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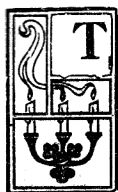
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A Spiritual Technique

BY SARA J. WARDEL



THE MYSTIC has always been frowned upon by the intellectuals of any civilization. They either frankly do not believe him or else they consider him a little demented; well-intentioned, no doubt, but not to be taken seriously since he is obviously the victim of self-induced hypnosis, hysteria, and hallucination. At worst he is damned for a quack, at best dismissed as a crank.

Unfortunately the mystic frequently justifies these judgments by formulating his subjective experiences into a cult and seeking to commercialize them or by withdrawing completely from the world around him and living in a dream-fog which ultimately leaves him a crazed fanatic, obsessed and deluded. But these are the half-people who belong to the fringes, the dark regions of the soul that are as miasmatic as swamps.

The true mystic is a thoroughly normal man or woman. He goes about his everyday work, looks no more erratic than a Ford car, seldom speaks of his spiritual experiences and is not an "uplift" sentimentalist, full of Pollyanna aphorisms. Yet he carries with him a subtly constructive attitude that makes him a creative force in the world whether he merely in-

stalls plumbing or designs stained glass windows.

Mysticism, like socialism, would be more understandable if its name were changed. My dictionary defines it as "the quality or condition of being mystic; obscurity of thought or teaching; the doctrine that communion with God and a knowledge of the divine essence may be attained independent of the senses or processes of reason through intuition or insight; hence the ecstasy of those who claim they have had insight or visions bringing them into spiritual union with the supernatural."

Actually mysticism is the antithesis of obscurity and is by no means the magical gift of a few. Every human being is a potential mystic. True mysticism is as natural as breathing but the ordinary man puts corsets on the faculty and squeezes the breath out of it. In spite of this it crops through at times in the form of what he calls his "hunches." No matter how cynical or scoffing he may appear on the surface, there are always things that he "knows" without the testimony of reason, things that education or books or intelligence have never taught him. This unconscious knowledge constitutes true mysticism and will always remain the primary function of the self.

For several years I have been experimenting with a spiritual technique that would better enable me to contact this unconscious knowledge which is a sort of reservoir commonly possessed by all of us. My explorations have had nothing to do with authority but have been based entirely on personal, subjective experience. They have not carried me to priest or minister, churches or books. My laboratory has been a large armchair, my own spirit the only court of appeal.

For this reason I can offer no concrete proof of my findings that science would consider adequate. But I have precedent for feeling any such demand inconsequential. The scribes and Pharisees once asked for a sign! Actually there is no conflict between science and religion. They deal with opposite sides of the same thing. Science investigates cause and effect, the external working out in time and space of a spiritual idea discernible only to spirit, not microscopes. When science discovers this it will cease trying to create life in test-tubes. Life is.

As a minister's daughter (prayer-meeting, Christian Endeavor, Sunday School and two preaching services on the Sabbath) I swallowed all the doses guaranteed to absolve me from original sin and grant me eternal life. But occasionally I had sneaking doubts that my malady had not been correctly diagnosed. Try as hard as I could, I did not honestly feel sinful.

I was over-conscientious about doing my lessons well. I swept behind the sofa when it was my turn to clean the living room; I did not lie or steal or even hate anyone intensely. I did envy a little girl who sat in the pew ahead of me at church because she had a red coat with fur collar and cuffs. Eagerly I cherished that jealousy. But I felt that I ought to have more sins for Christ to suffer on the cross. That He should die to save me from envying my neighbor's red coat was inequitable.

I struggled desperately to become "converted." But without a conviction of sin it is difficult. At revival meetings

I raised my hand for prayer and flocked up the aisle with the others, crouching at the evangelist's feet to murmur at his dictation, "I'm a sinner, Lord. Save me." Salvation was important. For I was brought up on the doctrine of the "second coming" and looked for Christ to appear literally in the skies at any moment.

"The one shall be taken and the other left. . . ."

It made my childhood wretched. Once I ran home from school to find the house empty. Terror seized me. Christ had come and taken the others—mother, father, sisters, brother! I alone had been left. The sneaking little doubt I had tried to banish was true. I hadn't been saved!

I rushed to the window. The streets seemed strangely deserted for mid-afternoon. The only person in sight was the woman next door who was such a gossip. A car or two rolled by but people who owned cars were notoriously careless about church attendance on Sunday. If I am ever eternally damned I challenge it to be more agonizing than what I went through that afternoon in the five minutes before mother came around the corner from the bakery-shop. Oh, the blessed relief of judgment postponed, of having yet a little longer to work for the safety of an immortal soul!

Baptism, I felt, would accomplish it. To bury the old man beneath the waters and rise, recreated, to newness of life . . . The Easter I was thirteen I was immersed. The choir sang softly, impressively. My heart swelled. Now, now . . . The miracle was on the way. For mother's and father's sakes, not merely for my own, I ached to feel sure. It would be such grief to them, dear, beautiful, sincere souls, to lose a daughter from the fold.

I came up out of the water dripping; the organ pealed more exultantly. An Easter lily floated on the surface of the baptistry. But nothing "clicked" inside of me. I was only dank and wet and chilly. Suddenly I sneezed.

Much as I had suffered emotionally from these childish fears, I repulsed the first opportunity to escape them. At college there was a required sophomore Bible course. My section was assigned a professor who informed us that we were going to make a careful study of the various sources and count those writers inspired who inspired us. This was my first experience with eclectics and it horrified me. The Bible, I had been taught, was the sacred repository of the truth once and forever delivered to the saints. Every word of it was straight dictation from on high.

I managed to have myself transferred to the other section of the class, taught by a safe looking old gentleman with white hair and a beard. He looked much as I had pictured God as a child. His methods were less startling than the other professor's but gradually I began to see those men who wrote the Bible as human beings like myself, in search of something they did not always perfectly attain. They groped and yearned and suffered, meantime recording a civilization's whole evolving conception of the Godhead—Elohim, Yahweh, Jehovah . . .

I went down into a pit to which there seemed no bottom. This was worse than doubting. It was knowing that one's doubts were justified. For a year or two I was a lost soul and then I discovered with youth's happy elasticity that it did not much matter. I might be alone in the world and without God but I was a free moral agent.

With glorious abandon I stayed away from church on Sunday morning and washed my hair or darned stockings. Or, I attended mass at the Roman Catholic Church getting a certain esthetic satisfaction from the ritual. The ethics which modern criticism had left me in place of the miracles was enough to content me. There was grim pleasure in morality unactuated by fear of punishment or promise of reward.

Youth does not greatly need religion. It is chiefly concerned with experiencing its own appetites, senses, and emotional

drives. The adolescent is rare to whom God is more real than the movies or her new silk dress. This is as it should be. We are born with two hands, two eyes, a mouth, a nose and a pair of ears. Thus is the world set in our hearts. To realize God, youth must first worship all the other gods in their turn.

For me there came a time when I had to delve deeper than the shining surface of modernism. The five human senses only muddled and misled. Reason and intelligence raced in a circle, arriving nowhere. Was there a Something behind this stupid tangle most people, myself included, were making of life? Was there a plan weaving itself through the confusion? Was it cosmos or chaos? And how could I find out, not by taking somebody's word for it but first hand so that the answer satisfied me? Surely if there was a God He could be experienced to some degree. But how?

I remembered an inscription on the wall of a church I had attended as a child. It was printed in large gilt letters and one of the "i's" had been left undotted. Mentally I used to remedy the artist's oversight every Sunday.

"God is A Spirit and They That Worship Him Must Worship Him In Spirit and In Truth."

These words of Jesus' proved the clue that started me on the right track. But I had to break ground in a brand new field of which past experience had taught me nothing. The spirit is a term heard usually only at funerals when it is supposed to have fled. From the pulpit the word is generally capitalized and prefixed by the adjective "Holy."

So I was not well acquainted with that part of myself which was supposed, according to Jesus' injunction, to do the worshipping. Ordinarily we use everything else—our hearts, our heads, our voices and our pocketbooks! The spirit, I decided, must be whatever was left when these obstreperous members were silenced. But how could it express itself so that I might realize it? The only way to find out was to make the experiment.

This I did, feeling rather foolish, by sitting down quietly in the comfortable armchair I have already mentioned and trying to drop off the testimony of the mind and the senses. I tried, in other words, not to think or feel yet at the same time to remain perfectly conscious and wholly aware of myself. It was not easy. Noises distracted, physical senses kept intruding, and worst of all I could not rid myself of thought. Mental pictures insisted on shaping themselves in my brain. I found myself planning the next day's menus or daydreaming about how I would spend a million dollars were some wealthy relative I did not possess to die and leave it to me.

Several times I almost gave up in disgust. So far as I could discover I seemed to have a body and nothing else. A fly would buzz around and finally settle on my nose, making that member far more real to me than a possible spirit. Strange itchings and ticklings developed on shoulder or cheek. Pins and needles stung my legs. But it occurred to me one day that we spend a good many years acquiring the technique of managing our bodies, a good many more attempting to educate our minds. Conceivably it might also require time to uncover the spirit.

