay very large dividends in the interesting ultimate: that one may be full of faith, pregnant with prophecy, overflowing with knowledge and redolent with religious mystery, that he may radiate sanctification in abundance and still be nothing—a pitiful hole in the atmosphere, a chimera circulating in a vacuum and foolishly imagining itself a man.

But what is charity? One type of Christian imagines that when he presents his out of date wearing apparel to poor relatives, then waits for a vote of thanks or a resolution of respect, that when he permits a tramp to fill a long felt want with victuals from a larder which even the household dog disdains, the Recording Angel wipes the tears of joy from his eyes and turns a new leaf in the great Book to jot down the event while all heaven rejoices because of the excessive goodness of the donor. This so-called Christian's religious education has been sadly neglected. Had he read his Bible more discriminately he couldn't have made such mistakes.

St. Paul very definitely says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

These words make it clear that one

cannot draw on a bank account for the price of a comfortable seat in the New Jerusalem. They make it clear that one cannot acquire a thing in that City without something more than mere almsgiving. Almsgiving and charity may have no more affinity than the philosophy of Plato and the ravings of a ward politician. Almsgiving, and even the martyr's fiery death, may be animated solely by hope of heavenly reward or terrestrial fame—by unadulterated selfishness—or they may be regarded as a good investment. Too many people give to the poor only because it's "lending to the Lord." They drop a coin into the basket expecting the Lord to present them with a full suit of heavenly raiment in exchange. The two mites cast into the treasury by the poor widow over-balanced all the gifts of those who gave of their abundance. And the cup of cold water may carry with it more of true charity, more of the real spirit of the Prince of Peace, than the largess of the proudest plutocrat.

During the Civil War a hoary old Yankee sergeant and a young Confederate soldier, both badly wounded, lay near each other between the lines. Above their prostrate forms back and forth swept a screaming hurricane of death. The Yankee had lain long unconscious when he awoke racked with fever and perishing with thirst. He found his canteen almost empty—just a few precious drops left. He was lifting the canteen to his parched lips when his neighbor begged to share it. He glanced at the gray uniform and hesitated. The Confederate was but a boy and in his breast there stood a broken bayonet. The sergeant crawled over to him, dividing the few drops with rigid impartiality and gave the young Confederate his portion. Then he raised the canteen to his

lips, but again he hesitated. The landscape swam before his eyes, the pounding of the great guns fell but faintly upon his ear, the Angel of Death had set his seal upon the bronzed brow. He handed the canteen to his companion untasted. "Take the rest of it, Johnny: I kinder guess I won't miss it long."

Yet we imagine we are wonderfully charitable if we give a few dollars from our abundance to feed the starving, or send our cast-off clothing to the relief society. Charity is not a virtue which can be measured with money. Its abiding place is not in the vest pocket. Its home is in the heart. It only takes up its abode where there is a mighty temple in which to circulate itself: a temple flooded with God's own sunshine and peopled with noble thoughts and aspirations: a temple whose spires pierce the highest heavens and whose foundations are broad and deep as humanity. Such is the home of Charity, queen of all the virtues. Hear St. Paul:

"Charity suffereth long and is kind: charity envieth not: charity vaunteth not itself, is not puffed up: rejoiceth not in iniquity, but rejoiceth in the truth."

This language is so clear that intelligent people ought to comprehend what charity is. It is toleration: it is kindness: it is humanity: it is humility: it is sacrifice: it is truth: it is the spirit of God made manifest in man. He who gives liberally to the poor, to the church, to education, to foreign missions, yet says to his brother, "Thou fool" because he differs with him in politics or on the doctrine of transubstantiation—even insists on sending him to perdition because he cannot see the plan of salvation through his little sectarian telescope—is not staggering under a load of charity which will give him flat feet. The supreme test of a charitable mind is toleration for the opinions of others—an admission that perhaps we do not know it quite all. It is much easier to give a

dollar to a beggar than to forgive a brother who rides his pitiless logic over our prejudices. The religious world has contributed countless millions to feed the hungry and clothe the naked, but has never forgiven Thomas Paine for daring to give utterance to what he believed to be the truth. Perhaps some future age will do justice to the memory of the man to whose daring pen we are so largely indebted for those dearly prized privileges of free government: to the ablest advocate of human liberty the world has ever known, and whose piety was as deep and fervent as that of St. Paul himself. But that time cannot come until the freedom for which he toiled and prayed extends to the mind as well as the body: until the shackles are stricken from the brain as well as the hand: until the sun of knowledge dispels the empoisoned mists of ignorance and Divine Charity dethrones unreasoning hate. Then will the world realize that Paine was a learned philosopher and a loyal friend.

It is difference of opinion that keeps the world from disintegration and decay. Independence of thought, doubt of accepted dogmas, the spirit of inquiry and the desire to know are the mighty levers that have lifted man above the brute level.

Many of our sectarian dogmatizers presume that they are full of grace and that they are Christians because they conform to certain creeds. They belong to some little society or sect and take it for granted that they have all the wisdom of the world—that beyond the pale of their little island of intellect are only deluded and ignorant people. Yet they fear to submit their ideas to the battering ram of cold logic or submit their faith to controversy.

When St. Paul uttered the words, "Charity suffereth long and is kind," we may take it for granted that his concept of tolerance was not the kind that imprisoned Galileo because he denied

the old falsehood that the earth is flat: nor the kind that burned at the stake as heretics Huss and Servetus because they dissented from the mandates issued by the hierarchs of the established church: nor the kind that poisoned Socrates because he refused to worship the amorous gods of Greece; nor that which crucified Jesus of Nazareth because he preached and lived a doctrine which the Pharisees couldn't understand.

We may logically conclude that when St. Paul said, "Charity suffereth long and is kind," he had in mind the spirit of self-sacrifice which with becoming grace bears poverty and contempt, suffering and disappointment, and the arrows of misfortune: that finds heaven in others' happiness and for their sake suffers wrongs which are not righted.

We may assume that St. Paul had in mind a charity which recognizes that all people are children of the Father God whose souls are equally precious in His sight. That in the search for light all are working out the same life sums. that Truth and Genius belong to no one individual, sect, or creed. That God is no respecter of persons and works in mysterious ways. That the most lowly, humble and despised of His children may be the channels through which are expressed His great wisdom and love.

Our great religions were born in the desert. Our grandest philosophers budded in the wilderness. The noblest poetry that ever swept the human soul was born in the brain of a beggar, came bubbling from the heart of the blind.

When St. Paul said "Charity envieth not, charity vaunteth not itself, is not puffed up" he had in mind something other than the glamour of worldly success, power and fame. He was wise enough to know that these are but the ephemeral dew upon Truth's everlasting gold. In all the world there are but two things, Truth and Falsehood. Truth is the leavening power of God: the

power which transmutes the all of life into itself. St. Paul knew that worldly power and fame are but illusions which are born with the dawn, live but a day and pass with the night leaving prince and pauper peers in death. He knew that the most famous characters in history are soon forgotten, swallowed up in the voiceless past, hidden by the shadows of the centuries. That even continents fade from the great world's face and the ocean bed becomes the mountain brow. He knew that the subservient slaves of greed but barter soul and all for a handful of yellow dross to cast upon the threshold of eternity.

Rather did St. Paul have in mind Jesus of Nazareth's ideal of success. His ideal of success was to cast aside a worldly kingdom, to repudiate an earthly crown, to end His days amid the jeers and taunts of His enemies: to die upon the cross for His fellow men.

When St. Paul said "Charity vaunteth not itself, is not puffed up" he no doubt had in mind something vastly different from the worldly vanity and self-seeking applause of the popular hero. Rather did he have in mind the humble example of Him who was a Master among men, yet was among them as one that serveth: one who was a teacher of genius, yet who counted a life not lost that was lived for the most part among the poor and the unlearned: one who was the Supreme Person in history, yet who is best described as the friend of publicans and sinners. Not the lordly and arrogant impressiveness of an Alexander or a Caesar commanding the world to bow at their feet, but one who was a Master and Lord, yet who in the deepest humility washed the feet of His disciples: one who had power, yet who expressed it in humble service; one who was a Master, yet one who ministered.

Charity assumes many shapes and forms. Following the close of the world war the people in a southern town had turned out to see the local troops come

home. A big blustering fellow, well filled with liquor, was making himself generally obnoxious, and the village constable approached him kindly and tried to quiet him. Instead of gracefully subsiding the bully whipped out a big six-shooter and began blazing away at the representative of the peace and dignity of the State. The constable threw his hand to his hip but instead of pulling his gun sprang forward, disarmed the hoodlum and sent him on his way. The officer looked as shamed after the melee as though he had been the aggressor. A preacher bystander remarked that he had taken unnecessary chances.

"What would you have done, mister?" the officer inquired. The preacher answered, "I would have shot him full of holes."

"Well," said the officer, "I came pretty nigh doin' it. But I just thought as how twan't Jim a shootin', but his jag, and then I seemed to see his kids hangin' on the gate a waitin' for him to come home, and his wife a worrin' about him, and I just couldn't do it. I took chances for them." The parson reverently removed his hat, conscious that he was standing in the presence of one of God's true noblemen. "You're a philanthropist," he said.

"I dunno what that means, mister," the officer replied, "but I'm mighty glad Jim's gone home."

That was charity of the broadest, deepest kind that ever held its Godlike sway in the human soul—a charity that will brave death itself rather than wring the heart of a woman or cloud the sunny face of a child with orphan's tears.

"Charity never faileth: but whether there be prophecies they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away.

"Charity never faileth." The real article will stand the most crucial test,—is never weighed and found wanting. It never persecutes because of honest difference of opinion. It never disparages

nor boycotts. It turns a deaf ear to the tongue of scandal and heals the hurts made by the poisoned arrows of hate. "Charity suffereth long and is kind." Its supreme example was given to us from the cross: "Father, forgive them for they know not what they do." No vindictiveness—no revenge. Prophecies fail; tongues are forgotten, and knowledge fades like the evening sunlight before the dusky wing of night: but charity endures forever.

"Charity suffereth long, and is kind." This is not the charity that crushes beneath the iron heel a human heart: nor that feigns a friendship not sincerely felt: nor that fawns upon a fellow being, hugging him hard only to later scandalize him. It is the charity that promotes good will among the nations of the earth: that links together in a kindlier brotherhood the various races of men: that beats the barbarous sword into ploughshares and forever banishes strife. It is the charity that throws down all bars of discord to let every division of the great army of God move forward and with Faith its sword, Hope its ensign, and Love its shield wages war not upon fellow beings but on ignorance, bigotry, and hate, hell's great triumvirate, till God's glorious world is redeemed and bound in Truth.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."

Faith is founded upon fallible human judgment. A man believes thus and so, not necessarily because it is so, but because his head is built on a particular pattern or has had a peculiar class of phenomena filtered through it. It is chiefly a question of environment whether we grow up Democrats or Republicans, Mormons or religious mugwumps. As a man's faith is often inherited, or formed for him by circumstances, he deserves little more credit or blame therefor than for the color of his hair or the size of his ears.

