

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

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Leading Articles



SUCCESS DISEASE

A VISION OF A FORMER LIFE

MY NEIGHBOR

PHYSICAL AND OCCULT SCIENCE CONVERGING

SPIRIT MATERIALIZATION

THE SUCCESS HABIT

GROWNUPS AND FAIRIES

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Appreciation of Improvements In This Magazine

DEAR READERS:

Permit us to thank you for the many expressions of appreciation and enthusiasm which have reached us during the past two months, commenting on the changed appearance, contents, and make-up of this magazine.

We cannot forego the pleasure of printing a few extracts:

“I want to tell you how much I like the revised ‘Rays’ magazine. There seems to be so much more ‘life’ in the whole ‘make-up.’ You must have all been working overtime for a long time to give us such a complete surprise. Heartiest congratulations to all of you.”

*Harry N. Rogers,
Los Angeles, Calif.*

“We sincerely beg to congratulate you on the decidedly improved appearance of the magazine. The illustrated headings lend much to its attractions.”

*Capitol Hill Study Center,
Seattle, Wash.*

“I have wanted to write you for some time to tell you that I think the ‘Rays’ has been wonderfully improved in many ways. The printing of the horoscopical charts in full is most helpful.”

*Sophia McIntyre,
San Francisco, Calif.*

Again we thank you. We expect to give you reason, through added improvements in the magazine, to continue writing us your notes and letters of encouragement. They do mean a great deal to us all.

And won't you help us to make possible the additional improvements which are contemplated, by interesting new people to become subscribers?

Yours in fellowship,

THE EDITORS.

CURRENT TOPICS

from the ROSICRUIAN viewpoint

Success Disease

THE present economic depression was preceded by a long period of unexampled material prosperity, during which more fortunes were probably made than in any other period in the world's history. During such a time emotional and karmic forces are set into operation which sooner or later must spend themselves. Some of these forces are now doing this with much distress to a large number of people.

An article some time ago by Clarence William Lieb, M. D., in a current publication (clipping sent us contained no name), described a kind of modern sickness which he designated as "Success Disease," and a remedy for it which he called the "Conscience Cure." To illustrate we will quote from the article:

"There are some sicknesses that do not yield to ordinary remedial measures, that seem chronic without cause, acute without reason. These mysterious ailments are growing more common. They

are increasing with the dissemination of money among larger numbers of our people. The folks most prone to suffer are the sort that have never permitted their own discomforts to weigh a hair's weight against the drive of their desires, the push of their pursuits. Habited to achieve results the shortest ways, these folks are helpless when at last they drive themselves in vain and suddenly realize that the things they were accustomed to do with joy they can no longer accomplish even with pain. Helpless they stand; panic-stricken they run to the family physician. They declare they are nervous. The doctor sends the patient to a specialist, and after all sorts of treat-

ments, after journeys around the world in search of change and rest, they come home as sick as they ever were. Mental weariness, sleeplessness, extreme nervousness and 'grouchiness' are symptoms that are frequently met. And then in all too many cases the story ends in unexpected death."

Diseases of this sort are familiar to the occult specialist, the man who is trained not only in psychology and psychiatry but also in the characteristics and symptoms of the finer vehicles of man, particularly the desire or astral body. This body is the source of many of the so-called nervous diseases. A large percentage of these diseases do

not reside in the mind, and are not mental diseases at all as popularly supposed. Let us quote farther from Dr. Lieb's article, a specific case to illustrate

the "Success Disease."

"Not long ago a man came to my office in as bad a physical condition as any man can be and continue to work. He had been an extraordinarily successful man, had been sick for two years, had traveled the world over to regain his health, and confided in me that death was the only possible relief from his misery. I shall not describe the many tests and treatments prescribed for this person, without any change in his condition. He began to worry me. I must find relief for him. 'What is on your conscience?' I suddenly asked him. His face went white. He tried to bluff that he was angry, insulted. But he knew that I was interested only in helping him. After a struggle he replied: 'I owe my partner \$30,000. He never asked me for an accounting. He took without a question what I paid him.' 'Make out a check for the difference and mail it

DISSEMINATION OF MONEY

ASTRAL BODY THE SOURCE OF DISEASE

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to him', I urged. I reached into a drawer, drew out my check book, and laid it in front of him. He opened the book, drew a check for \$30,000. I supplied him with paper and an envelope. He gave me the letter to read. It told his partner that he was sailing on the next boat to explain the surprise this check represented. The day before my patient sailed he called on me. A glance told me he was no longer a patient. He was gloriously happy! He declared that he had never felt better in his life. He has never been sick since that day."

This is a typical illustration of "Success Disease," also of the "Conscience Cure." But the disease does not attack only wealthy people. The humblest worker in the ranks may be its victim, and the only real cure is the "Conscience Cure." There is a current saying, "Confession is good for the soul." This



has a scientific basis. The Rosierucians say that confession, based upon repentance for wrong-doing, clears the seed atom in the heart and removes the record of wrong-doing from the subconscious mind so that it will not only not cause mental and emotional disease, but it will not be in existence to cause suffering in the post-mortem state.

There is also another aspect to the case. Wrong-doing invariably causes the astral or desire body to become diseased; that is, there is built into it desire stuff of a low quality, vibrating to repulsion instead of attraction. This desire stuff is that which is associated with such desires as greed, passion, anger, envy, and the like. When the aura becomes saturated with these vibrations, the desire body becomes crystal-

lized. This crystallization is transmitted to the mind, and the person may then begin to exhibit nervous symptoms.

The average medical specialist knows little or nothing about the finer vehicles of man, which are the real seat of the disease. He has found out, however, by long, patient investigation a great many psychological facts about such diseases. One branch of the profession has found that probing the subconscious mind releases the buried desires and emotions, allows them to escape, and then mental and nervous health returns. They have also found that the patient himself can accomplish this by means of a process of written self-analysis, in which he writes down in order all the events of his past life, particularly those involving emotional stress or wrong-doing. In this way the subconscious mind is gradually relieved of the emotional pressure.

In times of great material prosperity such as this country experienced three or four years ago there is a great tendency to lose faith in the spiritual verities and to believe there is nothing of any consequence in the world except material success. This is followed by an increase in the indulgence of the desire body. The craze for easy money and sensual pleasure in such times grows by leaps and bounds. The desire bodies of the people thus become diseased. Their destructive mental creations then presently materialize on the physical plane,

and we have economic depression and material hard times. The delightful occupation of making money is rudely interfered with by destiny. Then the

people have time to retrospect their lives, to go over mentally the wrong-doing they have consciously or unconsciously engaged in. This is the present situation. What the world needs, and unconsciously is taking, is the "Conscience Cure!"

The Converging of Physical and Occult Science

BY CHESTER A. VINCENT

THE THOUGHTFUL student who has attentively watched the remarkable advance of physical science in the past decade and has kept in touch with the pronounced growth of the new thought in philosophical religions, cannot help but arrive at the conclusion that the time is now ripe when the commonly supposed arch enemies, Science and Religion, can not only be correlated and compared but may even become twins, like Gemini, destined to go down through the ages arm in arm for the universal benefit of mankind. The evidence is brought home to us from every side that science is making great strides into the nature of physical substance, and scientists are being drawn nearer and nearer to philosophy, even to the discussion of religion and metaphysical subjects.

The findings of the advanced physicists of the day actually lap over into the realms of the spiritual, and the investigations of the occult scientists are creating firm ties from the spiritual to the realm of the physical. Professor A. S. Eddington of Cambridge, one of the world's renowned physicists, in discussing science and religion says: "It will perhaps be said that the conclusion to be drawn to these arguments from modern science is that religion first became possible for a reasonable scientific man about the year 1927, which year will certainly rank as one of the greatest epochs in the development of scientific philosophy." And on the other hand Max Heindel wrote more than two decades ago: "Occultism hails with joy the discoveries of modern science, as they invariably corroborate what occult science has long taught."

A dozen or more of the greatest physicists of this generation by means of

the most approved and ingenious methods of scientific research have brought the physical structure of the known universe up from the indestructible, indivisible, and homogeneous atoms of the nineteenth century to the very brink of the actual, natural, *spiritual* nature of physical substance. The ancients had only four elements, earth, water, air, and fire, which are not elements at all. Now the ninety-two chemical elements, of which ninety have been isolated and studied, are found to be not elements but peculiar groupings of single charges of electricity. The atoms now have been found to be divided into electrons and protons, positive and negative charges of electricity, and are not homogeneous, the minute electrons revolving around the central nucleus at enormous velocities. The relative distances between these electrons are very similar to the distances between the planets of our solar system revolving around the sun. This nature of the atoms was discovered when the tiny flying beta particles of radium, on photographic plates, were shown to penetrate as many as ten thousand atoms before colliding with a solid body.

Our so-called solid matter then has been taken away from us, and we have left a substance in which the solid is so far overshadowed by the void that if the trillions of cells in our body could marshal their respective battalions of electrons into close, compact formation, the total result would just be visible under a magnifying glass. We could conceive then of an atom as an invisible fish bowl with a few grains of sand in it revolving at enormous speeds. But now Germer and Davisson of the Bell Laboratories of New York hint that the reactions of these electrons in being deflected from certain crystals show wave

qualities like light and the conception of electrons as particles is in doubt. This is the final culminating blow to our old ideas of the solid nature of substance. But we have one thing left that is immutably tied up with the electron, and that is energy.

Again the scientists have found out some remarkable things about this energy of the electrons. They have discovered that the electrons revolve in definite orbits about the positive nucleus like the planets about the sun. One may travel in an orbit like Mercury and another on the path of Venus, and they may interchange but never assume an intermediate orbit. This is quite important and has led up to the quantum theory. The quantum is assumed to be the smallest quantity of energy, cannot be divided further, and is defined as the mass of the electron times its velocity times the circumference of its smallest orbit. The electron of the next larger orbit then would have two quanta of energy. The quantum, however, is not invariable in magnitude. The energy content of the quantum varies with the intensity of the radiation which gives rise to it.

This theory has been substantiated from another source. A. S. Eddington in his "Nature of the Physical World" tells us that "the yellow light from sodium consists of ethereal vibrations of period 510 trillion to the second," and that the emissions are discontinuous. He says the amount of energy is three and four-tenths times ten to the minus twelfth power ergs, into one and nine-tenths times ten to the minus fifteenth power seconds. This multiplied together gives six and fifty-five hundredths times ten to the minus twenty-seventh power erg-seconds, which equals one quantum. If calcium or hydrogen or any other element is used, the amounts of energy and time are different, but their product is always the same, one quantum. Quoting further: "This applies also to X-rays, Gamma Rays, and

other forms of radiation. It applies to light absorbed as well as emitted, the absorption being discontinuous also."

Dr. Robert A. Millikan says "the evidence is rapidly developing that energy and mass could be converted into each other, and that there is no difference between matter and radiation." To us it matters not whether this quantum theory will stand the criticisms of the coming generations of scientists; but these scientific findings lead us to the conclusion that science must soon realize the spiritual nature of substance. In doing away with the mass of the electron and reducing it to energy they have taken the first step necessary to comprehend the divine nature of physical manifestation, which is none other than the third aspect of the Godhead, Activity. Man in his slow evolution from clod to God has arrived at the time when this Activity aspect, which is manifested as motion, will be learned; and he will know its source and use its energy long ages before he through his puny efforts will be able to understand the remaining aspects of Divine Will and Divine Wisdom.

Let us see what some of the physical scientists say in regard to spiritual realms. Baker Brownell in the "New Universe" says: "The world of spirit has validity and completeness." The late Charles P. Steinmetz, the electrical wizard, said shortly before he died: "I believe that the greatest discoveries of the next generation will be made along spiritual lines. Scientists must turn their laboratories over to the study of spiritual forces. Here is the field where miracles are going to occur. Spiritual power is the greatest of undeveloped powers and has the greatest future." Also, Sir James Jeans in "The Mysterious Universe": "We discover that the universe shows evidence of a designing or controlling power that has something in common with our individual minds . . ."

More and more the scientists are being led away from atheistic thought as they discover the mathematical exactness, universal beauty, sublime wisdom, and stupendous power of the work of the Supreme Architect as exemplified in the physical manifestation of the universe.

The work of the physical scientists having been reviewed and analyzed, we next turn to the spiritual side of the discussion. While the ancients wrote freely of spiritual experiences, the moderns have held that nothing can ever be known of such things except the feelings of exaltation, etc. experienced during emotional religious fervor. But the occultist has worked on, alone and unknown, hampered and persecuted, scoffed and jeered at down through the centuries, but making progress in proportion to his perseverance. From life to life he leaves in obscure writings his

observations to be picked up later by others and added to. Finally, as the result of hard work and many former deserving lives he has developed a spiritual power by which, when he is properly trained in its use, he can not only perceive the superphysical worlds but can consciously function there, can make observations and investigations, and can tabulate, compare, and verify them with the observations of other occultists in a most scientific manner. The psychologists tell him that his experiences are figments of the imagination or mental hallucinations from his own or other subconscious minds; but the occultist while functioning on the invisible plane observes certain material details which no one else knows about and which he can

verify for the skeptics the following day in the physical body, thus proving the reality of his experiences.

What is Science? Is it a term applied only to the findings of those who look through microscopes, or telescopes, or spectroscopes or any other sort of a scope, or can we give it a broader definition? The dictionary gives: "Science is a systematized knowledge of truths or laws as demonstrated by experiment or observation." This is a precise statement

of the work of an occultist and therefore makes of him a scientist. Karl Pearson in his "Grammar of Science," attempting to strike a death blow to metaphysics says: "There is no short cut to truth, no way to gain a knowledge of the universe except through the gateway of scientific method. The hard and stony path of classifying facts and reasoning upon them is the only

way to ascertain truth." What could be more true, and the occult path is even harder and stonier than the physical. If Mr. Pearson denies the possibility of the sixth sense of the occult scientist, then the blind man would be justified in denying the entire findings of physical science because he cannot verify them. Would science be less scientific if only a few score could see? And as to the number of occultists we are assured they are increasing rapidly, and the time is soon coming when their numbers and investigations will have a profound effect upon the scientific world.

Prof. Eddington opens up a loophole of approach in his question, "Have you any system of inference from mystic experience comparable to the system by



CREATION

which science develops a knowledge of the outside world? ” He evidently has not read the “Cosmo-Conception” by Max Heindel, occultist and messenger of the Rosicrucian Philosophy. Here is a system of inferences from mystic experiences developed in the most scientific manner, written in the plainest of language and logical order, reasonable and satisfying, and humbly given from the heart by a man with the sole thought of service to humanity. He wrote that matter and force are interchangeable at least fifteen years before the electronic theory was generally accepted, which is another instance where occult science has been verified by the later findings of physical science. He went deep into the constitution of the physical and spiritual worlds, far beyond the reach of the physical scientists. He also gave a definite teaching of the evolution of man, his origin, past and future development and relation to the physical and spiritual worlds.

The physical world according to occult science, is divided into two parts, the chemical and the *etheric*, both composed of physical matter subject to the laws of gravitation, expansion, contraction, etc. The chemical division is composed of the atoms, molecules and cells of the ninety-two chemical elements, while the etheric consists of a much finer and attenuated form of matter called the ethers, the existence of which the physical scientists have attempted to prove but without success. The substance of the etheric region is the avenue of ingress of the solar life force or vitality, called the vital force by the homeopaths for more than a hundred years. An exact duplicate etheric form must be present before the chemical form of plants and animals can manifest life, and when this etheric, vital form or body is withdrawn the chemical body is said to die, and immediately begins to decay. This applies to plants, animals, and man.

The desire world is the next in order and is the world of feeling, but it is not made of a finer physical substance. It

permeates through and beyond the physical world and corresponds to the physicists' fourth-dimensional world, or the summerland of the spiritualists. Man and animals have a body composed of this desire substance in addition to the vital and physical bodies, which is demonstrated by the fact that feeling can be driven from the body either locally or entirely by the use of anæsthetics without producing the decay which follows the withdrawal of the vital body.

The world of thought is of the finest material that we can at present comprehend. No scientist has as yet been so rash as to attempt to compute the specific gravity of a thought, nevertheless Prof. Eddington in “The Nature of the Physical World” has touched on the subject in his subchapter on Mind-Stuff.

The perception of these higher or finer worlds is not opened up to the occultist immediately but by slow degrees through hard work, perseverance, and living a life in harmony with occult laws. The question is often asked, Why are occult scientists religious? This question is quickly answered when we consider that as the knowledge of the spiritual worlds is opened up to the aspirant, he becomes more and more impressed with the harmony and beauty of divine law, and his devotional nature expands and reaches out toward God.

To grasp the spiritual concept of the basis of all physical matter let us consider the Rosicrucian viewpoint of the creation of the solar system. The first tenet is that solar systems are being born, are going through their evolutions, and reverting back to chaos constantly, and that the universe contains millions of solar systems in different stages of evolution. The Supreme Architect of the Universe is the incomprehensible Being in charge of this stupendous system, who works with the Cosmic Root Substance that permeates the entire universe. This Root Substance is of a nature beyond human comprehen-

sion, a very finely attenuated, spiritual-like substance. When God, the Father of our solar system, a glorious divine Being but of a much lower order than the Supreme Architect, wished to manifest a system, He selected this particular place in the universe, between Alpha Centauri, Sirius and Polaris, and permeated the ever present Cosmic Root Substance with His aura. The resultant vibration caused condensation or crystallization of the Root Substance, which went on for eons of time, producing three successive spiritual worlds or conditions of relatively increasing density down to the finest substance or condition that we can comprehend, which is that of the world of thought, the substance of which our thoughts are made. This powerful activity of the Solar God went on until the next condensation was brought about, which produced the desire world, being the world of feeling. And finally the next step was taken which brought the physical world and the solar system into manifestation.