I went at it again but still everything remained perfectly blank, a blank void in which I heard, saw, felt nothing. I am not a "psychic" person in any sense of the word. I had no sixth sense that enabled me to read another person's mind or hear voices or utter prophecies. And meantime, between these meditations, I was an ordinary woman with a house, husband, and children on my hands, making cheese souffles, washing diapers, and entering the butter and egg bill in my household expense book. I most certainly was not running around to strange Hindu soirees or trumpet seances.

Yet suddenly, about six months after I first began to meditate systematically, something happened for which I was totally unprepared. Unable to sit for more than a half hour at a time, I had just given up for the evening, having

drawn a blank as usual. Half irritated, half in despair, I sank back in the chair and flung an arm across my face. Sharply, without warning and clearly delineated in every detail, a great eye seemed to rush at me out of space, enlarging as it approached. It was colorless, of an oval shape, had a brilliant pupil and threatened to engulf me.

I was frightened, I suppose, for I lost it and was left with only an indelibly impressed memory of its clarity. Later I told myself that I had imagined this experience but the explanation refused to satisfy that inner self which I have described as "knowing" things that have no foundation in reason or common sense. It was too real to be explained away so casually. I still do not understand precisely what this eye means but take it for a symbol of inner light, insight, perhaps the vision to which Christ referred when He implied, "But if thine eye be single, how great is that light."

At any rate it came to me often after that first experience and became the channel by which I entered the state of consciousness in which I experienced what for want of a better term I shall have to call "vision." At other times I found myself in a sort of whirling black funnel at the other end of which a faint light was visible. At first there was a faint sensation of nausea connected with this but it never lasted long. Suddenly, without actually reaching the end of the funnel, all the blackness fell away and I found myself "seeing" things.

I want to make very clear that I have never, in any of these meditations, lost self-consciousness for a single moment. I am always perfectly aware of myself as sitting relaxed in my chair and yet alert at the same time to the things I am experiencing in that other state of consciousness. Indeed, I seem to be spectator, judge and jury in one as, for example, the evening I was meditating while awaiting my husband's return from a late appointment, I was experiencing something particularly vivid when I heard his footsteps on the stairs of the apartment house.

The inner revelation still went on yet my ear recorded the sound of his key turning in the lock and at the same instant I was aware of thinking, "Oh, dear, I wish he had delayed a few minutes. Now I shall have to lose this." There have been many occasions of this sort when I seemed to be in three different states of consciousness at once without the slightest feeling of strangeness or confusion.

From the first I have been extremely critical of what I "saw" in these meditations. I wish that this were not so. I would probably make faster progress if I had a more childlike, accepting attitude. But I am very skeptical of many so-called revelations. Too often they seem inspired by imagination, wish-fulfillments, or mental hallucinations. Spiritualism, clairvoyance, clairaudience, trances and mediumship do not appeal to me.

I determined that whatever came to me must check up, must prove itself real to the testimony of consciousness. I have had to reject a good many experiences which seemed dictated by entirely physical sources. But I soon learned to discriminate. Invariably the latter type of phenomena could be accounted for by knowledge I already possessed. Furthermore they did not in any way influence or alter my sense of the passage of time. A half hour was still a half hour as ticked off by the hands of a clock.

The real experiences are quite different. A few minutes in the state of consciousness that produces them seem hours long when I return to ordinary personal consciousness. Perhaps this is because of the astonishing rapidity with which everything takes place. Symbols, scenes, figures, ideas, conceptions, change so fast, merging into others so swiftly that only a fraction of what is experienced can be brought back and mentally tabulated.

Then, too, there is the intense vividness of these experiences so that, on viewing customary surroundings again they seemed blurred and visionary in comparison. Invariably the feeling arises, "This, the world of people and objects,

is the unreal one. That other, the one that does not exist objectively at all, is the real."

It is here where the danger of mysticism lies. The person who experiences genuine mystical states of consciousness is apt to retreat into a form of quietism. Since the world of cause and effect is less real to him than the one he can enter at choice, he soon feels virtue in renouncing it and concentrating on his ecstasy. But passivity is never the fruit of true mysticism. It verifies itself only as it enters *into* the world and yet remains not *of* it. The real visionaries are those who, like Isaiah, answer the voice with an "Here am I. Send me."

To be specific regarding the subject matter of my own meditations would require more than the space of a single article. The person who has mystical experiences is always conscious of the inadequacy of words to describe what he has seen and felt. Our language is the language of the senses and of mental concepts. It is founded upon relatives, whereas, to the inner consciousness, everything appears as one, the part seen as no less than the whole. It is a world of forms and symbols, experienced perfectly—but later subject to the fallacious interpretations of the mind.

The triangle figures largely and the whole idea of "three" seems to have a definite spiritual significance. Orthodox religion relegates it to the abstruse trinity, the Father, Son, and Holy Ghost phrase, which remains only a phrase and never becomes a working principle. In my meditations the triangle has been revealed to me as symbolizing the father-mother-child principle which is merely the external expression of a spiritual idea. I am tempted to say the *only* spiritual idea. Love, when removed from the realm of the personal and understood in its universal aspect, is revealed as the philosopher's stone. The elixir of the ancient alchemists was not intended to turn baser metals into *material* gold.

Mathematics, too, seems founded on a spiritual reality—and certainly no pre-

disposition of my own toward this subject could suggest it to my meditations for numbers have always appalled me. I still add on my fingers and consistently flunked my way through algebra and geometry. Yet again and again the problems that I bring to inner consciousness are answered for me in mathematical arrangements of numbers and symbols from which I seem perfectly able to grasp the meaning.

Life is a real spiritual idea and there seems to be nothing dead or inert in the universe. From sand-grain to divinity everything lives, moves, reproduces itself, and has significance deeper than its outward form. Certain symbols appear more frequently than others in my meditations and explain themselves as based on an underlying actuality. The rock or stone, for instance, a mountain, bread, water, fire, a serpent, fountain, desert, quicksilver, cedar trees, a tunnel.

Colors when they have appeared to me are so brilliant as to defy any attempt to describe them. But usually they seem to be a transition stage through which I pass into a strangely bright, colorless world where everything is indirectly illuminated and there are no contrasts of sun and shade, light and dark, black and white. Yet the most minute details are perfectly clear, strange as this seems to the physical senses which are dependent on opposites for observation.

As a concrete example of this, I find myself often in a sort of open rotunda so vast that it seems to have no boundaries. It is crowded with people many of whom I recognize and yet, when the meditation is over, I wonder *how* because they are all alike. It is a little as if one were to look at a watch without any black numerals or hands and still know the time. I am describing this badly but it exemplifies what the mystic must contend with when he tries to express his experiences.

I realize that in making the attempt at all I am inviting all sorts of criticism.

"Here," the psychologist will say, "is an individual who probably has a very dull life over dishes and carpet sweepers.

Conditioned by early training to the religious, she has taken this way to make herself interesting to herself."

Perhaps there may be some truth to this. But the results, I am forced to admit, do not justify continuing the experiment were this its only goal. For one of the most definite results has been a gradual leveling of the whole tempo of living. There is no longer excitement for me in anything and at times I rather resent it. It seems to be a concomitant of these explorations into the spiritual that old thrills lose their zest. Yet if pleasure no longer has reality, neither has pain. One lives on a sort of mid-line between the two, walking a plane without ups or downs. The normal becomes the climate of the spirit and involuntarily one is forced to speak the word that calms the waves.

I seem to have implied that I am able to maintain this state of consciousness uninterruptedly. Nothing could be further from the truth. I lose it for days and weeks at a stretch. There are times when I still draw a blank in meditations. Unfortunately these are always the occasions when I need it most. The world we have always with us. The sense life is insistent and demanding. Children and domesticity are the least possible help to the meditative life. Everything from a balky furnace to an overdue bill conspires to discourage it. Yet it is only in the midst of confusion and out of the welter of disharmony that one lays hold for fleeting moments on freedom. It is never permanently attained, parlor-mystics to the contrary notwithstanding.

Nor is there any material gain to be wrested from the spiritual. Those who expect to "get" something are soon disillusioned. Quacks have always capitalized the human hunger for possession and profited by exploiting it. Yet it is only stripped of the personal and freed from attachments that we enter the kingdom of heaven one by one. "What shall it profit a man" is still the answer to this question.

Not that I hold, in any way, to the ascetic school of thought. The spirit never deprived a man of anything. He deprives himself. The laborer is worthy of his hire. When the hire is insufficient he can well afford to examine the quality and motive of the labor. He achieves his results only sequentially with hands or brain. Back of these stands the true creator—spirit. Having sought *first*, all these other things are sure to be added.

