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## Is It Worth While?

The following letter is from a World War veteran residing in Poland. It was written after reading a pamphlet in his own language, entitled *Man, Know Thyself*, prepared by one of our members, which sets forth our teachings about rebirth and consequence, the twin laws of hope and responsibility.

*“All my life has been hard,” he writes. “I was wounded no less than nine times in the World War and operated on an equal number of times. In my suffering and seeking I studied nearly all religions and looked into all the cults and sects that I could find. None satisfied me. Feeling there was nothing left to live for I attempted suicide, wounded myself and was operated on a tenth time. Then various occult and Yogi teachings were introduced to me. But my spirit remained unsatisfied. Then came your pamphlet, and at last I found comfort. It then became clear why my life had been so difficult. I saw that it was in accordance with law—the laws of rebirth and consequence.”*

There are millions of people fumbling in the dark for a gleam of light on the riddle of life. Knowledge of rebirth and consequence offers such a gleam—nay more, a veritable torch.

Will you help us disseminate that knowledge? Study Groups offer one outlet. Introducing our correspondence courses to prospective students is another. Placing our publications with all leading book dealers is an important task, and getting our literature into the public libraries will carry the message to many.

Choose any, choose all of these avenues, but lend us your hand, if you will, in presenting these transforming truths to the restless, puzzled multitude seeking that contentment of mind and satisfaction of soul that come with knowing that life is not a fortuitous jumble, but a providentially ordered plan in which mercy and justice obtain for all creatures from the least of them unto the greatest.

*Write us what you would like to do and wherein we may assist you in the doing of it.*

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# EDITORIALS

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## The Poetry of Motion

**R**HYTHMIC motion is the second syllable of the great creative fiat, the Word. When the Universal Builder sounded forth that Word by which all things came into being it stirred substance into action. Being was transformed into becoming. The morning stars sang together for joy and their celestial rhythms constituted a cosmic dance, a divine poesy in motion.

### Cosmic Relationships

The seven cosmic principles upon which all the laws of the universe are founded are based fundamentally upon the law of rhythm. Rhythm is an essential of motion and finds expression in all things from atom to universe. By this cosmic law of divine pulsation according to which "everything beats time," as an ancient occult maxim has it, our earth revolves around the sun and all the universe circles round its center in the Pleiades. It is in accordance with this same rhythmic law that our solar system is moving toward the constellation Lyra whose blue-white star, Vega, will become earth's new pole star in the distant future.

The seven cosmic principles based on rhythm as outlined by the great Teachers of Wisdom include the Law of Analogy, otherwise stated as the Hermetic axiom: As above, so below; also the Principle of Law and Order by which harmony obtains throughout the universe. Vibration is another. It plays into all things. "Our Lord is a dancer," states a Hindu writing of the god Siva, "who like heat latent in firewood diffuses his power in mind and in matter and makes them dance in their turn."

Rhythm also manifests in the Law of Cycles as observed in the precession of the equinoxes and in the alternating activities of day and night, the ebb and flood of the tides, the fury of the winter storm and the soft lullaby of the summer breeze.

Yet another manifestation of the poetry of motion appears in the Law of Polarity, the operation of which is observed in the play of positive and negative forces building masculine and feminine bodies for alternate use in the gathering of earth's experiences in successive rebirths.

Thus we observe that under whichever aspect the sevenfold power of the creative Word expresses itself it is ever beating time to the celestial rhythm of manifested Deity.

## Religious and Ceremonial Dancing

In ancient times the dance was intimately associated with religious observances among all peoples. It was of a symbolic character and drew its motifs direct from nature. Chief among such sacred performances were dances in honor of the sun in which the participants, representative of the planets revolving around their central orb, moved rhythmically about a central object as did the Druids for instance in their dances around an oak tree, symbol of the tree of life. This ceremony of the Druids was conducted by priests and performed by twelve maidens. All lights were extinguished and only the sacred fires left burning.

The modern Maypole dance is a survival of this ancient ritual and it is interesting to note further that in its original form twelve ribbons only were tied to the pole. These were in the twelve zodiacal colors and thus again representative of the cosmic aspect of the dance.

The four holy seasons of the year, the two solstices and the two equinoxes, were very appropriately ushered in with rhythmic ceremonies. The winter solstice was observed with a pageantry of thanksgiving for the descent of the divine Light, and the time of the spring equinox with paeans of gladness for Its redemption.

In the Orient the dance dates from time out of mind and performances of a sacred nature have continued unbroken to this day. In Japan exquisitely delicate and reverent dances are done by lovely maidens at many shrines, among the most ethereally beautiful of which is one performed in imitation of the movements of the crane as this sacred bird greets the sunrise.

In India, where culture has ever retained its spiritual significance, dancing and the drama have always been inseparable. Drawing on these combined arts esoteric poems are given interpretation with a degree of illumination not possible to the spoken word alone.

The Vedas say the gods dance, and Siva, the god of art and drama is portrayed as the deity "whose gesture is creation, whose speech is the sum of all languages, and whose ornaments are the moon and the stars." The Dawn is described as a goddess adorning herself through the harmony of motion. Among the ritualistic dances described in the Vedas which are of particular interest to the esoteric student, is one performed by virgins in which they dance around a fire and pour water upon it for the purpose of producing rain. During the ritual the dancers chant in unison, "It is honey."

## Ceremonials in the Ancient Mysteries

Ceremonial dancing occupied a prominent place in all ancient Mystery Temples. It gave to the rituals of earlier faiths something of the beauty, power, and inspiration that music brings today to the Christian Church. The temple dancers of old are our choir singers of today. This transference in religious ritual of the poetry of motion to the harmony of sound is made strikingly clear in the testimony of such words

as carol, choir, choral, chorus, anthem, and orchestra, all of which applied originally to the dance and only in later times acquired their present exclusive musical meanings.

The perfection of form was the ideal of ancient Greece and it is therefore to be expected that it excelled in sculpture and the dance, the arts of form and of space. The beauty Greece revealed through these arts, and which has been preserved to us in statue and frieze, has remained a supreme achievement to which the world has ever turned for inspiration in beauty's quest.

In the famous Grecian mysteries of Eleusis, the ceremonials which lasted for nine days in honor of Ceres, the Grecian Madonna, were celebrated with rhythmic rites. The processions of the Christian Church are said to have evolved from these stately performances of classic times. The maidens taking part in the sacred rituals of the Mysteries were neophytes of the temple; their lives, dedicated to the good, the true, and the beautiful, were set apart and their training given in environment appropriate to their consecrated purposes.

The Lenaea and Dionysia were Grecian ceremonials dedicated to the seasons and the funeral dances of this ancient people depicted in gorgeous pageantry the immortality of the soul.

### Christian Performances

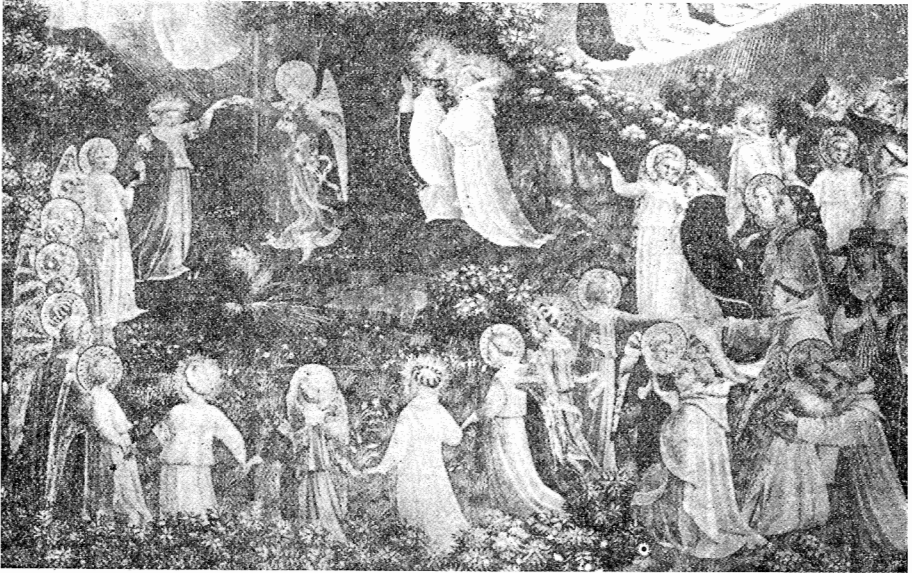
In the Christian religion also the art of motion has rendered tribute to the Highest even as it did in the religions of older days though in lesser measure. From Biblical history we learn that the Israelites celebrated their release from Egypt with cymbal and dance. David, too, and his companions danced in reverent joy about the Ark as they bore it to the Holy City. In later days we learn from Tertullian, one of the early Christian saints, that the first followers of the new faith, though persecuted and in the shadow of martyrdom, danced as they sang their sacred hymns and canticles. As late as the eighteenth century religious dances were performed in the cathedrals of Spain and Portugal and in the Cathedral of Seville the choir boys enact to this day a historic dance which dates back to the fifteenth century.

To those who may find it difficult to associate the term dance in even its most extended meaning with any act of worship it may be pointed out that such difficulty but emphasizes our far removal from that state of concord wherein every cadenced movement hymns the divine significance of everlasting life and light.

An effort to restore this art of action to its original high estate and place it again before the altar as a means by which the loftiest emotions may be portrayed and communicated has been made in the Episcopal Church of St. Mark's-in-the-Bouwerie in New York where performances were given annually for several years. They were discontinued temporarily in deference to differing churchmen whose recognition of the significance possible to such performances shares the same limitation as does the Church's knowledge of the profound revelation yet awaiting its discovery in the teaching of the Mysteries.

## Dancing Angels

The sensitive artist, tuning in with the play of life in supermundane spheres has in many instances translated for us its poetry of motion into the poetry of color. Botticelli's *Dancing Angels* and Fra An-



gelico's *Dance of Angels and Saints at the Entrance to Heaven* are outstanding portrayals of such a nature. When men of earth shall all have caught these harmonies and when they come to move to their perfect rhythms, discords shall be no more. Then shall the dance of life alone hold sway.

### Physiological Values of Rhythm

The child is the human race in miniature, declares anthropology, and as rhythmic movement is natural and spontaneous among the younger races so it is in the child. It is then that the physical body is most sensitive to the rhythmic forces playing in and through its nature.

The practice of rhythmic motion has proved of practical value in overcoming extreme self-consciousness in children and favoring physical well being through increased circulation, respiration, and digestion, and in leading to better posture and more graceful carriage.

All normal bodily functions work best in rhythm. To this end factories have introduced music to increase production and business colleges have drawn upon it to increase ease and speed in typewriting. The *Volga Boat Song* enforces this truth as does a beautiful ancient Grecian frieze depicting four women kneading dough to the harmonies of the lute.

Introducing rhythm and harmony into the activities and environment of child or adult increases not only the power to do but it also

reacts as harmony in the body's archetype, giving lengthened life and added force for the building of a more perfect body in the next embodiment. Harmonizing the body motions with the eternal rhythmic principles in nature, joy, freedom, and fruitfulness become life's inevitable expressions. Then truly life dances, rejoicing in and with the majestic play of the creative Hierarchies as they turn and whirl through the reaches of infinite space.

### Esotericism in Primitive Dancing

It is in the younger races that we are likely to discover the clearest traces of nature's fundamental motions. The rude imitative dances of early civilization, while they represent the lowest form of art, nevertheless mark a great forward step in racial evolution. They register the first conscious effort to give expression to the ideal.

The devil dance, performed for healing, possesses a power comparable to that of magical incantations. Also the war dances. Much of this work is done through elementals. The power to wield successfully the forces generated by appropriate rhythmic motion was a requisite for priesthood among some peoples.

The dances of our North American Indians are fascinating esoteric studies as many of them are symbolic enactments of events they desire to see successfully accomplished. The Rain Dance and the Corn Dance are outstanding examples of this type. These and similar dances possess great occult power and are generally productive of the desired results.

### The Rhythm of Jazz

Every race has at some time experienced certain conditions which resulted in the unleashing of the lower desire nature. The Saturnalia and Bacchanalia of the Grecian Mysteries, originally noble and exalting in their character, degenerated into licentious orgies. When the people forsook the ways of virtue, art decayed and the spirit of beauty and of goodness departed.

In our unspiritual civilization art became so decadent and religion so blinded that all the arts—music, poetry, painting, sculpture, drama, and the dance, came under a religious ban which has not been revoked for any one of the arts in certain quarters to this day. Music, painting, and sculpture have been readmitted in most religious bodies but any form of the art of motion still remains anathema in all but few instances.

In our own day we have witnessed the dance both rise and fall. There have been at one and the same time a revival of the aesthetic and spiritual phases of the art and also a manifestation of it in its baser aspects. For the latter our modern jazz is an example. In this the universal building rhythms are perverted into ugly, angular, and destroying motions. The dance of life becomes the dance of death. Whether it be in music or in the dance it makes for a perilous abandon, disintegrating in its nature and seriously detrimental to the centers of the de-

sire body. It is the lower Uranian note expressing itself in a manner "recklessly fantastic and grotesque."

Turning to the signs pointing to a recognition of the deeper significance of the art of rhythmic motion we note the recent opening in New York of a Religious Art Center for the training of aspirants in the religious dance and drama. It is for those who wish to lead the work of drama and rhythm in the churches, and partly in answer to a call from artists who realize the basic importance of religion to their arts. The school aims to reach those who realize the need alike of inner discipline and outer techniques. It aims "to build up not only a faith, but controls insuring spiritual realization and a truly artistic (i.e. disciplined) medium of expression." The program involves training as applied to religious themes and states, guided meditation, exercises in creative imagination, and work in Biblical and religious dramatization.

### The Harmonious Rhythms of the Future

The higher implications of the poetry of motion are moral and spiritual. Out of the bodily movements grows a sense of rhythm and balance that communicates itself to all other aspects of life.

Ruskin tells us that the true feeling for beauty is vitally connected with balance and Hermes declared that humanity's supreme lesson is equilibrium. When mankind shall have attained to this through a rhythmic blending of the opposites as these manifest in the law of polarity previously referred to, it will be able to contact higher levels and to express more adequately the pure spirit of art and to become a more worthy minister of that "beauty, old yet ever new."