Hope is Fancy's child, esteemed above

and beyond all the royal progeny of the proudest intellect, enshrined in the veritable holy of holies of the human heart. Hope is but a rainbow with which Fancy paints the black overhanging firmament, a golden shaft of sunlight with which she gilds Life's rugged mountain peaks—a melody most divinely

sweet with which she cheers the fainting soul of man.

But greater than Faith, greater than Knowledge, brighter than the star of Hope which gilds the cradle and illumines the grave, is Charity, for 'tis the incarnation of heavenly law, the divine essence of eternal Love.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

INTERPRETATION

FAMOUS SONGS OF THE OLD TESTAMENT

17. And David lamented with this lamentation over Saul and over Jonathan his son:

18. (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

19. The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27. How are the mighty fallen, and the weapons of war perished!

—II *Samuel*, 1:17-27.

Each one of the famous old songs of the Bible outlines a definite step upon the path of attainment. The mystical power of the words of this Book of Books is such that though the inner meaning of these songs has long been forgotten, yet they are still studied and revered by scholars and students. As we approach the new age of scientific religion, gradually these hidden meanings are again being revealed to us, and we are beginning to understand and appreciate the real occult message and purpose of this Great Book.

The Books of Samuel are considered by scholars as among the most difficult and complicated to be found in the entire Bible. Origen tells us that these two books in the original Hebrew canon were united and formed only one book. Samuel was the third of the so-called "earlier prophets." This same condition also occurred in the Books of the Kings. Originally the four books, First and Second Samuel and First and Second Kings were called the first, second, third, and fourth "Books of the Kingdom." This refers not only to the origin of the monarchy as has long been generally supposed, but also esoterically to the definite establishment of the way of Initiation which was to be founded for the pioneers of the 5th Root Race through the *House of David in the little*

town of Bethlehem. Every event in the lives of David and Solomon bears an occult significance in relation to this new way of Initiation.

David has been called the half-way house of consciousness between Adam and Christ. He represents a certain, definite place in the evolution of the Christ power within man.

The trials, tests, and conflicts of David and Saul represent the efforts to blend the potencies of fire and water, or the passions and emotions, within the aspirant. Many frailties and weaknesses are exhibited within both these characters, which the honest and sincerely introspective student may discover within himself as he endeavors to walk the way that will some time make of him a king in the city of Jerusalem.

Jonathan, meaning, "Jehovah hath given," is one of the most beautiful and attractive characters delineated in the entire Old Testament. He typifies the highest ideal of friendship, the Aquarian. The love of Jonathan and David has been proverbial through the ages. Jonathan esoterically represents the higher or spiritual nature and Saul the lower or carnal man. David's lament is that the lower has not been fully overcome and its powers transmuted and blended into the higher. This work is the principal aim of the occultist.

He begins his famous lament with the admonition that the children of Judah be taught the use of the bow. Judah represents Leo or the heart, and the bow the sacral plexus. In regeneration the fire of the body must be raised from this plexus to the heart. Its eventual path must be between the heart and head. Until this development is ours, always "the beauty of Israel is slain upon thy high places."

Gath and Askelon were both among the chief cities of the Philistines, symbolizing materiality. Gath was the home of Goliath, the giant of evil whom David slew at the very beginning of his career. Max Heindel says that always before a

definite work leading to Initiation can be done upon the vital body a certain amount of cleansing and purification must be accomplished within the desire nature of the candidate.

Gilboa, where the battle was fought, is described as a hilly country. Mountains mean spiritual consciousness. Many, many times for each one of us Jonathan is slain in the high places, and the lament of David becomes our own.

Saul had been anointed with oil, which refers to the work of blending the lower nature with the higher. This work, while not fully done, was in the process of being accomplished, therefore "the bow of Jonathan turned not back, and the sword of Saul returned not empty."

The attainment of perfection through regeneration will be the evolution of the foremost among mankind in the Aquarian Age. When through this cleansing and renewing process there shall be those who come forth as "Flowers of the Fire," they shall verily be, as David sings, "swifter than eagles and stronger than lions."

For one who has made the supreme dedication of spirit, soul, and body in this quest, life can hold no other interest or purpose. The things of the world fall away. The joys and sorrows of the personal life become as shadows. Such a consecrated one truly sings with David: Very pleasant hast thou been unto me. Thy love to me is wonderful, passing the love of women (or any personal or finite thing.)

A Wish for Thee

"The hope thine own heart holds most dear,
Too sacred for the tenderest ear,
The longing, God alone doth hear
When in the night He bendeth near,
Thine own dear wish, whate'er it be,
Wish I all o'er again for thee."

—Selected.

Worth-While News

Speed Limit Three Thousand Miles

"New York to Paris in an hour and a half!

"And that amazing flight to be made within three years!

"That's the prediction that is causing doubts and headshakings among scientists and aeronautic engineers today. It was voiced in dead earnest by Harold A. Danne, exponent of the rocket type of aeroplane, in an address to the American Interplanetary Society.

"Engineer Danne described in detail a rocket plane, designed for trans-Atlantic travel, which is to fly at an altitude of ten miles and make the amazing speed of 3,000 miles an hour. It sounds fantastic and visionary, like a Jules Verne dream of air conquest, but unlike a Jules Verne dream, it is worked out from the engineer's standpoint.

"Owing to the almost unbelievable speed of the rocket plane, special steering apparatus will have to be developed—probably in the form of telescopic sights such as those used on long range coast artillery rifles."

The first steamboat to cross the Atlantic carried as part of its cargo a pamphlet which proved to the author's satisfaction the impossibility of a steam-driven boat ever making the crossing, on the grounds that it could not carry enough coal for the voyage! Now-a-days we are more careful how we use the word "impossible", for we are beginning to think that within certain limits man may achieve whatever he has the imagination to conceive and the daring to undertake. Therefore the rocketlike dash to Paris of which Mr. Danne dreams may be more than a flight of fancy. It is hard to imagine steering for a certain point while traveling at 3000 miles an hour, but in the next decade or two we shall have further to revise our notions of speed, of time, and of space. The tendency of progress now is towards the etherealization of the earth and of man's physical body. As

the process goes on, greater and greater speed will be attained. In his etheric body man may travel almost with the velocity of thought. Not much more than a century ago the swiftest means of travel generally available was the horse. Now the aeroplane takes us along at two or three hundred miles an hour. Who can predict the limit of speed that may be attained within the next fifty years?

China Chooses the Hard Way

Famine has been known in China since historical times dawned. The struggle for food has been so bitter that even the Chinese phrase of salutation, "Have you eaten?" or "Have you had rice?" is a testimonial that there have been many times when the Chinese have not eaten. Every year some province of China has famine. More than 1,800 famines have been recorded for the whole country since 103 B. C., according to Chinese records, and semi-historic mythology before that time tells of terrible famines.

The Chinese themselves do not help famine sufferers. Their attitude is born of centuries in which famine has swept through the land. Centuries ago the Chinese adopted the attitude of "Heaven wills it," when famine came. And they believe that man can not interfere with the will of Heaven.

Faced with such an apparently hopeless situation as this, the Red Cross recently made the decision to cease Chinese famine relief work. "We believe that China should be permitted to work out her own salvation."—*Milwaukee Journal*.

Mr. Lindsay Hoben, of the *Milwaukee Journal*, in an article on "The Scourge of Famine in China," from which the above is an extract, draws a pitiful and pathetic picture of the terrible sufferings experienced by the Chinese in the constantly recurring famines. It may be said that China is never without her famine, since even in good years 2,000,000 Chinese die from starvation. Looked at superficially, it is pitiful indeed, but there is also another side to the picture.

The Chinese, or Mongolians, are descended from the 7th Atlantean Race. When the present western races were savages, the Chinese had a high degree of civilization. Yet they have not wished to learn the lessons of present-day conditions, and have been for thousands of years unprogressive and stagnant. The Mongolian race bodies are inhabited by a backward evolutionary strain, and to such, severe lessons must be given. The Chinese will not help themselves; they are supine in the face of calamity. They must learn, as the western nations have learned, to wrest from the material world the living which is only yielded to concentrated, persistent, diligent effort. Until they demonstrate their ability to do this, famine, flood, and pestilence will stalk the land. Indeed China must learn to work out her own salvation. Of late much has been heard of the awakening of China. The continued hard blows have hammered the lesson home to many of the Chinese Egos, who are now ready to take up more progressive methods. May many others follow their example in the near future.

Great Caesar's Ghost!

"Atoms are real. In this room you are breathing some of the atoms of the air of Julius Caesar's last breath. During two thousand years the atoms of the words of his dying statement have been mixed up in the earth's atmosphere."

Mr. Arthur H. Compton, Nobel Prize winner in physics, who spoke on the subject of the atom before the Academy of Science at Philadelphia, did not tell the scientists just what else belonging to ancient Roman times may be contacted besides the atoms in the air breathed by Julius Caesar. The trained clairvoyant can probe the secrets of the Memory of Nature, however, and review the progress of the Roman wars and conquests. It has also been hinted that the time is not far off when a way will be discovered to "tune in" on the very

words uttered by men centuries ago, so that the man in the street may hear them as he now hears the speech of his contemporaries over the radio. It may not be long before "Great Caesar's Ghost," together with other phantoms of the past, will parade before an astonished world. It is all in the ethers waiting to be tapped, for as the wise old preacher said: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

Echoes from the Invisible World

Four of us were huddled together on the train the other afternoon, each one telling his "psychic" experiences. In other words, we were relating incidents in our lives that could not be accounted for without some aid from the invisible world. It has been my experience that any story with an ending that is remote from or beyond human comprehension is, as a rule, listened to with interest, even by the noisiest scoffer. Which leads me to believe that there is a little of the mystic even in those who most volently deny it. My contribution to the symposium was the story of a dream I had on a night several days before Senator Phelan died. In my sleep, Charlie Fay suddenly appeared before me. He stood close to me, big, real and lifelike. I said: "How is the senator?"

Charlie, the senator's closest friend, replied: "We shall have him with us until next Thursday."

This dream woke me up. I was so stirred by it that I aroused Mrs. Older from a sound sleep and told it to her. She pretended to pass it off as a mere dream that had no significance. But we both told our friends about it.

I had this dream on Saturday night and Senator Phelan died the following Thursday afternoon.—*San Francisco Call and Bulletin.*

The article quoted above speaks for itself. The materialist asserts that if there are super-physical worlds, man can know nothing of them. This is not so. Man *can* know if he will, for to each one come experiences such as those related by Mr. Older. The mystic treasures these experiences; the agnostic suppresses or ignores them—therein lies the difference!

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 Age of Clairvoyance

Question:

In view of the fact that the mind body is not born until the 21st year, can any real spiritual development take place before that time? Is there any record of clairvoyance being attained by individuals not yet twenty-one? Can the sense centers of the desire body be awakened before that age?

Answer:

Real spiritual development begins with the vital body. Jesus began his work at the age of thirteen. However, it is not possible to receive Initiation before the mind is fully awakened at the age of twenty-one. Many children are clairvoyant before the birth of the desire body at fourteen. The development of positive clairvoyance depends upon how well one lives the spiritual life and so attracts to himself the two higher ethers that form the soul body in which he functions in the Desire World while out of the physical body.