This process of involution was not a continuous process but a series of rebirths and recapitulations of the solar globe, the throwing off of the planets being very recent with respect to the whole scheme. The solar globe, activated by the aura of the Solar God, in coming into physical manifestation was first a dark nebula like those now being studied by the astronomers, and then a light nebula coming gradually into denser and denser condensation.

The evolution of the human spirits, called Virgin Spirits, went on through all this time from the first dark nebula, but that is another subject apart from the scope of this article.

Our Solar God, then, by the exercise of His triune nature, Will, Wisdom, and Activity, has brought a system from the Cosmic Root Substance of Chaos into physical manifestation. The Will aspect of the Solar God is symbolized by the Father, the Wisdom by the Son, and the Activity by the Holy Spirit, called Jehovah.

By the exercise of the spiritual power of God the solar system has been slowly condensed, not into the solid substance which we think we perceive with our crude senses but into an electronic manifestation of force or energy as expressed by the electrons spinning in the atoms, an inherent power within them, following given laws, preserving the identity of the particular atoms and groups of atoms of the same element as long as the power is maintained. A child may ask, "Where does the light go when it is turned off?" and we may ask, Where would physical substance go if the divine power were withdrawn? Physical substance would evaporate into spirit if the Activity aspect of the Godhead were withdrawn, which is similar to what Prof. Einstein means when he says, "Space is eating up matter."

This spiritual concept of substance then not only agrees very closely with the conclusions of science as to the ultimate nature of matter, but also gives the natural, not supernatural, source of the power behind the spinning electron.

St. John said, "God is Light; if we walk in the Light as He is in the Light, we have fellowship one with another." In the coming age when science and religion will be drawn together, as it is now indicated they will be, and as man uses his scientific knowledge in conjunction with righteous living, conforming to physical and spiritual laws, it will be said: God is Power; if we live in righteousness and wisdom, we may use the Power of God in the Service of Humanity.

The heart has reasons which the reason does not know. It is the heart that *feels* God, not the reason. There are truths that are *felt*, and there are truths that are proved, for we know truth not only by the reason but by the intuitive conviction which may be called the heart.—*Pascal*.

The Success Habit

BY SAMUEL TAYLOR

SUCCESS IN after life comes largely through the habits formed in childhood. One of the most important of such habits that the child should acquire is that of triumph over the small problems that confront him. To instill this into the young plastic character and at the same time to keep him from assuming life is just one victory after another requires a delicate adjustment of encouragement and discouragement.

It is true that nothing succeeds like success; yet conversely, nothing so surely promotes failure as easy, unearned, effortless reward. It is generally conceded by psychologists that the foundation of deserved fame in any line consists of many small successes that spur the worker on with the confidence of success in something better—yet everyone knows of the heartbreaking discouragements the majority must suffer to get "some place" in the world. One must have some success to keep on the trail of the distant goal; one must have some failure to keep from giving up the goal as unworthy.

In the problem of discouragement and encouragement there seems to be a thin line of excellence from which one must not stray either way to get the best results. Teachers and parents and others in positions of authority are literally between the proverbial devil and the deep blue sea if they would reap the greatest rewards both to themselves and to the children under them. If they discourage their charges too greatly, the result of the unvarying frustration will be either an attitude of "don't care"—merely assumed, of course, but ruinous if persisted in—or an attitude of resentment, which reaches its culmination in the criminal type of mind that considers everything and every hand as against it,

and which assumes the world owes it a living, to be had any way that presents itself. On the other hand, too easy success is in no way desirable.

A girl who attended a western university was as a child an infant prodigy. She was precocious to the extent that at the age of eight she was having her writing published in the local newspapers. Her mental development continued, and she regularly won prizes for her writings throughout high school. As a freshman in college she took first in every literary event she entered, she was prominent on the staff of the school paper, and predictions were that she would startle the world in a few years. She submitted a few of her efforts to various local religious publications, and they were invariably accepted, with a request for more. In a recent talk with her, the author was informed that she had never received a rejection slip.

If pure success made for success, surely this girl had all the requisites for astounding fame, and clearly she would have been destined for a niche in the company of the immortals. Yet what happened? In her sophomore year she seemed to lose interest in English and in her writings. She changed her course and majored in accounting. Except for what was perhaps a last flare of interest—in her junior year she wrote a story for a prize offered by a local publication, and won it—she laid her pen aside, and to date has not to my knowledge picked it up again.

It seems beyond a doubt that this girl's career as an author was destroyed by her very excellence and the continued success of everything she wrote—the ease with which she published her works. Thieves have demonstrated again and again that what comes easy is not appreciated and that it goes just as easily. I

would venture to wager that if this girl had received a score of stiff jolts in the shape of unemotional printed slips from publishers' telling her the material was "unavailable," she would today be writing what would eventually be recognized as literature. With success for the mere task of dashing off a few hundred words, it is of scant surprise that she valued such reward so very lightly.

The example of the rich man's son who is a failure in life is too well known to need an illustration—and the exceptions are rare enough to be news items. The very advantages showered upon such a child make him take them as a matter of course, and they defeat their own end.

Fortunes have been squandered on promising musically and artistically gifted children by fond parents, and such children have been treated as hot-house plants. They have been given every advantage within the power of the short-sighted parents, who do not wish to lessen the divine spark of genius glowing in their offspring's breast. The result is often that the pampered and petted unfortunates have begun to look upon themselves as belonging to a special creation. They have become indolent and expect the sacrifices of their parents as a matter of course. They have rested on their oars, and we find them by the score, after the gold-lined purse is drained of its last cent, industriously producing trick runs and "hot breaks" in jazz orchestras—instead of giving concerts—and painting flaming signs in brilliant red and white on brick walls—in lieu of art.

Sometimes it seems as though grinding failure alone will bring out the best in a personality and a mind. Joseph Hergesheimer wrote for eleven years without making one cent from his writings; and he by no means holds the record; yet now he is considered one of the best of American story-tellers. The bitter disappointments during those years perhaps instilled in him as nothing else could have done the need of careful,

polished work of the type he now produces. It was failure rather than success that moulded this man in his present proportions. John Milton had plenty of time and opportunity to write his immortal "Paradise Lost" years before he did so; but it took the bitter gall of seeing Cromwell's regime wiped out, his own eyesight gone, and popular disfavor for his works to give him the incentive to write what is by many considered the greatest single poem in the English language.

It is hard to remember a six-months' period in which one is not surprised to hear of the success of some "dumb-bell" one knew at school, or of some one who has worked under some physical or mental handicap. And it is equally as hard to recall a like period when one is not sadly disappointed in meeting with some former schoolmate who had all the "it" in the world and whom everyone liked and predicted success for, and who is now digging holes for telegraph poles or doing some other mediocre task.

It is the sense of a handicap which makes a plain girl so often charming in manner. A complex of inferiority coupled with a burning desire for equality has made more successes perhaps than any other single cause.

However, failure as an aid to success is a dangerous thing to experiment with, especially when dealing with impressionable children. Individual differences are great, and for one Joseph Hergesheimer who will stick to his job eleven years without reward we have thousands who could not undergo one year of disappointment—and who have not. Failure will not invariably promote success; let us take an example, still in the literary field:

A youth graduated from college and got a job on a newspaper. He married and had two children. In the evenings in his spare time he wrote short stories. For three years he received nothing but rejections. He decided it was because of his not taking enough time on his literary work, so he quit his job and sat

over his typewriter day after day, pounding out copy. Months rolled by and still there was no success. The constant worry over financial matters and his seemingly hopeless attempts to break into the magazine field preyed on his mind, and it so affected the quality of his work that it became eccentric because of his frenzied attempts to do something "different," so as to catch the eye of the editor. The result was that his writing became worse instead of better; he realized it, and the consciousness of the futility of his long efforts upset his nervous stability. He became almost unendurably irritable and petulant. After almost a year he was found one morning a suicide.

As another example, not so extreme, of the result of unadulterated discouragement with no encouragement we will take the case of a college boy I know. For four years of high school and two of college he managed to get along fairly well with no great fuss being made over him one way or the other. He generally received good marks in his major subject, English, and on themes submitted. Other than that he was unnoticed. Then in the space of a very short time he became generally known because of articles he wrote for the school newspaper. Professors had always known him to be unorthodox to a degree in his views, and now they got together—the boy says that from various remarks dropped at different times he knows at least seven members of the faculty have at one time or another discussed his "case"—and from appearances there was a tacit agreement to take him down a notch or two, to make him conform to the letter of all requirements in every respect. Naturally the course of action was decided on for the boy's own good. From three points—very influential points to a college man, the class room, the disciplinary committee, and the grading of credits—pressure was brought to bear. The boy stood it for five months and then dropped out of the university. His reason for quitting was that work of

a quality that formerly received praise was able to get but a passing mark, term grades did not in any way conform to his past experience according to work done in classes, and that formerly impeccable conduct became the cause for constant summons from the disciplinary committee.

After making two almost heroic attempts to settle the trouble and receiving for his pains two rebuffs, he achieved the "don't care" attitude; he reasoned that if nothing he could do would raise his standing, then to make a grinding effort was but a waste of time; if any answer he might make was wrong, then any answer would do; if nothing would please, then anything would serve. He attained the I-don't-care-whether-school-keeps-or-not attitude, and from an intense desire to sacrifice everything to go to college he reached the state of mind where he actually flipped a coin to see whether he would stay or not. The coin came tails, and he dropped out in the middle of a semester.

This is clearly a case of an overdose of discouragement, producing in the boy a feeling of certain failure, and arousing a defense reaction caused by the condition, with a projection of the blame to the teachers rather than to himself.

As to actual experimental results of encouragement and discouragement there is a confliction of evidence. Some years ago an educator named Gilchrist made experiments with school children. He found that there was an improvement of seventy-nine per cent by a group of students who were praised just before a test, over the same group who were reproved just prior to an examination. However, Bates and Risland, trying an experiment very similar, find the results much more conservative.

There is a general opinion though by some of the best psychologists, that deserved encouragement promotes the habit of success and is beneficial to children; and in fact to everyone. Conceding this point, there is still the matter of just how much of this we shall administer;

The child needs an occasional jolt in the shape of a disappointment and rebuff to keep a true evaluation of himself; yet fundamental to all successful results with children are enjoyment, interest, and mastery.

There is no set rule to be laid down as to just how much reproof and praise shall be forthcoming to keep the child at his best. We should adopt a policy, as Gruenberg, the noted psychologist, says, of rewarding honest effort whether a child stands first or last, as the need of success as a wholesome stimulus is universal. And we should recognize the child's efforts and achievements, yet at the same time try to keep the success from being complete. We should administer prizes, but have them of a nature to spur the child to a greater effort for a better prize. We should recognize merit, but at the same time never allow a child to think he is at the end of the road.

Every encouragement given should be in the form of a stimulus for something better. If the work is the best that can be done in one particular line, we should try to stimulate endeavor in a higher and more difficult task.

As a rule only a measure of success will keep interest at a heat sufficient to make for that driving effort that turns out men of the upper strata. To keep this success in its place, to keep the child and youth in accurate appraisal of himself, to discourage just enough to make him determined to knock the world off its foundations at the next chance—all this is the task of the one who deals with the young generation. On the question of the proper balance of praise and reproof rests much that is vital to the world, as well as an enormous number of things that go to make up the happiness and the ultimate success of the children in question.

To recapitulate: (1) Success is a necessary part of advancement; (2) failure is also essential to an extent to keep the child's evaluation of himself and the world in its true perspective; (3) en-

couragement and discouragement play vital roles in the matter of success; and (4) praise and reproof must be fitted to the case and carefully administered.

The Turning Tide

BY FELICIA B. CLEM

John Ray looked at the word he had traced in the sand. A wave crept up, swept over the first two letters, and sank back into the sea: the I and the N were washed out.

John started—now the word that he had written in bitterness was changed; sharp and clear in the moonlight he read: TOLERANCE. Was that the answer?

He had been bitten deep by the remarks he had overheard; harsh judgment of acts he had undertaken with kind intent, and he had accused the speakers of *intolerance*. He sought the shore to fight it out with himself.

"Why," he spoke aloud as he drew the letters, "why, is there so much of man's inhumanity to man?"

Tolerance! Perhaps he had not been tolerant in *his* judgment of them! Tolerance—would that solve this problem?

Out beyond the encroaching waves at his feet John gazed far into the depths of blended ocean and moon-softened sky; great, fundamental unity that rocks on the shore could not divide. Peace fell upon him.

Into John's soul came a sense of the immensity of God. Would God see such pin pricks, this ebb and flow of human emotions? Would not God look beneath and beyond both *tolerance* and *intolerance*? Would they not be lost in the sweep of divine love?

That was the answer.

For good ye are and bad, and like to
coins—

Some true, some light; but every one of
you

Stamped with the image of the King."

—Tennyson.

Mythology and the Bible

BY CORINNE S. DUNKLEE

IN ALL THE loveliness of their practical imagery the Greeks have described the creation of the universe, the changing of the seasons, and the origin and fall of man. They believed that the gods dwelt upon the summit of their sacred mountain, Olympus, in a veritable heaven world where all was peace and harmony, and where their food was ambrosia and their drink nectar, which conferred upon them the gift of eternal life.

Throughout all Greece many great temples and beautiful shrines were built in honor of the gods and goddesses. There are large numbers of places in Greece each of which is hallowed by some wonderful legend. Lovely legends were also woven about the constellations in the heavens so that even at the present time the study of mythology should include also a study of the stars.

The names of the gods and goddesses were given to the five planets then known, Saturn, Jupiter, Mars, Venus, and Mercury. They said, in their practical way of expressing things that each star sounded a musical note, a deep tone for the slow-moving bodies and a high note for the swifter ones. These tones all mingled from the myriad stars into one vast harmony, the age-long music of the spheres. But this celestial song was enjoyed only by the gods. No mortal had ears attuned to hear it.

In the beginning, the Greeks said, the world was a place of love and beauty and happiness. Its inhabitants lived joyous lives in a land of perpetual summer, that produced flowers and fruits that never faded nor were subject to decay. This was called the Golden Age, and corresponds to the Biblical description of the fair Garden of Eden, the early

home of man, who was made in the image and likeness of God.

The Golden Age, according to the Greeks, was followed by the Silver Age, which brought a change of seasons, and the "wings of the wind were clogged with ice and snow." This symbolizes the time of the fall of man into "coats of skin," namely, physical bodies, and brought the mandate of Jehovah: "By the sweat of thy brow shalt thou earn bread."

This age was succeeded by the Brazen Age, which Ovid in his "Metamorphoses" describes as a "warlike offspring, prompt to bloody rage." He depicts the condition of humanity as



ON MT. OLYMPUS

symbolized by Nimrod. This is symbolized in the Bible as the Tower of Babel.

Later came the Iron Age when, according to Ovid, landmarks were set up "limiting to each his right." "And, not satisfied with the blessings of earth, man eagerly rummaged beneath the soil for

the precious ore which the gods had wisely hidden next to Tartarus." Here we find man falling completely under the sway of the Lucifer spirits. The sons of God were wedded to the daughters of men, and black magic in all its varied forms flourished upon the earth.

The rebellious people of the Iron Age, according to Greek mythology were destroyed by Jupiter through a great flood, and a new race was created to take their place. This of course is the

parallel of our own Biblical Flood story. And in the Grecian, Deucalivn and his wife, Phyrrah, the only man and woman left upon the earth as the waters of the flood receded, we have the Noah and his wife of the Old Testament; and esoterically the pioneers of the new Fifth Root Race, for Noah and his wife, as in the case of Adam and Eve, do not describe a single man and woman, but are generic terms representing the pioneers of a new race.

A Vision of a Former Life

BY ISABEL AMBLER GILMAN

IN THE 28th day of August, 1913, I stood on the tiny wharf at Seldovia, Cook's Inlet, Alaska, whither I had gone to teach school for Uncle Sam, and twirled a large hat pin reflectively as I proceeded to pin a flimsy straw hat to the knot of hair on my crown. All my life, or at least as far back as I could then remember—about forty-five years—I had been obsessed by fear of sharp-pointed instruments—carving knives, steels, scissors, hat pins. It had been my regular habit to slip them into a drawer or put them safely out of sight before going to sleep at night. And if by any chance I forgot to do it, an inner voice called my attention to the fact. Of course it was absurd, but argue with myself as I would it always ended by my getting out of bed and putting the things out of sight before sleep would come. In earlier years I had sought the aid of the far-away "schoolmaster of the heavens" whom my people called God, but without avail. Praying, imploring, beseeching brought no relief from this fear to me. Always at night I seemed to be conscious of a dim, shadowy form beside my bed and a bright steel point moving toward my

heart. In later years my husband ridiculed my fears. But after he was asleep I always obeyed the impulse to cover the offending instrument.

People called me brave because I had spent three long lonely winters in the far Northland, one of them alone in an Eskimo village on the Behring Sea coast. But the "ice-walled silence of the Nushagak" had no terror for me compared to the sight of a sharp-pointed instrument at dusk.

"There must be a reason for this," I had often declared when the cold chills were gripping my spine. And that day as I stood on the wharf at Seldovia fingering the hat pin, I added, "There is a reason, and I have a right to know it. *I demand understanding.*"

A woman came toward me, another middle-aged teacher, carrying a suitcase and a book. She was waiting for a small boat to carry her farther up the Inlet.

"I'm going in to make ten thousand dollars," she said confidently, and tapped the book significantly as she spoke.

We both smiled. Money was scarce enough in that dreary waste. Nevertheless I wanted knowledge more than dol-

lars at that moment, and so I took down the name and address of the book, and experienced quite a thrill while doing so.