As rhythm is fundamental to the sevenfold law of being, so too does it underlie all the arts. Its planetary evolution has been outlined by a modern occultist who traces it back to the Sun Period, or the second great Creative Day. He relates it to what he terms the Law of the Sun, namely, the etheric body and sleep consciousness. Embryonic humanity was then on the descending arc of involution and worked through the Word principle which is within in outlining form, that form which ultimately found art expression in sculpture in this the Earth Period.

On the opposite and ascending arc of evolution which we call the Venus Period and to which we will attain in the distant future, spiritualized man will work with what is termed the Law of Venus, namely, the life spirit and inspirational consciousness. By the same Word principle, manifesting within himself, and with which he worked in the earlier Sun Period, man will then be able to impart perfect rhythm *into* all form. The art which anticipates that future condition we know today as eurythmy, or the poetry of motion. These truths, obscure to academic knowledge, are open secrets to the initiated.

The poetry of motion is a magic fact. It is the divine rhythm to which all life pulsates. It is the Word, vibrant and potent, that was with God in the beginning and without which was not made anything that was made.



# The Seemly Side of Unemployment

BY SAMUEL TAYLOR

THE case against depression is so ironclad, and it has been proved, nailed, clinched, and set down in irrefutable type so often, that one attempting to assert, as I shall, that there are benefits and opportunities in the situation, immediately opens himself to ridicule and to cries of "heretic!" Ordinarily there are at least two sides to any question; but on the problem of unemployment there seems to be a singular and amazing agreement from every class and trade. Bankers, beggars, preachers, doctors, workingmen being exploited and capitalists exploiting them, robbers and the robbed, manufacturers, radio announcers, and contortionists—they all cease their noisy arguments, quit their clamoring, lower their weapons, and shout in unison: "Yea!" Depression has not a leg to stand on. Verily, it would almost seem that the proverbial lying down together of the lamb with the lion would be possible, if both spent the evening discussing economics.

A few bold pioneers have pointed out that prices are generally depressed below actual value; other unheeded heroes have mentioned that there has never been a panic which has not fostered the beginning of a tremendous fortune or industry founded by someone who saw the opportunity and took it. But these minor strains have been mere squeaking overtones in the thundering symphony of despair; anyway, they concern those with purchasing power and those of genius, not the average man out of a job.

"The goat of every wave of unemployment," says the amalgamated voice of everyone, "is the man unemployed." This reasoning is obvious. It is so apparent everybody agrees. In fact, it is so plain that thousands of these unemployed accept it without question, when

for a fact it is basically at fault in the case of a goodly number of them. It takes not into account the human element of growth and adaptability.

Unemployment to many men is a disguised blessing. Ten years from today there will be thousands of pairs of glossy shoes resting atop glass covered desks—shoes which would be residing under dismembered motor cars, pounding mail routes, or bearing the fallen arches of a trench digger, if it were not for the fact that today their owners are out of work.

Interviews with successful men show a surprising number who confess to having really begun their careers with the loss of a position. "The Luckiest Thing in My Life was Getting Fired," has become a common title in inspirational magazines. Of course, this does not mean the loss of the job in itself was a good thing; it was merely the cause for *changing to something better*.

Very few wage earners are satisfied with either their jobs or their prospects for the future through them. Miners and section hands want to be salesmen and auditors; clerks desire to paint; factory workers have a yen to write, while stenographers long to be in the boss' shoes. The question is, why don't they try to better themselves? Why don't they change vocations? The answers are: they either are afraid, or they do not have the time to learn something better while working.

Compulsory unemployment, so common just now, meets both objections. A man out of work has time on his hands every day, during regular hours. Looking for a job does not and cannot take all of one's time. The jobs to be had are gotten in the morning; afternoons are free. Six hours of every day can be utilized in preparing for something bet-

ter, rather than discussing how terrible the situation is with some fellow grumblers on the street corners.

True, time spent in study and improvement brings in no immediate money. Neither does it cost anything to speak of. Libraries and free night schools flourish in even the most backward communities, while by shopping around a second-hand correspondence course is practically had for the asking.

And this is the time! It is well-nigh impossible for the average human to apply himself in outside study and at the same time work steadily: it would be foolish to quit a good job in flush times in order to prepare for a different vocation. Anyone interested, or doubtful of the first statement, will be enlightened by looking up the percentage of graduates of correspondence schools as opposed to the number of courses sold. I have personally never encountered a man who completed such a course while working steadily. A university professor told me that out of the hundreds of students who had for various reasons left his courses uncompleted with the understanding they would make up the work during the summer vacation, only *one* had done so. If this is true of students on summer vacations, how much more true is it of people working hard all day in factories, offices, and machine shops?

Granted the above; ergo, the time for application on self-improvement is when one is *not* working. That time is right now.

I hear objections: but what to eat during the meantime? how to get a job when you finally have qualified in the new, longed-for line? or again, it is impossible to study when worried about being out of work!

These protests are legitimate and cannot be ignored. As for the first, we must see it does not follow that by applying yourself to improvement you limit the ability to do odd jobs or to accept any work that may be found. As before stated, job hunting can go on as usual, and your spare time each day can be

spent in *working for yourself*. And you are not unemployed if you are working, whether you get paid by the day or store up knowledge that will bring a stiff price in the future.

As for getting a job in your chosen line when you have studied and are qualified, that should cause no worry, *yet*. Surely during this period there will be small chance—but there is even smaller chance that you will be ready. Anything worth while takes a lot of time and work to learn. By the time you are ready, times will not be the same. And even if they are, *you have the new knowledge and ability, and you are ready to leap at the first opportunity*. There can be no hesitation on accepting good fortune; you cannot shout, "Wait! I've only got six more lessons!" when the chance comes; a good thing does not lie around very long waiting for someone to pick it up.

And it is entirely possible to have the mind at rest enough to study when out of a job. That is, if you let it be; it is possible if you can see beyond the day after tomorrow and if you will perceive that this apparently hard period is your opportunity to prepare for better things and better times. Of what good will prosperity be if all it means to you is the same job? Looking at it this way, your mind will function minus the distracting worries. You will see that the present, hard as it seems, is too good an investment to pass up. It is a blessing, though a hard one.

For those with a cash reserve, now is the ideal time to attend school. Lodging and groceries are bedrock, while many of the universities have cut tuition prices. There are numerous small colleges and universities where three hundred dollars will see all expenses for a year, including tuition, books, and living expenses. There are going to be many far-sighted people who will get an expensive education at bargain rates.

When business expands, from out of rooms, attics, and cellars will stream forth men who had vision to prepare for

(Continued on page 583)

## Jewels

By M. E. S.

NOTE:—The chief authority used in this article is the *Encyclopedia on Freemasonry* by Abbott G. Mackey.

THE BELIEF in the magic qualities of jewels, minerals, and various metals has existed throughout all time. Always, stones have been thought to exert a magical influence upon the wearers and have been bought and used, and given as gifts to accomplish this purpose.

The sarcophagus, for instance, is very precise in its significance. Literally, it means "body devourer." Similarly other stones have qualities exactly corresponding to the literal meaning of the names applied to them. Numerous stones are considered as conveying to their wearers a blessing to an especial degree. The California tourmaline is looked upon as a trinity stone because it carries the various colors, especially the red, the green, the white, and rose color. A tourmaline carrying all of these colors is regarded as being particularly precious. Rock crystal is used as a rain compeller and is one of the great wizard stones. Stone crosses, too, have been used as rain producers, and are also used for other purposes in shrines and as blessing stones in connection with conception, both to cause and to prevent childbearing. The stone referred to in the Old Testament as "Shamier" was looked upon in rabbinical times as very precious and signified a material noted for its hardness. It is mentioned in Jer. 17:1, Ezekiel 3:9, Zachariah 7:12. The first of these passages indicates that it is a pointed object and is translated "diamond" in our Bible, but in the other two cases it is referred to as a very hard or adamantine stone. This leaves open the determination as to what this stone really was. It is very uncertain whether or not the

Jews of that time had the diamond. It is more probable that they were in possession of the corundum, which, next to the diamond, is the hardest mineral we know, and has been used throughout time for engraving purposes.

A very luxuriant growth of legends regarding all stones sprang up during rabbinical times. The mineral kingdom is said to have been the seventh of ten marvels which were created on the sixth day of creation. The breastplate of the high priest of the Jews and the twelve stones therein give a great deal of knowledge concerning the Jews' attitude toward precious stones. The fact is that stones can be, and have been, charged to carry out certain purposes, by persons who understand the law governing the stone, and the manner of impregnating it with the qualities desired. The word, "breastplate," in Hebrew means the plate of judgment, and through the breastplate the high priests received divine response to their petitions and gave forth decisions pertaining to the welfare of the Jewish race. This breastplate was a piece of embroidered cloth, of gold, purple, scarlet, and fine white linen and carried twelve jewels, each jewel bearing the name of one of the twelve tribes. The stones were arranged in four rows, three stones in each row. The arrangement of these stones is greatly disputed. The authorized version of the Bible gives them in the following order: sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, and jasper. Josephus gives the stones in the following order: sardius, topaz, emerald, carbuncle, jasper, sapphire, ligure, amethyst, agate, chrysolite, onyx, and beryl. The Vulgate translation is preferable as it was made in the fifth century when the old Hebrew names were better understood than in later

times. The order given in the Vulgate is as follows:

Amethyst	Topaz	Sardius
Emerald	Sapphire	Carbuncle
Jasper	Agate	Ligure
Beryl	Onyx	Chrysolite

The order in which they were placed on the breastplate had reference to the respective ages of the twelve sons of Jacob, each tribe being named after one of Jacob's sons. The original names are detailed in Exodus, 28th chapter. The breastplate that was used in the first temple built by Solomon was probably not returned after the captivity as the stones were of great beauty and value and were possibly removed from the breastplate and used in other ways. While we think of the breastplate of the high priest as belonging exclusively to the Jewish people and their rituals, it was not exclusively theirs. In Egypt the chief judge wore about his neck a chain of gold from which hung a figure, or image, set with precious stones, which was called "Truth," and the court proceedings in Egypt commenced only when the judge had adorned himself with this insignia of his office.

The tribe of Benjamin is connected with the beryl which signifies "son of the right hand." It therefore symbolizes strength and power. In Jacob's blessing, he said "Benjamin shall raven as a wolf; in the morning as devouring the prey, and at night as dividing the spoil." To this tribe is also given the banded agate, the bands of which connect up symbolically with the banded sheep and cattle, and to the striped willow sticks, and means that they would attain strength and mastery. As a stone, agate is especially reputed as bringing victory and mastery to the wearer.

To the tribe of Judah is ascribed the carbuncle, which means, "to shine with the brightness of fire." In Christian

iconography, it signifies blood and suffering and is symbolical of the Lord's passion. Five carbuncles placed on the Christian cross signify the five wounds of the Christ. The ruby is also sometimes ascribed to Judah, its royal character harmonizing with the tribe's ascribed astrological rulership of Leo, the regal sign of the zodiac.

The tribe of Levi is related to the emerald, which carries the same meaning as the carbuncle, namely, "brightness of fire." The priestly function of this tribe is expressed in the very name Levi which means "joined" or "attached to the altar"; and their stone, the emerald, is the symbol of dedication and ministry, in connection with the other and better known meanings of faith, hope, and resurrection.

The tribe of Gad is represented by the amethyst, which signifies integrity, fidelity, and constancy in keeping a promise, and stands especially for truth as opposed to falsehood. Gad is the tribe of good faith, sometimes interpreted to mean a troop. The beryl, which is considered the stone of good luck and cooperation, is also attributed to this tribe by various writers. Spheres or crystal gazing stones made from beryl are believed to be the best and are especially appropriate for the tribe of good faith.

The jasper is correlated to the tribe of Zebulun. The tribal name of Zebulun signifies exaltation, and this tribe was assigned a dwelling place by the sea. The stone of Zebulun, the jasper or onyx, is also given to it, and is a symbol of domination and authority. To the onyx is sometimes attributed both discord and dissension, and the jasper indicates greed or desire for personal possession, but both stones originally testified to exaltation, power, and authority.

The tribe of Issachar is symbolized by the sapphire, which is the stone that the chief justice of Egypt wore about his neck. Issachar, the sapphire, means the reward or the rewarding, and sometimes to this tribe is also given the stone lapis lazuli. Lapis lazuli, as well as the sap-

phire, signifies success and fruition and both stones are typical of heaven. The lapis lazuli was the sapphire of the ancients, and was held in very high value by them due to the golden spots scattered over the blue surface of the stone, suggesting not only the blue of heaven but also the hosts of stars.

To the tribe of Naphtali is ascribed the agate, which is a symbol of strength and beauty. This meaning is derived from the peculiar character of the agate which is distinguished for its compact formation and the ornamental character of its surface. By some the agate is supposed to be the foundation stone of Masonic tradition and it is so intimately connected in all legendary history with the construction of Solomon's temple that it would be very difficult to extricate from all of these stories its true, original meaning. The home of the tribe of Naphtali, to which was ascribed this symbolic stone, adjoined the western border of Phoenicia, and the close territorial relationship with these Phoenicians sometimes resulted in intermarriage with them which may explain the fact that Hiram, the builder of Solomon's temple, was the son of a widow of Naphtali and a man of Tyre. Some authorities also attribute the sapphire to the tribe of Naphtali.

The tribe of Joseph is represented by the onyx. In the blessing bestowed upon the tribe was promised increase. The real meaning of the tribal name is, "May God add to thee." Jacob promised Joseph that God would add to him the blessing of heaven above and the blessing of the deep that lieth under the heavens. Sometimes the sapphire is ascribed to this tribe, as well as the onyx. St. Jerome refers to the sapphire as likened to heaven and the air above us. He quotes Ezekiel 1:26, where the throne of God is said to have "the appearance of a sapphire stone," and uses this as a proof that blue denotes the glory of God. The stone probably used by the tribe of Joseph in ancient times was the hyacinth, a stone of good omen, bringing increase

of health and wealth. Thus we note that whichever one of these stones is used, the significance as a tribal gem is not varied.

The tribe of Dan is correlated to the ligure. Dan was judge among the tribes, and in his blessing Jacob said, "Dan is to be a serpent by the way and an adder in the path." This may not strike us as complimentary to a tribe supposed to produce judges, but it means the craft and courage required of them in attacking and devoting their forces to enriching themselves with the spoils of the world. The amethyst, which belongs to the beryl family, is sometimes attributed to the tribe of Dan, and signifies both judgment and craft.