Peace, poise, tranquillity, and understanding. These, in my experience, are the only rewards of the long months I have spent exploring the spiritual and creating a technique that enables me to tune in on it. For me this is enough. To ask more would be presumptuous. When I attempt to bend it to my own ends it disappoints me. When I use it universally I find myself benefited indirectly. And meantime I have not lacked for anything essential.

We need to reevaluate our standards. Certain of them seem to have no spiritual reality whatever. I have sought their meaning in meditations and drawn only a void. They remain words with nothing back of them. These include such conceptions as honor, justice, truth, hope, belief, and social responsibility. Perhaps this throws some light on several of Jesus' puzzling remarks.

"Who is my mother or my brethren?" "Why callest thou me good?" "Let the dead bury their dead." "Render unto Caesar"—"The last shall be first." "From him who hath not shall be taken away even that which he hath."

Ordinarily when we consider any form of spiritual existence we unconsciously predicate it upon the present, placing it in time and space and regarding it as an extension of physical experience. I am convinced as a result of my own subjective explorations that this supposition is fallacious. The sense life finds practically no analogies in the spiritual, which is immeasurably more uncomplicated.

Indeed the whole riddle of yesterday and tomorrow, our being born and dying, has no spiritual reality whatever so far

as I have been able to ascertain in these ventures of mine. The things we struggle for, sweat blood over, seek to reform, and finally allow to crucify us are ephemeral as a soap bubble bursting on the mouth of a child's clay pipe.

"Martha, Martha, thou art careful and troubled about many things. But one thing is needful . . ."

One thing! The modernist would say that it means the good works and the ethics which Christ displayed in His living. The fundamentalist is certain that it means accepting the sacrifice He made in His dying. But for me who have chosen to seek and knock without benefit of clergy, it means something else again. That one thing which is needful becomes what the prodigal son discovered when he said, "I will arise and go to my father." Wasting his substance in a far country he realized suddenly who he was.

This to me has been the ultimate revelation. To learn *who* one is, son of God (and I make the claim humbly, including in the category all my fellow men regardless of the moralities) orients one in relation both to relative and absolute. It is spiritually to enter the kingdom of heaven here and now which is the only way it can be entered. Incidentally it is the precipitant that clears the muddy solution we falsely call life. To realize that sonship in the midst of eating our husks, is, I fancy, the reason for our being here.

Every human relation is sacred—an extension of the self. Your relations with those about you form a picture of your inner life. All whom you cast away is a casting away of yourself; all whom you deny is a denial of yourself. The one whom you dare call an enemy is a sick and sealed part of your own being. If you are afraid of anyone—it is the unmanageable of yourself. If you are not at your best with certain people in the room, it is because you are not in command of your own interrelations.

—*Author Unknown.*

The Lord's Prayer

BY ROBERT E. PAYNE

IN HIS sermon on the mount Christ Jesus said:

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in
heaven.
Give us this day our daily bread.
And forgive us our debts as we for-
give our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom, and the
power, and the glory, for-
ever. Amen."

"Your Father knoweth what things ye have need of," and therefore this unique, concise, and all-embracing prayer was given to humanity by the Christ Spirit to meet all the needs of a threefold spiritual being with his threefold body and link of mind. It consists of seven distinct and separate prayers to be made to the Holy Trinity, one for each part of man's sevenfold constitution. Each of us is a distinct spirit or ego consisting of three distinct phases or aspects of spirit. Each of the seven prayers is a separate supplication or plea designed for a special need of this ego, and was prepared in strict accord with the great divine plan of evolution.

Each aspect of man's spirit was awakened during one of the great periods of evolution, or days of manifestation. At the present time, which is the second half of the fourth period of evolution, all three spiritual aspects are fully awake and it is these aspects which make supplication to God through prayer. Each ego of our life wave started in the Saturn Period of evolution as one with God, as a part of God. Each of us, as a virgin spirit, was entered upon the downward path of involution, and later upon the upward path of evolution, in order that we might gain by experience.

As each aspect of the ego was awakened during its descent into matter, it was necessary for it to receive a corresponding vehicle in which to function. A vehicle was therefore born for it to occupy and for it to learn to develop and to control. We have, therefore, a threefold body as well as a threefold spirit and these bodies must be cared for and purified through our experiences gained in evolution. During each period one aspect of spirit was awakened and one vehicle is born. Three periods passed before we entered the present or fourth period in which the link of mind was given. The mind links the threefold spirit to its threefold body and we have now therefore become thinking individuals who have been given charge of our own destiny.

Our physical bodies are well known to us. They are made of solids, liquids, and gases of our physical world, which we see daily. Our vital bodies are formed from the ethers of the etheric region, and by the activities of these bodies we are able to assimilate food and supply our physical bodies with heat. By the work of the vital body on the nervous and muscular systems, the doors of communication with the outside world are opened by way of the senses.

Without a third, or desire body, we should be devoid of emotion. It is made of the material of the desire world just as our physical bodies are made from the physical material of the physical world. The mind was the last of our vehicles to be received, as it is also the last to be born to each individual in each separate reincarnation. A reincarnating ego comes into full possession of his physical body at birth; his vital body at about seven years of age; his desire body at about fourteen; and his mind at twenty-one. During past periods of evolution, we came into possession of the seed atoms of these bodies of ours in the same sequence. Each was obtained by the ego in the above order, but in a separate period of evolution.

Involution or the descent into matter continued for three and one-half evolutionary periods during which time each of us incarnated again and again, each time rebuilding and perfecting the several vehicles. During this process we were necessarily more and more blinded to our spiritual nature, and when the nadir was reached, evolution or the upward climb to Godhood was started. This ascent was begun, but progress was not as rapid as required by those in charge of the great scheme of evolution. It was this that influenced the great Christ Spirit to offer the sacrifice necessary to save the world. It was then also that He gave to us this wonderful prayer to help us to turn toward Godhood.

The great days of manifestation or periods of evolution referred to above are known by name as the Saturn Period, the Sun Period, the Moon Period, and the present or Earth Period. In the Earth Period we are given the link of mind. These periods are known as active periods of evolution, although, in the cosmic night or rest period between them, there is also great activity and preparation for the period to follow.

During the periods in which our spirits were being awakened and while our physical, vital, and desire bodies, with the link of mind, were being born and developed,

other classes of spirits were also awakening and developing, but they were in different stages of development from ours. The great ones who are now known as the Lords of Mind, for instance, were in a stage similar to our present humanity in the Saturn Period.

The Gods of creation who assisted in our first development were able to gradually withdraw from this work and prepare for different activity, either with other planetary systems or in still higher fields. In withdrawing, they left us in direct charge of the great beings who immediately preceded us in evolution. The highest initiate of the Saturn Period is the Father; the highest initiate of the Sun Period is the Son, or Christ; and the highest initiate of the Moon Period is the Holy Spirit, or Jehovah. Here, therefore, we have in Deity the threefold Spirit of which we are counterparts; and to whom we must pray for guidance and help.

The Christ Spirit who gave us the Lord's Prayer was, as already stated, the highest initiate of the Sun Period. Jesus of Nazareth was a human being of our own evolution who purposely built a special set of human vehicles for the Christ Spirit to inhabit during those three years just prior to Golgotha. Jesus was, of course, fully cognizant of the great evolutionary plan, and knowing that He had a definite mission to perform in that particular earth life, He lived and worked accordingly. We are now privileged to study the same scheme of evolution known to Him. It was, however, left to the Christ Spirit to give us this concise and powerful prayer designed to meet every need of mankind. His mission was to save us from the state of materialism in which we were enmeshed through sin, and He left this prayer to assist us after He was released from the physical body of Jesus on Golgotha.

His was a complete understanding of the needs of a threefold spirit or ego and of its threefold vehicles or body. He had also, a complete knowledge of the laws of rebirth or reincarnation, and of the

great scheme of evolution by which our vehicles were born and developed; and He knew that through evolutionary experience we were to reach a state of god-like perfection in some later period. He knew how and when each phase of the threefold spirit had been awakened, and He knew of the Beings who assisted in the growth and development of them.

Only a little over one half of the time has passed which we must spend in the Earth Period of evolution. During this time, the mind, which is the link between the three vehicles of man and his ego, the threefold spirit, is developing.

The Lord's Prayer contains seven distinct and separate prayers. One was designed for each part of the threefold body; one for each part of the threefold spirit; and one for the link of mind. The threefold vehicle of any ego consists of a physical, a vital, and a desire body. They need prayer for their purification, in order that by their spiritualization the essence or the threefold soul may be extracted from them to be later amalgamated with the spirit. The prayers beneficial to a threefold spirit or ego prepare it to receive this essence or soul; and lastly the prayer for the link of mind is offered in order that the proper balance may be kept between the ego and his vehicles.

"Our Father which art in heaven," with which the Prayer opens, is like the address on an envelope for mailing. Immediately thereafter each phase of the human ego offering the Prayer worships before its counterpart in Deity.

The first act of homage is made by the human spirit, as it soars to its counterpart in Deity, the Holy Spirit, or Jehovah: "Hallowed be thy name."