The sense centers of the desire body are being awakened to a certain degree in everyone through the processes of evolution, but at the present time they are only definitely awakened and functioning in the body of the Initiate.

The 144,000 Who Are Saved

Question:

What is the meaning of the 144,000 who shall be saved?

Answer:

The Book of Revelation gives a general outline of the evolution of the Earth Period. The way of regeneration, or the way of Initiation, is plainly discernible to one who finds the mystic key. The

144,000 are those who through great tribulation have mastered the lessons of earth evolution and become worthy to wear the robes made white through the blood of the Lamb; that is, through the evolutionary aid rendered mankind by Christ—a wonderful study in transmutation. They have the new name of Christ-Jesus upon their foreheads (the Christing of the mind). The digits of 144,000 added together give us the number 9, which is the number of humanity, showing that this is the way of ultimate attainment of all humanity; we are all a part of God and must eventually return to Him.

Results of Asceticism of Monks and Nuns

Question:

What is the present result of the practices of the ascetics of the past, the many who lived as monks and nuns during the medieval ages when the monasteries were so prevalent, and who as a consequence of their vows conserved their sex force?

Answer:

There is a great difference between suppression and transmutation. The majority of the celibates of the medieval ages practiced the former and had no knowledge of the latter. All of the first mentioned, of course, in the next life had this same lesson to meet and learn—some perhaps through the pain and suffering caused by sex excesses. Others are meeting it by living the normal generative life. Some still hold this relationship between man and woman in abhorrence.

Those, however, who learned the great alchemical formulae of transmutation thereby learned the secret of an intense spiritual power within themselves, which is the meaning of regeneration.

*Obesity; Surgery**Question:*

What is the cause of obesity when not the result of overindulgence in food in this life; and do the Rosicrucians permit surgery?

Answer:

In one life we are building for the next. By our every thought, word, and deed we are laying the foundation of the archetype of a future body. Thus we begin to realize the importance of clear, straight thinking, clean, pure living and the use of only constructive, power-building words. After the physical body is formed, it is impossible to change the shape of the archetype; and even though in this life the spirit is spiritually awakened, the general outline of the body remains the same for it must vibrate in harmony with its archetype until the seed atom is ruptured in the physical heart at death.

Many in the past by wrong living have built irregular and abnormal lines into this archetype or pattern of a future body. As a result the spirit imprisoned within that body is compelled to learn a much needed lesson, so that in the future it may "build more stately mansions for the soul." Obesity is a case of this kind.

Yes, under certain limited conditions the Rosicrucian knows surgery to be a necessity. We bid God-speed to the *conscientious, responsible* surgeon, but to that type only.

*Injuring Others by Concentration**Question:*

Is it possible for a group of persons to concentrate upon another and cause him to become ill or even cause his death by such concentration?

Answer:

Yes, this is entirely possible. It has been practiced through the ages by all primitive peoples, and is possible of demonstration at the present time. But here is the essential fact to be considered: Man is made in the image and likeness of God, and when he learns to

manifest the principles of Godhood, no evil vibration can affect him. *A person who can be made ill by the evil thoughts of others has some power of evil within himself, and it is this evil nature within which provides the avenue of ingress for the evil thoughts of others.* One who has built his "golden wedding garment" has put on the armor of the Lord, and nothing but good can come to him. Even though all the world should mass its thought against him, he would remain unharmed, because he has the *power within* to transmute this evil into good and send it back to bless and uplift those who would harm him. This is what the Christ meant when He said: "Love them that hate you and bless them that persecute and despitefully use you."

The true occult student when he discovers enemies does not vilify and abuse them, but spends his time *working upon himself*, realizing that *the evil within himself* has attracted *the evil from without*, and that when his own house is put in order, outer conditions will become adjusted harmoniously. "If God be for us, who can be against us?"

*Cure of Disease vs. Debts of Destiny**Question:*

If diseases are debts of destiny, how can science find cures for so many?

Answer:

There are no accidents in the laws of nature. Even though science is finding many cures for disease, no one who still owes a debt of destiny which is manifesting through a certain disease will be cured until the debt is paid. Through the impulses of evolution many Egos are now reaching the plane of development where they are learning to pay their karmic debts more quickly. That is, through repentance, restitution, and reform they are cleansing the evil records of the past from the seed atom of the heart. This is what Christ Jesus meant by the new teaching of the remission of sins. Such persons many times contact new scientific discoveries

for diseases which have for ages been considered incurable. Science and religion are progressing simultaneously. God speed the day when science may become religious and religion scientific.

An Extra Incarnation

Question:

I cannot see the reason why it should be necessary for an Ego to have two extra incarnations in order to make up for the unfortunate circumstances of a violent death or a death followed by disturbing conditions, circumstances over which he had no control.

Answer:

The Ego does not have to have two extra incarnations in order to make up for the loss of its post-mortem panorama caused by death under the above conditions, but only one during which it dies as a child. This is not a punishment; it is a privilege. If it were not for this extra incarnation the individual would not get the full value of his experience in the preceding incarnation. In order to make up to him the loss for which he was not to blame he is taken out of life as a child and given extra training in the heaven world. Then when he is reborn, he is not only just as far along as he would otherwise have been, but he may be even farther. Thus you see that the extra incarnation is the provision of the never failing justice and mercy of the divine Creator.

Doubting Thomas

Question:

I have read that when Christ Jesus appeared to Thomas, He materialized His body so that the disciple might touch His wounds and be relieved of his doubt. What is your opinion of this?

Answer:

The Christ appeared several times before His disciples between the time of the Resurrection and the Ascension. Sometimes only in His vital body, and at other times He materialized a physical body, a very easy matter for Him. It is the property of the vital body to

attract to itself physical material, and it is much easier for one who leaves the body consciously to allow the physical particles to flow into his soul body than to keep them away. The disciples were clairvoyant and could see His vital body, but in explaining certain phenomena to them He sometimes did appear in a physical body, as in the case of permitting St. Thomas to examine His wounds.

The Object of Catastrophes

Question:

What is the object of a great catastrophe? How does destroying bodies and conditions better a situation? Won't the destroyed people create the same conditions when reborn, as we are taught we do not change by death but by experience?

Answer:

We learn in this school of the seven unspeakable secrets which occupy a certain stratum of the earth. They are a reflection of the moral forces in man and find their means of operation through the laws of nature. Great depravity in man unleashes their activity in fires, floods, famines, earthquakes, and other forms of devastation. An improvement in the lives of man has a tendency to restrain their power. Those whose causation demands liquidation in this manner are drawn to certain areas where these catastrophes are to occur, for there is no such thing as an accidental death.

Persons who are thus deprived of their bodies have an opportunity of learning in purgatory the reason for their passing in this manner and the causation which led up to it, thus receiving an opportunity in the next life through repentance, restitution, and reform of liquidating past causation and working along lines of harmony, beauty, and truth. It is true that we do not change by the mere fact of dying, but we receive the opportunity of rectifying our misdeeds through our purgatorial experiences. It is through lessons learned here that the greatest sinner has the opportunity of becoming the greatest saint.

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.

Virgo, the Sixth House and the Sixth Commandment

BY JOEL

BEFORE launching upon the subject of Virgo and the Sixth Commandment it will probably interest the reader to know what led up to the correlating of these subjects.

I was meditating upon the signs and houses. The wheel of the zodiac is a most marvelous thing. In contemplating it I was filled with awe and the spirit of prayer. In that circle is represented the forming of our universe; the rise and fall of nations; the birth and complete life of every human being that ever lived; the cycle of our year and also of just one day. Everything on earth is represented there.

I placed the tones of the musical scale in the houses: Do in the first house, Re in the second house, and so forth, and was thrilled to find how exactly they fitted. The fact that the tones thus coincide with the signs and their rulers proves that our musical scale is founded upon cosmic law.

Next I placed the Days of Creation as given in the Bible in the houses, and it would take an Initiate to describe the wonders thus disclosed.

Then I placed the Ten Commandments around the houses, and again these fitted in a wonderful way. Notice how the First Commandment fits the first house: "Thou shalt have no other gods before Me." The first house represents the Father, as distinct from the fifth house which is the child. The first house represents the individuality, the

"I am I" when it begins to manifest itself, both when we regard it in a cosmic way as representing God in manifestation and in a birth horoscope as representing the person.

The Second Commandment is long to quote, but it simply means, "Do not worship idols." Is it not curious that this Commandment should fall in the house of money, the thing that man worships most? Also that the Seventh Commandment, "Thou shalt not commit adultery," should come in the seventh house, the house of marriage?

The sixth sign is Virgo; the Sixth Commandment is: "Thou shalt not kill." Virgo is pictorially represented by a virgin holding some ears of corn. During August the sun passes through the sign of Leo and lends his golden color to the ripening wheat, making the fields beautiful, waving seas of gold. Then the sun passes into Virgo, and the corn is cut and stored away. So Virgo represents the "staff of life," that which sustains us—bread. True to this meaning we find Virgo people specializing in food: many of them are dietitians, bakers, millers, and those who become expert in hygiene. So on the material plane Virgo and the sixth house—among other things of course—stand for our food. But the Sixth Commandment says, "Thou shalt not kill." So wonderful is cosmic truth that the same uttered word has different messages for different people, or for the same people

at different stages of their development. To the ancient Israelites—and they may have been our own selves in a previous incarnation—that Sixth Commandment meant, “Thou shalt do no *murder*.” But today we Rosierucian students have no desire to kill our fellow men, and the command now means for us: Thou shalt not kill for sixth house purposes, namely, for food nor as an occupation. This is a command to the awakened souls of this age to stop killing animals, whether for food or for their fur, and to stop eating meat.

Max Heindel in one of his booklets has said something most enlightening about meat eating. He says that we should not delegate to others the work of killing animals for us to eat; that is, if we wish to eat meat we should kill them ourselves. And he tells how meat is always partly putrefied before it enters into men’s bodies. Then he goes on to say that personal impurity, or rather the sex desire that leads to impurity, is caused largely by meat eating. He explains it thus: Animals are allowed to live to the prime of their lives and then are killed. They find a new body by re-birth and are killed again. This goes on continually. Now what is the effect of this repeated killing upon the desire body of the animals? They become imbued with the thought, “We must breed; we must breed.” There is a very powerful law in nature that a robust species must not be allowed to die out, and as a result of this repeated killing the instincts of the animals become saturated, as it were, with the desire to breed again and to do so quickly. People who take meat into their bodies are kept in a state of constant sexual irritation because every atom of that meat works upon their desires, giving them no peace.

This brings us to the other and higher side of Virgo and the sixth house. Virgo stands for purity, and the Sixth Commandment simply says to this age, “If you wish to attain to purity you must not kill to eat.” Max Heindel has

written on page 101 of “The Message of the Stars”; “Virgo people never can bear to see blood shed or to touch dead things.” These words are very significant in this place. The Virgo man can live more easily without a wife, and the Virgo woman without a husband, than the natives of any of the other signs. If you will plumb the depths of this mystical sign of Virgo you will see why this is. Virgo stands for the Immaculate Conception. It is through this sign that the virgin birth is consummated for each of us individually, and thus the Christ is born within.