Six months later I received a copy of the book, by mail, a metaphysical work which interested me greatly as it seemed to throw light upon various hitherto unaccountable feelings and happenings in my life. Reincarnation had always been a fact to me, to the disgust and horror of my respectable orthodox relatives, but I had never talked or read much in regard to it. Now, after a long siege of epidemic and shortage of food, as I huddled over my little kitchen stove in the late cold evenings and devoured my book, strange tunnels into the far Past opened up, and I caught glimpses of the spiral path I had traveled. But glimpses and surmises were not enough. I wanted proof. I must find the man who had written the book and ask him a hundred questions. I wrote the publishers of the book to find out his address.

* * * * *

July sunshine flooded the metropolis of a certain southern state when I entered the office of a professional man whose name was in gilt letters on the cover of my precious little book.

"He's not receiving callers—too busy," a secretary curtly announced.

I considered for a moment, then wrote on a card: "*Have come four thousand miles for a ten-minute chat.*" "Give him this—now," I said briefly.

A moment later I was ushered into a private office where a man in a swivel chair turned to look at me. It was a modern business office, richly furnished, but I saw only the man, and of him only the eyes—blue depths of strange intensity. It was as if I looked through his eyes into an endless tunnel that reached far back into the dim and misty Past.

"Sit down," he said abruptly, and pulled a chair toward his desk. "You're so bathed in blue that I cannot see you—quite."

"Which shade?" I asked quickly, removing my hat on which was a short plume that shaded from navy at the base to sky blue at the tip. I was wearing a navy blue coat and skirt and a white shirt waist at the time.

"This—occult blue," he answered, lightly touching the feather midway. His hand accidentally touched mine as the hat moved.

A spasm shot through my heart. Faint and all of a tremble I sank into the chair, and his voice seemed to come from far away back in the room. I got myself under control, but the impression remained that it was not the first time we had met. I think something of the same kind was passing through his mind for he eyed me askance and put leading questions. But it quickly appeared that our paths had not crossed before, and we became interested in the book and my manner of obtaining it.

As I look back at that interview my ignorance of occult affairs must have been very apparent to him, but he was courteous and gracious and seemingly persistent in his efforts to find out what I really did know on the subject. Twice the secretary looked in, but he shook his head and we were left alone again. The clock ticked on unheeded. Finally he told me what lectures to attend in the city, what books to read, and when I did rise to go, I discovered to my dismay that the "ten-minute" chat had lengthened into four hours. As we shook hands at the door in parting, he bowed over my hand like a knight of old and thanked me for calling to see him.

My brain was literally bursting with occult lore when I returned to my room at the hotel. Far into the night I sat silently reviewing that wonderful "chat" and writing down portions of it for future study. Then, just before midnight, while mechanically taking the pin out of my hat on the table preparatory to hiding it I remembered the all-important question that had brought me south. I had forgotten to ask him concerning the fear-obsession.

My regret was poignant. What was I to do? I couldn't rush back like a schoolgirl. He had not invited me to call again. A second intrusion might forfeit his respect for me. And yet I felt positive that he alone could explain away that fear which had haunted me almost all my life. "Oh, well," I finally compromised with myself, "I'll write him before leaving the city." The offending pin fell into the bureau drawer and I retired for the night.

It was midnight when I seemed to wake out of a sound sleep to find my room full of a vivid blue light. For awhile I lay flat on my back watching blue lightning flash back and forth in the space above me, wondering if I was dreaming while awake. Then I reached for the electric button and flooded the room with a different kind of light. Everything was all right. My watch had been set to local time and was ticking merrily. Through the open window I could see street lights below and a starless sky dark above. So I pressed the button again, turned over my pillow, and closed my eyes.

But the room was *full of blue light*. Wonderingly I raised myself on my elbows and looked about. In a far corner a blanket of blue opened wide, and through it I saw an old stone castle—an ancient affair with many massive towers and bits of garden and stretches of water. I seemed to be *inside* the castle now, though I had not moved, descending a long flight of stone stairs, entering a large room. There was an enormous fireplace on one side with great blazing logs in it. Skin rugs lay on the stone flags. A man in what appeared to be a hunting costume lounged in a straight-backed carved chair before the fireplace. His long legs sprawled on the skin rug as he rested his head on one hand and watched the flames.

At that instant I became conscious of my own garments, or rather the weight of them: stiff brocade that trailed on the stone steps behind me; soft white lace that fell in ripples on my bare

bosom. I seemed to be young and at home in that big, strange place with its dark archways and cold stone floors.

The man turned his head at that instant, saw me, and sprang from his chair. A sword clanked on the flags. He came toward me, smiling, took my right hand in his and looked into my eyes.

It was the author-man whom I had talked with that afternoon. But not he as I had seen him then. In this instant of recognition, when I myself seemed to be wearing a body I had occupied in some previous life on earth, I knew him to be doing the very same thing. *We were functioning as our former selves had functioned in a former environment*, reenacting a scene out of a former life on earth. I was quite conscious of it and conscious of my own duality, even as I lay on my bed in the hotel room of the southern city. I occupied a twentieth century place, and at the same instant I wore the form of a preexistence and went through a perfect pantomime in it. But I didn't quite know what the relationship was or what it all meant. The man was glad to see me. Courteously he bent over my hand.

I turned my head swiftly as his lips touched my fingers. A gliding form had moved out of the shadows at my left side—stepped forth from a dark archway. It was a beautiful woman in strange costume. I had only time to see two blazing eyes beneath a band of yellow that confined a mass of dark hair and a shining blade in an upraised hand. The eyes were filled with intense hatred, and the sharp point of steel was poised just above my bosom.

My sudden start of fright caused the man to raise his head, but before either of us could move the angry intruder had plunged the dagger into my heart. Over the hilt so near my chin I saw horror in the blue eyes of the man and fiendish triumph in the black ones of the assassin. Red blood had spurted forth and stained the white lace and the man's right hand. Other forms came running

toward us. The light faded and my body sank to the cold flags.

* * * * *

I was sitting up in my bed in the hotel room, shivering, shaking, crying. The blue light had vanished. I was only a poor school-teacher, a stranger in a strange city, a helpless bundle of emotion.

"Well—you wanted to know," a voiceless voice whispered in my ear.

"Of course, I did," I exclaimed aloud, unmindful of the fact that other guests in the nearby rooms might hear me, and on went the lights again. I put on my kimono and took the hat pin out of the bureau drawer. "You poor little innocent thing," I whispered to it as I placed it in full view on the white linen cover. "Never again can you or any other sharp-pointed thing raise one wiggle of fear in me. I was killed once, a thousand years ago maybe, and that left-over of fear remained as an incentive to my spiritual progress. I wanted to *know* the why and wherefore of things, to discover the cause of effect. Contact with the one who shared the former episode has proved a key which has unlocked a door to my Past. If one door has been thus unlocked, others may be. The whole stupendous mass of sunken memories may be released. Oh, what a wealth of knowledge to be recovered—some day!"

Straightway I wrote down the events of the night as I am telling them now, then penned a little note to the author-gentleman:

July 7th, Just past midnight.

Had a frightful vision in which I was murdered in an old castle in a strange land, stabbed by a beautiful gypsy.

Forgot to ask you the main question which brought me to your city, but it was answered by the vision. Felt that I must tell you.

Good-bye.

He answered my note on the following day, just as briefly as I had written him:

What had you done to the gypsy?

Back of every yesterday in our lives is a day more remote, and each day holds the cause of a later effect. You are building your tomorrow now. Be careful how you use the keys of memory.

Good-bye.

There was much food for thought in that little note. I had an idea that he knew who the gypsy was, but I really didn't care. He, in his present earthy body, was nothing to me, whatever he might have been—once. I *was* building my tomorrow, and I then and there resolved that no thought or act of mine now should mar its harmony. I went to the lectures and procured the books he had recommended, only to find that while I possessed slight clairvoyant power I was woefully lacking in the rudimental knowledge of metaphysics necessary to the unlocking of *spiritual* doors leading to the Past. However my desire was strong, and I had a confident expectation of progress in the right direction.

Let me say right here, the way of attainment is not easy. It necessitates the elimination of all sham and pretense, all pride and selfishness; and it demands a pure life and an impersonal love. But the reward is beyond price.

Sixteen years have passed. I never saw the author of that book again, never communicated with him; but, I always considered the money spent on that trip to have been wisely invested.

The old obsession? No, it never bothered me again!

Our Work in the World

The Rosicrucian Fellowship was founded to teach a new phase or conception of Christianity, making plain the deep philosophy that underlies it.

As a School of Mystic Masonry we are to shed light on the mysteries of life and death as given to us by those great Teachers, the Elder Brothers, through the medium of the Rosicrucian *Cosmo-Conception*. This is our work. Our energy and endeavor are directed to the delivering of this message.

Grownups and Fairies

BY HELEN LOCKWOOD COFFIN

THE GROWNUPS again have declared war upon the Fairies. Madame Montesorri and other educational authorities have issued the decree that hereafter no more fairy stories must be read or told.

It is, on the whole, a rather popular move, for there is now, as there has always been, a great company of good and estimable people ready at any time and on the slightest provocation to enter a crusade against these invisible hosts. In fact there has always been a border warfare, with both sides using the most subtle and destructive weapons. Victory perches first on one banner and then the other. The latest report is that one result of this most recent attack of the Grownups has been to augment their forces from among the children, who hitherto have always been counted in on the other side. It is understood that their defection has quite upset some of the Fairy Commanders and that they are employing certain new and surprising tactics to counteract it. In fact, the best wits of both sides are centering in this campaign, and it looks as if this time it might be a fight to the finish.

It promises to be an exciting conflict, well worth watching from the side lines, and with the odds about even. This early it is plainly to be seen that the enemies are rather equally matched. What one side has in age the other side makes up in youth, and every visible defense has its unseen counterpart. It seems unfortunate for the Grownups that the challenge comes from them, for this gives the Fairies the choice of weapons. It will be noticed by any impartial observer of the records of similar struggles in the past that the challenge always does come from this direction: the Fairies being clever enough always to secure this initial advantage,

And this really is an advantage of some moment. The Grownups of course have their long-range guns and poisonous gases; but the Fairies have their cloaks of invisibility, their seven-league boots, and their flying carpets. The Grownups will negotiate war loans of prodigious proportions, but the Fairies have the purse of Fortunatus.

The Grownups have apparently secured control of the Press, and at first it would seem that this would give them the upper and victorious hand. But the Fairies have memories and traditions; they depended upon word of mouth long before the printing press was invented. There are ways—wireless and otherwise—by which they still can gain and keep publicity. And as for craftsmanship and general good standing in literary circles the Fairies seem to hold trumps: their list of partisans and loyal combatants include such illustrious names as Shakespeare and Spenser, Barrie, and Maeterlinck; Algernon Blackwood and Andrew Lang; the Grimm Brothers and Hans Christian Anderson—these are only a few of their cohorts. Who is there of like literary fame and position who has come out definitely on the other side?

This loyalty of the writers is worth considering. If the Grownups win this war, all of the books of these writers must be thrown into the discard: even "Peter Pan" and "The Blue Bird" and "The Midsummer Night's Dream" and all of the Irish books, God bless them! And not only books like this written in the past, but those present and to come.

The Fairies long ago looked to this part of their defenses. They arranged with the Keeper of Dreams that only those authors should be gifted with wings and beauty who knew the way to the Caves of the Lost Stars and so could

dip the tools of their craft into the magic dust. If the Starlight Express, which is recorded, timetables and all, in "A Prisoner in Fairyland" is not allowed to set out every night on schedule from the lowest corner of the garden, then alas there can be no more beauty in writing: not even when one wishes to make a book of facts. More than that: the newspapers, those common-sense, everyday agents of things material, must do without their fanciful embellishments. There must be no more references to Cinderella's slipper or Aladdin's lamp or Beauty and the Beast or—but the prospect is too appalling! Where will the poor things find anything to adorn their bald statements of facts when—and if—the Grownups should win this war?

What are these terrifying stories against which this war is waging? It may be wise to talk about them and read them over before they become taboo. Almost anybody—and everybody—can tell them to you. They begin: "Once upon a time" and they took place in a country "far, far away." Part of the Fairy strategy, this, to so locate these tales in Time and Space that they cannot be pinned down under a microscope. They were intended by primitive mothers of long ago as sugar-coated training in man-



ners and morals. Thus the downfall of pride and the reward of humility became sweeter and more palatable in the guise of "Cinderella." The indomitable courage that can surmount any difficulty was personified in "Jack the

Giant Killer." The universally popular coming of Spring and Love was set forth in the annuals of "The Sleeping Beauty."

These tales were handed down by word of mouth from mother to child through generation after generation, each mother adding what appealed to her or what she thought her specific audience needed to have emphasized. An interesting discovery of folklore students is that practically the same stories are found in all folklore, however widely separated by race and nationality, differing only in some bit of local color. The story of Cinderella is one of the most universal, practically the only variance being in the kind of a slipper she lost at the ball. The French think it was of glass, Eskimos insist it was of fur, and Indians are sure it was a moccasin. So we can see that the present conflict will be another world war.

These stories do not mince matters nor handle them with gloves. They deal frankly with serious, virile, and vital problems. They meet face to face many things which are ugly and frightful. In them are giants and witches, gallant knights and lovely ladies, imps and elves and fairy queens; adventure and daring, life and death. "Safety first" is no slogan of Fairyland. Everything is outspoken; nothing is hidden; things and people are exactly what they appear to be. A witch is always a witch in Fairyland; outside the gates she may dissemble, but never there. When a young girl in Fairyland speaks cruel and ugly words, loathsome toads drop out of her mouth; very real toads. When her curiosity overcomes her, there is always some indelible stain left on the key by which Bluebeard knows of her deception. The Beast is always a Beast at first, but it soon is revealed that it is a Prince under a spell, from which Beauty always can—and does—set him free so that he is his lovely self again. The good and the true and the beautiful always win their just reward in Fairyland. The dragons are always

killed, the witches subdued, and the giants destroyed, before the story is done.

It must be admitted in favor of the Grownups that real life is not like this, and of course there is much to be said for sticking to the facts. Once you set foot beyond them there are no limits and the world is wide. It may be a long time before you come back. That is one way the Fairies have of making you a convert: to take you off on wings somewhere, a Prisoner in Fairyland, well knowing that ten times out of nine (which is the way Fairies count) you cannot find your way back. For after all is said and done the Fairies have the great advantage. They are True. And facts are only little clouds of mist which fade away before the sun.

Barrie has told us more intimate things about Fairies than any of their other biographers. He begins by telling us the way fairies are born. He says when the baby—any baby—smiles his first smile “it breaks into a million pieces, and they all go skipping about, and that is the beginning of fairies.” The nearer a person is to his own first smile, of course the more natural and familiar does he find Fairyland. And the further he gets from that first smile, the harder it is to know the road; or recognize it when he does find it.

He will forget just where to turn off the main highway: let's see—what were those directions? “Second turning to the right and then straight on to morning.” Even if he makes the correct turn, it is probably lockout time when he arrives and the gates are barred. If it should happen that he remembers the mystic hour and waits for it, why then his feet are heavy on the daisies as he passes, and he cannot keep to the ribbon paths; or sit on the toadstool chairs; or (being a trifle deaf) hear the piping for the fairy dances. And without his spectacles he can hardly see the Fairies pretending—just for fun and mischief—that they are flowers along the way.

Barrie is a Grown-up. How did he

find out so much about the Fairies? Not by fighting them, surely. No. He had a David who remembered. The only thing for a Grownup to do is to get him a David; some little child still smiling who remembers; who will give him the grip and the countersign; and nudge him when the Queen passes and tell him this is Cinderella and that is



Jack the Giant Killer and this is the way to Aladdin's cave. Little Red Riding Hood he recognizes “by his own self” because of the color of her cape, and that other Jack he can tell by his bean stalk; and there are signs by which he knows Bluebeard and the Babes in the Wood and Beauty and the Beast. And there goes Snow White and the Seven Dwarfs! And Hansel and Gretel! And the Little Tin Soldier!

Old friends, these. Not changed one whit in all the years. Not a gray hair! Not a wrinkle! No, not even Titania herself is a day older; nor Bottome, nor Pease Blossom, nor Puck. It is partly in homage to this, because they have never gone down in defeat to Old Age, that the Grownup takes off his hat and bends the knee when the royal proces-

sion passes. That, he knows from sorry human experience, is a triumph worth honoring.

There are many new fairies which the Davids know delightedly, but which the Grownups are sure were not here before. This musical chap, for instance, who pipes for the dances; Peter Pan, the children call him. And with him is his Wendy, and the Crocodile, and the Alarm Clock; his Pirates too, and the Lost Boys. They seem—well, not strange, exactly, but new; rather misty now and then as if half-remembered; did we know them once, after all?

Then all of a sudden off go all the Davids on a hunt for a Blue Bird, with Light, and Milk, and Bread, and The Cat and The Dog in the merry procession. We are sure this is a new adventure until the children tell us this is the Blue Bird of Happiness and we see it is just an old, old story; not even a fairy story, but just a bit of prosaic, human, everyday life; a bit of realism from the other side of the gates: a mad pursuit we have all taken part in again and again; a sorry memory perhaps, but Life. Not dreams. Facts, if you will. But somehow different in Fairyland.

Down in a corner of the garden, all ready to set off as soon as the Blue-Eyed Conductor gives the signal, is the Starlight Express: "This way at once without change to the Caves of the Lost Stardust!" The Old Sweeper and the Dustman and the others are clambering up the steps and into the car, even the Little Mouse who, "lost in Wonder, flicks his whiskers at the thunder." A Grownup or two are also embarking; among them Daddy, off for a skylarking trip "on the roof of night."