To the tribe of Asher is ascribed the chrysolite and sometimes the jasper. Either stone is equally fortunate in its significance and in accord with the meaning of the name Asher which is happiness. It is supposed that the modern jade is the jasper of antiquity. Thus jade, if it is the ancient jasper, is still believed to possess wonderful magic powers. St. Jerome in his commentary on Isaiah writes that the bulwarks on the walls of the Holy City were strengthened by jasper, and these bulwarks were able to overthrow, or repel, every attack against the knowledge of God, and to subject knowledge to truth. St. Jerome also alludes to a kind of jasper carrying the markings of the letters of the alphabet, and possessing great talismanic virtue in putting to flight phantoms and apparitions, as these markings were supposed to have originated by the potent spell written into the stone at the time of its creation. He speaks of another kind of jasper, white as snow or sea foam, with reddish stains within it, which symbolize the spiritual graces which preserve the owner from vain terrors. He further states that Solomon's song refers to this stone when he says, "My beloved is white and ruddy."

The tribe of Reuben is symbolized by the sardius. The name, Reuben, signifies, "Behold a son," and is supposed to

have a Messianic meaning. Jacob's blessing is believed to carry excellency of dignity or power to Reuben, but this birthright is taken from him because of the heinous sin he committed. Still the sardius, the gem of Reuben, is a symbol of dignity and power.

The tribe of Simeon is represented by the topaz. Simeon is variously rendered as meaning "hearing," "the harkener," et cetera, and although Jacob's blessing to him accuses him of an act of cruelty in which he was aided by his brother, Levi, still the topaz, dedicated to Simeon, carries the meaning of good tidings.

There are other references in the Bible to the use of precious stones. In Proverbs 17:8, we read that, "A gift is like a precious stone in the eyes of the owner; whithersoever it turneth, it prospereth." The stones of the breastplate were, of course, amulets in a certain sense, and used always as oracles, indicating that the Hebrews shared in the belief still common to all humanity of the magical properties of precious stones.

We, who are students of the evolution of all creation, know that the mineral kingdom in time becomes human, and we may therefore have good reason to wear stones, encourage their being mined, cut, polished, and used in association with humanity in every possible manner, because we thereby step up their vibratory rate. We give to them of ourselves and establish a connection with them by means of which in all time to come, we shall again, through this vibratory rate, influence, help, and direct them through the various stages of their evolution, as we have been helped by the great evolving hosts who have preceded us. Let us use stones of mineral formation in place of the beads and commercial creations of glass and other materials which cannot be helped in the same evolutionary manner. In wearing minerals, we will at the same time also develop a greater artistic appreciation and understanding of the beauties in even the youngest of our evolving life waves, the mineral kingdom.

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## When I Return

(Opus XI)

BY BERNARD B. TRINSEY

*When I return, my friend, and summon you  
And ask for credit and for new accounts,  
I shall expect a greater plastic form  
Befitting my integrity and love;  
My children's benefactors will come forth  
And hail my reappearance with a psalm  
Of peace and wisdom, offering bread and wine  
And visions of progressive coming states.  
We shall rejoice and reconstruct the mansion  
That withstood the battering of time,  
And make assembled adepts willing hosts  
Of service at a glowing supper night:  
We shall proclaim a symphony divine  
Of poetry and song of rare design.*

# Dante--Greatest of Astrologers

## The Inferno and the Purgatorio

BY ELLEN CONROY McCAFFERY, A. M.

### PART I

**F**EW people today realize to what extent astrology entered into the poems and pictures of mediaeval times. Few people realize that Dante was one of the profoundest astrologers of his day. The whole poem of The Divine Comedy is astrological in structure and essence. Even today our finest interpreters of the philosophy of astrology have much to learn from this great exponent born in the thirteenth century.

Let us study the poem briefly. It is the story of a mystic's search for the larger life, the quest for great soul capacity, and greater spiritual vision.

The poem begins with Dante lost in the woods. These are the woods of the astral desire nature. The three great desires of man as depicted by Dante are pleasure (the panther) ambition (the lion) and envy (the she-bear). These three animals menace Dante at the beginning of the poem. The Sun is in the sign of Aries, hence the desire for something new, the coming of the new guide Virgil, and the start of the journey. Virgil symbolizes human reason. He is really the planet Mercury, the guide and guardian of the roads. Mercury being human, can only take Dante two thirds of the path. He takes him down through the circles of the Inferno and up to the top of Mount Purgatory; but human reason cannot mount up to paradise,

hence his guidance in Paradise is left to Beatrice who is the illumined soul.

The Inferno, we find is divided into ten great circles. There is a preliminary circle where dwell those who never did anything either good or evil—"the wretches who never lived," as Dante calls them. After this there are eight circles of which Limbo is the first. Here dwell the philosophers who, Dante considered, had no deeply spiritual message, but merely an intellectual one. How true it is that such teachers are not actually in hell but are on the borders of it! They lead the people to place false values on their teachings. They cannot impart spirituality, so they deny it. We may perchance quarrel with Dante as to the specific people he puts in Limbo, but as students of the spiritual life, we can have no quarrel with his idea.

The keynote of Hell is struck by this wrong value being placed on mere human reason (Mercury). As people follow such teachings and find nothing but dissatisfaction in them, there comes a violent reaction and the first step downward is to throw reason to the four winds and to indulge their emotional life; hence in the next circle we find the people in whom "Reason by lust is swayed." In the punishment of these people they are driven about by warring winds. How true is this, the punishment



of those who throw away the light of reason, common sense and morality! Here dwell such people as Cleopatra and here it is that Paulo and Francesca weep eternally.

Note that two circles are given to Mercury, a higher and a lower one. In the higher one of Limbo is cold reason; in the lower one is reason submerged in emotional desire.

In the third circle we have a step lower still, that of the gluttons. It is the realm of the Moon which astrologically rules Cancer and Cancer rules the stomach. The gluttons lie in beds of mud and cold, dirty snow. They studied nothing but their own comfort during earth life, hence in hell they are eternally bereft of comfort.

The fourth planetary circle is that of the dark side of Venus. Venus is the goddess of plenty, hence the afflicted Venus traits are on the one hand prodigality and on the other avarice.

The fifth planetary circle is that of the dark side of the Sun. Here dwell in the Stygian Lake all who gave themselves up to gloom and wrath instead of being like the Sun happy and kind. The inhabitants moan:

*“Sad were we once  
In the sweet air made gladsome by the  
Sun.”*

People today are not taught that gloom is a subjective hell, and that the thought forms they make here will be the only thought forms they will have in the next world. If they were taught these basic occult truths their own common sense would make them alter their thoughts.

The sixth planetary circle is that of Mars. Here is the City of Dis and here are all those who pervert the truth, the heretics. We may quarrel again with Dante as to the specific people he puts here, yet astrologically speaking he is right, in putting these combaters of the truth in the hell of Mars.

From this hell Dante proceeds by way

of the sign Pisces, ruled by Jupiter, to the hell of Jupiter in the next planetary circle.

*“For now  
The Pisces play with undulating glance  
Along the horizon.”—(Canto XI).*

In this circle are the blustering violent Jupiterians and the suicides. (Note that astrologically Jupiter is almost always involved in death.)

Following this planetary circle is that of Saturn and here are the fraudulent, the hypocrites, and the evil counselors.

And lastly, to hold people more evil than anything that can be laid to the planets, is the icy realm of the traitors where Judas lies chained to a block of ice. Ice is here symbolic of the absolute lack of love (warmth) which is the worst of all evils, for Dante considers that the traitor is of all men most shut out from God's love for he has shut out love and loyalty from his own soul.

Now Dante and his guide ascend by a secret passage to the upper world and the glory of a star-light is seen. The last lines of the Inferno run:

*“Thence issuing we beheld the stars.”*

After contemplating, thinking upon, and passing by the evils in life, we come to a stage when we see and are thrilled by something higher, nobler, and brighter. Then begins man's desire to purify himself from all these lower forces. He has *seen the stars!*

The second part of the poem is the journey through purgatory. Dante and Virgil arrive at Mt. Purgatory when the Sun is in the sign of Scorpio, the sign of regeneration.

Purgatory also has ten divisions, two preparatory realms, the circles where the seven deadly sins are punished (i.e., the purification of the lower attributes of the seven planets) and lastly the Earthly Paradise which is distinct and separate from the real Paradise. The Earthly Paradise is that of the uplifted Mercury



or human reason. The real Paradise is that of the purified soul qualities which are related to inspiration and intuition.

The worst enemy to overcome when one desires purification is pride, for until that is overcome we feel we are right and justified—in doing as we please. Pride manifests as coldness and is the greatest enemy of love; and if love is the utmost that Paradise has to offer, then Dante is correct in reversing his planetary order and putting Saturn's realm as the lowest step on the ladder of ascent.

Note too that there is no essential difference between the sins in hell and the sins in purgatory. The difference lies in the attitude of mind of the persons themselves. Those in hell have no vision of anything to make them want to rid themselves of evil. Like Paula and Francesca, they merely bemoan their fate but would repeat again that for which they are now suffering if they had the chance. The lovers in purgatory would act differently. They have "seen the stars" and are reaching upward in a desire for a state of purification.

The punishments in purgatory are such as we might say are the direct and natural sequence and consequence of the sin. The proud are weighted down by heavy stones, for pride makes us all carry heavy burdens. The envious have their eyes sewn up for envy prevents us from seeing that our source of supply is from the Infinite good and not through other people's belongings. The angry are in a thick fog, for in anger we blind ourselves to the truth.

Then in each realm of purgatory there is a purifying prayer and meditation on the quality which shall replace the evil.

Above the realm of the Saturnine pride is the realm of the envious, the realm of Jupiter. We have to remember in assigning envy to Jupiter that the bright side of Jupiter is good will and aspiration, and the ideational mind. Envy is due to lack of aspiration, lack of good will and lack of ideation; for in aspiration the Spirit knows our needs and can

supply them, hence there is no need for envy of another person's supply. But the envious:

*"Heaven calls,  
And round about your wheelings, courts  
your gaze  
With everlasting beauties, yet your eye  
Turns with fond doting still upon the  
earth.  
Therefore He smites you who discerneth  
all."*

Above the realm of the envious is the realm of anger, which is the realm of Mars.

*"We forthwith  
Ascending, heard behind us chanted  
sweet,  
'Blessed are the merciful,' and 'Happy  
thou,  
That conquerest.'"*

Still higher is the realm of the Sun where those who have lived gloomy and indifferent lives strive to transform these qualities into joy. Here Dante is told that gloom and indifference is a "defect of love." It is an inability to contact the love of the spiritual Sun's rays.

It is interesting to note that as the Sun circle is left, Dante refers to the cold saturnine rays which are the polarity of the Sun.

They enter the fifth realm, that of the avaricious. It is the realm of Mercury, the thief among the gods. This sin is purged by taking on voluntary poverty and by cultivating a spirit of bounty. This is a critical realm, for progress can go no further till there is "free wish for happier clime."

Then the ascent is made to the sixth circle where gluttony and immodesty are purged. This is the realm of Venus. It is here the souls learn the true meaning of love and of temperance. It is fitting that this is the realm of Venus. Dante exclaims that he is the "scribe of love."

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# The Bible and Mythology

## Taurus and the Pleiades

BY CORINNE S. DUNKLEE

*"Aries glorious in his golden wool  
Looks back and wonders at the mighty Bull."*

THE constellation of Taurus is represented by the Bull and many myths and legends of the symbol are to be found in all the earlier religions.

Jupiter, the great ruler of Olympus, once changed himself into a snow-white bull. Such disguises appear to have been the chief delight and diversion of the god. On this occasion his desire was to carry away Europa, the beautiful little princess of Phoenicia. The princess was playing in the meadow

*"Joyous, fresh with roses bound  
About her sunny head and on her cheek  
The glow of morn."*

He soon succeeded in attracting the attention of the little lady. As soon as Europa noticed this strange, white creature, she ran to it and caressing its soft back, finally climbed upon it. When she was seated, the bull with the speed of the wind ran to the seashore, plunged into the waves, and swam to the Island of Crete.

Tennyson, in a lovely lyric poem thus describes the little princess:

*"Sweet Europa's mantle blew unclasped  
From off her shoulders backward borne,  
From one hand drooped a crocus, one  
hand clasped  
The mild bull's golden horn."*

The continent of Europe was named in



honor of this beautiful princess, and the white bull was placed among the constellations.

The Bull refers to the passage of the sun into Taurus and the accept-

ance of this religion by the people. Europa symbolizes the early neophytes or converts to this phase of religious belief.

In the starry mane of Taurus are found seven maidens. These represent a lovely group of stars called the Pleiades. One day while hunting, Orion, the great giant, suddenly saw these seven fairylike figures dancing underneath the shadows of some great trees. Almost beside himself with delight he watched them, until turning in his direction they spied him. Filled with fright and terror at his huge proportions, they fled. For five long years they ran with Orion close behind, until, weary and distressed, they begged the gods for aid. Orion to his amazement then saw the maidens vanish as seven fluttering doves flying far away against the sunlit sky. That evening Diana driving her moon-chariot past Olympus, directed the attention of Jupiter to the maidens. He then transformed the doves into stars and placed them in the constellation of Taurus, the Bull. And here they rest protected by his great golden horns.

This is a lovely legend symbolic of the path of Initiation. The transformation of the maidens into doves represents the process of Initiation. The seven stars

set in heaven bear the same mystic meaning as the seven roses blooming on the cross of the body. The number seven refers to the awakening of certain spiritual centers within the body; five years to the period of probation or testing.

Poets of many lands have sung the praises of the Pleiad stars. In the book of Job we find them mentioned in that chapter in which Job apostrophizes the infinite powers of God:

*"He sealeth up the stars which alone  
spreadeth out the heavens and  
treadeth upon the waves of the  
sea*

*Which maketh Arcturus, Orion, and the  
Pleiades, and the chambers of  
the south."*

The Pleiades are to be seen from August until May. Five of these stars are plainly visible to the naked eye. Some see six, and others seven. With the aid

of the telescope about three thousand more are discerned. It is the vastness of the number which gives the appearance of mistiness in the vicinity of every star.

These stars occupy a space in the heavens equal to about one hundred and eighty millions of millions of miles. So distant are they from the earth that it requires two hundred years for their light to reach us here.