Second, "Thy Kingdom come," is the aspiration of the life spirit, as it bows before its counterpart in Deity, the Son, or Christ—the great Spirit which made the sacrifice in the body of Jesus at Golgotha that we might be saved from the materiality into which we were becoming enmeshed.

Third, we have the invocation of the

divine spirit, as it kneels before its counterpart in Deity, the Father, with the words, "Thy will be done."

When the prayers of adoration by all phases of the threefold spirit of man have been made to their respective counterparts in Deity: the Father, the Son, and the Holy Spirit (Jehovah), each is then ready to make its specific request on behalf of its corresponding vehicle.

The divine spirit was awakened in the Saturn Period, the period in which its vehicle, the physical body, was born. The divine spirit therefore makes its intercession to the Father for its physical body, by the words, "Give us this day our daily bread."

The second solicitation is made by the life spirit on behalf of its corresponding vehicle, the vital body. It prays to the Son, the Christ Spirit, "Forgive us our trespasses as we forgive those who trespass against us."

The third appeal is that of the human spirit to the Holy Spirit (Jehovah) in behalf of the desire body and is contained in the words "Lead us not into temptation." The desire body was born during the Moon Period of evolution, and therefore is not so highly evolved as the vital body, which was born in the Sun Period; and the vital body in turn, is not so efficient as the physical body, which was born in the Saturn Period.

After the three prayers of adoration and the three pleas for the vehicles, the seventh and last prayer is made by all three aspects of the threefold spirit acting in unison. This combined entreaty is made by them to the Triune God. This, the most important petition of all, "Deliver us from evil," is made on behalf of the newly-born mind which connects the threefold spirit with its threefold vehicle. Since man has acquired the link of mind, he has been made responsible for his own acts.

The words, "For thine is the kingdom, and the power and the glory forever," were not originally given by Christ, but are nevertheless, an appropriate manner

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The Illusions of Time and Space

BY ORTWIN SCHAUMBURG

TIME AND SPACE are almost as important a part of modern man as life itself. All activity, interest, and success are bound up in these two factors. The business man is trained to think that time is money, and hence almost more important than anything else. The education of our youth is concerned almost exclusively with the innumerable phases of time and space. In short, the entire philosophy of present-day life revolves about the concepts of time and space.

It is commonly believed and taught that man lives but one life of a few years' duration on this earth and that he must therefore bend every effort to make the most of his time to be successful. Many also believe that man's actions and beliefs in this one life will determine the character of his existence for all eternity. But what is time and what is eternity? Are they not contradictory terms? Surely there can be no eternity if there is time. But to the orthodox man there must be eternity even though his conception of life on earth might be wrong. Surely, he says, there is time, for he lives, works, acts, and worships according to the measurement of hours and days. Being unable to solve the problem he proceeds to forget it, deeming it dangerous to even think of it. It never occurs to him that his conception of time might be wrong.

Time naturally has its value, but it is not all-important, and in fact does not exist at all for the spirit. Man is spirit and as such he functions even though the spirit may be temporarily limited by the physical body. The spirit of man is destined to become perfect, and all divine potentialities will be awakened and become active; it matters not to the spirit when that will take place. The spirit al-

ways was and always will be. To it time is of no consequence, the attainment of perfection is everything.

To man in his present state of development time has value and a certain importance, but he should not be deluded into thinking that it is worthy of first consideration. The majority of humanity is conscious only of the physical plane and is concerned primarily with physical wants, needs, glories, and pleasures. This being true man was forced to develop his brain and mind so that by learning to think he might be able to use his time to the best advantage in achieving the physical things he deemed so essential. The matter of time entered into the scheme of things to help him become a thinking entity.

The spiritually minded man endeavors to give the true value to time as to everything else. But again, what is value and how is it determined? In our modern material world we are taught to believe and think that value and price are synonymous, whereas in truth they have little or no connection. The value of anything, be it food or something abstract like time, is determined by its usefulness to man. Price usually has little relation to value or usefulness; it is more concerned with private gain, an expression of selfishness.

As man begins to think in terms of the spirit he gradually learns to comprehend time and to value it correctly. Man seems to think of everything only as it was, is now, or will be, and that usually from a material standpoint. Science, the acme of human thought, cannot help much to give a true conception of time, as it considers time and space from a purely material point of view. As soon as science begins to raise itself above time and space

it practically loses itself because they are the warp and woof of science. Science has no peer when it comes to making investigations, but remove the element of time and space from its sphere and it becomes helpless. It can measure and evaluate only in terms of time and space.

The inability of science to annihilate distance is well illustrated by astronomical researches. Every new and more powerful telescope demonstrates anew man's inability to reach the boundaries of the universe, and brings forth again the doubt that there are boundaries in space.

Light travels 186,284 miles per second and in astronomy a light year is the distance light travels in one year or 186,284 multiplied by 60, again by 60, by 24, and by 365. We hold our breath because of the sheer incomprehension of distance when astronomers talk about stars and galaxies of stars being 100,000 or 200,000 light years away.

That which science cannot achieve by its own efforts the spirit can accomplish. Time and space do not exist for, nor offer any problems to, the spirit; they exist only where material things are concerned and are attributes of material things, whereas feeling and thought are qualities of the spirit. They alone, feeling and thought, give wisdom. Wisdom, the priceless jewel of all ages, is not concerned with and is not obtained through time or space. Wisdom is a combination of feeling and thought and is the product of the union between head and heart.

When man begins to live in harmony with the laws of the spirit he begins to develop wisdom. If he lives in accordance with the laws of time and space he can reap only discord as they offer countless illusions and do not reflect reality or truth.

Space and time do not separate spirits. Where there is true feeling, love, there is no separation, but where there is inharmony or discord there is no affinity. The powers of good and evil are not affected by time or space. The spiritually

minded man uses his powers of good for others irrespective of their proximity or of time; his power is not lessened by the absence of the one he wishes to help. Although time and space are useful in the physical world, yet to the spirit they are unnecessary and superfluous. Eternity and infinity cannot be comprehended until the consciousness is raised above time and space. When once the aspirant has begun to live the regenerate or spiritual life, time and space will have no illusions for him; he will recognize all life and all activity as a part of that great scheme of things which enables him to tread the path from the clod to God and to develop the spirit from impotence to omnipotence.

Wisdom does not depend on the years one has lived nor on physical achievements; wisdom is a quality of the soul and is not dependent on material consideration. Time and space are important only as they aid in developing soul powers.

On the other hand it is true that time and space are concerned with imperfection. Having overcome the limitations that the consciousness of time and space give, the power of evil is lessened to such a point in the life of the aspirant that it almost ceases to exist.

It is said that time is the great healer, but this is only a half truth and again an illusion. Time heals only because the memory of an evil or a hurt fades. If the memory is kept alive time will not heal. Healing of wrongs is not necessary when time and space are transcended because the power to hurt and to be hurt has vanished. The enlightened man is not wounded by the thoughts and sayings of others; he recognizes that all are brothers and sisters in spirit and that service and good will are the keynotes to spiritual affinity.

It is a grand thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad, too.—*James Buckham.*

Story-Telling and the Ancient Wisdom

BY HAZEL F. GRIMES

THE ANCIENT art of story-telling is having at present a great revival. All over our country are many gifted story-tellers, professional and amateur, trained and untrained, educated and uneducated, telling many different kinds of stories. Along with this revival of the art of story-telling has come an even greater revival of interest in folk tales, folk lore, folk music, folk art, folk dancing, and folk drama. Now behind all this folk lore, music, dancing, art and drama lies a tale to be told and as a consequence, we find a large number of present-day story-tellers telling the ancient wisdom in the form of folk tales. That the majority of these story-tellers are not conscious of the grand and ancient wisdom lying behind the tales they are telling is quite evident.

The writer attended a story-telling program, not so long ago, in which the story-teller, a young college graduate, trained in the art of story-telling, gave a program of folk tales about the frog. The stories told were first, Bheki, the Sun-Frog of Africa; second, a Russian fairy tale in which the fairy bride of Prince Ivan is a frog that transforms into a lovely woman who, when she finds her frog skin destroyed, flees, telling her husband to seek her "beyond thrice nine lands in the thrice tenth kingdom in the home of Kochchei the deathless." Third, a Turkish story about a beautiful woman who becomes a frog and "when she looked *this* way her face was like the sun, and when she looked *that* way her face was like the moon." Fourth, a Sanskrit story in which Bheki, the frog, became a beautiful girl and married the king. The king had been warned never to let his beautiful bride see a drop of water. But one day the lovely creature asked for a drink and the king, forgetting the warning gave her water and Bheki disappeared.

Fifth, a Chinese legend, in which the drug of Immortality was stolen by Mrs. Chang-ngo from the Royal Mother of the West and carried by Mrs. Chang-ngo up to the moon where she was changed into a frog which to this day can be seen on the surface of the moon.