What about this Algernon Blackwood who wrote so vividly and beautifully the annals of "A Prisoner in Fairyland"? I only know he is a Grownup; a Theosophist; and, or so I have been told, a Rosicrucian. He knows that Fairies are True and that Fairyland is

Real. In all these delightful and popular folktales his keen spiritual insight detects something finer and deeper than the mere story. There is something more worth while in them than just the manners and morals they may sugar-coat. They are dynamos of faith, which is a creative force. The Open Sesame, the very key by which one opens the gates, is Wonder. And Wonder, as Blackwood reminds us, is "the basis of all inquiry" and "leads to Worship." "Faith," he says, "inspires the world always. Belief is constructive and creative. It is doubt and cynicism that destroy. Thoughts were the fairies that the world believed in when it was younger, simpler, less involved in separation. The golden fairyland recovered is the fairyland of lovely thinking."

The ultimate fate of doubting Grownups has been foretold by Andrew Lang. After retelling the old folk tales in Blue, Green, Red, Yellow, and all the other spectrum shades of Fairy Books, he wrote what he called, "My Own Fairy Book." In this the Queen Mother was "wise" in the modern sense. When all the fairies came to her little son's christening and brought their gifts, she accepted them graciously and stored them away in the attic. "Because," she said, "they are not really there. They do not exist."

She did not even unwrap the parcels. And there they lay: the magic carpet and the magic purse, the seven-league boots and all the rest of them, covered with dust and cobwebs. The Prince was a Grownup when he found them, prowling around one day for excitement. He wondered what they were, looking curiously at them all, and seating himself on the faded square of carpet. He wished he knew. And then wish! up in the air he went and off through the world to find out.

"The reason birds can fly and we can't," says Barrie, "is that they have Faith. Faith is wings."

My Neighbor

The Story of an Eskimo Dog

BY WINSTON GEORGE

WHEN MAN is clutched in the talons of insanity's twin sister, wrath, when her venomous claws—resentment, hatred, spite, revenge—pierce his soul and inject their poison into his flesh, then does he cease to radiate God through himself. Then may he well be shamed by the beast of the field. Even the wolf pack on the trail vents its ferocity only for the relief of hunger, while man's inane vengeance is but to sate desire.

Perhaps it was due to the fact that I was raised in a city apartment that during my boyhood days I never knew the companionship of a dog. When I completed high school I went to work in the home office of a commercial concern with international interests. A few years later I was sent to Alaska to represent my company.

I was stationed in an isolated village. There was neither restaurant nor hotel, so I was forced to live in a cabin alone and prepare my own meals—to use the vernacular of that country, "to batch."

I soon found that my most frequent visitor was to be a lanky, starved, short-haired, yellow cur. It is wording conditions extremely liberally when I say that he was quite an unwelcome guest. I did not at first mind him digging the scraps from my garbage pile, but he stole the food I would set aside for an immediate meal or to keep for future consumption. He stole the meat from my cache. He even sneaked into my kitchen and grabbed a hot roast from the open oven door.

One day I was writing letters in the front room when I heard a loud splash. I rushed to the kitchen just in time to see the yellow dog vanish through the back door. Evidently he had been sal-

vaging scraps from the waste bucket for there it was, tipped over, the whole greasy, queasy mess all over my newly scrubbed floor. It of course transpired that I developed a keen feeling of resentment, and even hatred toward this troublesome pest. I threw sticks and stones at him upon every opportunity, and formed the habit of burning all scraps of food which were at all combustible; thus he would not be lured by my garbage heap.

The dog's master—a hairy brute of a man—used him to haul water from the river a quarter of a mile distant. There was little love between the two. Judging by the emaciated body of the animal he was seldom fed, but by his yelps of pain he was often beaten.

However in fairness to this great frontier, where the malemute, Alaskan work dog, plays so important a part in the daily life of the inhabitants, let me state here that few malemutes are thus misused, and that the brawny men who ply the winter trails look upon their dogs as companions, friends, and co-workers, and they treat them as such.

One blustery morning in November, after autumn storms had painted the landscape white, I heard a thud as if of a heavy body falling upon a plank floor. I at once knew what it was. I was outside the house, and I leaped for the open door of a large back building which served the dual purpose of woodshed and meat cache. As I blocked the doorway with my body there was a scurrying of claws on spruce boards, and the hateful cur tried to escape between my legs. I caught him squarely in the chest with my heavy leather boot. At the impact he fell on his haunches, three feet back, and emitting a yelp of

terrorized pain fled to the farther end of the building.

I closed the door behind me and took in the situation. There on the floor lay the quarter of moose which I had so laboriously hung to a rafter. The dog slunk to the farthest corner, and there beside a pile of boxes cowered tremblingly. Vengeance in my heart, I selected a cudgel from the pile of wood. I advanced, hissing a guttural oath through closed teeth.

The beast cringed then lifted a paw as if in supplication. I advanced malignantly. He plunged to pass. I kicked at him fiercely, spitefully. He dodged deftly, and retreated again to his corner. He crouched to the floor yelping woe-fully, and turned his head sideways watching the stick in my hand. Viciously I raised the club to strike. Then, stick poised in mid-air, my arm suddenly became as if paralyzed. It refused to do the bidding of my infuriated brain; slowly, limply it descended until the lower end of the cudgel rested harm-lessly upon the floor.

I stood motionless, transfixed—my anger gone—wondering who I was, where I was. It seemed as though I were awakening from a dreadful nightmare. The dog, flesh crawling, lean body heaving, crouched in terror there before me. I looked and saw in him not a piece of my neighbor's property, a thing accursed, despised, a something to vent my wrath upon; but instead I saw a living, breathing fellow creature, a specimen handi-work of that all-powerful Creator who had granted me the privilege of living upon this lovely earth.

I looked, and in the thing cowering there before me—tail curled between its legs, backbone and ribs shining through a thin winter coat of fur—I beheld that which I had never seen before, a fellow being upon the planet Earth, shivering, cringing, starving in the semi-arctic cold.

And as I stood I realized that this vital throbbing flesh before me was not

simply an avid beast, nor yet was it merely the property of my neighbor; instead it was a suffering fellow creature struggling to gain a livelihood in a bitter world of plenty. I saw more. I saw the image of my Maker in this trembling, beaten cur.

I took meat from the rack, I gave him to eat, and I stroked his macilent head. And now each morn he comes at dawn, and I give him food to eat. No longer are his ribs bared to the gnawing gale. No longer are my scraps consigned to the flames. No more is my neighbor's dog a pest; instead he is a friend toward whose coming I look with joy. Nor does he steal now that he is fed.

His loving eyes and joyous bark greet me when we meet, and his welcome company brightens my lonely days. Save for the happiness that comes with giving I receive no pay, neither should I; for, like the dog that breaks my bread, when I am hungry I am fed.

Time

“Men speak of Time as if it were given them for their own individual purposes, treating it lightly as if it were that which can be taken up and dropped as one so wills. ‘Thus will I later’—so he asserts. There is always time—time to give out that which he now withholds, time to acknowledge the hurt he dealt the lives he has denied common sympathy, only to awake to find that time is his master, not his tool. In the last decade of his age, when the frame is losing its vigor, the brain its strength, and he cannot scan with the horizon of his mind the things which might have been clear, he sets himself feebly to ponder over the fact that time and he will never be separated, and the vision of lost opportunities and time misspent passes before him, filling his latter years with misery and regret.”—*Ellen Foulds.*



Spirit Materialization

WE HAVE been asked the following question: "Is it possible for a mother who has passed into the invisible world, to help her children directly or indirectly? Does she make hands of flesh with which to work, or in what way does she aid them?"

The Society for Psychical Research has investigated a number of cases where it has been shown that the deceased mother has materialized in order to save her small children from disaster or accidents. There is no doubt that many young mothers are earthbound for a long time by the love they bear their small and helpless children. We feel certain that if they were able they would often manifest to give them help and comfort. But the seed atom having been ruptured at the time of death, they are not generally able to draw to themselves even the most attenuated gaseous matter that would make them visible, except in a very few cases where the need is so great that it begets in the mother a desire of such dynamic intensity that for a moment or two it compels the physical atoms to marshal themselves into her etheric body and enables her to do that which she desires. Thus she performs a magical feat without knowing how she has done it, and of course she cannot repeat it unless it happens under similar circumstances.

In this respect the people who have passed into the invisible world differ radically from the Invisible Helpers who leave their body at will. The silver cord

is intact in the case of the latter, and this gives them a continuous connection with the physical seed atom. Its magnetism is therefore exerted, and it requires a subconscious effort on the part of the Invisible Helper to keep the physical particles from flowing into the etheric vehicle in which he travels. On the other hand, when he desires to aid any one who may be in distress or to perform a certain work, he materializes a hand or an arm with the greatest of ease simply by consciously allowing the physical atoms in his closest environment to flow into the etheric matrix, and when he has performed the desired task, another effort of thought scatters the strange atoms and dematerializes the hand or arm. Thus for instance when working inside the body of a patient to manipulate a diseased organ or staunch the blood from an artery, fingers are made temporarily from the flesh of the patient without causing him the least discomfort, and are as readily dissolved when the work is done.

(From the "Rays" of May, 1918.)

Knowing that there is a cosmic reason for creed, we should neither seek to force advanced ideas upon those who are as yet limited by the spirit of convention, nor imitate the militant missionary spirit of the churches. But we should give our knowledge only to those who are tired of feeding on the husks and who long for the true bread of life.

—Max Heindel.

Worth-While News

Convicts to Help Unemployed

CANON CITY, Colo., Sept. 29 (INS).—The time and labor of hundreds of Colorado convicts, now idle, is to be thrown into the battle against distress and hunger resulting from widespread unemployment under a plan outlined today by Ralph J. Wann of the state board of corrections.

The facilities of the prison canning factory are to be donated to the canning of foods for winter use among the unemployed.

Colorado communities wishing to avail themselves of the offer may send raw foods, sugar, and other ingredients to the penitentiary and the convicts will can them, Wann said.

This week the cannery is to be utilized for the benefit of Canon City unemployed.

Farmers have donated ten head of cattle and huge quantities of vegetables and fruit, the local chamber of commerce paying the necessary costs of canning.—*San Francisco Call-Bulletin*.

Now and then a ray of sunshine breaks through the prevailing cloud of depression that hangs over the country and of which we hear and talk so much. This news from Canon City, Colorado, is such a ray of brightness. Here we find the energies of convicts, which previously were unutilized and running to waste, are to be used in preparing food for those who might otherwise go hungry this winter. One class of unfortunates is to minister to another class of unfortunates, and right here is where we see a little of the wisdom of the great Plan that has sent this widespread financial stringency into our midst. They are few indeed who have not suffered losses and been faced with the need for retrenchment, or with actual want, in the past few months. Human beings, when rich and prosperous, are, to borrow a

phrase from Sir Walter Scott, "uncertain, coy, and hard to please"—nay worse, selfish and grasping. When all are plunged into difficulties and are poor, troubled, or in doubt as to where the daily bread is to come from, a new sense of kinship and comradeship develops. Gradually, as schemes for the pooling of energy and resources, such as the Colorado prison authorities are using, are put into effect, the lesson will be learned, and the present depression will pass away.

That Tired Feeling

NEW ORLEANS, Dec. 29.—(INS).—Visions of the day when the "boss" may restore the maximum "high pressure" to his sales force every morning by giving each salesman a "shot in the arm" were offered today before the zoology section of the American Association for the Advancement of Science.

The "shot in the arm" will consist of a solution of the hormone produced by the cortex of the adrenal glands, which perch like hats atop the kidneys.

Experiments conducted by Professor Frank A. Hartman of the Department of Physiology, University of Buffalo, have demonstrated that all sorts of fatigue due to overwork, social strain, or excessive exercise, may be eradicated by injections of the hormone, "cortin," into the muscles or veins.

"In certain asthenias (semi-stupors) in man," said Dr. Hartman, "whether due to overwork or to the effect of an infection, cortical extract has been demonstrated to increase the resistance to fatigue or to cause it to disappear and to bring about more restful sleep.

"Even in perfectly normal individuals with no asthenia, cortin injected daily causes increase in the resistance to fatigue beginning at the second or third day and lasting thereafter during the injections and for a day or more following."—*San Francisco Call-Bulletin*.

This idea of a "shot" of animal gland extract to chase away fatigue and make people able to work at high pressure for longer periods reminds one of the way they used to treat the hens. Some one conceived the bright idea that by lighting the chicken houses at night the hens could be persuaded that it was still daytime and thus induced to work at the business of producing eggs for twenty-four hours a day. The scheme was a great success until the hens failed from exhaustion and lack of sleep. Nature can not be fooled, and eventually an overstimulated physical body will show undesirable reactions. A common sense regimen of proper rest, the right food, harmonious surroundings, and duly curbed emotions is worth more than all the hormone injections in the world as a means of keeping the physical body in good running order.

The Hungry Must Learn to Pray

"KENDALVILLE, Ind., Dec. 25. (AP).—It's either pray or go hungry in Kendalville, so far as Lawson Brickley, restaurant owner is concerned.

"He announced that 'floaters must repeat the Lord's Prayer from memory at my place from now on or go without food. I feed a dozen or more every morning gratis and the ungrateful ones today never even said thanks.'"

Lawson Brickley evidently believes in forcing people to be religious, which really can not be done. Neither does the mere repetition of words constitute a prayer, for true prayer involves feeling and intense desire. Nevertheless Mr. Brickley is well-intentioned in his efforts to help these hungry people along the right way, and he may actually be doing them a favor by introducing them to the Lord's Prayer. It is quite likely that perhaps the majority of those who apply for a meal have never heard of it, while others may have learned it years ago, but by now it has passed from their minds

entirely. Should they be hungry enough to sit down and learn it as a necessary work to pay for the meal, who knows but the power that accompanies the words of this perfect prayer may cause a long dormant chord in their hearts to begin to vibrate and, either now or later, awaken a desire to know something more of that being addressed as "Our Father," and to learn a little of what His will is. It would be interesting to hear of some of the results following this ruling to "pray or starve."

Japan Wants Religious Education

The two items given below appear in the December 15th issue of "The Evangelical Newsbureau in Holland":

Honorary Doctor in Godlessness is certainly a novum among academic degrees. The honor of creating it naturally goes to Russia. The leader of godless propaganda at the godless university at Moscow, Jaroslawski,—the university was opened on November 10—was recently made an honorary doctor in this faculty.

Contrast this with the following:

The Japanese minister for education has addressed a communication to the Christian missionaries, which with his consent has been published in the press. In this communication the minister declares: Hitherto the policy of our ministry has been too materialistic and this has led to the regrettable result of a decline in public and private morality, a revival of communism and even in the last few years of a pronounced anarchistic spirit. We must from now onward spiritualize our educational system. For this purpose the co-operation of religious educational institutions seems to us absolutely necessary and we consequently make an urgent appeal for your help.

Russia is making a great mistake. When she finds, as she will before long, that man cannot live by bread alone, nor by force alone, nor by intellect alone, she too will cry out to the Christian nations for help as Japan is now doing.



The Span of Life

Ques. In the case of the suicide: If the person had not taken his own life, how long normally would he have been entitled to live under the theory that his life would not have been cut short until its span had been run? In other words, who and what ordinarily decide the length of the earth life of the Ego?

Ans. The Ego is in the Third Heaven when the time for its rebirth occurs. When this momentous event takes place the Lords of Destiny assist in preparing it for its dip into matter. The length of time it is to spend on earth is decided by the lessons it has to learn during that particular earth life, and this is decided by the Ego with the assistance of the Lords of Destiny. When the Ego descends into the Second Heaven on its way to rebirth it builds out of concrete thought substance the archetype of the physical body it will later occupy, and infuses into it enough life to keep it vibrating for the length of time that will be required on the physical plane to learn these lessons. At this time the Ego knows exactly what it is doing, as it is not blinded by the dense veil of flesh, and therefore it works in perfect

*No questions are
unanswerable.*

*Whatever curiosity the
order of things has
awakened in our minds,
the order of things can
satisfy.*

—Ralph Waldo Emerson.

harmony with the Great Beings who are assisting it. However, when it reaches the earth plane it oftentimes finds that the lessons which it selected to learn while in the Third Heaven are much harder than it cares to work out; therefore as in the case of a little boy at school who plays truant, it endeavors to run away from its task. This attempt we speak of as suicide.

The Ego, having a certain amount of free will, can commit suicide if it so desires, but it cannot stop the vibration of its archetype until the time has arrived when the life energy infused into it has run down. Therefore the Ego is earth-bound until its archetype ceases to vibrate. The suicide suffers terribly, and the lesson which it learns is a most severe one; but no one is to blame but itself, and the experience which it gains is of great value to it in future lives.

RELATION OF THE BLOOD TO THE MEMORY

Ques. The Cosmo-Conception states that memory is intimately connected with the blood. Will you please tell me how it is connected—what the facts are relative to this statement?

Ans. It is only the subconscious memory that is connected with the blood. Memory, both conscious and subconscious, consists of the impression of events and surroundings on the vital body. The ether contained in the air

we inspire carries with it an accurate and detailed picture of all of our surroundings. This ether mingles with the blood stream, and through its agency the pictures it contains are carried to and recorded on the seed atom of the dense body located in the left ventricle of the heart; and they are also recorded on the negative atoms of the reflecting ether, which is the seat of memory. These records constitute the *subconscious* memory. On these same etheric atoms the Ego makes a record of all its experiences and the things related to them. This record constitutes the *conscious* memory. The blood is the vehicle of the subconscious memory, which is in direct touch with that department of the Memory of Nature situated in the highest division of the Etheric Region.