There is no need for me to repeat at length Max Heindel’s statements that our unused sex force flows up to our brains, increasing their power and growth, and will later awaken the ductless glands giving us occult perception. He has repeated this many times.

To sum up, Virgo and the sixth house give us the message of chastity, and the Sixth Commandment, when obeyed in its full meaning, is an immeasurable help to us in attaining that state.

Jesus said: “Blessed are the pure in heart, for they shall see God,” and also: “Suffer little children to come unto me, . . . for of such is the kingdom of heaven.” Merely to be in the presence of a little child bathes one in glory because of its purity of heart.

Lord Tennyson wrote a poem entitled “Sir Galahad.” In this poem Sir Galahad, the chaste knight of King Arthur’s Round Table, says: “My strength is as the strength of ten because my heart is pure.” The following is one stanza of this poem:

“A maiden knight—to me is given
Such hope, I know not fear;
I yearn to breathe the airs of heaven
That often meet me here.
I muse on joys that will not cease,
Pure spaces clothed in living beams,
Pure lilies of eternal peace,
Whose odors haunt my dreams;
And, stricken by an angel’s hand,
This mortal armor that I wear,
This weight and size, this heart and eyes,
Are touched, and turned to finest air.”

These lines illustrate the native purity of Virgo and the sixth house. Sir Galahad by his purity was able to contact the higher planes. The sixth line of the poem: "Pure spaces clothed in living beams" could well indicate the Desire World where the colors seem to live. We all know that the lily, mentioned in the seventh line, is a symbol of purity, and that "the peace of God which passeth understanding" can be attained only by its development.

In Revelation, chapter two, John wrote: "To him that overcometh will I give to eat of the hidden manna." There is our glorified sixth house and sixth sign which rule our food. To him that overcometh—that is, masters the animal nature—it is given to eat of the hidden manna of regeneration. Revelation, 3:12, says: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." That is, when we have learned our sixth house lessons, when we have become purified, we shall not need rebirth in this "vale of tears" any more.

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THE ROSICRUCIAN FELLOWSHIP,
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The Children of Virgo, 1931

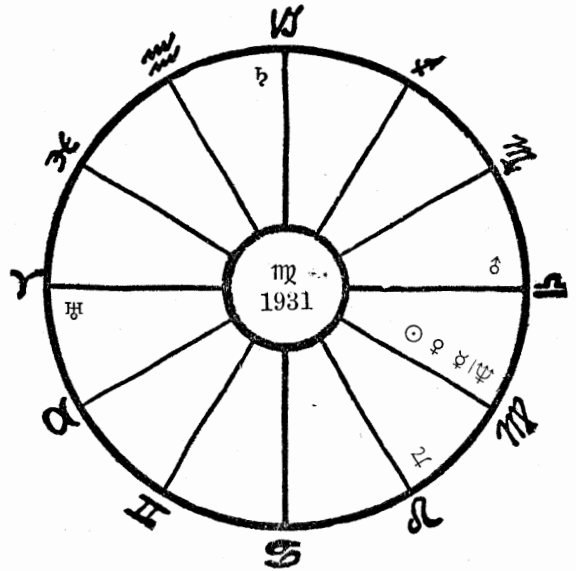


A Character Delineation of the Children Born between August 24th and September 23rd, inclusive, 1931.

Virgo, the sign of the celestial Virgin, is one of the great feminine Mystery signs of the zodiac. The sheaf of wheat which she carries typifies the "living bread" of service (for like Christ we too must give of our bodies, flesh and blood, as a LIVING sacrifice) which nurtures the soul. And this is why we find that this sign produces in its higher aspects some of our most saintly characters, whose ethereal spirituality seems angelic rather than human. But among those who respond to the lower phases of Virgo, the "younger souls" born under this sign, we find a type which is perhaps the most difficult of all to cooperate with because of its carping criticalness, which sees so many sun spots that it forgets all about the sun.

Since no one but the highest Initiates can know the evolutionary status of a soul, whether it is young or old, let the parents of these children take time by the forelock, and teach them to seek the good in all things, and to try always for the soft word, for the encouraging phrase. These children will express themselves cleverly in words, for they have quick, keen, analytical minds (that is what makes them critical). They have a liking for the study of chemistry, medicine, and the healing arts in general, and often also for the physical sciences.

This sign, because of Mercury its ruler, gives facility with the pen. Espe-



cially will this be true of the children born during the solar month of Virgo this year, for there are during the greater part of the month three planets concentrated in this sign with the Sun: Neptune, Mercury, and Venus. Venus will impart the necessary gracefulness of expression needed in writing, so that while these children will show all the keenness of the Virgo mind, there will also be a certain delicacy of style, a hu-

(Continued on page 487)

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.

GERALD P. McP.

Born March 10, 1930, 4:15 P. M.

Lat. 45 N., Long. 93 W.

Cusps of the Houses:

10th house, Taurus 21; 11th house, Gemini 27, Cancer intercepted; 12th house, Leo 0; Ascendant, Leo 28-38; 2nd house, Virgo 20; 3rd house, Libra 18.

Positions of the Planets:

Sun 19-38 Pisces; Venus 27-31 Pisces; Mercury 1-35 Pisces; Moon 26-15 Cancer; Saturn 10-28 Capricorn; Jupiter 8-41 Gemini; Mars 25-04 Aquarius; Uranus 10-5 Aries; Neptune 1-45 Virgo, retrograde.

Neptune, the octave of Mercury, is in the 1st house, giving Gerald a sensitive body and nervous system, and an intuitive mind. There is a strong configuration in Pisces, consisting of Venus, Mercury, and the Sun, and Venus and the Sun are in conjunction. Here we have the foundation of an all-embracing compassion which will lead this boy into ways of life whereby he may help and heal the afflicted. Through this work he will receive his meed of public approbation. The opposition of Neptune to Mercury will give a tendency toward action without due forethought through suggestions coming to the native from sources outside himself; it will also make him dreamy so that his love for the down-trodden and unfortunate will be apt to show itself at times through emotional displays of pity instead of through active, constructive work. The conjunction of Mercury and Mars, however, will

give him a quick, sharp mind, and he will have a great stock of mental energy, which should be utilized to carry out the courses of action which he plans.

Through his love nature, which will be well developed, Gerald will have many friends among both sexes. Jupiter the benefic is in the 10th house sextile to Uranus. The stable, constructive, benevolent forces of the Great Giver will be a potent force for success in Gerald's life.

His Uranian traits will show themselves through the study of the occult, Uranus being in the 8th house, ruling the hidden forces of nature. He will in all probability learn thoroughly in this life the lesson of regeneration, that is, the conservation of the creative force, for with his sensitive nervous system only the highest standard of living will be conducive to success. Although he may have musical talent, and ability as an entertainer (Pisceans usually have some dramatic ability), Saturn in the 5th house is apt to check success as a public entertainer. But these same talents used socially and to cheer up those who may be unhappy will bring him a host of friends and also social esteem.

We would advise the parents of this little boy to teach him the love of the out-of-doors, for when close to nature the body is filled with life-giving harmonies. A well balanced, simple diet should be followed so that the desire nature may be purified and the nervous system kept in a state of health; considerable milk should be taken, the best food

for the nervous system. A love of beauty should be cultivated, as much as the parents are able to provide the means for in the form of art, music, etc. Given this help, this foundation, Gerald should be able to make the most of his inner powers; without this help they may lie latent for many years.

ROBERT S. S. S.

Born June 16, 1926, 4:15 P. M.

Lat. 28 S., Long 30 E.

Cusps of the Houses:

10th house, Leo 26; 11th house, Virgo 28, Libra intercepted; 12th house Scorpio 5; Ascendant, Sagittarius 12-19; 2nd house, Capricorn 7; 3rd house, Aquarius 0.

Positions of the Planets:

Sun 24-40 Gemini; Venus 15-44 Taurus; Mercury 8-27 Cancer; Moon 4-10 Virgo; Saturn 20-30 Scorpio, retrograde; Jupiter 27-10 Aquarius; Mars 1-05 Aries; Uranus 29-17 Pisces; Neptune 22-29 Leo.

Robert has the aspiring sign of Sagittarius rising, with Jupiter, its ruler, placed in Aquarius in the 4th house trine to the Sun. The 4th house is the house of the home, and Aquarius is a humanitarian, scientific sign. This aspect alone is an augur for success in life. Jupiter being placed in the 4th house would indicate that much of the success will come through the home environment and the influence which the home has upon the native.

The Sun is placed in the literary, intellectual sign of Gemini in the 7th house, that of partnerships and the public. This indicates a literary trend of mind and a capacity for attaining some publicity through this channel. The squares of Uranus and Mars to the Sun, however, introduce an erratic element of force not under proper control, and a desire for unconventional and unusual lines of activity. The native will probably evolve impractical schemes at times, which though theoretically sound still overlook some vital element that will

prevent the realization of success through them. There will also be an element of temper which may become quite explosive if not properly controlled.

The Moon, representing the personality and the instinctual mind, is placed in Virgo, a sign devoted to analysis and mental work of all kinds. Being the 6th house sign it has a general application to health and disease, also dietetics, and usually there is an interest exhibited in these matters. The trine of the Sun indicates harmony between the individuality and the personality. The mental traits are further accentuated by the sextile of Mercury, the mental planet, to the Moon, indicating harmony between the reasoning faculties and the imagination. The Moon, however, is in opposition to Jupiter, showing that the imagination is not always practical in its schemes for realizing success and prosperity. Also it is likely to draw the native into undertakings which though externally successful will really be burdensome and not worth their cost.

Neptune strongly placed in the Mid-heaven in Leo, sextile the Sun, would indicate that the mystical element might be attractive to the native and that at some period of the life he may be interested in the occult. The square of Saturn to Neptune, however, indicates obstacles to development along this line.

Saturn in Scorpio in the 12th house indicates debts of destiny which will be ready for liquidation in this incarnation, which is further indicated by the square of Saturn to Jupiter. Some of the plans which the native makes will run into obstacles that will bring him disappointment. Saturn in Scorpio, the sex sign, will check the sex nature in the expressions which might be demanded by the impulses.

Venus, the social planet, in opposition to Saturn, the planet of obstruction, indicates obstacles in connection with the development of the social life. The native is likely to be too introspective. If he will practice thinking of others instead of himself in connection with

social activities, he will be able to overcome this aspect.

As the Moon is in the 10th house, that of the profession, and being the planet which rules the public, it is likely that the vocation selected will bring some publicity, particularly as the Sun is in the 7th house.

Venus in the fixed sign of Taurus in the 6th house, that of employers and employees, adversely aspected by Saturn and Neptune, indicates that either as employer or employee the native will have difficulties to overcome. The same rule governing social activities applies here.

Altogether this chart contains rather more than the average number of strong, positive aspects, and therefore the life should be full of worthwhile experiences with their corresponding opportunities for evolutionary development.

VOCATIONAL

JOHN R. G.

Born December 15, 1915, 5:00 P. M.