Bayard Taylor sings:

*"The stars that once were mortal in  
their love,  
And by love are made immortal now,  
Cluster like golden bees upon thy  
mane."*

And again we have these lovely lines from Tennyson:

*"Many a night I saw the Pleiades rising  
through the mellow shade,  
Glitter like a swarm of fire-flies tangled  
in a silver braid."*

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## To Cast No Stones

BY DOROTHY CALLAWAY

*The ten were healed and nine went on their way  
Rejoicing, as the evening shadows fell,  
To feel their flesh grown firm. They rush to tell  
Their friends and loved ones that they need not stay  
Outside the city gates and come by day  
Within, and cry "unclean" when near the well—  
How glorious with other men to dwell!—  
But one returned to Him to praise—and pray.*

*I kneel at chancel rail, and they are clear,  
The old familiar words—"This drink . . . preserve  
Your soul and body everlastingly."  
Why scorn the thoughtless nine, since I but hear  
With outer mind and ear, nor yet deserve  
The healing?—They, at least, heard trustingly.*

# The Language of Flowers

## Peace: a Legend of the Golden Rod

BY CORINNE S. DUNKLEE

*"My soul, there is a countrie  
Afar beyond the stars  
Where stands a winged sentrie  
All skillful in the wars.  
There above noise and danger,  
Sweet peace sits crowned with smiles  
And One born in a manger  
Commands the beauteous files."*

—Henry Vaughn.

**A**S MAN is learning to understand and commemorate the mystery of the changing seasons, so also the angels know and keep sacred vigil at these holy times. We must ever remember, however, that the angelic life wave touches a much higher plane of spiritual consciousness than that of the human. Consequently the angels know a deeper meaning and receive a greater inflow of spiritual ecstasy at the time of the four seasonal solar festivals.

As man worked in ages past with the animal kingdom, and helped in the formation of animal bodies, so are the angels giving their ministrations to the kingdom of plants.

One of their most joyous tasks has been to embody within the flower kingdom the highest ideals and noblest conceptions of man. Joyously they have woven all the fragrance and beauty of his highest thoughts and deeds into flower-symbols of tender loveliness.

How gladsome is their rejoicing when they discover one who, though still wearing a garment of flesh, is able to see and understand their work with the flowers, and to interpret the mystic messages which are inscribed upon each colorful petal.

There is a time of the year which the scientists term the autumn equinox and

which the mystic knows as the season of the great spiritual inflow. The angels, too, reverently observe this sacred festival, for they are privileged to see from their high place in the etheric realms that great Ray of Light which gradually descends upon the earth, enveloping and suffusing the planet until, to eyes not blinded with the veil of mortality, it appears to become a body of radiant, vibrant gold.

This light grows brighter and more powerful until it penetrates into the very heart of the earth. It is then that the angels can no longer contain their great joy for the work of redemption which they know is being accomplished both for man and the planet upon which he dwells. And so they fill all the world with their songs of rejoicing.

Sometimes there are those who are pure enough to glimpse this great Light and to catch an echo of this angelic chorus, and have called this time of spiritual ecstasy the Holy Night.

The angels labored long and reverently in the work of transmitting a bit of the essence of this Divine Light into its spiritual prototype, the flowers. At last their work was complete and in soft, feathery plumes of golden radiance there blooms each year in the autumn time the flower that symbolizes the Great Impulse. Gleaming in the yellow tones of the Christ's own color, the golden rod breathes forth a reflection of the rays from the Sun.

An ancient Gaelic legend gives to September the synonym of peace because this was the month of the Immaculate Conception of Him whose name is Peace. To commemorate this truth in flowers

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## ROSE PETALS

*From Blossoms in Max Heindel's Garden*

The only failure is in ceasing to try.

Truth is universal, and unlimited. It knows no boundaries.

As a lighted lamp illumines a room, so the consecrated life gives light to others.

All limitations must have been swept away before we can hope for success in the quest of truth.

Wisdom implies love, first, last, and all the time, while knowledge may be used for the most evil purposes imaginable.

Service may be defined as the best use of our talents—the putting of our talents to the best use in each case of immediate need regardless of like or dislike.

The Christ within can never be born into the higher spheres until we make the lower self a virgin, fit to immaculately conceive and bear the higher self.

To inquiring minds it is of paramount importance that they receive all the information they crave, so that when the head is stilled the heart may speak.

Worry is the most wasteful and depleting of all our emotions, and it does no good whatever. Your heavenly Father knows you need material things, therefore seek first His kingdom and righteousness and all else needed will be added.

The way of initiation is, however, and has always been open to anyone who really and truly seeks for enlightenment and is willing to pay the price in the coin of self-denial and self-sacrifice. Therefore, seek the temple door and you shall find it; knock and it shall be opened unto you. If you *seek* prayerfully, if you *knock* persistently and if you *labor* manfully you will in time reach the goal and you will become the Philosopher's Stone.

The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest guide in all the worlds; but he must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible to full explanation, but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development.

# Rosicrucian News Review

## Prayer Week for Peace

The special week of "penitence and prayer" which was observed throughout the country during the first week in October at the call of the Federal Council of Churches of Christ in America is another indication of mass thinking coming to an increasing recognition of inner values and spiritual resources under the pressure of mental anxiety and physical distress. "On every hand" read the call, "thoughtful Christians feel that the root of our trouble is moral and spiritual." To this is added a clear enunciation of the great law of consequence: "All laws are moral laws and while we cannot trace their working, of one thing we are sure, that out of the past has come the present. We reap what we sow."

When this law shall have received fuller recognition and moreover found its logical complement in the law of rebirth, a veritable transformation in the daily habits and practices of men will take place such as will go far to secure the establishment of the New Order of the Ages.

We are just beginning to understand the power of mass thought. St. Paul admonished us to pray without ceasing. But humanity in general has not yet come to realize the occult power of prayer. While the realization of the creative power of mind has been termed the greatest discovery of the century we are only just beginning to discern its mighty power.

Powerful thought-forms builded through earnest and sincere prayers by a sufficient number of people could transform the vibratory rate of any city and lift it above the present state of unrest, inharmony, and depression. Man has by his own acts brought about the present conditions and man himself,

through the awakening of the divinity within him, can change this time of stress and disintegration. True prayer is constructive thinking. The mind is the path. "As a man thinketh in his heart so is he."

In this connection it is interesting to note that in Germany a national prayer day is held every year on Wednesday before the Sunday of the Dead which is the fifth Sunday before Christmas. This is a splendid beginning toward mass constructive thinking and as its great power and value are realized it is safe to say that every country and each city will inaugurate a life practice.

## The Right to Die

This question was discussed in an article appearing in the last December issue of the English *Review of Reviews*. Arguments are set forth in defense of euthanasia, or easy death as it is called. These arguments resolve themselves into the simple proposition that it is more merciful to give a lethal draught to one suffering a slow and painful death resulting from some fatal accident or incurable disease, provided the sufferer so chooses, than to prolong the agony. "Why should we be so humane to our animals and so callous to our humans?" is asked.

Because, answers the occultist, there is a factor operating in the life of man that is absent among animals. Man is a free-willed, morally responsible agent. He suffers as the result of his own past actions and for him progress follows upon learning that the way of the transgressor is hard. Remove the pain before the lesson is learned and the purpose of earth life is defeated. That purpose is education—soul growth through experi-

ence. To escape the effects of self-caused suffering in this life simply means its reappearance in a future embodiment, not by way of arbitrary punishment but in accordance with the divine ordinance which decrees that ignorant or willful violation of the perfect law brings pain and that this will continue until conformity to that law has been learned.

In the argument favoring the anticipation of natural death by artificial means in certain instances we concede that death, as Plato expressed it, "is the greatest of all goods to men" but we also note the evolutionary value at the present stage of our development, even though it be of a negative character, of the fear of death "as the greatest of all evils." It was Socrates who observed that the fear of death had been invented to stay men from taking their own lives.

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### Life on Other Planets

Increasingly each year the discoveries of the physical scientist are corroborating the truths that have been given out by the occultists.

The planet Mars has been studied continuously at the Lowell University located at Flagstaff, Arizona since its founding in 1894. As a result of these studies the planetary explorers declare that, "conditions on the planet Mars are such as to make it reasonable to suppose that life such as we know it could exist on Mars. There is evidence," they say "that Mars has an atmosphere and that it contains both oxygen and water vapor." They also state that, "This atmosphere is probably slightly less than that on the highest mountains on earth, but that it is much larger than some astronomers think it is."

Another statement emanating from Mt. Wilson, Calif., is to the effect that "Carbon dioxide is found on earth's twin sister . . . There is extreme probability that life as we know it on earth exists on the planet Venus." This is

the gas which is necessary for the life and growth of all plant life.

The occultist knows that all the planets are inhabited. *The Rosicrucian Cosmo-Conception* states that "life on Mars is of a very backward nature"; that on Uranus is of a "backward strain"; so too, Saturn's humanity. Jupiter's is far in advance and the "beings who inhabit Venus and Mercury are not so far advanced as those whose present field of evolution is the Sun, but they are very much further advanced than our earth's humanity."

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### Science Sees a Super-race

Both the material and the occult scientists see as an ideal a super-race, the former through heredity, which he terms "an iron law"; the latter through a knowledge of rebirth and causation.

"Legislation for the compulsory sterilization of the misfit and defective is just around the corner," states Dr. Clarence C. Little, former president of the universities of Maine and Michigan and general secretary of the Sixth International Congress of Genetics which convened at Cornell recently.

The occult scientist understands that there are two sides to man's nature. The spirit comes into earth life equipped with a mental and moral nature which are entirely of his own making in the course of many preceding earth lives. He takes from his parents only the material for the *physical body*. Thus the law of heredity is understood by the occultist quite differently than it is by the material scientist.

We are drawn to certain people by the law of causation and of association and as we seek those of congenial tastes in earth life, so the same law applies in entering a family for a new earth experience.

"The biologist is interested in stopping the perpetuation of bad heredity at its source," declared Dr. Little. That source lies deeper than heredity. The cause of misfits and defectives, a class

now costing us more than does the schooling of our children, is to be found in the law of causation reaching back into many past lives. This is the great knowledge to be broadcast by esotericists in order to further the emancipation of the race.

#### STERILIZATION

"Eighteen millions of us are so unfit to be fathers and mothers that the only remedy is to sterilize the lot."—*Literary Digest*.

This is the gist of a proposal emanating from the Human Betterment Foundation of Pasadena, California, and distributed in printed form among members of the American Association for Advancement of Science at its recent Syracuse convention.

Here again we find a divergence in the line of procedure, or the methods of the material and the occult scientists. The materialist champions the cause of sterilization which the occultist opposes because it does not reach the basic causes that are to be found in lives past and that must be worked out primarily in man's inner nature before the physical defects can be permanently cured.

Sterilization is at best an outer palliative, a temporary relief. Its objectionable features are due to a suppression of the evil, and a delay in effecting the permanent remedy. The lasting cure, teach the occultists, is to be attained only through conservation and transmutation of the life force. Only thus will come the redemption and emancipation of the race. It is only as conventions are held to teach men these far-reaching truths that the beginning of the new race and the new age will become a living reality.

### Vitamins

DENVER, Aug. 23 (A.P.).—A longer youth for the human race, brought about by the food factor in vitamin G, fresh conquests of disease and a general advance in the health of the world's population, was forecast before the American Chemical Society here today.

"That vitamin G is needed to prevent the development of deficiency diseases like

pellagra is only the beginning of the story of the importance of vitamin G in our food," said Professor H. C. Sherman of Columbia University.

"More inspiring is the fact that . . . an enrichment of our diet tends to the enhancement of 'positive' or 'buoyant' health, to the preservation of the characteristics of youth, and the prolongation of the prime of life.

"Upon the basis of exact knowledge thus laid, Dr. H. K. Steibeling has made experiments which indicate that this important nutritional factor now known as vitamin G is in its chemical nature a multiple rather than a simple factor, a group of two or more chemical substances rather than a single chemical entity."—*New York Times*.

The scientists are turning with an ever-increasing interest to the study of the vitamins. This interest will continue because man is just beginning to discover in a slight way something of their properties and work.

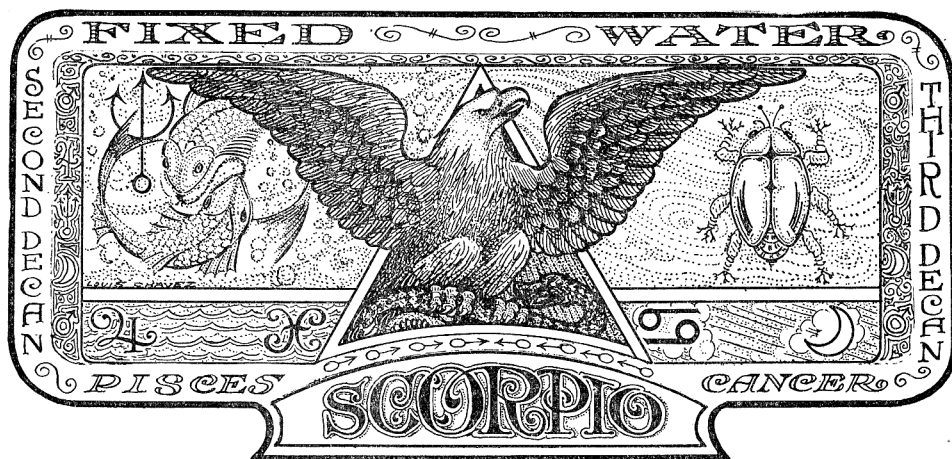
Vitamins will play an increasingly important part in the building of the bodies of the future as it will be recognized that the physical improvement resulting from the application of such scientific building will render the body ever more and more amenable to the will of the spirit within.

#### ASTROLOGICAL VITAMINS

Scientists have been almost convinced that there are at least nine vitamins in all. There are three more than are known to exist today. This is not so surprising to the astrologer, who ties these vitamins up with the different planets. We all know of the so-called "sunshine" vitamin. This is only one of the planetary tie-ups. Each and every one of these vitamins is nothing but a concentration of planetary rays, each with a different effect, the same as the rays themselves would exert. Nature gives us this so that any deficiency may be corrected.—*Your Destiny*, August, 1932.

The occultist knows that eventually there will be discovered twelve vitamins corresponding with the twelve signs of the zodiac. Occultly vitamins are the concentrated life spirit or Christ force, colored by or reflecting the various vibratory rates of the different signs. The Sun and the twelve signs, the mystic symbol of the one and the twelve, form the basis of all growth and progression on this earth planet.





## Scorpio--the Regenerator

Scorpio is the great mystery sign of the zodiac. It is the sign of generation and regeneration. Its pictorial symbols are two, the scorpion and the eagle.