THE NATURE OF FOOD

Ques. Is food a source of energy or does it simply act as a conductor for the etheric forces to play upon as the copper wire is the conductor for electricity?

Ans. Each food cell which we take into our bodies is permeated by a certain amount of life force belonging to the kingdom to which the cell belongs. As long as the Ego can dominate the force in the food cell it can hold and appropriate it to its own use. However, there comes a time when this force escapes from the Ego and returns to the kingdom to which it belongs. When this happens the body of the Ego again demands food. The etheric part of the food (ether is physical) enters the blood and is carried by it to the heart where it is extracted. From there it goes to the solar plexus and thence it is distributed over and built into the vital body. The life force, the ether, and the physical matter in the food cells are required to sustain the physical body. However, in the last analysis they are the same substance, namely spirit, varying only in degree of crystallization and rate of vibration, and the method used to introduce them into the physical body.

There is only one life in the universe and that is God's, but it manifests in many ways, all of which depend principally on varying rates of vibration.

PURGATORY NOT ESCAPED

Ques. The individual who for one reason or another has lost his heaven world and purgatorial experiences comes back as a child, dies, and goes directly to the First Heaven, where he is taught lessons that replace the First Heaven experience which he missed, and thus he reaps the benefits for his good deeds, but avoids the purgatorial suffering incident to his evil ones. How is this adjusted by the Law of Cause and Effect?

Ans. Some time during the stay of such individuals in the heaven world they are taken to the purgatorial region and there taught by example the evil of sin and its terrible results; and while they are being so taught, they so closely contact the Egos undergoing purgatorial expurgation that they actually experience the suffering of the Egos whose experiences they witness.

VITAL BODY FORMED BEFORE BIRTH

Ques. How can the dense body be built into the vital body if the latter does not exist before birth?

Ans. The vital body *does* exist before physical birth, that is, it is developing synchronously with the physical body, cell by cell, so that when physical birth occurs the vital body is complete. It is not yet *born*, however; it is still embedded in the macrocosmic vital body of the earth. Birth of the vital body, or differentiation from the macrocosmic vital body, occurs at the age of seven.

NOTE:—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.

ASTROLOGY

Research Work in Astrology

BY R. A. UTLEY

NOTE: *The following article is the product of research by Mr. Utley. It represents new hypotheses that he has evolved, which diverge somewhat from the orthodox rules. His conclusions are not final and are to be made the subject of further observation and check by our students.*—EDITOR.

(Continued from January)

SCORPIO IS the great drudge, the worker, who combines Mercury's industry with Saturn's persistence. Application, concentration, carefulness, painstaking, pertinacity, thoroughness—the practice of these leads to proficiency, craftsmanship, and efficiency. Oblivious to pain, fatigue, and tedium, Scorpio gets things done, and develops that type of skill which is essential alike to the surgeon and the artificer. Where Mercury is restless, Scorpio is unremitting. Incapable of relaxation, he is apt to work himself to death in one way or another, for his house, the 8th, is the house of death.

Crisis Reactions

1. Mercury is always on the qui vive, alert and vigilant, the first to *realize* a danger and to take alarm. The heedless Moon, too richly endowed with faith, lives in a fool's paradise, and is easily caught napping. Her nature is such that she is ever finding events to be matter for surprise and amazement. (Compare Emotional Disposition and Mentality farther on in this article.)

2. Virgo thrives on crises. Un-

equalled for presence of mind, he is not merely alert but is *ready*, lightning-quick to make a decision, seize a chance, take advantage of circumstance, and forestall danger. Though he may act precipitately, his haste has in it as much of caution as of rashness. The opposite is true of Taurus-Neptune. Waiting to see what may happen next, hesitating to make a decision, she is likely to be taken at a disadvantage. Called upon to decide quickly, she becomes nonplussed, bewildered, or even overcome by consternation and dismay.

3. Mars, possessed of unlimited self-confidence, is bold and dauntless, displaying that crude form of courage variously described as bravery, valor, "sand" and "grit." Mars loves and *courts danger*, but is not, in truth, rash or reckless since he does not fail to arm himself for the fray, nor does he seek conflict unless confident of victory.

Venus, diffident, timid, chicken-hearted, shrinks from danger. She is thoroughly imbued with the instinct of self-preservation, and her motto is "safety first." Easily frightened and terrified, she retreats when she can, surrenders and submits when she can not retreat, seeing in defeat no disgrace because she knows her own weakness, as Mars knows his strength.

4. True courage is the attribute of Uranus, planet of heroes. With nerves of steel, he will, unlike Mars, venture into conflict unarmed. Less aggressive than Mars, he never courts danger, but when it comes he meets it without flinch-

ing, and though conscious of his weakness as well as of his power, he gamely dares to match himself against great odds, however great. Indeed he prefers to fight against odds, seeing no glory in victory over equals, whereas Mars is pleased even to beat a weaker antagonist. Thus it is Uranus who is guilty of temerity, foolhardiness and plunging desperately into battle.

Libra is the great coward, not timid Venus. Mars loves a fair fight, Venus simply has no fight in her; Uranus loves lost causes, but Libra's motto is, "There's safety in numbers," and while preferring to settle all disputes by arrangement and compromise, she will fight if the odds are decidedly in her favor. Thoroughly level headed she is the essence of true prudence and common sense, but equally she is the essence of pusillanimity. Where Venus shrinks and runs from danger, Libra flinches in the face of it. Where Venus is frightened and overcome by terror, Libra is appalled, unnerved, and gives way to horror and despair.

Courage and cowardice are so little understood that these distinctions are worth pondering over. It is unfair to characterize as courage the warlike instinct of Mars, or as cowardice the utter lack of it in Venus. In Uranus and Libra both instincts are merged, in the one case courage triumphs over cowardice, in the other common sense triumphs over foolhardiness.

5. Jupiter is hopeful, optimistic, ready to take a chance, to try anything once. He is not fond of danger, nor confident of winning, but gambles with it, and takes risks, hoping for the best. It is Jupiter who is most truly rash and reckless, for he acts impetuously, doing things on the spur of the moment without stopping to think or reckon the consequences. Pessimistic Saturn, dreading the worst, takes every possible precaution, and then "sits tight," prepared for what may come. Whosoever mistakes this pessimist for a poltroon or a defeatist is apt to have a rude awakening

for Saturn has "backbone," which is lacking in Libra and Venus.

6. The Sun is as confident as Mars, but in a quite different sense. Mars has confidence only in himself; the Sun in others and in Providence or fate. Fearless and unconcerned in the face of danger, the Sun exhibits that nonchalance and sang-froid which are the envy of those who lack his sense of security. Unwary and indiscreet, he exposes himself carelessly, and is apt to be caught defenceless in an unguarded moment, like the Trojan Hector of the Iliad, who symbolizes the Sun.

Scorpio is the essence of wariness, discretion, circumspection,—trusting to no one and nothing, guarding against attack from the rear as well as from the front, erecting defences, taking hostages, seeking not only security but guarantees of security. Devoid of cowardice in the true sense of the word, he is prone to concern, anxiety, worry, fear, and feelings of suspense. He does not expose himself more than is necessary, taking cover or actually hiding, but doing this the better to circumvent his attackers. Nonaggressive, but a proponent of self-defence, he is the die-hard against whom attacks are launched but to be shattered.

Emotional Disposition.

As commonly used, the word emotion has a meaning entirely different from that of its plural, emotions. Emotion is one of the prime attributes of Venus, but there is an emotion corresponding to each desire, as there is a sensation corresponding to each action.

1. Mercury's avid interest in whatever his attention is fastened upon turns readily to irritation, ill humor, and petulance if, for instance, anyone gets in his light. Since this world is not yet perfect, he is constantly suffering disillusionment, leading to discontent, dissatisfaction, and an outward expression of the same in a manner best described as querulous. The good-natured Moon, easily satisfied, is rarely out of humor, and alone of all the planets is capable of

that blissful contentment most often seen in children.

2. The eagerness, the keen expectation of Virgo are in keeping with his love of excitement. When events move too slowly his impatience turns to frenzy, and should prospects fail to materialize at all, disappointment brings annoyance and vexation. Naturally hasty and quick-tempered, Virgo becomes exasperated on the slightest provocation. Placid, bovine, easy-going Taurus possesses infinite patience and with a capacity for finding consolation, even in little things, for all the trials and setbacks and losses of life.

3. The emotions of Mars are zeal, ardor, determination in the pursuit of an object, triumph and exultation when that object is attained. Tempestuous, irascible, fiery-tempered, he displays passion and ferocity when opposed, rage and fury when balked completely. Venus never loses her calmness and dispassion. With her, desire never transcends a yearning, or wistful longing, and there is a gentleness about her fears, her sorrow and repining in keeping with her ever present feeling of futility and natural instinct for resignation.

4. Uranus throws himself into things with enthusiasm and abandon. He is a creature of rapture, of undiluted and unbounded joy and delight. Ever on the verge of something, he is usually more or less agitated, and is subject to fits of hysteria. It is he who so often is said to have a mania for something. With him anger takes the form of indignation, and it is rarely on his own account, but chiefly on account of some mistreated weaker brother.

Libra has poise, composure, self-possession, an air of serenity, equanimity, imperturbability. A sedate, blase person, she suffers from ennui and boredom that turn readily to melancholy, dolor, sadness, "the blues." It is in September, seventh month, corresponding to Libra's seventh house, that Nature goes into mourning.

5. Jupiter is impulsive and spontaneous, a child of caprice and vagary. His cheerfulness and high spirits show in his gayety, vivacity, sprightliness, his exuberance in the friskiness of youth. Saturn is stolid and phlegmatic, possessed from his earliest years with the staidness of age. His instinct for self-restraint, for the inhibition of feeling, lends him an air of dismalness, gloom, and depression even in his normal condition.

6. Happy and glad, merry and blithe, the carefree Sun is jauntiest of mortals. (Compare the "elastic step.") The very intensity of Scorpio's emotion, the effort to drain the cup to the last drop, turns its contents to gall. Emotional tension brings wretchedness, misery, and care. The capacity for pleasure killed, suffocated by its own pressure, Scorpio becomes chronically morbid and unhappy.

Sensibilities.

1. Mercury's cynical humor expresses itself in scoffing, mockery and ridicule, particularly of the foibles of his neighbors. It too often takes the form of prurience, that obnoxious cross between Libran prudery and Uranian indecency. The mimic Moon is, at her best, comical, at her worst silly, just like any child. She giggles overmuch, but her fun is "innocent," not prurient.

2. Virgo is the natural wit, full of quips, quick at repartee, but prone to play the part of a "smart Alec." His cleverness is often as disgusting to his neighbors as their stupidity is to him. Taurus is capable of drollery, but is usually dull of humor, responding more readily to pathos and often fairly reveling in "sob-stuff."

3. To appeal to Mars, humor must be obvious, and if its flavor is coarse, so much the better. A sense of personal triumph is aroused by the sight of others suffering. He jeers when another stubs his toe, taunts him with his ineptitude, and laughs uproariously at his discomfiture. Lover of profanity, vulgarity, and verbal dirt, there is this in his favor

that he is entirely unashamed and makes no pretense of being nice.

Venus is inherently refined, sensitive, of delicate sensibilities, fastidious in all things, and possessed of an instinct for that which is sacred. To appeal to her, humor must be subtle. She is likewise a sanctimonious, sickeningly sentimental person, sheepishly ashamed of the significant facts of life, and doting on the lewdly suggestive while revolting from honest dirt.

4. Uranus is the most truly humorous planet, his acute sense of contrast detecting the incongruities which make assumed dignity ridiculous. Full of beautiful nonsense he is an adept at grimaces and every species of burlesque. Always natural and genuine, he is inclined to impropriety and indecency and enjoys shocking the prudish. Libra, quite devoid of humor, has a strong sense of congruity, of what is proper and seemly, prizing respectability and good breeding. Always conventional, she is given to affection, artificiality, primness, and the smug assumption of a dignity she rarely possesses.

5. Jupiter's humor, though not necessarily at all clever, yet sparkles and scintillates. Jollity, joviality, jocularly, jesting, facetiousness, frivolity, levity, flippancy, inconsequentiality — these make up his nature. Saturn, though serious and solemn of mien, never known to smile, has a mirthless quality mis-called "dry humor."

6. The Sun gives both a love of fun and the ability to amuse others. It makes comedians and public entertainers. Its humor is playful, whimsical, a matter of pleasantry, turning often to banter, raillery or teasing of a kindly sort. The earnestness of Scorpio precludes anything in the nature of fun. Sarcasm, irony, bitter satire sometimes give outward expression to the grim humor that is more often unspoken, masked by a sardonic smile. Tragedy is his role.

Mentality.

1. Mercury is the planet of mental activity just as it is of physical activity. It is absolutely not the measure of intelligence in the higher sense of that word, but only to the extent that intelligence is identified with mere mind-work. It gives interest, curiosity, an alert habit of observation and investigation, an insatiable desire for facts, evidence, scientific knowledge. Objective reality is its Mecca and its criterion of truth. Devoid of imagination, it is not just skeptical, but incredulous; it does not simply doubt, it refuses to believe in regard to objective things. It is sophisticated, claiming to know much, whereas in regard to subjective things it is an agnostic, claiming that in this field knowledge is not possible.

The Moon is the planet of mental inactivity or passivity, hence on the one hand it is the source of imagination, and on the other of idiocy or lunacy. Two things here deserve special attention. The vivid imagination which conjures mental pictures is Uranian. Lunar imagination is an inert state of mind into which pictures float of their own volition, a dreamy condition of subjective illusion, the antithesis of Mercurial objective reality. Likewise lunacy is entirely distinct from insanity, which is due to Uranus. True lunacy is a condition in which the mind either does not function at all or at most in a primitive fashion as with congenital idiots. The Moon is naturally both credulous and ignorant. To subjective agnosticism it opposes subjective faith; to objective sophistication it opposes objective innocence.

2. Virgo conduces to rapid thinking and quick comprehension, hence makes sharp, smart, clever people. It is the true sign of reason, endowing with logic, the capacity for reasoning from cause to effect, for analysis, for selective discrimination. It makes habitual critics.

Taurus conduces to slow thinking, to meditation, reverie, "chewing the cud of

reflection," and hence to the thorough assimilation of ideas. This slowness also shows as dullness of wit, obtuseness, stupidity. Where Virgo analyzes, Taurus synthesizes, tends to swallow things whole, and so gains a reputation for guillibility which is not always deserved because though she is uncritical, she has the mysterious gift of intuition which puzzles her clever but matter-of-fact neighbors.

3. Mars gives mental effort, a mind which having struggled hard to master an idea is possessed of strong convictions, is opinionated and close kin to critical Virgo. Argumentative Venus is mentally lazy, but very impressionable. She makes no active effort to learn, but is teachable, hers being a receptive mind.

4. Uranus gives creative genius. The key to its originality and inventiveness lies in its instinct for contrast, distinction, incongruity and uniqueness. That genius is akin to insanity is a familiar truism. The insane, as opposed to the idiotic and imbecile, are brilliant minds temporarily or permanently deranged or unbalanced, just as eccentricity is a mild but chronic form of mental unbalance.

(To be continued)

Stars in Clothes

BY EDWARD A. WAGNER

Recently a large Los Angeles department store well known for its conservative policies and excellent merchandise devoted its entire window display space to the showing of women's outfits blended to the astrological colors of the twelve suns sign, with an entire window being used to display to advantage the symbol of each sign surrounded by its color in dresses, suits, and ensembles, including shoes, hats, gloves. Rings and necklaces set with the birth stone for the month when they were displayed were also placed in the windows.

The marked attention received by this display during the week it occupied the

windows no doubt astonished executives of the store. From early morning until late at night the throngs of people milling about these windows, eager to catch a view of the proper color for their birth sign, gave mute evidence of the great American public's interest in astrology.

That many continue to deny astrology a place in the world's halls of learning is astonishing in the face of such happenings, which seem to point toward such an eventuality. The foundation of a knowledge of astrology laid by various groups, such as the Rosicrucian Fellowship, among the peoples of the United States and Europe during the past twenty years, suddenly augmented by the radio broadcasts of a well known woman astrologer in New York, has precipitated a wave of interest in this subject which is overwhelming the critics and scoffers by its force and volume.

All the denials of learned scholars, all the sneers of cynics have not turned the masses one whit from their questing path, which clearly leads in the direction of an eventual recognition by educational groups of stellar influences and "cosmic rays."

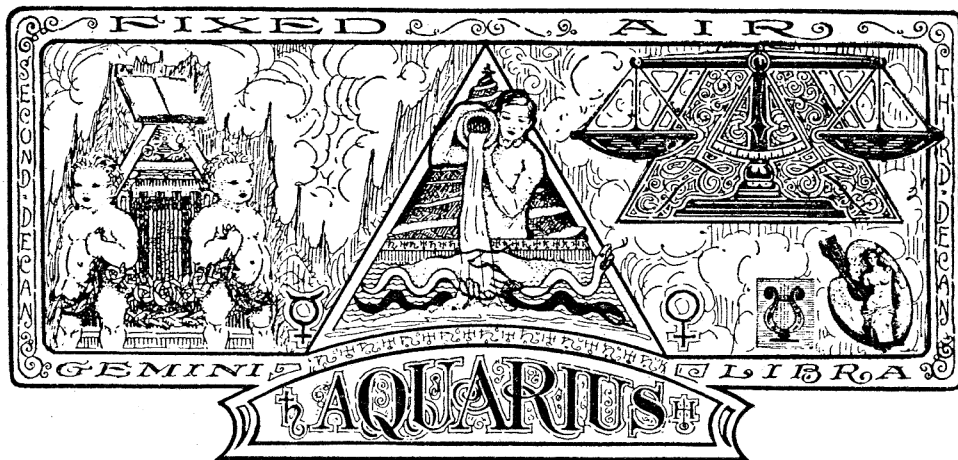
Why We Teach Astrology

We teach Astrology that through this study of the orderly, moving heavenly bodies man may be impressed with the will, wisdom, and activity of the Divine Intelligence directing the affairs of men.