Lat. 40 N., Long. 76 W.

Cusps of the Houses:

10th house, Pisces 6; 11th house Aries 9; 12th house, Taurus 21; Ascendant, Gemini 29-12; 2nd house, Cancer 20; 3rd house, Leo 11.

Positions of the Planets:

Saturn 14-38 Cancer, retrograde; Neptune 2-15 Leo, retrograde; Mars 28-18 Leo; Mercury 22-48 Sagittarius; Sun 22-51 Sagittarius; Venus 16-23 Capricorn; Uranus 12-55 Aquarius; Jupiter 20-11 Pisces; Moon 21-09 Aries.

This chart has the literary and intellectual sign of Gemini rising, with its ruler, Mercury, in conjunction with the Sun in Sagittarius in the 6th house, trine to Mars and the Moon. This indicates a very keen and in the main well balanced mentality. Since the well aspected Mars is placed in the 3rd house, the house of writing and speaking, it is likely that the native will engage in one or the other of these activities at some

time in his life. The ruler and the Sun both being in Sagittarius, the sign of aspiration, religion, and philosophy, these things will make a strong appeal to him. Sagittarius also rules long journeys, and with these two planets placed therein so strongly aspected, also in the 6th house, that of service, it is quite probable that the occupation will be such as to involve long journeys from time to time.

Jupiter, the planet of popularity and success, is placed in the inspirational sign of Pisces in the 10th house, that of the profession and the vocation. Pisces governs institutional work. It also lends itself to the dramatic art. The trine of Saturn and the sextile of Venus to Jupiter powerfully reinforce it and are an augur of considerable success in life. The squares of Mercury and the Sun to Jupiter will not counteract this effect, although they will tend to make the native more restless and the results of his professional life less satisfactory than would otherwise be the case.

The ruler of the 6th house is Mars, and since Mars is well aspected by the Moon and Sun it is quite possible that one of the Mars occupations will be followed at some time, very likely in the first part of the life. Mars rules the metal-working arts, surgery, and the military.

The mental and literary factors are so prominent, however, that work along these lines is likely to claim the native to a considerable extent. The work of a reporter, news-gatherer, or the gathering of data for various other publications would be a vocation which would interest him and for which he would have talent.

There is a great deal of strength in this horoscope and things will come easily. The square of Jupiter to the Sun and Mercury, however, is likely to introduce an element of overconfidence, overoptimism, and the desire to get ahead too quickly and without going through the necessary routine work.

This factor has to be kept in mind and watched. If it is not, it will betray the native into disagreeable situations which will cost him a good deal of prestige. However, if this is properly controlled, he has excellent chances for more than the ordinary success in life.

THE CHILDREN OF VIRGO

(Continued from page 483)

manness of touch; and in line with the same tendency many of them will become excellent linguists. Goethe, the great Initiate-poet of Germany, had the sun and Venus in Virgo, and throughout his career he was a living example of the combined influence of the analytical, scientific Virgo and the cultural, beauty-loving Venus.

Children born between August 24th and September 7th must be given special care in the matter of looking for the good and "speaking no evil", for during this period Mars squares Saturn, and is in opposition to Uranus, thus giving a pronounced tendency toward selfishness and temper. This combined with a naturally analytical mind is apt to produce a number of children who are very critical but who would make no effort to better the conditions they criticize. We would advise the parents that when these children point out a defect (no matter how childish innocent the criticism may be, since the Ego does not fully manifest itself until adolescence when these hidden traits spring forth), they be taught to correct that defect if it lies within their power; or if it does not, then point out to them the good which they overlook.

These children will be found to be eminently reasonable and amenable to reason. Yet let the parent always endeavor to teach them by example as well as by precept, for their analytical minds detect every flaw in the parental armor!

The children born during the latter part of the month will show the same literary tendencies, scientific temperament, and analytical mind as the first

group, but with Mercury conjunct Neptune their minds will be more intuitive, so that the conjunction of the sun and Venus, which continues in operation throughout the entire month, will manifest more noticeably in their lives. In the former group this Venus influence will be felt largely through their literary work or in other fields of service, since Virgo rules service. But from among the second group may come many spiritual lights, whose ethereal perception will lead them into the study and application of the principles of occultism, particularly as Saturn is trine Mercury during a part of this period. Yet let it be remembered that these children also tend to be unconsciously critical before contacting the spiritual side of Virgo, and if they are not taught to use their minds constructively instead of destructively they may never attain the spiritual poise and peace which otherwise can be theirs.

Children born between the 1st and 18th of September will have Saturn trine the Sun, one of the best of aspects. This gives a highly developed sense of justice and honor, great perseverance, and the ability to command the confidence and support of others in positions of trust and responsibility earned by faithfulness and application to duty as well as sound judgment.

ERRATUM

In the August number of this magazine, page 428, an error occurred in the placing of the planets in the chart of the Children of Leo. The positions should read as follows: Uranus in Aries, Venus in Cancer, Sun and Jupiter in Leo, Mars, Mercury, and Neptune in Virgo, Saturn in Capricorn. The error was only in the chart; the reading was correct and in accordance with the above list.

Two things fill me with ceaseless awe: the starry heavens above and the moral law within.—*Immanuel Kant*.

"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."

(*Cosmo-Conception, pages 382-3.*)

(*Continued from August*)

- Q. What vehicles did Christ Jesus possess, and what did they form?
- A. He possessed the twelve vehicles, which formed an unbroken chain from the physical world to the very Throne of God. Therefore He is the only Being in the universe in touch with both God and man and capable of mediating between them, because He has, personally and individually, experienced all conditions and knows every limitation incidental to physical existence. Christ is unique among all Beings in all the seven worlds because He alone possesses the twelve vehicles. None save He is able to feel such compassion or so fully understand the position and needs of humanity; none save He is qualified to bring the relief that shall fully meet our needs.
- Q. What do we know about the nature of Christ?
- A. He is the highest Initiate of the Sun Period. He took the dense and vital bodies of Jesus that He might function directly in the physical world and appear as a man among men.
- Q. Had He appeared in a manifestly miraculous manner, what would have been the result?
- A. It would have been contrary to the scheme of evolution, because at the end of the Atlantean Epoch humanity had been given freedom to do right or wrong. They must know good and evil through experience. Before that time they had been led willy-nilly, but then they were given freedom under the different

Race-religions, each religion adapted to the needs of its particular tribe or nation.

NOT PEACE BUT A SWORD

- Q. Why are all Race-religions insufficient?
- A. Because they are based on law, which makes for sin and brings death, pain, and sorrow. All Race Spirits know this, and realize that their religions are merely steps to something better.
- Q. How is this shown?
- A. By the fact that all Race-religions without exception point to One who is to come. The religion of the Persians pointed to Mithras; of the Chaldeans to Tammuz; the old Norse gods foresaw the approach of "The Twilight of the Gods," when Sutur, the bright Sun-spirit, should supersede them and a new and fairer order be established on "Gimle," the regenerated earth.

(*To be continued*)

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BY MAX HEINDEL

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CHILDREN'S DEPARTMENT



The Wedding of the Snowflake and the Coal

BY MAX OEHLECKER

(Concluded)

DEW-DROP sighed softly and after a pause said, fondly but doubtfully: "Coal-black and Snow-white. Yes, with Heaven's help, beloved companion, we can do anything we wish to do provided it is good, and that we are willing to pay the price."

"Surely, wise one. How much is it?"

"It is not 'how much,' as we would say if we spoke in terms of material values. The price demanded allows nothing to be held back. You must give all. You must be prepared to make the greatest sacrifice that you can make. You must give yourself wholly, your personal self."

"And can you?"

"To be sure, I am doing that every day."

"Then I will do it also. Teach me the way."

"Not yet—some other day. I really must go, now."

Little Mote insisted, however. The sun was already high, and Dew-drop saw no other way (maybe she did not wish to see any other way) than to yield to his entreaties. Meanwhile they had flown to the outskirts of a great city, where Undine was to restore them to the Sylph again, who was waiting, and not a little surprised to find Mote still with Dewdrop. After greetings were ex-

changed, Dew-drop showed Mote a column of flame leaping from a near-by blast furnace, with clouds of sooty smoke belching from towering chimneys.

"Gaze upon them! Through those fiery furnaces you must pass, if you still persist in your determination," said Dew-drop.

"And must you also?"

"Of course!"

"Then I have no fear. My faith is greater than that."

They had now been let gently down on a tall sunflower. "Wait here," said Dew-drop, "while the Sylph and I take one of my sisters to minister to the rose in my stead, since you and I are going honeymooning. When I return, the Salamander will ferry us to our destination of flame. Not with the crash we had when we last saw him. This time we shall be accompanied by lovely music. Be good, and don't get into any mischief." Then she was wafted away.

The sunflowers in the engineer's garden, which lay a little way from the power house, swayed softly in the morning breeze and Mote soon discovered many brethren around him. They engaged in lively conversation, and in gay anticipation he told them of the great adventure he and Dew-drop planned, as well as the life that lay beyond. They warned him, however, pointing out the cinders drifting about, not to believe the witch. "You will be as dead as these. Don't go. Remain here as long as you can, for when you are dead you are dead, and that's the end of the tale. Meanwhile, let us enjoy what we have."

"Not so," he replied. "She explained that these charred remnants are only what is left of the body—the house in which you lived—but that the life within remains animate as it goes on, onward and upward forever."

"Ha, ha, ha!" they laughed in chorus. "Onward and upward, in *smoke!*" And they scurried away from the fiery Salamander, who appeared just as the Sylph arrived with Dew-drop. But Mote greeted him joyously, which made the fire spirit very happy.

"You have not changed your mind?" said Dew-drop.

"No, dear one. I am sure you have told me the truth. Before we go, however, please let me see where you have just been, for you have come back more beautiful than before, with new fragrance on your garments."

"We will all go there," answered the Salamander, who had become deeply interested. So they sallied forth merrily. Soon they entered the grounds of a stately mansion. Flowers and shrubbery of every description adorned them. They followed winding paths, shaded by massive trees, crossed a little rustic bridge, and passed through a vine-clad arbor from which they emerged to behold in the near distance, silhouetted against a background of balmy firs and pines, a building of alabaster whiteness set in a crescent of evergreens, a fountain sending its crystal spray high in the sunlight at the edge of a semi-circular space from which a path led up to the building. On either side a marble lion rested on a low pedestal. Approaching the sanctuary, they found a carefully tended rose bush bearing one solitary, perfect bloom of snowy white, which that morning unfolded in all its virgin beauty to fill the air with its perfume. Nestled in its very heart was a large, glistening dewdrop, sparkling like a diamond radiating the dream that slept within it. A little bird near by was chirping to its mate and fledglings; a butterfly with heavenly blue wings and opalescent markings floated down upon the rose to sip its nectar.

"Ah," sighed Mote, "I fear Dew-drop must give up too much for my sake!" She did not hear him, being absorbed in watching the undines frolicking in the fountain.