The scorpion which stings to death is the appropriate symbol of the lower phases of this sign which rules the eighth house, the house of death—death through generation. The vulture, ever gnawing at the liver of Prometheus, who was chained to a rock for stealing fire from heaven, is another representation of this aspect of Scorpio.

The eagle, which soars aloft beyond the eyes' ken, is the fitting symbol of the higher phases of the sign by which regenerated man mounts upward to the skies. In this sign we die to the lower and the lesser in order that we may live to the larger and the higher. Scorpio is the regenerator.

Scorpio possesses all the depth and strength of the waters of the sea together with the glory of the sunlight pouring down from between parted clouds like a benediction upon the turbulent waters below. It is a watery sign ruled by a fiery planet. To blend these two principles of water and fire within himself is the Great Work to which the awakened Scorpio dedicates his life.

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### Meditation for the Solar Month of Scorpio

The hidden forces of Nature play upon us this month in order that the Divine Spark within us may be awakened to greater activity. The constant admonition of Scorpio is to do—to act in love that the dross of the nature may be transformed into the gold of the Spirit.

Keywords: *Courage, Energy, Resourcefulness, and Regeneration.*

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# ASTROLOGY

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## The Moon's Motion, Her Modes and Moods

BY AN AQUARIAN

SOMEWHERE I have read that the ancient astrologers in their deeper, closer research discovered and tabulated the specific hourly-daily effects outstreamed by the Moon in her travel through the twelve signs and their decans. That these same Moon influences are as potent today as they were in the past is certainly most obvious, as many a sensitive will attest, and many others also who are not so sensitive to this orb but who are able to note and record the bare facts as they come and go. As the science of astrology revives we shall doubtless recover this ancient table of hourly-daily Moon influences and perhaps augment it with much added data.

In my survey of astrology I have noted the power of the Moon as she fired the fuse by transit, lunation, or progressed direction, to produce events both major and minor in my own life and those of others. So marked in recurrent cycles has been the Moon's influence in precipitating events in my life, and so close has been my daily scrutiny thereof that I have often been amazed to observe with what fidelity she leaves her record. It may be truly said that the Moon is the minute hand of our cosmic clock.

At the outset, it may be of interest to remark that my progressed Moon's sextile to my radical Uranus, now culminating, furnished the motive and inspiration which created this article and several others of like nature all written within a fortnight.

The importance of the Moon, her place, and aspects are vital in every map because of the dominion which she wields over daily life in personal affairs. Every month she encircles the earth and passes through each sign and house, forming many aspects. Forearmed with this knowledge one may select correct times for action or nonaction as the case may be.

The passage of the Moon through the twelve houses of the zodiac brings out the intrinsic nature of each house, but it is more active in those which hold planets. The Moon in transit through its own radical sign and house, draws out distinctly the qualities of that sign and house, and the same fact may be observed in the case of one's Sun transiting the rising sign. These three points when stirred into activity will be certain to focalize action the nature of which will be indicated by the signs and planets found therein.

The Moon's travel through the various houses by progression also brings out the qualities of the different houses and signs, and these will be heightened for good or ill by the progressed aspects current. This progressed movement of the Moon will cover a period of about two and a half years in each sign, but where there is an intercepted sign the duration of this house travel will be doubled.

Those earnest students who seek sedulously to regenerate themselves by reversing the inimical quality of the va-

rious aspects in their nativities must listen in the silence of their own souls and hear the Moon's clear voice as she declares the reason for the pain and suffering that is being endured.

In like manner students should allow pleasure to speak and inform them; but never should they allow either pain or pleasure to submerge or overwhelm them exclusively in mere emotion. It is by this listening to the counsel of one's own inner self that the subtle succession of events is clarified, life's problems solved, and the soul lessons inhering in them brought to completion as work done—life lessons well and truly learned, which lessons are then incorporated into one's being as real, effective soul powers that make for evolutionary advancement.

Only as students lay themselves out to catch and correlate these conditions—occult and subtle—will they meet with success; but if they will make observation they will see that in every instance the operative factor which introduces both the pain and the pleasure is the swift traveling, event-producing Moon.

One may have been dominated for many years by an affliction and at each monthly cycle have become the victim of that ill-aspect, as the Moon lighted it by transit or other means; this victimization was invariably the result of a complete or partial moral-spiritual inertia; however, with an awakening spiritual consciousness and the will, the victim arouses himself and offers combat to that aspect which has so long despoiled his life. In this he will be successful in proportion to the power of his will, the earnestness of his prayer, and his true humility of spirit. The day will then come when he no longer responds to the negative aspects excited by the passing Moon.

Having reached a place where one has transmuted the bad qualities of a map to some degree, one will draw to himself conditions which will affect life through a second party—a soul still submerged in some measure by the unconquered elements in his nativity; these vicious ele-

ments of varying degrees will manifest as the Moon makes conditions propitious; and although the final damage will affect the soul of the unregenerate second party, it will pour out harm and hurt in passing upon the first party, who will receive that hurt much as a bystander in the street might sustain an injury from a passing car or flying stone.

The following instance will serve to elucidate this point. The map of the second party showed a strong soul who had not yet reached a large measure of control over his many afflictions. The Moon and Uranus were strongly afflicted; an Aries Moon intercepted in the eleventh house (friends) and a Scorpio Sun conjoined to Uranus gave swift impulse, easy irritation, accentuated by Gemini rising; erratic tendencies coming from Uranus, understructured by a powerfully destructive Scorpio criticism which hindered the spiritual and psychic advancement for which he yearned.

He was alive to his shortcomings, but with his volatile, dispersive Gemini Ascendant, and his scattering, impulsive Aries Moon, with a large score of negative aspects, he had not yet attained that one-pointed power so essential to evoke the force of a firm-working will. Shortly after erecting this map I noted his Mars on the almost precise degree of my Jupiter, and in virtue of this fact I steadfastly went out of my way to command harmony and peace so far as my connection with him was concerned. My efforts in this direction never failed; but the power of the second party signally collapsed as the unwholesome magnetism of an erratic Uranus lent aid to a critical Scorpio Sun and Aries Moon.

This experience serves to show how reason was swallowed up by a poisoned magnetism resulting in a forced estrangement for him; this it will continue to do until necessity awakens him and compels positive, right hand evolutionary effort.

The Moon in Aries, intercepted in the house of friends, the eleventh, opposed by the erratic Uranus and the flighty

Mercury and conjunction the Scorpio Sun; Uranus and Mercury in Libra, my Ascendant, (unions and separations); the progressed Moon in Libra forming an opposition to the radical Moon in the eleventh house—this would be enough for one spiritually alert to keep him on guard, but not many, even among occult students, are sufficiently strong in will power to meet and divert such inimical forces.

This second party had not learned to mind his own affairs. To facilitate the operation of this negative act so indicative of weakness of will and wisdom, my own Ascendant holding Uranus, stood against the cumulative force of an opposing array of transiting planets—Mercury, Mars, Uranus, and the Moon in Aries directed from the house of unions and partners—the seventh and the sign of his Moon, and one of the two sure martial outlets through which woe is vented upon my life.

So on a day in May when the Moon made a transit over the radical Moon of the second party, with the powerful augmented help of Mercury, Mars, and Uranus also in transit over the Moon, this soul wrote me a bitter letter much to his regret. I immediately reversed his action with a force of love which I returned to him in steady volume. We have in this incident the kind of an event that the Moon may produce in her daily circuit, often weighted as this one was with the strength of many planets. Happily, however, it is just as easy for the Moon to bring fortunate as unfortunate events into daily life.

It has been only during recent years of astrological study that I have come to a knowledge of the reason why one whom I knew so intimately changed moods momentarily; it was the outcome of a Sun in Cancer with a third house Moon.

The color and tenor of daily life in thought and act may easily be observed by every thoughtful student, but especially by a discriminating Virgo and a penetrative Saturn. For example, with the Moon in occult Pisces on the day of

Jupiter, the vast brooding ocean of Universal Love is touched and felt, as is also the expansive force and inspiration of Sagittarius. The Moon's good aspects to Uranus call out an intensified interest in astrology. With Uranus strong on the Ascendant, and trine the Moon in my ninth house, I have been able to arrive at not merely a philosophic grasp of this subject but also a deeper vision of its spiritual or esoteric side.

One need not be a very close observer of the Moon's motions to see how they register in daily life. For instance the friends who call; note in your own chart the day and the sign through which the lunar orb travels and compare with one of the major points of the visiting friends—Ascendant, Sun, or Moon sign. Letters received often bear a precise correspondence with the Moon's sign and the writer.

Observe the varying activities of those in your immediate environment and note the manner in which employments of the day will match the mood of the Moon by sign and house. Watch the dynamic, impulsive energy of Aries; see how Cancer energizes home and domestic concerns; note Libran influence for unity and for artistic endeavors; feel the expansive quality and inspiration of Sagittarius; observe the call made upon altruism and friendship by Aquarius; the hospitality and service demanded by Pisces.

The progressed Moon's entry into the sign Libra has been the occasion for contacts and friendships through correspondence with people previously unknown and in various distant parts. The Moon's progression through my own radical Moon sign in another's map has likewise signalized the coming of a new friend or perhaps resulted in contacting some sorely stricken soul reaching out for help.

The movement of Venus, my nominal ruler, has called out friendship as it has made transit through my Moon sign; and the Moon of another by progression covering my Jupiter, has proved of like

*(Continued on page 580)*

# Panorama of the Zodiac

BY JOSEPHINE M. DAVIS

**ARIES** people represent youth. They have felt the stimulus of the sunshine and rain and come up through the hard crystallized earth full of energy, enthusiasm, and the joy of new life. Aries is the pioneer, the Lord of Creation, and he forces his way through every impediment. Life is hard to the Aries but in the buoyancy of his youth that does not deter him. He has not learned discrimination nor consideration, but he has the courage and daring to try anything—so he learns through hard experience.

**TAURUS** has pushed through the sod. He has felt the sunshine and found life beautiful; and he placidly opens his soul to the full enjoyment of it. The difficult initiating stage of Aries is over but the work is yet to be done, so he quietly, patiently, persistently, thoroughly, and with perfect assurance and unwavering determination goes on with it.

**GEMINI** has come to the blossoming time and is so busily engaged in looking at the beauty around him and in finding out all about the many interesting things that others know, that he seldom has time to attend to his own business. Hence he is most successful and can best express his colorful, versatile personality when he is in constant association with others. Cares are laughed away by Gemini.

**CANCER** is the mother, the sympathetic nurse. She watches over and tenderly nourishes the little seed. She instantly senses any danger and is ever ready to defend her offspring. Her home—the fullness of summer—is always abundantly supplied with all the necessities and comforts of life; for herself and for her offspring.

**LEO** takes up work where the need of Cancer's sympathetic care is over. She prepares the children for school and the world, throws the little birds from the nest, then flies under them while they learn to use their wings. She is the understanding teacher and companion, and directs their activities at work and at play. The hard work, the home cares are over, the earth is at the height of her verdure. It is the time of fullest enjoyment and final ripening.

VIRGO is the harvester. She gathers the grain and sifts the wheat from the chaff. She presses the wine from life's experiences. She collects, sorts, discards, and puts all things in order.

LIBRA—the harvest is over, the garnering done, and it is time to give up the joy of this life; all that is left of earthly beauty must be crossed out. But Libra is loath to let go, and in the backward glance all the beauty of life, all the happy expression surges up within her. The rarest flowers come forth, the tree put on their most beautiful colors. It is the "swan song" of nature, and the death on the cross. Libra is tragedy.

SCORPIO is the tomb. All that is left from Libra is the spirit—and it is in the tomb of matter. All looks hopeless to the Scorpio. He is the most pessimistic of all signs. He is shut up in the tomb; he has no vision; but *he is not going to die*. He is determined to break through, but it is only through the power of the invisible that he can do so. Hence it is said that nothing is impossible to the Scorpio. What he decrees is brought to pass.

SAGITTARIUS is the first to perceive the light beyond the tomb—to pierce the veil of matter. Sagittarius is the sign of the prophet, the seer, the philosopher. He sees the "Star in the East" and enthusiastically communicates his vision to his companions. His journey to its realization may lie through many perilous places, but he is never discouraged. He will rise buoyantly after each failure, sure of victory. He is the incorrigible optimist.

CAPRICORN is the manger of the new birth. It is dark and cold. There is danger, and the Child must be carefully concealed. The Capricorn is silent and secretive, nursing and cherishing his ideal and keeping it carefully from the public. There is no task too difficult for the Capricorn, nor too lowly, nor any heights that he cannot climb. When on the heights his vision is of the world.

AQUARIUS brings the message of "Peace on earth, good-will to men." The Aquarian feels his oneness with all humanity. He understands the heart of all people, and transacts his business equally well with the king in his castle or the inmate of the asylum. All are his brothers and his greatest joy is in service to mankind.

PISCES knows all of life and its sorrows, the vanity of fulfilled desires, but in its subliminal mind carries the knowledge of the new life. Pisces is a dreamer of dreams that come true. He willingly lays down his life that he may know the glory of resurrection.

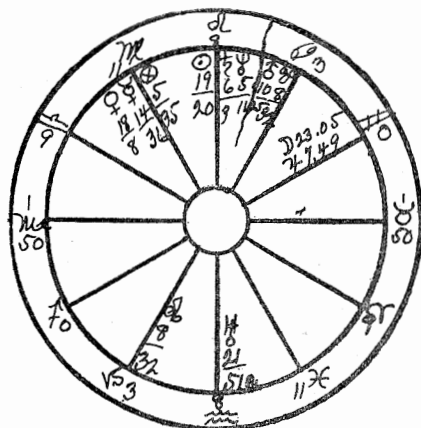
# An Astrological Delineation

BY NORA B. GIEBLER

JOSEPH LEON S.

Born August 12, 1917, 11:15 A. M.

Lat. 41 N., Long. 74 W.



This boy has the sign Scorpio on the Ascendant, giving him a fixed emotional nature. The Scorpio man always stands up for his rights, and never submits to imposition, though he is prone to ride roughshod over others. There is a tendency, however, in a person of this kind, to worry over things that may never happen, which at these times makes life a burden to himself and those about him.

The Scorpio person often has a keen sense of humor, and sometimes this humor takes the form of stinging sarcasm; but the love nature is strong, the aspirations are usually lofty; and in his remorse at having hurt another by his caustic remarks, he learns to be silent rather than speak unkindly to others.