Furthermore we teach it that through his studies of the "Mystic Clock of Destiny" he may come to know his own place in the vast scheme of things, and begin consciously to evolve his latent possibilities—for to the true student of stellar lore a horoscope reveals the possibilities of each and every life.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.—*Genesis, 1:14.*

The Children of Aquarius, 1932



A Character Delineation

CHILDREN BORN JANUARY 21ST TO FEBRUARY 19TH, 1932, INCLUSIVE

POSITIONS OF THE PLANETS

Sun in Aquarius.
Venus in Pisces and Aries.
Mercury in Capricorn and Aquarius.
Saturn in Capricorn.
Jupiter in Leo.
Mars in Aquarius.
Uranus in Aries.
Neptune in Virgo.

Aquarius is the sign of steady, orderly growth, of sensible evolution according to the laws of nature, and the laws of nature never stand still. *Progress is the law of nature*; and the Aquarian in being progressive follows the line of cosmic evolution.

Aquarius is partially ruled by Saturn, giving a type of Aquarian who is cold, shy, self-contained, having a strong sense of justice, and with his sympathies running toward humanitarian work. He is actively interested in bettering the conditions of humanity en masse, but is often cold and unfeeling toward the beggar at his door. He does not believe in giving charity but in helping people

to help themselves. He is interested in all progressive reforms in government and society, he leans toward socialism and philanthropy, but with all his giving he often fails to give himself.

The other type of Aquarian comes under the ray of Uranus; this awakens the emotional nature, and fellowship is the key of his aspiration. He too is interested in humanitarian ventures en masse, but is not oblivious to the human being at his elbow. He strikes up friendships easily with people in all walks of life. He is as congenial with the President as with the ditch digger. Snobbery is foreign to his nature. But he is unconventional and frequently erratic. He is also likely to be a radical, particularly if there are afflictions to Mars or Uranus in his chart.

Both types of Aquarians are prone to intellectual conceit, which makes them feel that their judgment is superior to that of everyone about them. However, the developed Aquarian in either case is noted for his poise and emotional equilibrium, and his ability for dispassionate judgment.

Yet under this same sign are born some of the weakest characters. Aquarius is the sign of hopes and wishes, and

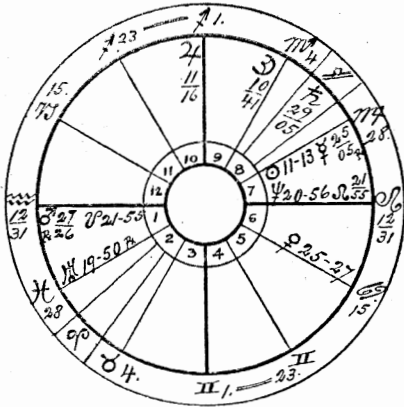
(Continued on page 94)

Astrological Readings for Subscribers' Children

JOHN L. M.

Born September 3, 1924, 5:10 P. M.

Lat. 38 N., Long. 122 W.



John has the humanitarian, progressive sign of Aquarius rising with Mars therein, showing a strong Aquarian strain to the character. This is accentuated by the fact that Uranus, the ruler of Aquarius, is also in the 1st house. This means that John will have a progressive outlook on life, will be of an inventive turn of mind, and will try to do things which will promote the welfare of the community. Mars rising makes the personality more forceful than is ordinarily the case with the modest and unassuming Aquarian. Uranus in the 1st house, however, will introduce a somewhat unconventional trend of mind, which may reach the stage of being eccentric at times, that is, carrying the progressiveness of Uranus to an extreme, due to the opposition of the Sun and Mercury. This tendency can be controlled, however.

The Sun, the planet of individuality, is located in the discriminating, critical, mental sign of Virgo. This shows that the native is of the mental type. Mercury also placed in Virgo accentuates the Virgo characteristics. Since Virgo is a very critical sign, the native must be careful to curb his criticism or he will lose friends.

The Moon, representing the instinctual mind and to a considerable extent the personality, is located in the martial, secretive, and scientific sign of Scorpio in the 9th house. This will give the mind a flair for investigation of secret things including the secrets of Nature on all planes, and predisposes to the study of the occult.

The Sun and Moon are sextile, indicating harmony between the individuality and the personality. This is a very good aspect for contentment and poise. The Sun, however, has a square aspect to Jupiter in Sagittarius in the Midheaven. Jupiter strongly placed here gives the capacity for advancing to positions of more or less responsibility and honor. The square of the Sun, however, indicates too much ambition along this line, and as the Sun is in the 7th house, ruling the public, there is an undue love of public adulation. The square is an aspect of excess and nervous excitability and too much effort put into a given line of action, with the result that the benefits which it confers are likely to be distracting and not entirely satisfactory in the end, although this aspect brings a great deal of experience and is therefore valuable from an evolutionary standpoint.

The 7th house, containing the Sun and Neptune and ruling partnerships, indicates that partnerships may have considerable influence on the life of the native. They may be unsatisfactory, however, due to the square of Jupiter to the Sun and the nebulous and unreliable character of Neptune when, as here, it is excited by the opposition of Mars.

Venus, the social planet, in the 6th house, that of employers and employees, indicates pleasant relations with both and the ability to get along with them satisfactorily. The square of Saturn to Venus, however, introduces an obstructing element which arises from John's determination to promote his own pleas-

ures regardless of whether others share in them or not. This disposition will automatically tend to frustrate its own object. The trine of Uranus to Venus, however, introduces a friendly element which will tend to hold Saturn in check. Venus sextile Mercury gives John the ability to express himself in a pleasing manner.

He has a very good aspect between Mars, the planet of energy, and Saturn, the planet of persistence, caution, and faithfulness. This gives the power of sustained effort and the ability to carry projects through to success by patient, conscientious work.

For a vocation we may look to Jupiter in the Midheaven and Venus in the 6th house. Jupiter is the stronger of the two and indicates that some Sagittarian occupation would appeal to the native, such as philosophy, law, or finance. Venus in Cancer, the sign of the home, indicates that any occupation entered into through Venus is likely to use the home as a center. The mental Virgo element being strong indicates that clerical work or salesmanship would appeal to John.

Neptune, the mystical planet, is in Leo in opposition to Mars. Therefore the native should be very slow to take up any line of occult development involving psychic experiences, which might end disastrously. He is better qualified for scientific investigation as signified by the Moon in Scorpio, leaving the psychic alone.

This horoscope is well rounded out and should give a successful life, although it is a chart which will require considerable effort to achieve satisfactory results.

Vocational

FRANK C. B.

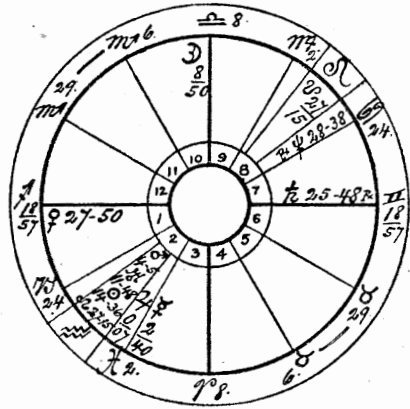
Born February 4, 1915, 3:45 A. M.

Lat. 38 N., Long. 122 W.

Frank has the aspiring sign of Sagittarius rising, with the social planet

Venus therein. This gives a pleasant personality and the ability to succeed in vocations which involve the social factors, that is, the approach to people and the ability to please them. This quality, however, is somewhat handicapped by the opposition of Saturn in the 7th house, that of the public.

The Sun, Mars, and Uranus are placed in the scientific, progressive sign of Aquarius. Therefore, Frank should have some scientific ability and a liking for scientific subjects. Progressive



methods of improving living conditions, better methods of construction, or anything of an up-to-date nature which promotes the welfare of people will have an attraction for the native, and he would do well to work into lines which bring this capability to the front.

The Moon, the planet signifying the instinctual mind and imagination, is placed in the sign of Libra in the Midheaven, trine to the Sun, Mars, and Uranus. This is the strongest feature in the chart. Libra is an artistic sign, and therefore the native should have some liking for art. Since the Moon is so well supported by the planets in the 2nd house, he could benefit financially through some phase of commercial art. This might take the form of illustrating, particularly as Mercury, the mental planet, is in the 3rd house, or it might take the form of the commercial

handling of art products produced by others.

Mercury, the mental planet, being in conjunction with Jupiter indicates educational advantages. Mercury is also trine Saturn, which gives the power of concentration and mathematical ability. These aspects indicate a capacity for clerical or literary work, and also ability in lines where mathematics is employed. Since the Moon is so strongly placed in the sign of Libra which rules architecture, and since the mentality has a mathematical and constructional trend as indicated by the trine of Saturn, it is quite possible that architecture would appeal to Frank, and if so he should succeed at it. Mercury in the 2nd house gives speaking ability, and therefore salesmanship might also appeal to the native.

The 6th house, that of employment, is ruled by Taurus and Venus. Venus is sextile to Mercury, and this aspect frequently gives entertaining ability. The opposition of Saturn to Venus, however, is likely to make this the more difficult vocation.

Frank would probably do better working by himself rather than by entering into partnerships on account of Saturn in the 7th house. Although Saturn here militates against success in a public position, nevertheless the native is likely to receive a good deal of favorable public notice from his work, due to the Moon's position.

The Sun conjunct Uranus and Mars indicates a great deal of energy which may not always be under control. It also indicates temper. This is an element which Frank will have to watch in order to prevent its interfering with his success in his relations with other people. His well aspected Moon and Mercury, however, give the ability to do this.

The native should be successful in a material way from the vocation which he selects on account of Venus being sextile to Jupiter and Jupiter trine to Saturn, Jupiter being the planet which con-

fers financial success. The Sun in the 2nd house trine the Moon indicates that finances should be quite satisfactory.

There is a good reason to believe from this chart that Frank can achieve success in life if he will exercise due diligence in the vocation which he selects.

THE CHILDREN OF AQUARIUS

(Continued from page 91)

among these people are a certain percentage of those having wishbones instead of backbones. They have much obstinacy and mental vanity; and they talk much of "service to humanity" while imposing upon the good nature of their friends and relatives.

Children born from January 21st to February 4th inclusive, while Mercury is in Capricorn, will show the Saturnian traits of Aquarius quite strongly. The mind will be orderly and systematic in its reasoning processes, having depth and profundity. This applies especially to children born between January 30th and February 7th, when Mercury is conjunct Saturn. A square of Mercury to Uranus, January 22-30, will give children born during that time originality and independence of thought, but with a tendency to carry both to extremes. Mercury trining Neptune January 21-24 will give a keen intuition, and Mercury sextile Venus, January 21-27, will give ability in language and music to the children born during these respective periods. The Sun conjunct Saturn, January 21-25, may add a touch of pessimism to the nature.

Coupled with the Aquarian influence, the presence of Venus in Pisces, January 21st to February 12th inclusive, will give children born during that time a profound humanitarian interest, especially in the unfortunates of society, the outcasts and the helpless. For them they will feel deep compassion, and they will do much to alleviate their suffering. An opposition of Venus to Neptune, however, January 21-30, may cause disappointment in the affectional life, and also in Venusian occupations.

From February 5th to February 19th inclusive Mercury is in Aquarius with the Sun and Mars. This concentration in Aquarius will make the Uranian characteristics pronounced in the children born during this period, and their humanitarianism will be touched with the geniality and vibrancy of Uranus. The mentality will be broad rather than deep, and will be less scientific and logical than in the children born during the former period. These children, however, will be alert and progressive, and the sextile of Venus to Saturn, February 5-17, will give depth to the affections.

At certain times during this solar month, which can be ascertained by reference to an ephemeris, the following aspects occur, which will give the designated traits and tendencies to the children born while these aspects are in effect: Mars and the Sun conjunct Mercury will give a sharp, keen, analytical mind, and make the native progressive and social in his outlook. The opposition of Mercury to Jupiter will tend to make the native overoptimistic, a fault which inclines to virtue's side. The Sun conjunct Mars gives great energy and vitality. The Sun opposition Jupiter is an aspect of too great desire for success and wealth. The Sun sextile Uranus is an aspect especially powerful with the children of Aquarius, giving added power to their interest in progressive measures and teachings. Mars opposition Jupiter is an aspect of extravagance and excessive desire for pleasure, Jupiter being in Leo. Mars sextile Uranus gives an interest in new scientific discoveries, especially those pertaining to air and electricity, also inventive ability.

Uranus trines Jupiter during the whole solar month, and this is an exceptionally fine aspect for the children of Aquarius, for it indicates that a large percentage of the Aquarian children of 1932 will be philanthropists at heart, and that the beneficent and generous Jupiter will aid them in carrying out their altruistic plans for the good of humanity.

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

An Astrological Reading For Your Child

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. The names are drawn by lot each month, those not being drawn losing their opportunity. Character delineations are made for children up to the age of 15; vocational delineations for young men and women between the ages of 15 and 25. Application for reading should be sent in when subscription is made or renewed.

These readings are designed not only to give valuable information to parents of the children in question, but also to serve as examples in the art of delineation for our astrological students.

Data required are name, sex, birthplace, and year, month, and day of birth; also hour and minute as nearly as possible. If Daylight Saving Time was in effect, you should state this.

Under no circumstances do we set up or read horoscopes for money, and we give no astrological readings other than those appearing in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

“Cosmo”-Studies

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

(Continued from January)

Cosmo-Conception, page 389

- Q. Who were the three wise men who came to see the infant Jesus, and what did they symbolize?
- A. They were Caspar, Melchior, and Balthasar. They were the representatives of the white, yellow, and black races, and symbolize the people of Europe and America, Asia, and Africa, who are all led by the Star to the World Savior, to whom eventually “every knee shall bow,” and whom “every tongue shall confess.” He shall unite all the scattered nations under the banner of peace and good will, and shall cause men to “beat their swords into plowshares and their spears into pruning hooks.”
- Q. What is said regarding the Star of Bethlehem?
- A. Much speculation has been indulged in as to the nature of this Star. Most material scientists have declared it a myth, while others have said that if it were anything more than a myth it might have been a “coincidence”—two dead suns might have collided and caused a conflagration.
- Q. What does the mystic know about this?
- A. Every mystic knows the “Star”—yea, and the “Cross” also—not only as symbols connected with the life of Jesus, and Christ Jesus, but in his own personal experience. Paul says: “Until Christ be formed in you.”
- Q. What did the mystic, Angelus Silesius, say?
- A. “Though Christ a thousand times in Bethlehem be born, and not within thyself, thy soul will be forlorn. The Cross on Golgotha thou lookest to in vain, unless within thyself it be set up again.”
- Q. In what does Richard Wagner show the intuitional knowledge of the artist in answer to the question of Parsifal, “Who is the Grail?”
- A. “That tell we not; but if thou hast by Him been bidden, from thee the truth will not stay hidden . . . The land to Him no path leads through, and search but severs from Him wider, when He himself is not the Guider.”

(To be continued)

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Childrens' Department

The Veld Fairies

BY LAURIE SAUNDERS

(Continued from January)

"I'M JUST SAYING my prayers, Hleka. Just thanking God for a beautiful, golden morning, and a blue sky above, and lots of flowers on the veld," he said. "And now I've thanked Him I'm going to get my breakfast. Come and get some with me." He came near, Hleka climbed on his back, and away they flew through the air. Away down on the dew-drenched veld the flowers were opening to the glory of another day. The bird flew swiftly to where a great clump of wild orchids swayed and danced in the soft wind. Gently he alighted on a bending branch, and after Hleka had climbed down he leaned over toward the brilliant flower and dipped his absurdly long beak into its fragrant depth and drank his fill of honey. Hleka laughed shyly when he turned round to her. "That's why you have such a long beak, is it?" she said. "And please, what is your name?" He gave a throaty chuckle.

"Why, I'm the Sugar Bird. I gather honey from all the flowers," he replied. "Come and have some too; it's quite the nicest breakfast."

After they had breakfasted the bird took Hleka to his nest, which he had made in a thickly wooded kloof near the river. It was a weird little affair, hung pendantwise from the branch of a tree, made of grass and decorated with dead leaves stuck on with cobwebs and cozily lined with down and feathers. Here they rested while the bird told her all

sorts of wonderful things about bird life she had never known before.

He showed her the nest of the gay hoopoe in an empty ant heap, and she watched until he came out to preen himself in the sun, glorying in his blaze of brick-red feathers, black and white wings, and fanlike crest. She watched him fly over to the mimosa scrub and begin a diligent search for beetles and grasshoppers for his breakfast.

"Tell me some more, please tell me some more, little bird," she cried. The Sugar Bird laughed at her eagerness.

"I will tell you of my favorite bird, Hleka, though no one else loves him as I do because he is a bold, bad fellow, and the mother bird, like the cuckoo, lays her eggs in other bird's nests because she is too lazy to build one herself. This bird is the honey guide. He is an olive brown and yellow fellow, who is lots bigger than I am. When he has found an extra nice bees' nest he comes and calls me, 'Cha, cha, cha.' I follow him and he leads me to where the nest



is, and then I have lots of honey for breakfast," gleefully concluded the Sugar Bird. Hleka sat enthralled while he told her story after story of bird life, and opened to her the secret door of knowledge of veld life which only they can obtain who love the little creatures of the outdoor world.