The shrill noon whistle aroused them all. Salamander had to get back to the furnaces, so they all mounted the butterfly, whose group spirit directed its flight into the great power house. The ponderous machinery was stopped, so they had an hour in which to examine and admire the ingenuity of man. Then the workers returned to the next shift, and roaring activity was resumed. Mote was mystified to see everything in motion but no visible being making it go. Salamander explained that fire spirits turn water into gas, and that men have imitated the process to turn the wheels of industry.

"Come now," he commanded, leading them to the door of the furnace. As it opened, they were drawn by the draft into its white-hot flames, and were instantly consumed. On a cloud of black smoke they were carried through the towering chimney, whereupon they encountered a column of white, sizzling steam. Emerging, they smiled at each other in wonder and delight. Love and courage had braved annihilation and won the essence of life. Dew-drop, who had been a snow-flake, and Mote, who was formerly a speck of coal dust, were now one in spirit—free, yet married for all eternity. And joining hands in rapture they soared upon the ether tide toward the Singing Stars.

(*The End.*)

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.*

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.

Mother Nature's Job

Repairing Teeth by Scientific Diet

BY ELLEN A. REYNOLDS, PH. D.

AS HEALTH director Mother Nature is somewhat of an autocrat. She brooks little interference with the work she has to do, but withal she appears to have a sense of humor. She enjoys apparently a grim joke at our expense whenever we ignore any aspect of her own intricate scheme in the human body.

For many years scientists have regarded the teeth, for example, as relatively solid fixed structures which had only a limited organic connection with other tissues. Recent scientific experiments, however, have proved that there is a constant interchange of fluids and other substances both from the mouth into the tooth and through the tooth structure to the fluids in the mouth. Hence there is a constant building-up and breaking-down process going on which continues throughout life but which is most active in childhood. Of this breaking-down process Mother Nature has reminded us painfully many times in a toothache, and thus hinted that we were ignoring both her natural methods and her health requirements. The fact that a decayed and broken tooth could be naturally and rapidly reconstructed, however, has only recently been discovered after more than a dec-

ade of investigation in nutrition with both human beings and lower animals as subjects. This work has shown dramatically that both teeth and bones can be constructed almost at will by following rigidly a natural nutritional plan.

How Mother Nature, the wise old lady, must have laughed at the slogan, "A clean tooth never decays"! Used as a weapon by teachers, parents, and advertisers it presented a weak defense for cleanliness only. In the light of new evidence it becomes even misleading and inaccurate.

The teeth, like all sound structures, require proper building material. Both laboratory experiment and clinical observations have proved that natural food in sufficient amounts must be continually supplied to form and preserve teeth. This building material includes proper amounts and kinds of food for body maintenance together with an abundant mineral supply, particularly calcium or lime. To this foundation there must be added the stimulating effects of vitamins C and D especially, although the other vitamins play remotely a part in bone and tooth formation. Both American and British experts emphasize the fact also that no diet, however adequate, will protect a child against rickets, of which defective

teeth are only one easily observable sign, if he is kept indoors in a dark house in sunless slums or in city areas where tall buildings darken the streets and dwelling houses. Therefore to an adequate diet must be added the supreme vitalizer of Nature, found in the ultra-violet light of the sun.

The divinely natural role played by sunlight with its accompanying fresh air may be visualized by knowing that its curative effects in rickets have been demonstrated to be due to the fact that it has the power of manufacturing the anti-rachitic vitamin D by chemical changes in a substance known as ergosterol in the skin. The work accomplished therefore is similar to that carried on by vitamin D when taken into the body by way of the food. There is, however, this significant difference. Foods which lack vitamin D will not produce rickets if the subject is exposed to the direct rays of ultra-violet light. On the other hand, no diet however rich in vitamin D and minerals will protect a child against rickets in the absence of ultra-violet light.

Figures secured from standard insurance companies show that 75 per cent of all teeth when erupted have structural defects. Therefore we cannot wait until after a child is born to build good teeth, for the first teeth are beginning to be formed by the sixth week of pre-natal life and the permanent set to be formed and calcified just before birth. It is evident that the diet of the expectant mother must include sufficiently large amounts of the foods, designated by McCullom as protective foods, which include milk, green leafy vegetables, and fruit both cooked and raw as well as other foods in sufficient quantities to promote general body building.

The work is not done, however, when sound teeth are once initiated. Dr. McCullom has shown that tooth development, both as to speed of growth and structure, is greatly influenced by diet. An even more striking series of experi-

ments has been recently conducted at the Child Research Station, University of Iowa, which adds new evidence to prove that not only will poor diets cause or initiate tooth decay, but that decay once started in the teeth of children can be definitely arrested almost at will by the regular use of sufficient amounts of calcifying, protective foods. In two groups of children, one living at home and the other in the more artificial but controlled conditions of the hospital, tooth decay was arrested by a diet consisting daily of a quart of milk, one egg, one teaspoon of cod liver oil, and two or more servings of green leafy vegetables and fresh fruit. To this basic diet, the child could add any other food that he chose, but food prejudices were not allowed to interfere with the taking of regular amounts of the protective foods, since quality, quantity, and regularity of food intake were all found to be vital factors in securing successful results. On this diet the soft pulpy dentine in decaying teeth *was changed to one of stony hardness in a short time*. Moreover, when the children changed to poorer diets, either in quantity or quality, the dentine softened again and new areas of decay started to form.

Mrs. Mallanby, an English worker in lecturing to scientific groups in this country recently, confirmed her previously published results concerning the effect of cereals upon bone and tooth formation. Her unique results indicate that there may be a toxin in cereals, especially in corn and oatmeal, which will produce rickets and defective teeth in children on an otherwise good diet. American scientists such as Sherman, however, explain such results by suggesting that it is the excessive use of the cereal food which causes the damage, since this would take away the appetite for the protective foods and their consumption in sufficient amounts to insure calcification of teeth and bones. A moderate use of cereals will always find a place in a child's dietary when used with

milk. Not only this experiment but many others, however, sound the note of warning on the dangers of a one-sided diet, either in kind or amount, since nothing must interfere with a well balanced ration including liberal amounts of the protective foods if the child is to develop normally. Moreover, McCullom has proved that slight deviations from a standard diet even for a short time will be manifested to some degree in the life history of any individual; but fortunately Nature under proper conditions will ordinarily restore the balance of health if we repent dietetically and do not sin too frequently.

In this connection the writer made a study of 900 rural children in Virginia, living in rural homes under fairly good conditions. Through the child welfare and dental clinics held by the State Board of Health, records of the use of the protective foods were secured as well as accurate dental records. The varying amounts of sunlight received were also considered in drawing conclusions, since this factor would tend to modify the effects of a good diet. A high correlation was found between the use of more than one pint of milk a day and perfect teeth, both in the white and negro children. The negro children were found to have a higher percentage of perfect teeth than the white children; and the use of green leafy vegetables was found to be more prevalent with the negro children who had perfect teeth than with those who had imperfect ones. The southern negro usually drinks the pot-liquor left when vegetables are cooked by the long-period method frequently employed in the South. This habit may be partially responsible for the improved condition of the teeth of these negro children, since most of the minerals and vitamins are left in the liquor when vegetables are cooked for a long time.

It was found also that the negro children who lived in the tidewater trucking section of the state had better teeth than those in the western coal-mining

section. In the eastern section rural negro mothers, as well as children, work out of doors in the peanut fields or truck gardens nearly all the year around. In this may possibly be found another reason why these rural negro children in Virginia had a higher percentage of good teeth. Studies made of urban negro children in New York and other cities indicate that they have a greater tendency to rickets than have the white children, since the black pigment interferes with the healing effect of the ultraviolet light rays available only in limited amounts in closed city areas. Studies made in the tropics, however, would confirm the fact that even on somewhat inadequate diets the children do not have rickets when they are daily exposed almost unclothed to nearly direct rays of the sun.

In the Virginia investigations strong family tendencies to definite fixed food habits were observed. While the summer diets were found to be good, the winter ones in only 18 per cent of the children were found to be adequate, even though the protective foods could have been secured throughout the year in most cases. The results secured by the investigation of the diets of these 900 children largely confirmed those secured from animal experimentation. With a few remarkable exceptions in which neither diet nor any other factor appeared to play a part in producing good health or good teeth, strong food prejudices, manifested in an unbalanced diet, were always accompanied by defective teeth and usually by poor health or under-weight.

In all of these recent studies the invaluable part played by certain foods formerly regarded as merely pleasant accessories to a dietary has been emphasized. In addition to the important role played by vitamin D in tooth and bone formation, as well as that of the other vitamins more remotely, Howe and Wohlback of the Forsyth Clinic have shown the direct and immediate

effects upon the teeth of a diet lacking vitamin C, which produces scurvy. This vitamin is found in tomatoes and citrus fruits as well as in most fresh fruits and vegetables. Diets deficient in vitamin C when fed to animals produced different degenerative changes in the dentine of the teeth. When liberal amounts of orange juice were fed, however, new cells formed in twenty-four hours, and in three days on this same diet all structural defects were completely healed. The different stages of the healing process have been photographed and the entire process demonstrated to be one of perfectly normal cell formation. Years ago this natural repair would have been considered a miracle, if it had been believed at all.

Zall and Dahlberg have measured the anti-scorbutic properties of other substances besides citrus fruits and find that tomato juice, turnip greens, and a mixture of spinach, carrots, and lettuce are nearly on a par with orange or lemon juice. Most fresh vegetables and fruit contain vitamin C in varying amounts, but storage and cooking tend to destroy this perishable vitamin. The notable exception among canned foods is found in canned tomatoes, in which vitamin C is well preserved. The value of fresh, raw fruit and raw salads, especially green leafy ones, therefore depends upon the fact that not only vitamins A, B, and D are secured which are not injured by cooking, but vitamin C is conserved unimpaired together with valuable roughage almost lost in cooking.

One of the penalties man has paid for living indoors on a highly refined diet, often devitalized by poor preparation, is the disease known as pyorrhea. The helpless attitude formerly assumed by most dentists toward this disease has now been replaced by one of confidence, since *it may be both prevented and cured by a vitamin-rich diet with proper calcifying foods*. Dr. Hanke, of the University of Chicago, offers as a pre-

ventive and cure a diet including a pint of citrus juice made up of orange juice and juice of one-half lemon; at least a pint of milk a day; a half head of lettuce; and one or more additional green vegetables in liberal amounts.

But one asks, Has all the motherly solicitude been wasted which down through the years has persuaded Johnny to use a tooth brush? There still remain many good reasons why a tooth brush should be regularly used, but apparently the prevention of initial decay is not one of them. In the Iowa experiment neither tooth cleanliness nor mouth acidity was found to play a part in tooth decay. In the Virginia study, as in others, no relationship could be found between mouth cleanliness and perfect teeth nor between unclean teeth and decay. All experiments show, however, that once decay has begun, a lack of cleanliness will induce food fermentation which hastens decay and gum inflammation.