These beautiful folk tales were exquisitely told and held a juvenile audience spellbound for an hour and fifteen minutes. But, at the close of the program, when a boy in the audience asked the story-teller if these were true stories and actually happened, the story-teller replied that they were not true stories and never did happen. She then explained them to the children by saying that a long time ago people worshiped the frog and made up these pretty imaginative stories about the frog. Not satisfied with this explanation, a girl then asked, "How did it happen that so many people all over the world thought about the frog at the same time?" The answer was, "They all had frogs in their countries and made up stories about them."

This explanation reveals a woeful lack of both knowledge and understanding of the Ancient Wisdom. The lack of understanding can be overlooked, but the lack of knowledge cannot. Here a golden opportunity for the initiation of a group of boys and girls into the lore of the ancients was lost. The correct explanation briefly given with a simple astrological diagram would have sent the children home with something to think about instead of just remembering a pleasant afternoon. Just one of these beautiful tales with the correct explanation and astrological diagram would have fixed the frog type of story in the minds of the children as the symbol of transformation from Mortality to Immortality as the soul progresses upon the path of liberation; thereafter enabling the children to

interpret any other frog story wherever and whenever found.

“Deluded Visionaries, lift your eyes,
Behold the truths from which your
fables rise!

These were realities of heavenly birth,
And ye pursue their shadows on the
earth!” —*Gerald Massey*.

Ancient Astrology and The Ancient Wisdom hold the key of explanation for the frog type of folk tales. Bheki, the Sanskrit and African frog, is the Egyptian Heka, the consort of Num, the king of frogs. Num, king of frogs, has two characters: first, as Khnef, he is lord of breath in the firmament above. Second, as Num, he is lord of the waters. As Num, lord of the waters, Heka was his consort, but as lord of the breath in the firmament above, Heka became his consort as Seti, the Sunbeam. Thus Num's two consorts are interchangeable as Heka, the frog-headed goddess, his consort by night, and Seti, the Sunbeam, his consort by day.

This explanation classifies the Turkish story as a luni-solar myth; for the beautiful woman becomes a frog and “when she looked *this* way her face was like the sun, and when she looked *that* way her face was like the moon.” The same explanation classifies the Russian fairy tale as a luni-solar myth; for the lady, after her frog skin is destroyed, must be sought “beyond thrice nine lands in the thrice tenth kingdom in the home of Kochchei the deathless.” In Ancient Egyptian Astrology, twenty-seven is the number of days during which the moon was reckoned visible, and the three days before it rose again completed the luni-solar month of thirty days, and there is a new conjunction of the sun and the moon.

The Chinese legend is also classified as a luni-solar myth, for the Royal Mother of the West is the Ancient Egyptian goddess who received the setting Sun and reproduced its light. The Drug of Immortality is the Solar Light which was stolen by Mrs. Chang-ngo for the moon. The Chinese Chang-ngo and the Egyptian

frog-headed Heka are one and the same. The Solar light is reflected by the moon, consequently we can see Mrs. Chang-ngo as a frog on the surface of the moon.

Ancient Egyptian Astrology taught the Ancient Wisdom. A close study of the zodiac from the ceiling of the Temple of the Denderah and the Egyptian zodiac attributed to the second Hermes will reveal this.

Ancient Egyptian Astrology is built around the inundation of the Nile, and Num, the king of frogs is the lord of the Inundation. The frog is the crier or caller, and called down the waters of the Nile at a certain period. The Egyptians made the frog a Lunar type because it changed from a tadpole in the water to a four-legged breather on land; this they applied to the Moon in its coming forth from the waters of Num. The transformation from tadpole to frog was associated with the renewal of the moon which was a symbol of the transformation from Mortality to Immortality. This was also the resurrection represented by the frog-headed Heka. The Egyptian zodiac reckoned the moon visible for twenty-seven days, then for three days it was in conjunction with the sun below the horizon, after which a new moon was born. This conjunction meant the union of soul (sun) and matter (moon).

The lesson to be learned from the folk tales about frogs is that matter or our physical bodies should reflect the light of the spirit within. We should be illumined by the Solar light within, which gives immortality.

Students of Spiritual Astrology and the Rosicrucian Philosophy will do well if they are the least bit talented in the art of story-telling to take up the telling of the old folk tales and tell them as they should be told. These tales when properly and correctly presented become an excellent medium for the dissemination of the Ancient Wisdom. The time is now ripe for this dissemination and the folk tale is the most attractive means of presentation. Story-tellers who have knowledge and understanding are needed badly.

I Dwell Within

BY V. MAY COTTRELL

I DWELL WITHIN each human being, but few there are who live continually in glad and conscious accord with me. I would this were otherwise, for where this happy oneness of spirit *does* exist in any individual personality, great and lasting good is ever accomplished.

It is only as I am able to enter into the human heart and take my rightful place in the everyday consciousness of the individual that I become a power for good in human lives and affairs. I enter into my kingdom through means of the high aspirations and lofty desires of human beings everywhere. Once firmly established as Master in any personality, my possibilities of achievement are boundless in scope and endless in performance.

Many there are who bid me welcome to their conscious minds for brief intervals but few indeed who entertain me as an honored guest at all times and all seasons.

A BENEFICENT POWER

At the hands of human beings I become either a kindly, beneficent power, or else a menace to health, sanity, and everything that makes life worth living. Accord me the same respect and understanding of my powers and potentialities that you have for electricity and I will serve you faithfully and well. For where I am not Master I must of necessity become the servant, and, should you use me unwisely, I must obey your foolish behests and turn my great powers of mind and imagination against the very one I most desire to help and benefit. I may not coerce, the choice is yours; I can only point out the benefits on the one hand and the dangers on the other. Alas! how often I am compelled to do the will of ignorant and careless masters. I, whose greatest delight is to help, comfort, and sustain, must drag down and torment my best beloved times without number be-

cause of humanity's ignorance concerning me. I do not do this willingly, or without a struggle, but there is a cruel, relentless taskmaster called Fear, who takes possession of human minds continually. This wicked tyrant I must obey when poor ignorant human beings allow him to rule them, and, in so doing, subject me to his evil sway, with disastrous consequences to all concerned.

It is only when I become the wise and kindly Ruler and they are my faithful, loving subjects, that true happiness and usefulness come to people of all ages and all climes. For then we work in unison and not at cross purposes as formerly.

O the sadness and the sighing that could so easily be averted were I allowed my rightful place in the hearts and lives of human beings everywhere.

Would you know my name and where I dwell? I am no less a one than the Spirit of Good. And I have my abode in the inner consciousness of each individual. I am truly Divine in that I am a part of and one with the Mighty Creative Force of the Universe.

But how can good turn to evil and my great power become a destructive, instead of a creative force within you?

That is the problem that has baffled the minds of thinkers in all ages.

The answer lies in the *freedom of choice of the individual*. Each one of you as conscious human beings, must choose whether you will attempt to rule your own life and become the prey of fears and troubles innumerable, or whether you will allow yourself to be ruled, guided, and governed by me, to your own lasting benefit.

The average person makes no really conscious, definite choice but merely temporizes so that sometimes I, the spirit of good within each one of you, am in command and at others I am subject to the

unwise and totally ignorant demands of the undeveloped personality.

I differ from electricity in that I am no mere blind force which must be chained and directed in order that it may benefit rather than destroy its users.

I am intelligence personified, and happy indeed is that individual who allows me free sway in his life and affairs.

AN EXCELLENT RULER

I make an excellent ruler, but a poor and unwilling servant when I am compelled to put my great powers to unwise and wicked uses. It is my utter abhorrence of evil—which is a lack of good of all kinds—and my fierce rebellion against it, which brings suffering to those who have long kept me bound and helpless, a prisoner to their own negative thoughts or unworthy desires.

Release me through the power and purity of your own thoughts and the uplifting quality of your aspirations. Give me the freedom of your everyday consciousness and I will make life joyful and happy for you. Make me your bondslave by means of the unhealthy or negative quality of your thoughts and I must of necessity crush and destroy that which I long most ardently to cherish and save.

My common everyday name is mind, for all good and all evil have their origin and abiding-place in the sound or faulty mental processes of the individual.

Universal Mind is the Creator of the Universe, for, though there is neither beginning nor end in spirit, there is rhythm, continuity, and a ceaseless endeavor toward perfection in every phase and manifestation of life.

Human personality is the greatest of all the marvelous and immensely diversified creations of Omnipotent Mind. It is filled with the most wonderful potentialities for good, and its individual characteristics are as numerous in quantity as the human mind is amazing in its power and in the complexity of its workings.

The evolving spirit of man is subject to no law save the unalterable and su-

premely just law of cause and effect. No arbitrary God rules its fate or administers either justice or mercy at the end of the day. There is no end to life, as there is no beginning—save that of material manifestation—and there is no dread tribunal to be faced at the shedding of the physical body. The removal of the fleshy covering makes no appreciable difference to the spiritual status of the individual.