Hleka had been sitting for a long time on a yellow-splashed boulder listening to the soft song of the birds and thinking of all the beautiful things she had learned since she had met the veld fairies. So still she sat that a small gray-green lizard darted like a flash across her little brown foot. This woke her from her reverie, and she looked up to see a pair of very bright hazel eyes gazing at her from a tree branch level with the boulder on which she sat.

"Hleka," called a rough, guttural voice, "Hleka, come with me and I will show you our world," and with a bound a large grey baboon jumped on to the boulder by her side. He was jolly looking thought Hleka. His soft coat was glossy, a fine silky grey with tiny black speckles, his black tail swung jauntily as he walked, and his keen, intelligent eyes searched her face with a mute appeal.

"Of course I'll come, thank you very much," she said. Gently he caught her up with one vigorous paw and bounded up the tree. He settled her comfortably in a fork of the tree and gave her ripe loquats to eat while he talked to her of the forest world and what fun it was to swing from branch to branch while the hot sun filtered through the dancing leaves. He told her of the fight that is always going on between the jackal and the baboon folk, how the jackal laughs at them for living in trees, how he makes rude remarks about their short tails. Nevertheless there is a camaraderie amongst all the forest folk. The baboon told her how one day when a party of men came hunting baboons, a jackal who had seen them down the veld from a high kopje had run swiftly to tell them to hide, so that the hunters

found nothing when they came.

Dusk was falling, the swift African dusk which dies in darkness as soon as it is born in the arms of the sunset. To the west the sun sank in a bed of crimson fire. Opal and amethyst gleamed the sky seen through the branching trees. The baboon caught Hleka by her little gossamer dress.

"Come, mene manandi," he said. "You must rest yourself and have supper because tonight you have a sad task ahead of you."

"Sad?" queried Hleka. "Is there anything sad in this beautiful golden world?" A tender expression came into her companion's eyes.

"My little one, there is much that is sad in this world. Did not the dawn gods say you must suffer many things if you wished to be worthy of a great gift?"

Tears came into Hleka's eyes. "My baby, oh yes, I would go through anything to be worthy of him," she said.

Bounding along, sometimes swinging from branch to branch, sometimes leaping from boulder to boulder the baboon carried her until they came to the foot of a large kopje, sharply outlined against the western sky.

"This is where some of us spend the night," said he as he slid into the dark mouth of a cave which yawned black and forbidding against the green of the kopje's side. Hleka's little hands clutched convulsively into her big guide's soft coat as he went on deftly and surely in the darkness. Gradually she was able to make out shadowy forms of other baboons in front of and behind her. The passage was so narrow that only one could pass along at a time. There was much laughter and chatter amongst the hairy creatures as they asked each other of the day and the adventures that each had experienced. The path led steeply down. Pale-colored rocks paved the way, worn smooth by the feet of numerous baboons who used the cave as their night quarters.

(Concluded next month)

DIET AND HEALTH

Dietetics--Old and New

BY BETTY MARCUS

WHY SHOULD there be so many doctors, why so many drug stores, why so many undertakers? Millions upon millions of dollars given away to these individuals—for doing what? I will admit the doctors are necessary under the present circumstances, but it depends upon us to change these circumstances—how? By correct eating!

We eat to fill up instead of building up. In most private houses and in most restaurants if one will note the dining room table one will notice the inevitable white bread, meat, potatoes, one or two very small side dishes of cooked vegetables, pie or cake, and of course the all-important tea or coffee.

When one builds a house he goes about securing the best and strongest materials necessary to construct it and to make it last as long as possible; the same when building machines, cars, engines, etc., because it pays to have them last as long as possible and give the best of service. It is more economical and safer, is it not? Why then not feel the same way about building up our bodies? It is not a case that because the stomach craves food one must fill the empty void with anything at all just so as to fill it! "Whatsoever a man soweth, that shall he also reap." This is very true of food in relation to the body.

Now let us analyze the aforementioned menu and see just how much actual vigor and energy one can expect from such a meal. Occasionally one sees in

it a vegetable or fruit salad, but this usually averages only a few forkfuls, instead of vegetables and fruit forming the main part of the meal. Here is the analysis:

White bread: From this the bran—which serves as a sort of broom for sweeping out the waste, of which there is always a larger or smaller amount in the intestines—has been eliminated; the bread then becomes harder to digest, and also lacks the mineral salts.

Meat: What benefit can one expect from a dead carcass? Not fresh even, but taken out of cold storage where it has been lying for months.

Potatoes: Mostly starch, to be added to that contained in the bread. Too much starch and protein cause acid which in turn produces gas, and then trouble begins such as indigestion, dyspepsia, ulcers, rheumatism and so on.

Pie: A mixture of flour, baking powder, white sugar, and some sort of fruit—ordinarily a wonderful combination for injuring one's health! And because it tastes good it is eaten with never a thought of what happens when it reaches the stomach. Pies are more responsible for gas and acid in the stomach and the resulting illnesses than almost any other kind of food.

Here is a way of verifying for yourself what the wrong kind of food will do in your body. Mix on a plate white bread, meat, potatoes, pie, and tea or coffee. Let it stand for a few hours in a warm place of the same temperature

as your body, then watch the fermentation and gas resulting from it. What takes place on the plate is similar to what takes place in the stomach when indigestible food is eaten and bad chemical combinations are taken in.



MY FAVORITE PIE

The various mineral salts necessary for the cells of the body must be replenished. The various fruits and fresh green vegetables will give us mineral salts galore. Some kinds of grapes, and raisins particularly, will give us the much needed iron in the body which creates vital energy. Very often one sees people who are not ailing yet they are listless and have no energy. What is the trouble? they are asked. They do not know. They go to a doctor; he prescribes inorganic iron in some form of medicine. Still there is no improvement; why? Because the iron contained in the prescription is not the right kind of iron. The stomach cannot digest it, and thus the blood cannot assimilate it.

When riding in street cars or walking one often sees tired looking men, women, and children. They are tired not so much from hard work as from the fact that certain cells have been destroyed and not replaced. Most of them do not know what they must eat in order to rebuild the body. The tragedy of it is that most of them do not care! They take the body for granted the same as a chair or a table. The body, the most important asset they have, is shame-

fully neglected, but partly through ignorance. Dr. Elmer Lee, editor of the "Health Culture Magazine," published in New York City has for years proposed a state Health Culture School for the people where they may learn how to eat if they want to cheat the doctors, druggists, and undertakers.

I had in my office at one time a collection department run by a man collecting bills for doctors. I was amazed to see the number of people owing bills representing in many cases all of their salary. When questioned as to what was wrong, the answer was, "My baby was sick; my wife was sick; I was sick." I asked them what their meals consisted of, and the answer was, in the main: "White bread, meat, potatoes, pie, and tea or coffee."

People do not begin to realize the importance of water. A good many believe that it should be used mainly for bathing and other cleansing purposes. Actually water is one of the best and surest means of curing the various illnesses of the body, and also a means for preventing such illnesses in the first place. Water liquefies waste lodged in the various parts of the body, and facilitates its elimination via the kidneys and intestines. When waste accumulates in any part of the body it has a tendency to discharge impurities into the blood. By drinking plenty of water any existing hardened waste becomes softer, thus promoting elimination. Many people are under the impression that one or two glasses of water a day are quite sufficient in order to fulfill one's duty toward the body. How very wrong they are! One has about 30 feet of intestine to clean out, and the least one can do for it is to give it a bath once every day. Under the circumstances it is not possible that two glasses of water would do the work.

The benefits of a clean, light vegetarian diet are not only noticeable in the resulting good health of the body, but also a complete change takes place in the mind. We are able to think more clearly and

quickly and to see with our mind's eye instead of with the physical eye alone. With the mind unobscured by heavy clouds, the sun—meaning the subconscious mind and the spirit of God within—can manifest itself to us and lead us, and then we can't go far wrong. We shall then have "a sound mind in a sound body." A body properly built up by a clear, rich blood stream is bound to be sound; moreover a clear blood stream will build a clear brain; a clear brain enables the mind to decide what is right and what is wrong. A clear mind will decide that right is what serves the majority regardless of its own benefit, whereas a muddled mind will decide that right is what serves its own purpose regardless of how many are hurt by it.

There is one sure thing and that is that the Supreme Ruler has created only *good* in this world. Nothing created by God has a tendency to inflict pain on anyone, not even on the least of living things. It is human beings who interfere with God's laws, who try to improve upon them, thinking they know better. It is they who have caused all the misery in this world—human beings with distorted minds and unhealthy bodies, fed on unhealthful food. The writer is ready to assert that if the people were to live on milk, wholewheat bread, and plenty of green vegetables and fruit a large part of all the misery in the world would dissolve like sugar in water.

Nothing will put this world on a sounder and happier basis than a clean, wholesome diet. To this end fruits, vegetables and dairy foods must be put down to such a price that everyone will be able to obtain them at a figure commensurate with the wages he works for.

One may ask, What about the ones whose health is so far gone that diet will not help? There is no such thing. The body, like a house, needs a periodical cleaning. A day should be established every two to six weeks when the body is to receive no food whatever; but it should be given plenty of water and fruit juices,

which will do the housecleaning. This should be followed by vegetable salads the next day and supplemented gradually with dairy foods and fruits. If the body has been out of condition for some time, the housecleaning via no food and the partaking of fruit juices and water should be continued for several days, preferably under the supervision of a naturopath physician. The body is continually renewing itself, and one can help immensely by assisting it in the elimination of the dead cells and the building of new ones with the proper kind of food.

Rosicrucian Principles

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

HAVE YOU READ

THE SCIENCE OF

Nutrition, Health and Protracted Youth

(LECTURE No. 8)

One of a series of twenty lectures by Max Heindel and which are available for your perusal in pamphlet form.

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10 Cents Each.

THE FELLOWSHIP PRESS

Oceanside, California.



Vegetarian Menus



—BREAKFAST—

Hot Tomato Juice
Whole Wheat Waffles
Honey—Melted Butter
Cereal Coffee

—DINNER—

Pimiento Cream Soup
Savory Carrots
Tiny Whole Buttered
Beets
Heartshaped
Cranberry Mold
Canned Red Plums

—SUPPER—

Tomato Surprise Salad
Melba Toast Sticks
Raspberry Cream Cake

« New Recipes »

Savory Carrots.

Cook two cups carrots and mash until smooth. Add six very thinly sliced green onions, one half cup milk, two egg yolks, and season to taste.

Cover top with slices of cheese and bake in medium oven about thirty minutes.

Cream Pimiento Soup.

Cook four tablespoons finely chopped onion in four tablespoons butter until soft but not brown. Add one-third cup flour and when smoothly blended gradually pour in four cups milk, stirring continually. Beat one egg and mix with one-third cup cold milk. Pour the boiling soup slowly over the egg mixture, stirring while pouring. Season with vegetable salt; add two finely chopped pimientos and serve immediately.

Cranberry Mold.

Cook four cups cranberries with two cups water until berries cease to pop. Put through sieve and add two cups sugar. Reheat but do not cook longer. Pour into heart-shaped individual molds or jelly glasses.

Raspberry Cream Cake.

Sift two cups flour with one-half teaspoon salt and two teaspoons baking powder four times. Thoroughly cream one-third cup shortening with one and one-half cups sugar. Fold in about a

third of the flour mixture with one-quarter cup milk and beat well. Repeat until all the flour and three-quarters cup milk in all have been used. Add one teaspoon vanilla, and fold in the well-beaten whites of four eggs. Bake in two layers in moderate oven, allowing twenty-five to thirty minutes.

Fill between layers with raspberry preserves. Cover top sparingly with slightly sweetened whipped cream to which a stiffly beaten egg white has been added. This is less rich and much more delicate than all cream.

Tomato Surprise Salad.

Between two thick slices of ripe tomato place a thin slice of salted onion. Sprinkle chopped dandelion leaves over top and serve with French dressing. Serve with whole-wheat bread sticks toasted in oven until dry and crisp.

RECIPES AND MENUS WELCOMED

We feel sure that among our readers are many who have discovered new and attractive vegetarian menus, and recipes for the preparation of unusual meatless dishes. Our dietitian would welcome your ideas and any clippings that you may care to send her. Mail them to,

DIETETICS DEPARTMENT,

The Rosicrucian Magazine.

Healing

HEALING DATES

February 3rd

February 10th

February 18th

February 24th



HEALING DATES

March 1st.

March 8th.

March 16th.

March 22nd.

March 29th.

The Rosicrucian Healing Temple

The Square of the Number in Healing

WHEN THE divine Christ walked and talked with men and went about performing miracles such as were never done before, He said that He of Himself could do nothing; also, "The Father He doeth the works," thereby proclaiming the Great Physician as the only Healer.

The Rosicrucians endeavor to follow the commands of Christ, but as none of us can measure up to His love and power we are taught to mass our coals (Love and Power). The power of numbers is wonderful when applied to concentration or prayer. The effect is in proportion to the square of the number taking part. For instance, six people engaging in prayer for the sick can accomplish 36 times (6x6) as much as one person alone. This applies to the first twelve who attend a spiritual service. The thirteenth brings it up into

a higher realm of vibration. Thus you will see how important even the very weakest one among us may become when we are massing our spiritual aspirations. Nor can there be any question of the powerful influence this has on the sick.

Max Heindel likened prayer to a water spout. He said: "When a person or a number of persons are in *earnest supplication* to a higher Power, their aura seems to form itself into a funnel-shaped thing which resembles the lower part of the water spout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary world of Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought form which they have created. Thus the object for which they have united will be accomplished."

Meditation for the Solar Month of Aquarius

JANUARY 21ST TO FEBRUARY 19TH, INCLUSIVE

The lessons which are being given us this month by the great Creative Hierarchy of Aquarius are: *Altruism*—the spirit of service toward all; *Cooperation*—working with others in the spirit of harmony; *Friendship*—turning a kindly heart toward every living thing.

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

(HEALING CONTINUED ON PAGE 109)



The Parents' Forum

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

BY ELOIS JENSSEN
Nervous Children.

Question: In spite of the fact that they have two rest periods a day, also proper food, my two little girls, 4 and 6 years of age, are fretful and nervous. Can you suggest anything to help me?

Answer: Although the above case is one for a sympathetic child specialist, still it is one we constantly hear discussed in mothers' groups. First, nervousness *cannot* be inherited. It is the result of environment. Rarely if ever is there a physical basis for nervousness in young children. They are never found in families that are poised and well balanced. The example of right living by the adults of the family will do much to prevent nervous tantrums in children. Don't nag, punish, instil fear; don't command, rather explain why you make certain requests; don't pamper the children or show them off to grown-ups. Above all, remember you are their constant model; see to it that the copy is one you need not apologize for.

Developing Personality.

A mother contributes the following method she has found successful in helping her to teach her two daughters, ages 8 and 10 years, to learn the value of money, also self-reliance. Her letter in part follows: "My two little girls begged to do my errands on Saturday mornings as a neighbor's daughter did her mother's errands then. Although at first I was reluctant, due to the traffic dangers, still after several successful trips I found they were such happy events and such sensible purchases were made that now it is a regular Saturday task. Of course the safest corner to

alight from street cars is always suggested, also the least crowded districts and best shops. This saves me hours of weary, hurried shopping, but best of all it teaches them alertness, initiative, good judgment, adaptability to adjust themselves to others, and that greatest of all assets to happy living, *personality.*"

Two Famous Birthdays.

Don't forget to discuss with your children the life and work of the two great men whose birthdays we celebrate this month: George Washington, first president of the United States, born Feb. 22nd, 1732; Abraham Lincoln, president, and emancipator of the slaves, born February 12th, 1809.

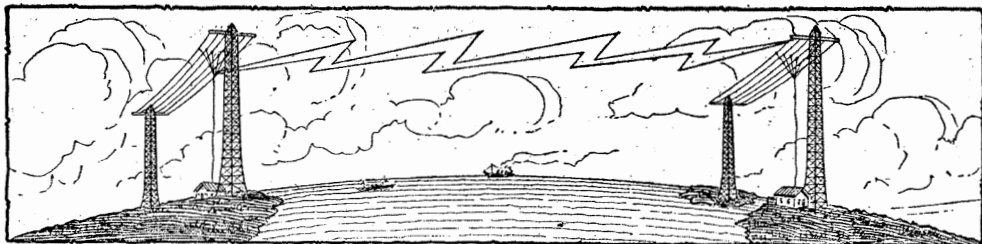
Your Child's Friends.

Friendship is a human necessity, the individual cannot exist without it. The child's craving for companionship has come to him from the race; it must be satisfied if he is to be normal and healthy. Parents should encourage their children in nice friendships, using their desire for group association for the good there is in it and eliminating the undesirable. Parents must realize the home cannot satisfy all the desire of the children for friendship, and so must open the doors of the home to the children's friends. In this way they can keep their children under home influences for a longer period."

—R. J. Gale, in *Parents' Magazine.*

For Young Carpenters.

For some reason, best known to psychoanalysts, small children love to play with hammer and nails, so a mother sends us the following suggestions: Give them a tool box filled with cakes of yellow soap for the 2 year olds, tack hammers, cigar boxes, odd lengths of paper, composition board, small rolls of adhesive, also boxes of thumb tacks or carpet tacks; a box of water colors and brushes, tooth picks, spools, strong twine, and round edge scissors. Then leave them alone, and the results will surprise you. Get them "The Make-It-Book," by R. T. Dixon and H. Hartwell: \$1.00. Rand McNally, Pub.



Local Center News



FROM THE LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP

Akron, Ohio.