In addition to the directly prominent role played by diet in building teeth there are more obscure factors that sometimes tend to modify the effects of good diets. The infection produced by the various children's diseases leave their mark upon the teeth, although reduced amounts of food during illness may be the leading factor. In families, however, two members living in the same environment with the same diet will have very different kinds of teeth. Dr. Broderick, an English worker, has very interestingly pointed out the fact that dental decay and pyorrhea may both be produced by emotions of fear, worry, or anger. These emotions are known to use up or waste energy. Therefore all the building-up and eliminative processes may be disturbed because more food and more oxygen are both needed to supply this extra energy and make good the loss. If not properly and quickly supplied, the mineral balance may be disturbed and either acidosis or alkalosis result. The emotions are closely

related to the secretions from the internal or endocrinal glands, and the balance here may also be disturbed. Thus Mother Nature always disciplines us when we lose our self-control.

The extreme simplicity of most of these preventive and curative measures suggested by this new research is evident. To how great an extent damaged cells in teeth or other body cells of adults can be repaired by proper diet and sane living has not yet been demonstrated. That this complete repair of bone and teeth is inherently possible, however, has been shown photographically and proved beyond question. Conditions formerly considered irremediable now yield not to drugs but to natural measures based on scientific procedure for body building. While we may complain sometimes when Mother Nature asserts herself too positively, we must acknowledge that she is unique in her own field.

Distribute the Food

BY E. W. OGDEN

What a strange condition we are experiencing!

Warehouses are full of wheat, more than enough to give every man, woman, and child all they need, yet millions are hungry, asking only for a chance to work.

Many coal mines have laid off men, while thousands were cold last winter and will probably be cold again next winter.

Many different kinds of factories have cut off men, while thousands of idle people need the articles which these factories make; and these people are willing to work for what they need, but are not able to do so.

A few weeks ago the statement was made in a daily paper that 5,000 tons of coffee were dumped into the Atlantic Ocean and 40,000 more tons were to follow. Statements have been published that a carload of watermelons and over 10,000 gallons of milk have been de-

stroyed in order to keep up the price. Would it not have been better to have allowed the people who really needed these things to have them, even at a lower price?

How long are we going to allow this wanton waste to go on when so many people need what is being destroyed?

One of the answers is, to use the surplus produced by improved machinery to improve the living conditions of humanity instead of trying to hold up prices, make more money, and increase large fortunes.

“There is no unbelief;

Whoever plants a seed beneath the sod,
And waits for it to push away the clod—
He trusts in God.”

THE LIGHT BEARER

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

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

Some of the chapter headings are:

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The Rosicrucian Fellowship,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Cantaloupe
Rolled Oats
Whole Wheat Toast and
Butter, Honey
Cereal Coffee or Milk

—DINNER—

Cream of Tomato Soup
Nut Loaf, Brown Gravy
Spinach
String Beans
Peaches and Cream

—SUPPER—

Fruit Salad
Hot Corn Bread
Cottage Cheese
Orange Sherbet

Recipes

Nut Loaf with Brown Gravy

Grind one cup of English walnuts, two cups whole wheat bread crumbs, one stalk celery, one medium-size onion, a few sprigs of parsley through a vegetable grinder *twice*. Cook the above after grinding in a little hot oil, turning until brown. Take from stove and mix with two eggs and a cup of tomato sauce; season to taste. Bake three-quarters of an hour; serve hot with brown gravy. To the above may also be added cold boiled vegetables left over from previous day, by grinding them with the loaf.

Brown Gravy

One slice brown bread toasted. Grind, and place in skillet previously heated, with one tablespoonful butter or olive oil. Allow to cook a few minutes. Take the vegetable water saved from boiled vegetables; put enough of this slowly into the skillet so as to make a combination the thickness of gravy. Season to taste, and pour over the loaf.

String Beans

Use young tender beans. String carefully; boil in salt water until tender, using just enough water to cover. Add salt and butter to flavor.

Cream of Tomato Soup

Heat two cups of milk and one of tomatoes in separate pans (double boilers are safest), and thicken both with flour to the consistency used for soup; cook for five minutes. While beating the thickened milk pour it slowly into the tomato sauce. Add butter and vegetable salt to taste, and serve.

The Web of Destiny

BY MAX HEINDEL

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Explains the status of Christ; why He came; why He must come again; and how we shall know Him when He appears.

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The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH OF
VIRGO

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

The basic keyword of this month is *Service*. The subsidiary keywords are *Purity, Reason, and Discrimination*. Only when our hearts are pure, only when we can discriminate between the true and the false through our reasoning faculty, can we really become like the Good Shepherd.

PATIENTS' LETTERS

Escondido, Calif., March 12, 1931.
Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

Please accept my heartfelt thanks for your wonderful help in my recent illness. Only a few hours after my letter was mailed I noticed my extreme nervousness and restlessness suddenly disappear; my circulation and heart action became normal and the pains in my abdomen ceased. I felt that I had been healed instantly. In a few days I was able to attend to my work, as usual.

May the blessings of God be with you and your good work.

Yours very gratefully,
—M. H. T.

New York City, N. Y., June 20, 1931.
Healing Dept.,
Dear Friends:

I am very grateful to you for the wonderful cure that my friend Mrs. M. McG. has received from the Elder Brothers.

She was practically crippled when I wrote to you, the doctors were unable to do any more for her and she was given up to be dead. But thank God she is feeling better, and so much better that she is able to work to earn money to aid with the expenses. Her mother is so happy and so thankful!

A thousand thanks to the Elder Brothers and to you.

Sincerely yours,
—E. M. F.

San Antonio, Texas, June 11, 1931.
Healing Dept.,
Rosicrucian Fellowship,
Oceanside, Calif.
Dearest Friends:

Since I applied to you for help about three weeks ago, I feel like a million dollars. My circulation is very much improved. The broken veins I have all over my arms

and face are getting fainter, where formerly they were bright red. (I suppose these were or are caused by poor circulation.)

I should like to remain under the care of the Helpers yet a while.

Again I thank God and your Invisible Helpers.

Yours in fellowship,
—E. H. L.

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

August 3—10—17—23—30

September .. 7—13—19—27

October 4—10—17—24—31

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.

Mysteries of the Great Operas

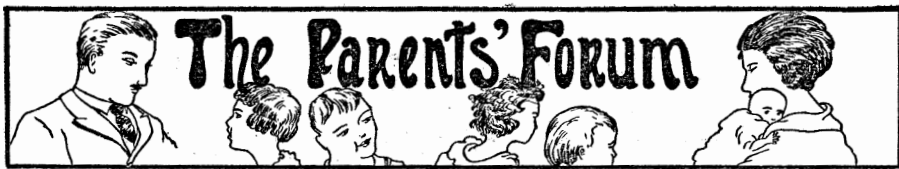
BY MAX HEINDEL

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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 JENSSON

"Give me intelligent motherhood and good prenatal conditions and I have no doubt of the future of this or any other nation."—*Rt. Hon. John Burns.*

Day Nursery Course.

The U. S. Children's Bureau of Washington, D. C. informs us that the Teachers College of Columbia University has announced for the winter of 1931-1932 a course of study for persons in charge of day nurseries. The course will cover questions of administration as well as discussion of the place of the day nursery in social welfare, and its responsibility for a correlated program of child care and guidance. We would advise women interested in this type of service to take this work during the coming season. It will open up to them an avenue of self-expression, as well as loving service to mothers who for various reasons are obliged to part from their little ones during business hours.

The Common Cold Serious

Remember, colds are very contagious. Children should not attend school or play with other children during the acute stage. Absolute rest in bed may prevent serious complications, such as ear disease which may result in impaired hearing later on. The infection sometimes spreads to the mastoid bone necessitating an operation and occasionally it spreads to the brain covering with fatal results.

Clean Hands.

This month some fifty million hands return to school. Will they find adequate facilities for cleanliness in their various school washrooms? According to a recent survey by the Cleanliness Institute of our public schools it was

found that only one-third of the schools furnish warm water, soap and drying equipment for the children. The survey covered 145 city and rural schools in fifteen different states. Therefore we have to conclude that this unwholesome condition exists in two-thirds of all our schools. Our children are thus not being properly trained in cleanliness, and their very health is being needlessly endangered by this neglect.

This condition can be improved if the parents of each school district, the doctors and health officers of each community, and the teachers and principals will merely take the time to make personal investigations of their own schools. That is all that is necessary to make the coming generation "cleanliness-minded."

Care of Teeth and Eyes.

Mothers, do not forget that visit to the dentist and optometrist with the children before sending them back to school. Remember, restricted vision or aching teeth may be contributing causes to a poor report card later on.

Home Study Helps.

When children get home from school, insist on their remaining outdoors until supper is ready. They need to get away from books and indoor confinement for a few hours. This complete change refreshes their minds and bodies. Have an early supper. They cannot study if they are hungry. Provide a room, or some part of a room, with a large table or desk where each child can keep his books, papers, and other supplies. This helps concentration, provides an atmosphere of study, and saves confusion the next morning when time is precious. Arrange the home program so that the study period is reasonably quiet; children can't be expected to keep their mind on their studies if a party is in progress in another room.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Calgary, Alta., Canada.

The change of address for this Fellowship Center did not reach us in time to be inserted on the inside front cover of the magazine, so we give the change herewith. The new address is 232 Examiner Building. Miss Margaret Hutchins, the secretary, writes us that the new rooms are much finer than the one previously occupied, and as there are now two rooms instead of one, Center activities will have an opportunity for expansion.

"I should like to mention that the recent talk given here by Mr. Skelhorne," Miss Hutchins writes, "was splendid. It was entitled '*Fear*,' and was one of the best I have heard at the Center. He emphasized the negative quality of fear and the futility of it. People today labor under a multitude of fears; they fear that they may lose their positions, that they may become ill, etc. Mr. Skelhorne said that to fear these catastrophes was to bring them nearer fulfillment, and that true success was attained only by cultivating a positive state of mind."

Chicago, Illinois.

The classes are being continued at this Center during the hot summer months, with Dr. Edward Griffin, Miss Mayble Bennett, Miss Elizabeth Malcolm, and Miss Lucretia Carpenter as the class instructors. The classes include Preliminary and advanced Philosophy, and Junior and Senior Astrology. Two of the faithful workers of this Center are just now at Headquarters: Miss Amber Tuttle, newly elected member of the Headquarters' Board of Trustees, and Miss Antonia Lakay.

Cleveland, Ohio.

A letter from Mr. Theodore Heline, *en route* to Headquarters, gives us the following bit of news about this Study

Center: "The buoyant enterprising spirit of Miss Del Mar and Mr. Wagner carries on. This Center is the most vital and ambitious in all the East. It has in it fine young promising material."

Mercury, the miniature magazine published by this Center, came to us for July with original and attractive sketches by Guy Zlokas, whose talent seems destined to provide this Center with much helpful material. We note among other interesting departments the first one, "Back to the Bible," with a discussion of the four Rivers of Eden from the esoteric standpoint, showing a fine insight.

We are informed that the following were the members of the Center who had a hand in the making of the July *Mercury*: Miss Theresa Yohan, one of the enterprising young spirits of this Center, who has given of herself with zest and enthusiasm to the disseminating of the Rosicrucian work, and has shown no little initiative in "carrying on"; Mrs. S. Cash, one of the older members of the Center, who has been in the Teachings many years, and has shown herself a true friend and adviser to the young people there, having the heart of youth herself by means of which to use to good advantage the enthusiasm of her young co-workers; Miss Edith Kulish, one of the young workers of the Center, who contributed efficiently to the editorial work as well as to Center work in general; and in addition to these, Miss Vera Knight, Mr. George Armstrong, and Mr. R. B. Shives were able and valued assistants.