In the hour of danger there is no flinching. The iron of Mars has become steel—steel that bends but does not break. Scorpio persons are good scientists, good surgeons, good business men, often engaged in the oil business or in trades where liquids are prominent. They are orderly and neat in their work, but not always so meticulous in their personal

appearance. Joseph should strive always to be well-groomed and well-dressed, in keeping with the kind of work he is doing, or with the kind of society in which he finds himself.

Mars, the ruler of the Ascendant, is also in a watery sign, where its energy expresses much as the power of steam in a boiler, either in running an engine, or escaping in vapor. Joseph has great power within him, and this power should be used constructively and not wasted in idle dreams about what he could do if he wanted to. This boy will be as equally at home in a foreign country as in his own native land; on a ship at sea as in the family car; and he may be dreaming of distant lands while riding over the familiar landmarks. He will have the urge very young to leave home for strange places. With his ruling planet and two others in the house of foreign travel, and Uranus in the house of the home, this urge will be a dominant one in his make-up. Mars is sextile Mercury, the planet of reason, causing him to give much thought relative to travel, as well as giving reality to his dreams. Mars parallel the Moon, and in the Moon's sign, Cancer, gives him great energy and desire for activity that will have to be used up in order that he may maintain his balance in all departments of life. This energy can be used constructively by system and order in his work, striving for neatness and artistic finish in everything he does. Skill in action should be his watchword. This is something he perhaps did not attain in a former life, as Mars is in its weakest place, in opposition to its exaltation.

Joseph is a child of Leo, and the Sun, signifying his individuality, is elevated in the midheaven. This position of the Sun at birth makes a person very self-sufficient and of a commanding nature.

The lion is the king of beasts and even in captivity is an embodiment of stateliness and pride. The typical Leo person also expresses pride in every movement, and is somewhat aggressive and ambitious. He aims to be a leader, never a follower. The Sun in Leo gives an honest and faithful character, truthful and honorable in dealing with others. This position of the Sun gives good oratorical powers and the ability to hold an audience by sheer personal magnetism. The Leo individual is usually very attractive to the opposite sex, and either great happiness or great heartaches result from this tendency, depending upon whether this gift is used wisely or whether it is abused.

Leo is a fixed sign and gives its children considerable will power and a good memory. The Sun in the 10th house is one of the surest signs of general success in life. There is the ability to rise to power and obtain positions of responsibility and trust by the favor of those higher than himself in a social scale. It also gives respect and trust from those in the community.

The Sun is sextile the Moon and semi-sextile Venus, giving a good vitality and the power to assimilate the foods that will maintain and preserve his health. These aspects will also bring the friendship of women. Here again is shown the magnetic quality of his nature, and the need for him to exert all his faculties to remain temperate in all things—in his appetites, in his relations with women, and in all lines where there might be a tendency to excesses of any kind.

This tendency is greatly increased by the opposition and parallel aspect of Uranus to the Sun. As these positions are the natural ones of these two planets, each in his own sign, there is the opportunity of using them as balancing factors for each other—whereby the individual may become the genius. Uranus is the planet of genius.

The Moon is one of the three main factors in judging the horoscope. It represents the activity, the habits, the in-

stincts of the person. It has great influence over the personality, and determines the place of activity and the quality, or kind of activity. The Moon in this boy's chart is in Gemini, the sign that rules the hands; therefore the hands will be active, deft, and quick. It is sextile the Sun, giving life to all action, and will power over action. But the Moon is square to both Mercury and Venus, showing disinclination at times for this boy to think for himself, or to exercise kindness in speaking of or to others, resenting authority, and working himself up into an irritating frame of mind. Knowing this weakness in his character, Joseph will undoubtedly cultivate the virtue of a mild tongue, the recognition that in order to command, one has first to learn to obey. The general of an army has to go through all the discipline of a private soldier before he becomes a commander.

The trine to Uranus will give real inventive ability along practical, useful lines such as labor saving devices, and mental short cuts, if scientific pursuits are followed. The parallel to Mars will always be felt at critical times when special strength is required for certain tasks or for certain efforts on the mental or emotional plane.

Mercury is the planet of reason, and the place of Mercury in the chart shows in what department of life the mind loves to roam. In this horoscope, Mercury is in Virgo, its own sign—the sign of purity, the sign of wisdom. To attain wisdom it is necessary to cultivate pure, clean thoughts, and to learn discrimination between the false and the true. Mercury is in close conjunction with Venus, the planet of love, of harmony, and of art. This blending of the powers of these two planets is similar in nature to any other merger, as is familiar in the business world.

In this case, the power of reason increases the appreciation of all that is beautiful in art or nature; and the power of Venus lends to Mercury the ability to synthesize and blend and harmonize all the mental faculties. These powers are



together in the house of friends, of hopes and wishes. The friends of Joseph will be among discriminating and artistically inclined persons; his hopes and wishes will lie along the lines of culture and beauty, of books and art, and in the desire for young and agreeable friends of both sexes.

Venus, the planet of love, partakes of all the qualities and nature of Mercury in this chart, with the difference that it is assisted in a minor degree by the Sun, while Mercury derives a somewhat greater degree of energy from Mars, giving strong desires for success and recognition in the business world on the one hand, and a genial and attractive personality among his friends.

Jupiter, the power of growth and expansion, is in the sign Gemini, denoting some literary ability provided the necessary education is attained, and the inclinations run to that profession. There is an inventive turn to the mind, perhaps a love of mathematics, and an interest in occult matters.

It is sometimes quite profitable to travel in connection with business when Jupiter is in this sign. In the eighth house, this planet brings legacies, or money that comes from partners, or the marriage partner. The sextile aspect of Saturn to Jupiter denotes a strong character with a deeply philosophical mind; it gives the person the esteem and respect of the community, and he comes to be regarded as a pillar of society. This also gives sound financial judgment, and usually promises prosperity commensurate with the environment in which he is placed. The sextile to Neptune gives him a touch of mysticism and a deep interest in weird and fantastic phenomena.

Saturn, the planet of limitation, or obstruction, is in the ninth house, the house of religion, of ethics, of law, and of science. This is a good position for one who leans toward the higher branches of education. In Leo, this planet gives favor from persons high in the social scale, and promises success from public appointments where the saturnine vir-

tues of tact, diplomacy, discretion, honor, and executive ability are required. From a health standpoint this position of Saturn sometimes causes weakness of the spine during adverse directions, as well as slow heart action. If Joseph will never allow himself to become in too great a hurry, or not to overtire himself, and yet to keep sufficiently exercised at the same time, living a well-ordered life in a systematic and constructive manner, he will not only offset all tendencies to this weakness, but build a strong constitution for himself by this conservation of energy.

The sextile of Jupiter to Saturn and Neptune's conjunction to the same planet also add to the good qualities, the depth, the determination, the high aspiration, and the strongly philosophical turn of the mind. Both planets, Jupiter and Neptune, are parallel to Saturn, giving an influence similar to a conjunction whenever the transiting or progressed Sun or Moon are in favorable aspect.

Uranus, the planet of altruism, is situated in the house of the home, and this position causes a longing to try new fields far from home. This planet denotes a strong desire to try one's wings long before they are strong enough to soar very high, and children with Uranus in the fourth house are often among those who run away from home while they are little; just for the fun and adventure they get out of their roving. The trine of Uranus to the Moon will make this boy so fond of his mother that he will eventually find his way back to her if he becomes addicted to wanderlust. However fond he is of his father, he will occasionally find himself in almost total disagreement; this is due to the opposition of the Sun to Uranus.

Uranus in Aquarius gives great individualism, a desire to have one's own way at any cost, and a certain resistance to authority. In the matter of friendship, however, Joseph may make few really close friends, but once a friendship is made, he is a friend for life. He will

*(Continued on page 580)*



## The Holy Trinity

### QUESTION :

Will you please explain the Rosicrucian conception of the Holy Trinity?

### ANSWER :

By the Holy Trinity we refer to the threefold power of God, namely, the will, wisdom, and activity principles. This triple power is not only that of these attributes as possessed by the God of our solar system or the Father, Son, and Holy Ghost, which are referred to in our Christian creeds, and which are esoterically the highest Initiates of the Saturn, Sun, and Moon revolutions of the Earth Period; these same attributes are within every man. To a degree they are latent in all; fully or partially awakened in others. It is their full and complete functioning which causes the man to become the superman, or that enables mortality to put on immortality, as St. Paul declares.

Will, wisdom, and activity—these are the keywords of the higher evolution of the human race and by the infinite wis-

*No questions are  
unanswerable.  
Whatever curiosity the  
order of things has  
awakened in our minds,  
the order of things can  
satisfy.*

—Emerson.



dom of the leaders of humanity this truth was incorporated in man's ritual of spiritual development which we know as religion and which has been given to each and every race by the Recording Angels in exact accordance with its development and requirements.

## HOW THE LENGTH OF LIFE IS DETERMINED

### QUESTION :

*Is the life period of the human being fixed, or is it possible for a person to die before his time, so to speak?*

### ANSWER :

Ordinarily the life cycle is to a certain extent fixed. This period is determined in the Third Heaven before the individual begins a new life cycle. The length of the life is determined primarily by the amount of work to be performed by the Ego and the debts of destiny to be paid. This is decided by the individual himself and the Lords of Destiny who are assisting him in his evolution. The time limit, however, may be changed to some extent. It may be lengthened by a short period or lessened by a short period.

For example: In exceptional cases

where the life of the individual has been so evil that he has run into a blind alley, so to speak, and has thereby made it impossible to do the work he came to earth to perform, he may be withdrawn from this earth life and have to wait for a new rebirth in order that he may get a better start. The suicide also cuts his life short and his suffering in purgatory results from the fact that his archetype, which is a living pattern of his physical body, is still vibrating causing him to have a "hollowed out" feeling which produces intense pain. The victim of murder may have his life period shortened, but the Lords of Destiny in such cases arrange for the accident to be made up for in various ways so that the Ego shall not suffer thereby. Then there are cases where the individual has lived a particularly good life and is still able to be of much value to himself and humanity in general when the time for his death would ordinarily occur. In such instances the Lords of Destiny infuse more life into his archetype and his life term is thereby lengthened. Thus we would say that it is possible for a man to die before the fixed time for his death, but this occurrence is contrary to the laws of nature.

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### LAW GOVERNING SEX REBIRTH

#### QUESTION :

Will you kindly explain the law governing sex rebirth? My own experiences and memories do not agree with some authorities. I was born 68 years ago with a knowledge of rebirth and distinct memory of at least a dozen previous lives, the majority of them masculine. Periods between rebirths averaged almost 200 years and each earth span about 30 to 35 years.

#### ANSWER :

This question brings up several interesting points for consideration in the

light of rebirth. The old adage that "circumstances altar cases" is applicable in a study of this question. The general rule is that spirits return to earth once every thousand years, or twice during the passage of the Sun by precession through each sign of the zodiac and incarnate alternately in a masculine and feminine body. An Ego is drawn to a new earth-life whenever there is the best opportunity offered to liquidate past causation. The same law applies in regard to sex. Oftentimes the experiences necessary to a certain Ego require several lives in a body of the same sex before there is a change. This effect we may notice often in an extremely masculine woman or a very feminine man.

Certain world conditions also may make it necessary for an Ego to return in a much shorter time than the 1000 year period, since similar conditions might not be duplicated again for several thousands of years. Usually the more spiritually advanced an Ego becomes, the more frequent are the earth lives and the shorter the stay in the higher worlds.

The more fully we understand and work in harmony with spiritual law, the more useful we are as channels for the Great Ones and the more eager we, as awakened spirits become, to renounce the bliss of a heaven world life and to assist our fellow man upon this physical plane.

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### SHALL WE HAVE TONSILS?

#### QUESTION :

*Being a teacher of young children, I am frequently hearing of cases of my pupils having an operation for the removal of both adenoids and tonsils. In the magazine "Rays from the Rose Cross" I frequently read the following: "On no account allow the doctors to operate on the throat if it can possibly be avoided." What is the reason for the*

*disapproval of the removal of these organs?*

ANSWER:

This question was answered some time ago in our magazine, but as removing the tonsils is becoming more and more prevalent, we have decided to answer it again. Only a short time ago the writer read an article in a paper wherein a doctor recommended the removal of the tonsils of *all* children before they entered school.

There is a scientific connection between the organs of reproduction and the organs of speech. For instance, we all know that the boy's voice changes at puberty. Now regarding the effect of removing the tonsils. The organs of speech are ruled by Taurus, one of the signs governed by Venus. There is great sympathy between signs governed by the same planet. Libra, the other sign that Venus governs, rules the kidneys. The removal of the tonsils from the Taurus region, the throat, later affects the secretion of urine in the Libra region. Therefore, when we remove the tonsils of a child, we increase the tendency to gout and rheumatism in later years. Taurus also rules the adenoids, and sympathy exists between Taurus and its opposite sign, Scorpio. To remove the adenoids from the Taurus region is likely to cause trouble later with the organs ruled by Scorpio, namely, the bladder, descending colon, urethra, and genitals.

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### *Answer to Last Month's Question*

#### **Is Rebirth a Christian Doctrine?**

There is ample evidence in the Christian Scriptures for an acceptance of rebirth as a Christian doctrine. It is to be found in both the Old and the New Testaments.

In Malachi it is prophesied that Elijah would return to earth again "be-

for the great and dreadful day of the Lord." The full significance of this bursts upon us when we recall what Jesus said to the multitude concerning John: "For this is he of whom it is written, "Behold, I send a messenger before thy face, which shall prepare the way before thee. . . . And if ye will receive it, this is Elias (Elijah) which was for to come. He that hath ears to hear, let him hear."

Again after the transfiguration, Christ, replying to a query, told Peter, James, and John concerning John the Baptist, "That Elias is come already and they know him not. And the disciples understood that He spake of John the Baptist."


Rebirth was evidently common knowledge with the rabbis of Christ's day, judging from the questions they put to Jesus about the man born blind: "Who has sinned, this man or his parents, that he should be born blind?" The reply of Jesus indicates the question to have been in order, thus by implication telling us that more than one earth life is a fact.

Rebirth was taught in the early Christian Church for several centuries but chiefly in its inner circles. It was not featured for the masses lest the peoples of the Western World make the mistake of oriental peoples and neglect the opportunities of the present life in their knowledge of repeated earth embodiments. With the conquest of the material world so far advanced the time has now come for the Western Races to recover this long lost knowledge whereby their spiritual development may be enhanced in the light of the illuminating operation of the law of rebirth and its companion law of consequence.