INDIVIDUAL CHARACTER PERSISTS

It is what a man thinks in his heart—the general trend of his everyday thoughts, feelings, aspirations, emotions, and desires—which determines his conduct and brings him either happiness or sorrow as he journeys through life. There is no sudden stoppage or violent change when physical dissolution takes place; the individual personality continues on its way much as before, but unhampered then by the grosser material of which the physical body is composed. It is this etherealization of its outer covering which renders the translated personality intangible to its fellows still in the flesh. But in every other respect it is essentially the same. So long as the thought-life of the individual remains unchanged, I, the spirit of good within him, have neither more nor less power for good in his life than I had before death claimed his body. For unless human beings voluntarily submit themselves to my guidance and protection I can do nothing to help and succor them, no matter where they may be, or however great their need.

Ignorance of spiritual things is often found in high places, and true wisdom and knowledge in the lowlier walks of life. There is no class or caste in spirit, save that of spiritual growth and attainment. Each personality is equally precious because of the potentialities and powers that dwell within the slowly evolving human consciousness.

Call me a part of God, a drop from the Ocean of Mind, a torch-bearer of Truth, or what you will, but obey me always, for to do so means health, happiness, joy,

peace, comfort, and prosperity to you, wheresoever you may be.

For *I AM* your God and your Redeemer. Your faithful friend and loving helper and the only real judge of your actions now or ever.

I can be stern enough on occasion but I am never lacking in understanding, sympathy, and love. My object is the uplift and enlightenment of humanity as a whole and this I could never accomplish by means of punishments and threats. Love alone can conquer fear, and knowledge will yet remove ignorance, superstition, and that spiritual darkness which so continually hides me from my own.

Think no more, therefore, of dread punishments to come, for it is not vengeance I desire, but true fellowship, understanding and love. Think rather of the benefits which I alone can bestow, for suffering and lack of any good thing come only as I am ousted from the conscious minds and everyday lives of human beings everywhere.

Make me fully welcome to your thought-lives so that my knowledge and power may conquer all that is unhealthy or unworthy in you. Through conscious, loving contact with me there comes a lasting happiness and gayety of spirit that was impossible before.

Naught of good can ever be accomplished save by means of individual effort and achievement on the spiritual side of life. Good ever requires clean channels for its outpouring; therefore it becomes manifest in the world in like ratio only as the spiritual evolution of mankind advances. Hence it follows that by accepting or rejecting me—the God that dwells within—each individual is either speeding up or retarding the uplift and enlightenment of humanity as a whole.

There are two ways in which people pass through life; they pass through *remembering* God, or they pass through *forgetting him*.—*Author Unknown*.

The Way of Freedom

BY CAROL CORNISH

THESE ARE things the world in general should know now. The time is at hand when certain knowledge should be acquired without delay if one would escape hazards about to be thrust upon humanity. The first of this knowledge embraces the reason why the race has fallen into the present pit of poverty and upset. There is a reason for and a cause behind every result. Therefore we can only admit the present financial situation *is* a result of cause. It is also a cause of a certain result, a result that is not yet upon us. But it is the situation confronting us now that we must face at present.

Heretofore we have surrounded ourselves with the presumably impregnable barrier of self-interest. It is this barrier that is being forcibly stripped from us, that we may substitute in its place an interest in our neighbors. No longer can we ignore the call of our brother or the need of the stranger within our gates.

The time is come when in helping another we truly help ourselves; not figuratively, but literally, as you may see demonstrated if you will but look, and weigh in a fair balance that which you observe. The time is at hand when many terrestrial disasters are upon us. Lives are being snuffed out as casually and multitudinously as sands are swept aside by an ocean wave.

This, in itself, is not disaster.

An astounding statement, you aver. Perhaps, but astounding only from the limited human viewpoint. Again you rise in indignation, questioning: From what standpoint should one judge if not from a human standpoint? We *are* human, and as human beings we naturally judge from the only standpoint open to us.

But that is an error of knowledge, or rather, *lack* of knowledge and understanding of the forces at work behind

the material manifestation of the indestructible Spirit of man that is a separate thing from the human body.

Until these forces are recognized and known for what they are the race is retarding its advancement, an advancement which no one can deny has been rapid beyond the capacity of the rarest dreams of even our greatest of dreamers, dreamers who have also been our greatest workers, striving to make their dreams come true. This advancement shall not be retarded, for drastic measures are being injected into the scheme of human destiny that human kind may progress swiftly to the goal set thousands of years ago. This goal is World Peace.

Two thousand years before Christ the word went out: Peace on earth, Good Will toward men. True, we have no published record of the words until angelic voices spoke them unto chosen ones at the time of our Lord's birth among us, but the mandate existed long before that time.

Always have there walked those emancipators who would lead the enslaved people to freedom. From Moses to Abraham Lincoln these have given their lives for a Cause, and that cause has ever meant Freedom. There have been emancipations from physical bondage, from religious inhibitions, and from political oppression. The emancipation now at hand is a combination of these three, and one other—the freeing of the shackled consciousness to what life means, to knowing why we are here on earth, why we suffer from physical ailments, and why life seems a futile striving to arrive apparently nowhere.

Death being the recognized inescapable end to our endeavors, we can only feel that we have, perhaps, accomplished something of benefit to those who come after.

But where, we are often moved to ask, does this accrue to our own good? True, many of us labor for the pure joy we experience from constructive building, because such building is of vital interest and importance to our individually separate personalities.

But what about the men and women forever barred from participation in the occupation of their desires? Wherein do they benefit by unused abilities and the frustration of their hopes? That these are compulsorily relinquished for the dull routine of duty, or have been made impossible by some accident does not change the yearning desire of the frustrated ones whose hopes in time change to regrets for what might have been.

Again we ask: What about those who beat futilely at the barrier separating them from life's dearest dreams and aspirations; for whom a dream is never fulfilled nor an aspiration ever realized? And these constitute the majority of the world's inhabitants.

If death is or could be, the end, would not the power that gives life be, seemingly, an unjust one? But the Almighty is wise and just above all else, therefore death cannot be, nor is it, the end. It is the dawning of full consciousness of this fact that is to free the souls struggling now in the toils of doubt and fear, hounded ever by vague questionings and resentments for which there seem to be no answers readily acceptable to their reasoning intellects.

Death not only is not the end, but birth is not the beginning, any more than the butterfly emerging from the confines of the cocoon is the beginning of the caterpillar that had been. True, it is the beginning of the caterpillar in the *new form* of a butterfly. The caterpillar was handicapped by having to crawl slowly, laboriously and painstakingly to get anywhere and then covered very little territory. It was enslaved and inhibited by its clumsy body. So it "dies," but eventually comes forth into larger space as a free, winged thing flitting lightly through the atmosphere.

While this is a clumsy simile, it is partially descriptive of our transition from the hampered caterpillar state of life on earth as we know it, to the freer life beyond death as we feel we do not know it. That we are born again and again into physical bodies and again and again

make the transition to a lighter, higher, freer form of life, thereby attaining greater perspective, moving more swiftly and having greater perception and understanding of life as a whole and not just as one grade or class out of the school of it, is to millions an unquestionable fact.

More and more light is to shine on this subject as the human mind en masse opens to it. As we know, the theory of reincarnation is one of the oldest forms of religious creed. "Spirits" of the dead have been worshiped and feared by people of all nations. This has been true since the beginning of human civilization. But the time is coming shortly when fear will be removed through gaining of a thorough understanding of what happens when we "die."

When this is as an open book contain-

ing no secrets from us, there can then be no superstitious fear of ghosts, wandering spirits, or "spook" manifestations, or even of death itself.

It will all seem so natural and desirable that we shall feel relieved of the sorrow and grief now attendant upon the loss of a loved one. We shall love life no less, and we shall face it more bravely. We shall know we *cannot* lose our loved ones. True, we shall no longer have them with us in their familiar bodies by which we knew them. But we can sense their presence, hear their silent voices and perhaps at times be able to actually see them, and we shall know they are happy, busy, and relieved of all physical suffering. Also that they are not decrepit or maimed, but are perfect in their "Light" bodies which are etherically material, although not of material substance as we know it.

Bible Course in Questions and Answers

BY JOHN P. SCOTT

LESSON 3

- Q. What does Elohim mean? Adam? How did Elohim rest?
- A. Elohim means a host of dual-sexed Beings. Adam or ADM (the original spelling before the vowel was inserted by the translators) vibrates to the number "9" and signifies the whole of humanity (and not a single individual). Elohim "rested" when Man became responsible for his own acts and was left to hew out his own destiny.
- Q. Give something of the early history of humanity as told in Genesis.
- A. Human beings were first dual-sexed, and unawakened physically. With the advent of the Lucifer Spirits and the division of the sexes, they took the generative force into their own hands, which shut out the heaven worlds and brought physical consciousness, dense bodies, and the pain and sorrow of a more material phase of evolution. Noah symbolizes the pioneers who raised themselves from this materialism by building the "soma psuchi-con," or attaining Initiation, or contact again with the heaven worlds, through self-mastery.
- Q. What is the meaning of Involution, Materiality, Evolution, and Epigenesis?
- A. Involution is that part of our journey during which we came down from the higher planes into denser matter. Materiality is the bottom of the journey, or the densest part of our evolutionary cycle. Evolution is the return journey to the heaven worlds. Epigenesis is the ability to put into action fresh or original causes, without which there would be no individual genius or difference in types of hu-

manity, etc. Without it we would be automats.