London, England.

News of the opening of the new quarters of the London Study Center has recently come to us. The secretary writes as follows: "The meeting, at the

home of Mrs. Isabella Rhodes, was the first to be held at the new quarters, the first, that is, since the very early days when the Center started under the same hospitable roof. The president, Mr. Biddulph, said a few words about the new abode. Mrs. Chown also, and stated that as they would now be able to hold a Sunday devotional meeting every week, the Center would henceforth be a Fellowship Center instead of a Study Center as hitherto."

At the half-yearly meeting the following officers were elected: Mr. Biddulph president, Mrs. Chown first vice-president, Mrs. Rhodes second vice-president, Miss Timins secretary, Mr. Dawson treasurer. The office of librarian is held by Miss Brooks.

Miami, Florida.

Friends who are watching the growth of our small Centers will be interested in the letter which we received from Mrs. S. Caro, the organizer of a study group in Miami: "On July 22 I was much impressed, because two or three times during the reading I was conscious of the fact that since the first word it seemed that no one moved. It seemed they hardly breathed, so intent were they on catching every word. There is usually a sigh of disappointment when I say the work is finished for the evening. There is always such a sense of gratitude in my heart after each meeting because I can always see at least one person who has been really helped by the evening's work. I offered to give an afternoon once a week if I could have two or three who could come. Wednesday afternoon was chosen as being best. Once again I ask your prayers and blessings on my new undertaking. I am very glad to know about the Tampa Center, to know that both east and west coasts of Florida are now represented."

Newark, N. J.

The following comes to us from Mr. Joseph Duts, of this Study Center: "We are quite active during the summer weather. Classes in philosophy and astrology are meeting regularly, al-

though several of our students are absent due to vacation time. We were very glad to hear that Miss Rita Del Mar and Mr. Edward Wagner were added to the list of workers at Headquarters. We are very well acquainted with them since they lectured in our Center on several occasions. We wish them success in their spiritual undertakings. We also welcomed the news of the appointment of Mr. Theodore Heline of the New York City Center to the Board of Directors of the Fellowship. It certainly was a splendid selection as we know Mr. Heline from his work in the East."

Santa Monica, California.

Good work is being done at this newly formed Study Center under the direction of Mrs. Mary Elizabeth Shaw, who for years has given unstintingly of herself in work for the Fellowship. This Center is not merely a distributing point for the intellectual dissemination of the Rosicrucian Philosophy, but a home for the "healing of the broken-hearted." During the past few weeks since the Center was formally opened to the public there have been several cases of heart-broken and world-weary men and women having found their way to its doors, and Mrs. Shaw has had the privilege of helping them find their way back to the desire for life and happiness. All who have visited this Center realize its great possibilities.

Local Rosicrucian Speakers

Mrs. Corinne Dunklee, of Los Angeles, who is conducting a class in esoteric Bible Study at the Summer School, gave a talk at Mt. Ecclesia on July 19th on the esoteric interpretation of the Book of Revelation. Those who have had the privilege of attending Mrs. Dunklee's classes will know the inspiration and blessing which she brought with her into our chapel.

Mr. Wm. Arbert, president of the San Diego Fellowship Center, spoke at Head-

quarters on July 26th, his subject being "The Brothers of the Rose Cross." He brought us many interesting facts about Count St. Germain and the other Brothers. Also most interesting was the picture of the man Jesus which he showed us, and which he said was as nearly an actual likeness of Him as can be procured.

Mrs. Mary Elizabeth Shaw of the newly founded Santa Monica Center recently gave an address at Mt. Ecclesia. The subject of her talk was, "The Jewels of Atlantis." Mrs. Shaw speaks to the point and with the logical clarity which has made her talks popular in Los Angeles.

Miss Amber Marie Tuttle, new member of the Board of Trustees, and president of the Chicago Center, spoke at Headquarters on August 9th on the subject: "The True Meaning of Spiritual Discipleship." This address showed a thorough grasp of the Rosicrucian Philosophy, and Miss Tuttle to be an instructive and entertaining speaker.

Miss Rita Del Mar, visiting worker at Headquarters from the Cleveland Center, where she has done outstanding work during the past four years, spoke at San Diego on July 26th on the subject, "The Cradle of Truth." Beautiful colored slides were provided for the speaker by the Center through the kindness of Mr. F. E. Rogers. An unusually large audience gathered to hear this lecture which was built upon such basic factors as the direction in which the spiritual world impulse has been and is traveling, the law of alternating cycles, and the most important means of human education.

On August 2nd Mr. Edward A. Wagner, having recently come to Headquarters from the Cleveland Center where he was one of its most efficient workers, spoke at the San Diego Center. There was an enthusiastic response from the audience both in spirit and attendance. Mr. Wagner spoke on "Stars of Depression and You," and gave a very interesting correlation of astrology with

national and international current events, then narrowing the effect down to its influence upon the individual.

Mr. R. T. Oakley, a worker at Mt. Ecclesia for several years, spoke at the San Diego Center recently on the subject, "The Thief of Bagdad."

Miss Alice Fisher, also of Headquarters, spoke at San Diego on August 23rd on the subject, "The Natural Laws."

Rosicrucian Field Lecturers

Miss Annella Smith, our field lecturer in the East, is still carrying on the work of the New York Center at 311 West 80th Street. She is conducting the work there in Mr. Heline's absence, who has lectured and made Center visits *en route* to Headquarters, where he arrived on August 12th. Miss Smith gives a talk every Sunday morning on the Rosicrucian Teachings, and stereopticon lectures are given in the afternoon and evening. In spite of the hot weather the attendance has been good, and the audiences show an increasing interest in the scientific explanation of the problems of life. Miss Smith will continue at House 311 till the end of August.

A series of letters marks Mr. Heline's trail across the country. We quote the following from Cleveland, sent us by Miss Edith Kulish: "We want to tell you how much we enjoyed having Mr. Theodore Heline of New York City here with us on his recent visit. Everyone enjoyed his lectures very much, and a number of us who had never heard him before could not help feeling the power of concentration he has developed by which he is able to hold his audience. Also we noted the remarkable influence of a life dominated by the Rosicrucian Philosophy. We all most earnestly hope that on Mr. Heline's return trip East he will again be able to allot us a portion of his time."

Although we do not have a complete list of Mr. Heline's lectures, the following notation from St. Paul will be of in-

terest: "I spoke at the St. Paul Center last Sunday morning (July 26) on 'Our National Calling.' On the evening before I met with the Probationers and the meeting was, I believe, a very fruitful one. It has done my heart good to meet the students here, individually and collectively, and to have an added enrichment in learning something of their experiences and receiving their encouragement and good will in carrying on the work."

Mr. Heline is one of the newly elected members of the Board of Trustees of the Fellowship, and it is expected that he will add his counsel to the Board's deliberations while he is at Headquarters.

Mr. Ogden at Mt. Ecclesia

Mr. E. W. Ogden of Knoxville, Tenn., one of the new Trustees of the Fellowship, has just arrived at Mt. Ecclesia. He expects to be here for some little time conferring with the other Trustees and the workers in connection with the work of the Fellowship. Mr. Ogden is a business man of wide experience and especially well qualified to help the Fellowship forward in its campaign of expansion.

Señor Paciello

Our good friend, Señor Antonio Paciello, from the Asuncion, Paraguay, Center who has been at Mt. Ecclesia for nearly two months, expected to start his return trip to South America on the first of August. However, difficulty in connection with passports necessitated a delay until the 27th. Although this interfered with the señor's plans, nevertheless we feel that we are the beneficiaries by it because we have the Señor's genial presence and kindly personality with us that much longer. When he does return to South America he expects to start an active lecturing and teaching campaign to reach many parts of South America which heretofore have not been

acquainted with the Rosicrucian Philosophy. Señor Paciello has a large field there in which to work, and he will have our sincerest wishes for much success therein.

Rosicrucian Doctrine Vindicated

Do you believe in Evolution? Of course you do as a good Rosicrucian student, and here is a proof of it for you.

All the members and friends of the Rosicrucian Fellowship who are also readers of *The Rosicrucian Magazine* are familiar with the section of that magazine formerly called "Echoes from Mt. Ecclesia." This was the title originally given to the first magazine issued by Max Heindel. Later the name of the magazine was changed to "Rays from the Rose Cross," and carried a news section under the heading, "Echoes from Mt. Ecclesia." This section has been a feature of the magazine ever since, and until recently has been the chief medium for conveying Fellowship news to the members at large. The August, 1931, and succeeding issues of *The Rosicrucian Magazine* contain no "Echoes." Why? Because "Echoes from Mt. Ecclesia" have evolved a little, have, in fact, taken a new body and a new name, and are now reincarnated as "The Mt. Ecclesia Herald," with greater opportunities for usefulness and expansion. This forward step helps *The Rosicrucian Magazine* too, by making more space available for other things.

The loss of the "Echoes" should not be mourned, therefore. They are with us in another form.

The Sanatorium

As stated in the August issue of *The Mt. Ecclesia Herald*, we are still holding open the position of resident physician for the Sanatorium, hoping to make a selection before the final working out of the plans is completed. The Board of Trustees, it is expected, will take ac-

five steps in the matter of the Sanatorium program in the near future, and a definite authorization of the plans preparatory to completing them and letting the contract for the building will probably be given in the early Fall. Further information will appear in this magazine and *The Mt. Ecclesia Herald* from time to time as the matter develops.

formation in regard to these positions may be had on application to,

General Manager,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Wanted at Mt. Ecclesia

A German secretary thoroughly versed in both German and English, and also familiar to some extent with the Rosicrucian Philosophy, to handle the German correspondence courses and letter writing.

Assistants in the Healing Department to read and diagnose from charts and conduct correspondence with patients. Applicants must be Probationers, also capable of formulating and typing their own letters. In applying please send birth date.

A gardener. One skilled in the care of flowers and shrubs.

In applying in each of the above cases please state age, experience, training, and other qualifications fully. Further in-

A Rest Home

One of the former workers at Mt. Ecclesia, Mrs. H. B. Dawson, has opened a small boarding and rest home on the heights a mile and a half from the business center of Oceanside. She has facilities for taking care of four guests. The house is located away from the noise and dust of the highways. Those who may have need for accommodations of this character can obtain further information by writing direct to Mrs. H. B. Dawson, Box 526, Oceanside, Calif.

A New Aquarian Religion

It is often said, and rightly so, that the boy is father of the man. And on the same principle we may say that the Son of Man is the Super-Man; therefore, when the Sun by precession enters the celestial sign Aquarius, the Water-Bearer, we shall have a new phase of the religion of the Lamb, exoterically; and the ideal to be striven for is shown in the opposite sign Leo.—*Max Heindel.*

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THE ROSICRUCIAN FELLOWSHIP,
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