*Raoul King, New York City.*

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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.



# OCULT REVIEW OF THE MONTH

*Literature - Plays - Motion Pictures - Music*

## Book Reviews

**THE YEAR OF REGENERATION.** By James Cooper Laurence, Harper & Bros., New York, \$3.00.

This is a book which reflects the spirit of Edward Bellamy's *Looking Backward* and strikes the keynote of equality and brotherhood among men as the door to the way out of our present difficulties. The book bears as a clever subtitle: "An Improbable Fiction." Sponsored by James Cooper Laurence, its authorship is assigned to one Calvin Quincy Cabot, who in the year 1983 finds some typewritten pages describing the year 1932-33 which were kept by the Master of the Sons of Liberty, and which, through the reformations worked in the governmental and economic problems, was termed the year of regeneration.

Aquarian Age ideals are sponsored in the community life project by the withdrawal of groups from the competitive world and transference to self-sufficient communities wherein they produced all they needed.

This experiment was first referred to as "painless ossification on farm tracts" but it soon proved itself a success. An economic readjustment act was passed "to abolish competition and the non-creative private exploitation of industrial and trading opportunities without bringing in either communism, government ownership, or government regulation." Through the practical demonstration of new age ideals the "world never returned to the chaos of 1932."

Mr. Laurence is President of the Uni-

versity of Minnesota and was a member of the Emergency Committee on unemployment in 1930-31. His intimate contact with prevailing conditions makes his book particularly timely and of especial interest to esoteric students who champion new age fellowship movements.

**THE COMING OF ANGELS.** By Geoffrey Hodson. Rider & Co., London, 6/.

The outlook of the angelic kingdom on human life is fascinatingly described in Geoffrey Hodson's latest book *The Coming of the Angels*. "The kingdom of faerie," writes the author, "is very near to the kingdom of man and the veil behind which Nature hides her loveliness is but the faintest film through which her enchanting beauty may be seen."

The book describes interestingly the telepathic processes by which the angels communicate with man through a color language, or as the author terms it, "thought color." The healing ministrations of the angels are also touched upon and the keynote of the work is sounded in the author's affirmation that a co-operation between angels and men is an essential factor of the new civilization.

**CREMATION.** By Florence G. Fidler. Williams Norgate Co., Ltd., London, Eng. 2/6. Paper 1/.

A comprehensive discussion of a subject that is receiving increasing attention from the public. The author presents the history of cremation from ancient times up to the present. The eco-

nomic and ethical aspects are treated quite fully and attention is also given to the process involved and the laws governing the practice. Quaint legends on the subject enhance greatly the interest of the book. The material is handled with a delicacy and taste that will recommend it to the attention of even the most shrinking inquirer. It is a helpful contribution to the movement making for a more hygienic and scientific treatment of the bodies of those who have passed on.

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LOVE AND MUTUAL ATTRACTION IN THE LIGHT OF ASTROLOGY. *By Bessie Boyle Campbell.* Pub. by author, 4191 York Blvd., Los Angeles, Calif. Paper. \$.50.

This is an interesting and instructive compilation in which the author offers the results of her observations and experiences and supplements them with

quotations from various authorities. The material has appeared in various issues of the *Rays* beginning at the time when Max Heindel was its editor.

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## Exchanges

*Rosenkreuzer Zeitschrift*, the German Fellowship monthly published in Leipzig, is an attractively prepared magazine that has been growing steadily in size and circulation during the five years of its publication. The July issue contains three reprints from the *Rays*.

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*The Rally*, a London monthly, is a journal of optimism. It is a foremost representative of the New Thought class and its note is consistently one of joy, confidence, and action. It carries the light and the lift of the Spirit. Among the several contributions by American writers in the August issue is one by D. Rudhyar on *Wholeness or Fear*. Between these two, writes Rudhyar, no compromise is possible any longer. A part-being must know fear; cooperative wholeness or mutual destruction, these are the alternatives.

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## Music

### No Jazz on Russian Air

There is "a total absence of jazz and popular music on the Russian air waves." This is the statement of Mr. Albert Coates, the English-Russian conductor in New York as quoted in the *Literary Digest*. Continuing, Mr. Coates stated that:

"Radio has been developed to a remarkable degree in Russia during the past few years. The broadcasting studios, outfitted with the latest modern equipment are among the most beautiful buildings in Moscow. The finest musicians of the country are heard in frequent broadcasts, and the popularity of the programs has increased appreciably.

"A government ban on jazz prevents American melodies and your so-called 'hot' music. About four hours each day are devoted to symphonic music in the large Russian broadcasting stations. The radio orchestras rank with the best in the country and the leading conductors of the Soviet direct the programs."

This action of the Russian Government to give its people only the best in music is of especial significance from the occult viewpoint. Max Heindel thus refers to the future development of Russia: "When the sun by precession of the equinoxes shall have entered the sign Aquarius, the Russian people and the Slav races in general, will reach a degree of spiritual development which will advance them far beyond their present condition. *Music* will be the chief factor in bringing this about, for on the wings of music the soul which is attuned may fly to the very throne of God, where the mere intellect cannot reach."

Max Heindel says further: "The Slavic civilization will be short-lived, but it will be great and joyful while it lasts, for it is being born of deep sorrow and untold suffering, and the Law of Compensation will bring the opposite in due time."

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# Children's Department

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## With Mary Ellen Through the Ages

BY RONA ELIZABETH WORKMAN

*"All the world's a stage,  
And all the men and women merely players;  
They have their exits and their entrances;  
And one man in his time plays many parts,  
His acts being seven ages."*

The following is Mary Ellen's third act of the seven.

"**W**HERE shall we open the book this time," asked Mary Ellen, as she cuddled into Grandfather's lap. For a moment Grandfather listened to the rain tapping against the windows and the soft sputter and hiss of the blazing logs in the fireplace before he answered softly, "Would you like to see how Ameni, the little slave boy you saved in Egypt, repaid his karmic debt to you? Every debt, as you know dear, must be paid, no matter how many lives may pass, and Ameni, who was reborn in Mayan days as the warrior Iztayul, the son of a great chief, paid his by the greatest sacrifice he could give. Look thou into the past my child, and see!"

\* \* \* \* \*

Clear against the burning blue of the sky a great temple reared its carved and painted walls upon the summit of a smooth white pyramid of stone. A steep flight of narrow steps, guarded on each side by the carved and gilded length of a Feathered Serpent, emblem of Kululkan, the god of the ancient Mayas, led to the altar before the temple's wide doorway. The great plaza facing the flight of steps, bordered with stellas and altars, and ringed with gleaming palaces

of white stone, was brilliant with a surging, gorgeously clad multitude, whose dark faces, beneath feathered head-dresses and bands of beaten gold, were turned anxiously upward to the little group of priests and warriors grouped about the high altar. The clear chanting of the priests and the dull roll of the temple drums vibrated in the still hot air, while from the waiting people came the ceaseless murmur of many voices.

Suddenly the drums broke into a thunderous roar, and as if that were a signal, the people parted, crowding back from the center of the plaza, leaving a cleared space through which came a strange procession. First a company of priests and warriors, the warriors in cloaks made of the brilliant plumage of the tropic birds and the priests in long white robes, marching to the throbbing rhythm of the drums and the measured chant of deep voices. Then into view, stepping slowly, yet in time to the drum beat, came a young girl, her hands bound behind her with gold chains while her great dark eyes, lifted to the waiting altar were wide with terror. Behind her as she followed the priests and warriors up the steep steps, came a long line of slaves bearing burdens on their shoulders

of rich gifts of gold and silver, beautifully dyed and woven cloth and gorgeous plumes.

"Oh Grandfather, what is it?" whispered Mary Ellen, frightened by the picture and the throbbing, sinister music. Grandfather laid a comforting hand on her shoulder. "Don't be alarmed, dear. Remember it happened long, long ago. The lakes and springs that supplied their city were drying up and the Mayas were offering sacrifices to Kulkulkan, their god, asking him to restore the water to their land. You, as the maiden Ulil, were chosen as their offering."

Eagerly Mary Ellen watched the slender child climb the flower strewn steps, followed by the slaves with their burdens. Louder and louder thundered the drums, nearer and nearer to the high altar came the little sacrifice, then as the warriors and priests separated and passed behind the altar, she moved on alone and stood before the High Priest. Slowly he stepped forward, threw back his cloak of beautiful feather-work, then drawing the stone sacrificial knife from his girdle, he lifted his arms to the cloudless skies and began the savage chant of offering.

Hardly had the first words passed his lips than a young warrior leaped from the group of chiefs and nobles who stood as the King's guard near the altar, and flung himself upon his knees before the High Priest.

The chant stopped suddenly; each one in that great multitude held his breath to listen, and in the stillness the young brave's voice rang out trumpet clear. "Oh, Hunac Ceel, great priest of Kulkulkan, I pray thee to take me, the warrior Istayul, as a sacrifice instead of this child. Thou knowest our god prefers a willing victim, and this maiden fears to die. Seest thou not the terror in her eyes?"

Springing erect he stood, his arms folded upon his brown chest, marked with the scars of battle, waiting the high priest's answer. For a long tense mo-

ment silence reigned, then the priest spoke coldly.

"Why should the warrior Istayul offer himself as a sacrifice in place of the maiden Ulil? Do you long for the sweet peace of death?"

"Nay, O priest of Kulkulkan, I love too well the clash of battle to desire peace, but since our god desires a human sacrifice, or so you, his priest, claim, I offer myself. This child, as thou knowest, has been raised in my father's house and I love her as my sister. She fears the death of sacrifice and I would spare her. Will not Kulkulkan take a warrior in her place?"

The priest stood silent. In the stillness a solitary drum began a low throbbing, then ceased. Still Hunac Ceel, the high priest, waited, then suddenly, with a wild cry he flung his arms aloft, the jeweled handle of the sacrificial knife making a blazing arc of light.

"I send thee a worthy offering, O Kulkulkan, a warrior who has won his head plumes in fiercest battle and wears his lip plug with honor. Take thou this sacrifice, O mighty god of the waters, and send again to thy people the gift of thy overflowing lakes and rivers."

Swiftly the knife descended. The young warrior sank slowly down before the altar. A low, deep-throated murmur rose from the crowd below, then died away. The drums burst into a triumphant thunder, then stopped suddenly as a tall white-clad priest, whose grey locks were bound back from his face with a broad band of gold studded with a single blazing jewel, stepped into view and raised his hand for silence.

For a moment he stood, looking at the figure lying dead before him and at the kneeling, weeping girl, then he lifted his face and studied the skies as if looking for a sign. Tense silence fell over the waiting people, for this was Citan Quatu, the priest and prophet whom all loved, and none but evil-doers feared. He stretched forth his hand; all fell upon their knees.



"Oh my people," he cried, his voice ringing through the still hot air, as he spoke the light of the blazing sun began to darken. "Behold, Kulkulkan, the Great One, hides his light from thee for a warning. Too long have ye, O people of Maya, stained his altars with the blood of human sacrifice instead of offering him the fruits and the flowers he loves. I have warned thee and ye listened not. Now, once more, I speak and as the darkness gathers listen to my words. Unless thy altars are wiped clean of human blood, and are stained no more, thy cities shall become deserted, thy temples torn asunder by the trees and vines of the jungles and men shall seek in vain for thy history."

Swiftly the sun's light was fading, as the disk of the moon covered its surface. Wails of terror resounded as the frightened people cried to Kulkulkan for mercy. Only the old priest, Citan Quatu, stood silent, his arm about the shoulder of the weeping Ulil, then as the light began to brighten he gave a signal and the drums began a low murmur. Moving forward he lifted his arms above the

kneeling multitude. "Kulkulkan has heard thy cries, and once more sends his light. Heed ye his warning, Oh people of Maya." At these words the drums roared in triumph and songs of rejoicing rose from the kneeling people.

Slowly the scene faded from Mary Ellen's sight, the thunder of drums and the singing grew indistinct, then died away.

"What caused the darkness, Grandfather?" she asked eagerly. Grandfather smiled. "It was an eclipse, dear, that I, as Citan Quatu, the old prophet, used as a warning for my people, but they soon forgot, and now, even as I said in that long ago day, their cities are only masses of ruins and none can read their story."

"I'm sorry about the young warrior," whispered Mary Ellen, sadly. Grandfather kissed her cheek where a tear was shining. "Don't cry, dear. He paid his debt, and in the paying won a great reward, for he 'laid down his life for a friend.'"

*The next act will be among the hills of Judea.*

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## A Prayer Hymn

EDITOR'S NOTE:—*This hymn is said to have been written by a nineteen-year-old servant girl. It was read to a large congregation by Dr. G. Campbell Morgan at one of his services in Westminster Chapel, London.*

*Lord of all pots and pans and things, since I've no time to be  
A saint by doing lovely things, or watching late with Thee,  
Or dreaming in the dawnlight, or storming heaven's gates,  
Make me a saint by getting meals, and washing up the plates.*

*Although I must have Martha's hands, I have a Mary Mind;  
And when I black the boots and shoes, Thy sandals, Lord, I find.  
I think of how they trod the earth, what time I scrub the floor.  
Accept this meditation, Lord, I haven't time for more.*

*Warm all the kitchen with Thy love, and light it with Thy peace:  
Forgive me all my worrying, and may my grumbling cease.  
Thou who didst love to give men food, in room or by the sea,  
Accept the service that I do—I do it unto Thee,*

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# HEALTH

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## Healing

Christ gave a two-fold command to His disciples—"Preach the gospel and heal the sick."

Throughout the entire history of the religions of the world we find that the work of the priest and that of the healer have been intimately connected.

The true physician should be a man of spiritual power and the true minister one possessing the ability to heal.

The combination of these qualities is the ideal of the new age and the Rosicrucian Fellowship, as an exponent of this new age, is endeavoring to teach its students how to demonstrate the precepts of the Christ in this relation. Ability to heal the body will inspire added confidence in the ability of such a one also to minister to the soul.

One of the most important features in the work of the new-age healer is the teaching of the underlying cause of illness as well as the eradication of the effect of disease. This must necessarily take into account the two great Laws of Rebirth and Consequence, for it is upon these laws that the only comprehensive, satisfactory solution of the mystery of life is based.