- Q. What are the monkeys and what are the apes ?
- A. The monkeys belong to the animal kingdom, while the apes are degenerate beings of the human life wave who have dropped behind in evolution.
- Q. What is the real meaning of Adam's rib? Why is it sometimes said that woman has no soul?
- A. Adam's "rib" is better translated "part" or "side," and refers to that part or side of humanity which developed the feminine characteristics. The literal interpretation does not show that the "woman," if believed created from Adam's "rib," ever received a soul from Jehovah.
- Q. What is a soul? Which soul lives? Which soul dies?
- A. The soul is the result (or product) of the Ego working in and through the physical body, or the experiences of the life. The good and constructive experiences ("soul") "live" on by being incorporated into the higher vehicles. The lower experiences ("soul") must "die" by being expurgated in Purgatory.
- Q. Why is it evil to drink blood, according to the Bible? How can one eat flesh without drinking the blood?
- A. It is evil to drink blood because the blood contains the life of the man and the beast. It is not known how it is possible to eat flesh without drinking the blood, since the blood permeates the flesh.
- Q. What are the group spirits and how do they work?
- A. A group spirit is a self-conscious entity belonging to a different evolution, who functions through a spiritual body composed of a number of virgin spirits whom it is helping to evolve.
- Q. Describe the "fall" of man and the result of the fall.
- A. The "fall" of man was the advent of the Lucifer Spirits into our lives, who taught us the use of the generative force. The result was our misuse of

this force and the loss of our spiritual consciousness, our descent from the heaven worlds, and the "curse" of materiality.

- Q. How will man regain his spiritual vision?
- A. Man will regain his spiritual vision by reversing the process whereby he lost it. That is through mastering and conserving the Life Force.
- Q. What does St. Paul mean by the "Princes of the Power of the air"?
- A. Air symbolically refers to the mind or to mental things. The "Princes of the Power of the air" would refer to the hierarchy which helped us to build the mind. But as the mind is selfish and self-seeking, the influence of this hierarchy, if carried beyond a certain point, would be detrimental to us.

LESSON 4

- Q. What is meant in Genesis when it is stated that Adam *named* the beasts?
- A. In symbolism, to "name" a person or a thing means to actually KNOW its "number" or vibration, or to have power over it. Thus, primitive man had power over the beasts.
- Q. Why is the name of Deity emphasized so much in the Bible?
- A. This is to impress the reader with the high, unknowable vibration or power and spirituality of God.
- Q. Tell briefly the inner story of Cain and Abel.
- A. Cain represents the mind, and Abel, the heart. That is why Abel's sacrifice was acceptable. Cain (the head) kills Abel (the heart) and wanders unhappily in the "land of Nod" (unrest), until he takes a "wife" (starts cultivating the heart side again), and finally, through his suffering and the wisdom engendered thereby produces Enoch or "wisdom," from whom springs Noah, who symbolizes the Initiate. We must all live this story personally.

(To be continued)

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child, and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

The Twelve Houses

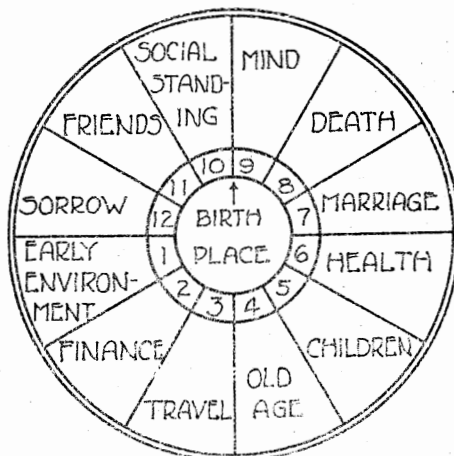
By C. N. DOUGLAS McGEORGE

THE FAMILIAR framework of every chart we set up consists of the radial lines that divide the heavens into the twelve mundane houses, six above the horizon and six below. Those of us who are at all familiar with astrology have only to think of any of the departments of life: Friendship, Health, Travel, Home, etc., for the eye to glance instinctively toward the house concerned in our investigation. But the question arises, Why? Why are these houses signifiers in these particular departments of life?

A memorized list of specific items which the houses are supposed to govern, though undoubtedly useful, does not really constitute an understanding of them; what we want is rather a knowledge of the very atmosphere, the very *feel* of the houses themselves. And if we are to acquire this we must start from fundamentals and build up the meaning of the houses for ourselves. In order to lay the foundation for such an understanding let us start from simple self-evident facts and briefly investigate some of the mean-

ings which tradition has assigned to these twelve heavenly mansions.

There is a certain sequence which we might term universal. The reason why we qualify it thus is that no matter where we look we find this sequence. It is



everywhere. It is in everything. Every action, great or small, performed in the universe, is performed by the following out of this sequence. Our lives from birth to death follow it out, and so does each separate action of which our lives are

made. This universal sequence is a cycle, and the requisites for the performance of this cycle can be roughly outlined by six statements.

1. There is an Actor.
2. There is his instrument.
3. He desires to act.
4. He achieves his act.
5. He enjoys his act.
6. His act recoils upon him.

These six postulates lie behind the performance of any action whatsoever. We must have a Doer; he must have the means of doing; he must have a definite act in view; he must perform that act; he must experience the fulfilment of the act; and finally, the act must react upon him before equilibrium is restored again.

It is helpful to think of these six conditions from various points of view. For example, the taking of a journey. We have then:

1. The Traveler.
2. He prepares or equips himself.
3. He journeys forth.
4. He arrives.
5. He rests and enjoys his destination.
6. He settles up.

In order to build up the picture of this logical and inevitable sequence clearly in our minds we can associate certain words or statements with each of the six successive states. For example:

- | | |
|-------------|---------------------|
| 1. I am. | 1. I myself. |
| 2. I have. | 2. My means. |
| 3. I want. | 3. My ambition. |
| 4. I get. | 4. Its achievement. |
| 5. I enjoy. | 5. Its enjoyment. |
| 6. I pay. | 6. Its consequence. |

Let us think for instance of the sun's daily journey through the heavens from rising to setting. First: He is. Second: He has at his disposal Light and Life. Third: He desires with these to illumine the world. Fourth: He arrives at the zenith and does so. Fifth: The world is full of Life and Light. Sixth: Rest and contentment ensue. The heavens above the horizon are thus divided into six

regions. But the sun still continues his journey below the horizon, the point of the greatest attainment being this time the nadir instead of the zenith. We will observe, however, that the houses as set up in our horoscopes are not numbered in the direction of the sun's apparent motion through the sky from rising to setting; they are numbered in the direction of the planets' movement by progression through the signs, so that when we progress a horoscope the planets move through the houses in the right order, that is, 1, 2, 3—10, 11, 12, and so on.

The six regions or houses that are above the horizon (7 to 12), are, as we might expect, different in quality from those that are below it (1 to 6). This difference will correspond with the fact that the former are open and visible while the latter are obscured. The difference will therefore be associated with such ideas as day and night, light and darkness. To amplify this distinction we can allot certain appropriate descriptive words to these hemispheres in much the same way as we have done with the six houses. The following might be suggested to begin with:

Houses 1 to 6: Hidden; Inner; Personal; Private.

Houses 7 to 12: Open; Outer; Social; Public.

We are now in a position to briefly consider the houses separately.

The first house or the Ascendant is the "I am" house and it belongs *below* the horizon to the *Inner* hemisphere. We are not surprised, then, to find that from it we get information regarding what we actually are in ourselves. The complementary seventh house is a first house also. It begins the series of six that are *above* the horizon. We might expect it to give information concerning what we are, and it does. But it also gives something more than this.

The seventh house belongs to the *Outer* or *Public* six. Now the whole difference between the lower and upper six is the difference between "I am alone" and "I am in company." The lower six treat of me as I am; the upper six treat of

me as I am in relation to others. It is impossible to move from solitude to society, or from darkness to light, without establishing a subject-object relationship, a state of affairs arising between "I" and "Not I." And so we find that the seventh house treats of me in relation to others, that is, it deals with partnerships.

The second house is the "I have" house and treats of my equipment, the means I have for effecting my aims in life. It therefore governs such things as finance. The corresponding eighth house is concerned not so much with the equipment I have myself as the equipment that comes to me through relationship with others, such as legacies, for instance.