“Love and greetings from the Akron Group,” writes Mrs. Mae Swallow, secretary of the Center. “Our last Philosophy meeting of the year was held December 17th. Our teacher, Mr. Burt Smith, spoke to us on the *Mystical Interpretation of Christmas*. Visitors were present who evinced great interest and many questions were answered. Regular members reviewed their progress during the year and spoke lovingly and gratefully of what the teachings had done for them. Mr. Smith gives much time and thought to his lectures and has an uncanny sense of realizing just the point the different members need to be enlightened upon.

“Our Astrology class is taught by Mrs. Edith Hulse, who also leads our Concentration Service and whose sweet, humble presence is an inspiration to all. Mrs. Hulse is ready at all times to give individual instruction to any in the class who are eager to progress.

Mr. Burt Smith writes us, too, of the work of this Center, whose meeting place is his office: “Our groups are very harmonious, interest is very keen, powers of attraction high. They come some of them twice a week and regularly. The lessons broad, comprehensive and intense. Enough!”

Apeldoorn, Holland.

From Mr. Scholte, leader of the Apeldoorn Center, comes this item: “You know we have a meeting every two weeks in the Menonite church. At December,

Santa Claus day, I received a letter that a certain unknown friend had paid the rent for our meetings for half a year in advance! Do you not think this remarkable? To me it is encouragement to go ahead. If this is not the work of God, what is it then?”

And so the Mystery of Christ works silently in the hearts of men!

Haarlem, Holland.

The outstanding item of this month's news comes from this Study Center in connection with the Dutch Rosicrucian Magazine, *Het Rozekruis*, which encloses with each issue a section of “Teachings of an Initiate” consisting of several pages. These installments have been issued with the magazine for about a year, and read consecutively give the translated text of this book by Max Heindel. When the series is complete, the supplements may be bound in book form, as they are issued in a form suitable for binding.

This Center has a Bureau of Publications, which handles the problems of printing and distributing the books on the Rosicrucian Philosophy by Max Heindel, as well as *Het Rozekruis*.

Liverpool, England.

The following report from the Liverpool Study Center unfortunately did not reach us in time to be printed in the January number:

“Dear Friends, (writes Mrs. Beryl Dean) here's news for you! We have left 25 Mount Pleasant, and have taken two lovely rooms, each capable of hold-

ing about fifty persons, at 7 Elliot Street, for the new home of the Liverpool Center. For years now we have been struggling along in rooms that never were suitable . . . so we put it to the members and they all turned up trumps and have guaranteed all the rent and rates, and we shall do everything we can to make it a great success. One room we shall keep entirely for the Healing and Temple Services, and we shall expressly ask no one to speak in that room, but just try to build up a really strong healing vibration. Mr. Kelly is going to make us a lovely big Emblem, and oh! we have all sorts of ideas of trying to make it beautiful and restful. The other room we shall use for lectures, classes, debates. We shall endeavor to get people to come and talk to us about anatomy, physiology, psychology, etc., and of course occasionally we shall have little socials there so as not to be too stiff. And we hope that over all there will be a spirit of loving fellowship and efficient service. I do hope you are glad for our sakes we have got such nice rooms, and do say a big little prayer that we may all work harmoniously together, for that will be more than half the battle."

We certainly congratulate the Liverpool Center on its new quarters and wish it great success in carrying on the Rosicrucian work.

Indianapolis, Indiana.

From Miss Frieda Nolting, secretary of this Study Center, comes news of a most progressive group of students:

"Our Study Center continues to meet regularly each Wednesday evening at 107 South Capitol Avenue. We have been studying World Periods since our last report. Mr. Chavez, our leader, has excellently illustrated these Periods with very colorful charts, which we find very beneficial. The lessons are studied from the 'Cosmo', and several Biblical references have been given in connection with these Periods; so with discussions, interesting questions, and the charts, we have certainly been able to get a great

deal from these instructions. The Indianapolis Study Center wishes to extend best wishes to all the Centers for a very HAPPY AND BLESSED NEW YEAR."

Los Angeles, Beaux Arts Center.

"We had a wonderful day on Fellowship Day," writes Mrs. Frances Ray of this Center. "Have never felt such a vibration of love and harmony. About sixty came in during the day and evening. We had some beautiful talks from those who have proven themselves. Also had inspiring music from Mr. Forshaw and Mlle. Zada de Lihus. We closed the afternoon service by unveiling the emblem, and I asked those present to go *through* the white rose to the Brothers of the Rose Cross to whom we owe so much, and send them our love and rededicate ourselves to their service more than ever. We surely received a spiritual downpouring, which everyone was aware of.

"The speakers of the afternoon were: Arline Cramer, Alfa Lindanger, Elois Jenssen, Corinne Dunklee, Mary Elizabeth Shaw, Nora Giebler, Agnes Kirston, Harold Forshaw, and Leon Chambers. Adele Donovan Chambers gave the noon healing service, and Andrew Lohr the evening talk on 'Our Work in the World.'"

Mrs. Corinne Dunklee of this Center gave an illustrated address at Mt. Ecclesia on New Year's Eve.

New York City, House 311.

Mr. Theodore Heline writes us one of his friendly notes:

"The work of 311 has been chiefly public lecture work. The audiences have been made up of earnest seekers who have followed each series with regularity, some one, others another, and yet others have followed several of the series.

"Mr. A. J. Vogelmann's series on the Pyramid have been exceptionally fine. He is giving much original material and is attracting a quality audience. Average attendance about thirty-five.

"I've taken the Sunday morning ser-

vice talks, and am giving a series of Old Testament studies. Average attendance about forty. Also the Sunday afternoon lecture series. These have touched current world problems in the light of our Philosophy. Average attendance about 50. The Wednesday evening lectures follow the 'Cosmo' topically. An attendance of about thirty.

"The spirit is very fine and harmonious. This is true among those who are taking the responsibility for the Center work and the audiences that come."

San Diego, California.

Mrs. Corinne Dunklee of Los Angeles spoke at the San Diego Center on December 27th. Her subject, "The Madonna in Mystic Art." The talk was illustrated with stereopticon slides, chiefly representations of great masterpieces of sacred art.

Miss Anita Olin, of Headquarters, spoke at this Fellowship center on January 3rd; subject, "The Esoteric Background of the Bible."

Mr. Edward Wagner, of Headquarters, speaks here every Thursday evening on the Rosicrucian Philosophy in its relationship to astrology.

Mr. Wm. Arbert of this Center spoke at Mt. Ecclesia on Jan. 3rd on "The Christ Mystery."

Vancouver, B. C., Canada.

Mrs. J. H. Shrewsbury, secretary of this Fellowship Center writes as follows:

The attendance during December increased considerably over previous months, which of course is very encouraging. The Holy Night service was well attended. The rooms were decorated with flowers and a Christmas Tree. Mr. L. H. Earl read the Service. Mrs. Shrewsbury gave a talk, the subject being *Holy Night*. Preparations are being made to observe Fellowship Day. We wish all at Headquarters a happy and prosperous New Year."

And to this New Year's greeting we reply: May this New Year bring to you the golden Glory of the Christ, so that the Roses may bloom upon your Cross."

Fellowship Centers

—OF THE—

ROSICRUCIAN FELLOWSHIP

- Amsterdam-West Holland.*—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.
Burlington, Vt.—91 North Union St.
Calgary, Alta., Can.—232 Examiner Bldg.
Chicago, Ill.—Rm. 1622 Capitol Bldg, 159 N. State St.
Colombo, Ceylon.—40 Baillie Street
Columbus, Ohio.—253 N. Hague Ave.
Long Beach, Calif.—548 American Ave., Brock Bldg., Room 218.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Mexico, D. F., Mexico.—San Ildefonso 44, Altos 1.
New York City, N. Y.—Manhattan Center, 1823 Broadway.
Oakland, Calif.—Stewart Bldg., 532 16th St.
Rochester, N. Y.—202 Burke Bldg., Cor. Main and St. Paul Sts.
St. Paul, Minn.—318 Midland Trust Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
Schenectady, N. Y.—1004 Stanley St.
Seattle, Wash.—Max Heindel Center, 222-3 People's Bank Bldg.
Seattle, Wash.—515 Madison St.
Vancouver, B. C.—Room 12 Williams Bldg. Cor. Granville & Hastings Sts., opposite Post Office.

Study Centers

- Asuncion, Paraguay, S. A.*—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.
Baltimore, Md.—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
Barcelona, Spain.—Commercial 3, 2o, 3a.
Brooklyn, N. Y.—330 Halsey St.
Cincinnati, Ohio.—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 812.
Denver, Colo.—3425 Grove St.
Duesseldorf, Ger.—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.
Eugene, Ore.—664 Charnelton St.
Guadalajara, Jal., Mexico.—Care Julian S. Hernandez, Calle 12, Sector Reforma No. 130.
Haarlem, Holland.—Kleverlaan 90.
Havana, Cuba.—San Francisco. No. 219, Vibora
Liverpool, Eng.—7, Elliot Street.
London, England.—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.

Milwaukee, Wis.—Room 404, Manhattan Bldg., 617 North Second St.
Pasadena, Calif.—113 E. Union St., Union Bldg.
Portland, Ore.—Mrs L. S. Warren, 541 E. 17th St., North.
Royal Oak, Mich.—920 Mohawk St.
Sacramento, Calif.—1618 7th St.
Syracuse, N. Y.—Syracuse Public Library, Montgomery St.
Toronto, Canada.—24 Concord Ave. Care Mary Tambllyn.
Wiesbaden, Germany.—Frau Friederike Russ, Parkstr. 13.

Study Groups

Akron, O.—Burt G. Smith, 409 Metropolitan Bldg.
Amsterdam, Holland—Anna Vondelstraat 1.
Apeldoorn, Holland.—H. Scholte, Nieuwstraat 27.
Apeldoorn, Holland.—D. W. Schaftenaar-Van Vloten, Herderweg 12.
Atlanta, Ga.—216 Zahner Bldg., 1000 Peachtree St.
Battle Creek, Mich.—71 College St.
Brandon, Man., Canada.—14 Imperial Apts.
Brookline, Mass.—Anna C. Hoyt, 17 Park Vale.
Butte, Mont.—Y. M. C. A. Third Floor.
Danzig-Oliva, Ger.—Roseng. 11, Frau Lucie van Salewski.
Darmstadt, Ger.—Magdalenenstr. 8, Herrn Joh. Streuber.
Detroit, Mich.—4813 N. Phillip St.
Dortmund, Ger.—Care Robert Weigt, Hoher Wall 28.
Dresden, A. 29, Ger.—Ockerwitzerstr. 65 b. Herrn K. Kopp.
Erie, Pa.—School Board Rm. Public Library.
Everett, Wash.—519-520 Commerce Bldg.
Freiburg, i. Bri., Ger.—Sautierstr. 42b. Frau Mueller.
Frankfurt, a. M. Ger.—Schadowstr. 11. Frau Elisabeth Nau.
Gruna bei Goerlitz, Ger.—Rosenkreuzer Gemeinschaft, Herr Gerhard Gorges.
Hamburg, Ger.—Stiftstr. 15 part. Rosenkreuzer Gemeinschaft.
Hamilton, Ohio.—Lane Public Librarian.
Hanau-Kesselstadt, Ger.—Castellstr. 15, Herr Heinrich Heuser.
Havelock Town, Ceylon.—"Tona," Layard's Road. Care Mr. R. Hugh Pereira.
Hollywood, Calif.—5928 Hollywood Blvd.
Houston, Tex.—417 Sampson St. Phone Capitol 6713.
Jamaica, B. W. I.—Anthony Lodge, Connelly Ave. S. E. Andrew.

Rosicrucian Field Lecturers

After a short visit to Portland, Maine, Miss Annella Smith has returned to Boston, where she will continue her lecturing on the Rosicrucian Philosophy. The following encouraging report comes from Portland, regarding her lectures there:

"By some unaccountable good fortune Miss Annella Smith was drawn to our most eastern state, Maine. And as far as known it was the first time that truly occult teachings were ever given from the public platform in this city. Certainly for the first time we had the privilege of seeing such unique and wonderful lantern slides. During the week Miss Smith was here she gave nine lectures in the Psychology Association Hall. These lectures were very well attended in spite of the fact that it was just at the busy Christmas season. The audiences were deeply appreciative of Miss Smith's enthusiastic devotion to such a grand cause, and of her scholarly presentation of these profound occult subjects. Her visit here brought to the few struggling isolated students in this section of the country new life and courage. May God bless her bountifully."

New Style 1933 Ephemeris

The 1933 Ephemeris which will be published by the Fellowship this year will have a number of new features, including the daily aspects that occur throughout each month. This will be a very attractive addition and one which should appeal to our students and members. The table of aspects will enable astrological students to ascertain what the daily planetary influences are without making any calculations. We hope to have the Ephemeris completed and published by the middle or latter part of February. Orders may be placed at any time. The price will be the same as in preceding years, namely 25 cents per copy. Send your orders to,

THE FELLOWSHIP PRESS,
 Oceanside, California.

Healing

(Continued from page 103)

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.*

IN WITNESS THEREOF

Rosario de Santa Fe, Argentina.
November 13, 1931.

Dear Brethren-in-the Faith:

I have received your letter of the 15th ultimo with great pleasure. I am very happy to be able to tell you that I obeyed your instructions to the letter, and that I have been completely cured now for some time. I have not written to tell you this before, because I was waiting to be quite sure that there was no relapse.

I thank you all for your admirable care and goodness in helping me so disinterestedly and faithfully.

With gratitude I remain,

Your faithful friend and servant,

—J. A.

Los Angeles, Calif., June 3, 1931.

Dear Friends:

As this is my regular day for sending in my letter I want to tell you that I am gaining again and have been helped since I wrote in last week. I can never be able to express my thankfulness to the Fellowship for the help I have received.

Yours in gratitude,

—Mrs. B. M. D.

Chicago, Ill., July 1, 1931.

Rosicrucian Fellowship,
Healing Dept.,

Dear Friends:

I am happy to tell you of the help I received Monday night. I went to bed with a very severe pain in my left knee, it kept me awake for hours when I suddenly thought of calling on the Invisible Helpers. I had hardly started to concentrate when it seemed I felt invisible hands working on me. In a few minutes the pain was entirely gone and has not troubled me since. This seems to me to be a very wonderful proof of the great work.

Yours very sincerely,

—L. D.

STUDY GROUPS (Continued)

- Jamaica, L. I., N. Y.*—9712 148th St.
Leipzig, N. 21, Ger.—Wilhelminenstr. 33, Frä. Hertha Fach.
Letchworth, Herts., Eng.—8 The Meads.
Loewenberg, i. Schl. Ger.—Greiffenbergerstr. 13, Herr Hermann Klose.
Los Angeles, Calif.—112 and 120 Coulter Bldg., 213 South Broadway.
Ludwigshafen a. Rh., Ger.—Hohenzollernstr. 65, Herr Heinrich Sprenger.
Madgeburg, Ger.—Diesdorferstr. 66, Herrn M. Mueller.
Mannheim, Ger.—Staetische Hochschule fuer Musik.
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Sanatorium Under Construction

As reported in the *Mt. Ecclesia Herald* for January, the contract for the first unit of Rose Cross Sanatorium was let on December 29th to Mr. Chas. G. Rieke, of Oceanside, and called for the building to be completed three months from that date. The building covers approximately 4500 square feet ground area, and is arranged in the form of a Greek cross, only one story being constructed at the present time. The first unit includes Administrative Offices, Physiotherapy Department, Obstetrical Department, and a number of rooms for patients.

The contractor began excavation on Fellowship Day, January 6th, heavy rains having delayed it until that time. We consider it a happy omen, however, that it transpired that Fellowship Day, celebrated in honor of Max Heindel, was the day when actual work on the Sanatorium was begun. It is expected that the construction will now proceed without delay until completion.

We do not have enough funds at the present time to entirely furnish and equip the institution after the building itself is constructed, but there is enough to make a start, and then the equipment will be added to as our resources expand. The important thing is that this undertaking has at last got under way and that we are on the road to realizing Max Heindel's ideals and wishes, and are also carrying out the advice of the Teacher to heal the sick, not only on the spiritual plane but also on the physical. We believe that the Sanatorium will be an important factor in the development of the work of the Fellowship, and that through its instrumentality the Fellowship will realize its destiny much more effectively than would be possible without it.

YOU ENJOY reading *The Rosicrucian Magazine*; others will like it too. Let your friends know about it. Send us the names and addresses of those who would like a sample copy.

Doctor and Nurses Wanted for the Sanatorium

The head nurse for the new Sanatorium has been selected. Assistant nurses, however, will be required, and we would prefer to obtain them from among our own membership if possible, as thus they will have the Rosicrucian ideals as well as the technical nursing qualifications. Therefore we shall be glad to receive applications from nurses, both graduate and practical, stating fully their qualifications in the form of education and training, also the conditions under which they could come to Mt. Ecclesia if they were selected for a position.

Doctors who are trained in physiotherapy and who would be interested in the position of physician in charge of the Sanatorium are invited to correspond with us. We wish to obtain an M. D. for this position, but one who is familiar with physio-therapy practice as well.

As the contract for the Sanatorium has been let and the construction is now under way, it will be only a comparatively short time before the selections for these positions should be made, and

therefore applications of prospective candidates should be sent us at once.

SANATORIUM COMMITTEE,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Prizes Given for Astrological Articles

As stated last month, we are giving any one of the following prizes for each astrological article submitted on or before February 15th, which is found available for our use. The prizes are as follows:

One copy Rosicrucian Cosmo-Conception.

One copy Simplified Scientific Astrology.

One year's subscription to The Rosicrucian Magazine.

Articles submitted must have a minimum of 2500 words and should be, if possible, typewritten and in double space. Articles may be on some technical phase of astrology, either natal astrology or the effects of transits and directions, or they may be devoted to personal experiences with astrological influence.

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Oceanside, California.

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