We are each one Christs in the making. To perform His work as nearly as He did is the supreme ideal of the Western World. The high vibratory power which He brought to the earth from His own home world, that of Life Spirit consciousness, caused His healings to be instantaneous and complete. This is the ideal of our future attainment. Love, service, and sacrifice are the stepping-stones toward its accomplishment and persistence and perseverance the requisite qualities for its achievement. "To whom much is given of him much will be required."

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### DIETETIC HINTS

Eat celery, grapefruit, apples, or onions at night for sound sleep. Parsley sweeps the stomach and stimulates the gastric juice. It is also good for the eyes and hair. Cabbage for constipation. Carrots for the complexion. Celery juice will sweeten a sour stomach. Raw spinach is a laxative.

To reduce, eat raw cabbage in large quantities. Green pepper for the nerves; it acts as a stimulant. Radishes and onions for the gall bladder. Raw beets and beet juice for gall stones. Lemons and tomatoes for the liver. Pineapple for the throat and lungs.

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### HEALING DATES

October . . . . . 6—13—20—27

November . . . 2— 9—17—24—30

### NEW MOON MEETINGS

October 28, November 26.

### FULL MOON MEETINGS

October 13, November 12.

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.

## 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.*



## PATIENTS' LETTERS

Calgary, Canada.

Dear Friends:

Since writing to you a week ago I have felt a great improvement. This last week has been the best week for a number of months. I feel your help in prayers has been of great benefit to me and that it is only a matter of time until my health will be back to normal again as it was before the operation a year ago.

Thanking you sincerely for your great help to me,

Sincerely and gratefully,

—A. B.

Pasadena, California.

Dear Friends:

. . . . Indeed, Billy did receive the most marvelous help through the Divine Healing Power . . . For all these blessings we are grateful to our heavenly Father, and we thank Him for you workers at Mt. Ecclesia and elsewhere who are willing instruments in this wonderful work. It is a great comfort to know that we have this privilege to come to you any time, whenever we are in need and that answer will come in the form of the help needed. May God bless you abundantly in your much needed work.

Very sincerely yours,

—B. W.

Kansas City, Kansas.

Beloved Friends:

My sister, for whom I wired you for help, received relief within less than an hour after you had the wire . . . She was suffering excruciating agony, and the doctor insisted on the removal of the offending eye. . . . Several specialists pronounced the case hopeless. But despite their dictum I knew there was One Specialist who never fails.

Florence wishes me to tell you she has not forgotten how much you did for her when she broke her arm several years ago. I am enclosing an offering and send my sincere thanks and appreciation for the help you sent us.

—C. M. G.

## DANTE

*(Continued from page 553)*

He also tells us it is May time, the season of Taurus (ruled by Venus) and as they leave the realm he says:

*“The Sun had now  
To Taurus the meridian circle left  
And to the Scorpion left the night.”*

The next circle is that of the Moon where the sin of incontinence is purged. In the last lines of Canto XXV Dante speaks of Diana's chastity.

So the heights of Mt. Purgatory are reached and here is the Earthly Paradise. Virgil has to leave but before he goes he crowns Dante.

*“I invest thee then  
With crowns and mitre, sovereign o'er  
thyself.”*

It is not till the seven deadly sins have been purged that man is really “sovereign over himself.” After that he meets his soul face to face—Beatrice.

But Dante is not yet ready for Paradise. Purification is not everything. After purgation one must forget the past. Remembrance of former evil is often one of the great deterrents in striving for mystical union. One must forget what a sinner he once was. So Beatrice leads Dante first to the River Lethe and after bathing in it he does not remember that he was ever estranged from her. He then bathes in the River Eunoe and all recollection of the past is nothing but gladness and joy. He says

*“I returned  
From the most holy wave, regenerate  
Pure and made fit for mounting to the  
stars.”*

So the Purgatorio, like the Inferno ends with the words “stars.” Dante is now ready to mount through the planetary heavens. This is the second great stage on the Path, the “fitness” of the candidate.

## Field Work

Mr. Joseph Darrow, after speaking in a number of cities enroute East, is now filling dates in Boston and surrounding territory. Mr. Darrow reports deeply interested audiences, and from many who have heard him, have come highly appreciative words of his scholarly and beautifully illustrated lectures. The following from Mr. Burt G. Smith, president of the Akron, Ohio, Center, is representative:

"It was a privilege and an honor for Akron Center to entertain Mr. W. J. Darrow of Headquarters who lectured to audiences of 60 to 70 persons, a very excellent attendance for Akron.

"Mr. Darrow's talks indicated a deep understanding of his subjects and were presented in a logical and convincing manner. It would have been a distinct loss to the Akron public and a great disappointment to this group had we not been privileged to listen to these lectures.

"Humanity is seeking a solution of its problems. The Rosicrucian teachings offer a philosophy that both satisfies the mind and eases heart aches.

"Mr. Darrow's lectures are greatly needed everywhere; he is worthy and capable, his comprehension is deep, and the results he will accomplish on his tour are beyond measurement. Our fervent prayers go with him."

Our many friends in the East will no doubt take advantage of every possible opportunity to hear Mr. Darrow's splendid message.

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### MT. ECCLESIA'S BIRTHDAY

Every year Mt. Ecclesia observes October 28th, its birthday anniversary, by taking a holiday and enjoying some form of community recreation. The day marks the anniversary of the ground breaking by Max Heindel which took place in 1911, twenty-one years ago. It is an occasion when residents on the Mount are joined by many friends from nearby points.

*You are invited to attend.*

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### A CORRECTION

The chart delineated in the September Magazine is set up for 11:20 P. M. and not for 11:20 A. M. as stated. The chart and reading are both correct.

## THE MOON'S MOTION

*(Continued from page 564)*

effect. The moon will be found to be a very active participant in these and other daily affairs which stress the personal, outer side of life, so much so in fact, that the more one tabulates her effects the more one realizes that this fecund reservoir is not only the life-giver through service from the Sun to our earth, but that it is also the pivotal power for all action flowing in and through the human personality.

In the light of these facts it may easily be seen that only as one's Moon factors receive light from the Sun (spirit) and suffuse the human mind as spiritual light, love, and life, can one arouse oneself and climb upward from darkness into light.

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### ASTROLOGICAL DELINEATION

*(Continued from page 569)*

like to entertain his friends in his home, and these friends being of an eccentric nature, mostly, will not always meet with complete approval from the rest of the family.

Neptune, the planet of divinity, has been commented upon through its association with other factors in the chart. The divinity in this lad will become apparent to himself through his own powers of abstract thinking, and through meditation and devotion to occult philosophy, though not until he is much older in years and in experience. Neptune will seek ever to lure him into the high places of his own being, testing him, trying him out, sometimes through sorrow, sometimes through joy and pleasure, and always when he is devoting himself to deep and scientific study of the mysteries of nature and of God.

Joseph has a Scorpio personality; he is a child of the Lords of Form. If his physical body is not entirely up to the standard of ideals that he has set for himself, he is in a position to begin at

once to regenerate himself, by exercise, by careful diet, by a systematic, orderly life. He may study to soften a natural tendency to Mars brusqueness in speech and action, becoming more tolerant to others, being content to follow in some instances where another leads.

He is a Leo individual, a natural leader in the walks of life in which he finds himself. This leadership is good where he is aware of the fact that no matter how high he himself rates in school or business, there is always some one who has gone before him who can give him pointers, from parents to teachers and employers.

### A THANKSGIVING SPECIAL

Mt. Ecclesia has arranged to receive a limited number of students and friends over the Thanksgiving holidays. Guests are invited to arrive on time for Thursday's Thanksgiving dinner and to remain until after Sunday Evening's Chapel Service, with accommodations provided at a special rate of five dollars.

Thanksgiving is a home day. Mt. Ecclesia, being the spiritual home of many, is extending in this way its holiday hospitality to as many as its capacity will accommodate. Please wire or write for reservations.

### BACK NUMBERS OF THE "RAYS"

A few for five cents each on orders of not less than five. You may wish these for your own reading or rereading; you may wish to use them for circulation among friends or prospective students. What other material is more effective and economical? Miscellaneous numbers.

### Ephemerides at 10 Cents Each

Slightly imperfect or shop worn. A few of each of the following years: 1865, 1867, 1869, 1870, 1872, 1875, 1878, 1883, 1888, 1891, 1892, 1894, 1895, 1896, 1897, 1902, 1903, 1905, 1917, 1918, 1925, 1927, 1929. Please add one cent each for postage. To avoid correspondence, please state what to do with remittance in case all or some of the items have been sold out.

### Astrological Wall Chart

Contains a compendium of astrological facts. Size 17x22 inches. Price 35 cents, Postpaid.

## CENTERS

—AND—

## STUDY GROUPS

—OF THE—

### ROSICRUCIAN FELLOWSHIP

*United States and Canada.*

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 Baltimore, Md.—Mrs. Edwina Pfeiffer, 1504 Rosedale St.  
 Battle Creek, Mich.—71 College St.  
 Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.  
 Brooklyn, N. Y.—330 Halsey St.  
 Brandon, Man., Canada.—14 Imperial Apts.  
 Burlington, Vt.—91 North Union St.  
 Butte, Mont.—Y. M. C. A. Third Floor.  
 Calgary, Alta., Can.—232 Examiner Bldg.  
 Chicago, Ill.—Rm. 1622 Capitol Bldg, 159 N. State St.  
 Chicago, Ill.—1105 Lawrence Ave.  
 Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 812.  
 Columbus, Ohio.—253 N. Hague Ave.  
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 Erie, Pa.—School Board Rm. Public Library.  
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 Hamilton, Ohio.—Lane Public Library.  
 Hollywood, Calif.—4350 Beverly Blvd.  
 Indianapolis, Ind.—107 S. Capitol Ave.  
 Los Angeles, Calif.—112 and 120 Coulter Bldg., 213 South Broadway.  
 Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.  
 Miami, Fla.—314 Realty Board Bldg. Write or phone Mrs. S. Caro, 1602 S. W. 11th St.  
 Milwaukee, Wis.—Room 404, Manhattan Bldg., 617 North Second St.  
 Newark, N. J.—9 Whittier Place.  
 New York City.—House Three Eleven, 311 West 80th St.  
 New York City, N. Y.—Rosicrucian Philosophy, 1823 Broadway.  
 Omaha, Neb.—307 Patterson Blk.  
 Pasadena, Calif.—113 E. Union St., Union Bldg.  
 Philadelphia, Pa.—Mrs. A. H. Vincent, 324 W. Chelton Ave., Germantown.  
 Portland, Maine.—156 Free St., Room 310.

Portland, Ore.—417 Dekum Building.  
 Royal Oak, Mich.—920 Mohawk St.  
 Sacramento, Calif.—1618 7th St.  
 Santa Monica, Calif.—1133 Third St.  
 Seattle, Wash.—Capitol Hill Group, 1110  
 E. Harrison St.  
 San Diego, Calif.—Rm. 9, 1039 7th St.  
 Schenectady, N. Y.—1004 Stanley St.  
 Seattle, Wash.—515 Madison St.  
 St. Louis, Mo.—Carpenter Branch Library,  
 3309 So. Grand Ave.  
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## THE LANGUAGE OF FLOWERS.

(Continued from page 556)

the angels have given to the earth a preponderance of golden blossoms in the autumn time.

A poet has caught this message and sings:

*"Oh, Peace! the fairest child of heaven,  
 To whom the sylvan reign was given."*

During the months in which the golden light of the Christ is suffusing the earth, the angels have wreathed it in blossoms of the same lovely hue. Chief among these is the golden rod which carries the message of the new ingress of Life and Light, when "peace is on the earth and in the air."

These brilliant blossoms, woven by the angels to bear the message of the annual sacrifice of the Christ, were aptly chosen as the national flower by a great pioneering people of the new world whose ideal is Peace and whose dream is Fellowship. And so it is that during the sacred months of the ingress, this lovely symbol of its coming gives forth the glad tidings in showers of blossoms, and heralds in its beauty that angelic chorus so soon to be sounding: "Peace on earth and good will among men."

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*How many will it be?*

## UNEMPLOYMENT

*(Continued from page 546)*

prosperity, and who will ride on the crest by virtue of their hard-earned skills and knowledges. They will no longer be selling their muscles; they will trade on the finer fabrics of gray matter. Who will say it was a calamity that put these men in a position to have time to satisfy long-felt wants for more and different knowledge?

In time of general stress and depression, don't let conditions get you down. The seamy side may be the seemly side, if you turn things over. If you cannot work all day in a noisy factory, why bemoan the fact? Go home and hire yourself out to *you*; work for yourself at what you have always wanted to do. Who knows but that you will find in yourself that ability to write advertising copy, to audit books, to repair radios, to calculate torsions, strains, and tensile strength? Who knows but that five years from now you will say, "Man, was I lucky to spend that time without a job?"

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### FROM OUR READERS

St. John, N. B.

... May God bless our effort in building the health school and sanatorium and may the Lord baptize it with His love, so that those who labor therein may have wisdom and love so that those who seek Him there shall be able to say in truth, "Surely His glory and love are shining forth in the actions and deeds of those who thus serve."  
Ever your friend, —I. D. E.

Sofia, Bulgaria.

... If it is possible we would like to organize a Center in this country. There are many people who will be reading the *Christianity Lectures* that I have just translated and who will become interested thereby in the Rosicrucian Philosophy. Since they do not read English there is need for us to take care of their interests here. ...

—G. P. L.

Mexico.

... The August Herald is received and I thank you for it. I am much pleased with all the news and principally that of the Summer School and the New Age Sunday School. ...

—C. V.

Valparaiso, Chile.

Dear Friends:

I must write you a few lines to congratulate you with respect to the new page in the "Rays" entitled "Gleanings." It is fine and gives added interest to the magazine. The August number is so far the best of the year, and I think all the members must think as much.

—S. de B.

Wilmette, Illinois.

"The magazine this month surpassed even the last issue and I know that it is going to go over greater than ever. I feel prouder than ever to be associated with The Fellowship, for it is going to play a vital part in this Life Drama that is unfolding daily, and God knows there are many who will bless the day that this little messenger of Love entered their lives. The experiences depicted by those who write are so illuminating and really will reach many who have not the perseverance to study the Philosophy."  
—T. S.

Geneva, Switzerland.

Dear Friends:

Herewith \$2.25 for the Rosicrucian Magazine, always interesting for people reading English. Why don't you translate it into French? The French subscribers would largely pay the translation and you will have more happy friends on this continent.

Believe me,

Yours faithfully, —J. R.