The third and ninth houses are most interesting. These are the "I desire" houses. The first and second dealt with what I am and the means at my disposal. The third house deals with what I shall do with these. It deals with my ambition. We can think of the first and second houses as looking across the third house in the direction of the fourth. In the fourth (and tenth) is the goal, the point of greatest attainment. Desire and longing always produce movement, for they are a state of tension which tends to discharge itself by the gradual approach of desire to fulfilment. Thus the third house is a house of transition, of movement toward something. It is easy to see from this why the third and ninth govern travel. The tension that is so productive of movement is clearly shown in a keyword to the ninth house—Aspiration.

The fourth and tenth houses are where the goal is achieved. The fourth is said to have *home* significance, and it must be admitted that many of our private longings are directed toward the establishment of a home. The tenth signifies our worldly eminence, the ambition that all men can see that we are striving to realize.

Having reached attainment in the fourth and tenth we pass on to the enjoyment of the fruits of our endeavors in the fifth and eleventh, the houses of "I enjoy." It is not difficult to see why the

fifth touches on such matters as children and domestic pleasures, for these are the natural fruits of the home. Similarly the eleventh, touching on social pleasures, follows naturally upon the prestige gained in the tenth. If we feel these houses to be the houses of the eating of the fruits of endeavor we shall have no trouble in discovering their sphere of influence.

The last houses are the sixth and the twelfth, the houses of reckoning and adjustment. Why should the sixth signify health? Health, good or bad, is surely the just reward of our private mode of life. It is fitting then that the sixth should terminate the six personal houses, for it is a sort of clearing house where everything is weighed up and the balance struck. Similarly the twelfth is a true resultant of our outer life, and fittingly terminates the six social houses. We think of such words as confinement, restriction, imprisonment, that are always associated with this house in its severe aspect. We cannot deny that such conditions inevitably follow upon actions that are antisocial and offend against the best interests of the community. It is significant, too, that the sixth house informs us concerning servants. Now the service rendered us is closely related to the health we enjoy. To realize this we need but look upon our own bodies as servants. The good or bad health that we reap in this house is simply that which makes the body a good or bad servant to us. And bad servants in our employ are a state of ill-health in that larger body which includes our immediate environment.

These twelve houses are, of course, capable of infinite elaboration, and the best astrologer is he who has them most richly stored with appropriate associations. But we must never let the elaboration obscure the fact that fundamentally the houses are based on a simple, natural, waveform—rising, achieving, subsiding: rising, achieving, subsiding—a waveform reflecting an aspect of the eternal trinity of Creator, Preserver, and Destroyer.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each full year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

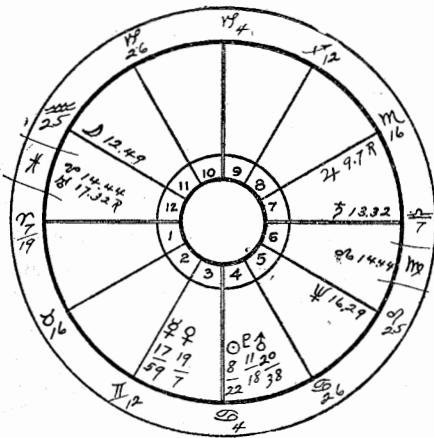
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

EVELYN V.

Born June 30, 1923, 11:45 P. M.

Latitude 39 N., Longitude 90 W.



The horoscope which we are to use for our reading this month is that of a young woman with the fiery and martial sign Aries on the Ascendant, and with the life ruler Mars beautifully aspected. This young woman has everything in her favor, and if she responds to the planetary configurations she should accomplish much in this life, for she builded well in her past life. We are told that we are today building the body of the future, that what we garner of good or evil in one life is carried over into the next life where we reap what we have sown.

Evelyn by nature is vivacious and somewhat impetuous, not easily understood as Uranus the planet of impulse is in the secret twelfth-house sign Pisces. This may cause her to do impulsive things

which she is not always frank and open about to her mother who may on that account be mistrustful and critical toward her daughter. She need not fear, however, for while Evelyn may at times act in a thoughtless and unconventional manner, she will never stoop to anything which is not perfectly honest.

This girl is blessed with a most wonderful mentality, as she has Mercury the planet of reason in its own sign Gemini, conjoined to the lady Venus, sextile Neptune, trine to Saturn and the Moon. The Moon which is co-ruler of the mentality is also trine to Mercury, Venus, and Saturn. No better aspects can be found than those of the trine aspects of both Mercury and the Moon with a well balanced Saturn. Saturn in the sign of its exaltation, Libra, in the seventh-house angle, with Mercury conjunction the artistic, suave, poetical Venus in the third house and sign Gemini will give the mind depth and keenness.

This third house and sign represent the hands, literature, writers and linguists. In addition, Neptune is in the fifth house ruling publications. With these wonderful configurations to Mercury from the third and the fifth houses we may safely predict that this girl will make her mark in journalism, along poetical and artistic lines; and with Saturn the ruler of the Midheaven exalted in Libra in the seventh house, her work will sometime be recognized by the public.

No matter how many good aspects may be found there are also adverse conditions in every horoscope. Otherwise how is the spirit to learn its lessons in this school-day

of life? While we admit that this is an exceptionally fine horoscope, still there are adverse aspects which must not be overlooked. One is the square between Venus the planet of pleasure and the unconventional Uranus in the secret sign of Pisces in the house of secret enemies, the twelfth house. This young girl should conduct herself circumspectly, and choose her companions of the opposite sex with the greatest discretion. Another grouping of planets which it may be well to call to the attention of her guardians

is the Sun conjunction Pluto in the sign Cancer, which has rule over the stomach; and as both Sun and Pluto are square to Saturn, it might be well that she be instructed not to abuse the stomach by eating any and everything and at all hours. With caution she may have very little trouble, but carelessness and abuses may weaken the health. Mars in Cancer loves to eat, and he wants plenty of rich food. She should therefore remember that "an ounce of prevention is worth a pound of cure."

Psychology of the Horoscope

BY R. F. KRANER

STUDENTS of astrology too often overlook the importance of Uranus in the horoscope. Uranus seems to rule that part of the mind which controls images. These mind images are known to most of us as imagination. The inventor whether he be in the field of art or mechanics must have a good imagination. He must be able to sense just how the picture will look, or the music sound, or how the machine will work long before he actually creates his mind child. All of us have the power of imagination to a certain degree, but some of us have the faculty highly developed from birth. Some persons can see an airplane and feel all the sensations of flying, while others can look at a tall building and experience no sensation of looking down from a great height.

Children exhibit the faculty of imagination when they play house or when they try to act as grown-up persons. By the use of their imagination they seem to be something else than they really are; at least they are trying to produce within themselves the feeling of being older persons. The little boy wants to be a soldier but his age prevents and he brings his imagination to his help.

The result of the imagination on ourselves works in two ways. The inventor makes use of it in a practical way while most of us use it for daydreaming only. Sometimes our daydreams are worry dreams and then the imagination is causing us trouble. At other times our imagination furnishes us much pleasure by allowing us to build air castles. The anticipation of any pleasant event is due to the imagination, and also the anticipation of unpleasantness.

Here enter the "feelings" into the scheme. Most persons do not seem to be able to discriminate between feeling and sensation. A toothache is a sensation because it can be located. When you "feel" depressed you cannot locate the exact spot where the depression originates. Neither can you do so when you "feel" happy. But these two states of "feeling" follow the working of the imagination in most instances and if you will note carefully the aspects between the Moon and Uranus in the horoscope you will get a clear conception of the type of imagination and the result of the feelings. (The Moon rules the feelings.)

With Uranus in adverse aspect to the
(Continued on page 95)

Worth-While News



160 Go to Church to Be Cured by Faith

BY F. G. H. SALUSBURY

"Daily Express" Special Correspondent.

BRIGHTON, Eng., Friday.—The most determined cynic must have been moved to wonder at the first healing services, with laying-on of hands, which were conducted here today by the Rev. John Maillard, Priest-in-Charge of St. Stephen's Church, now set up by the Bishop of Chichester as a centre of spiritual healing and prayer.

The faith of the people, both sick and well, moved like incense to the source of that divine love and compassion in which they so passionately believed.

All emerged happier and comforted for their worship. Five of them to whom I spoke proclaimed a sense of physical improvement.

Mr. H. G. Pemble, who lives opposite the church, returned after the last service to tell Mr. Maillard of his gratitude to God for the new life he had felt surging through his withered arm and leg.

"I want every one to know about it," he said to me.

I had watched Mr. F. G. Evans, of Kensington-place, Brighton, during the morning service. His head was bowed in intensity of devotion when he rose to take his place at the altar.

He moved as if in a dream. When he returned he was smiling and awake.

He told me that he suffered from tuberculosis for six years.

"I felt a new spirit in me," he said.

"The doctors say I have two years to live.

"I am due to have an operation in three weeks' time. But I'm going to cheat death now.

"I am not going to need that operation. I shall return to this church every day, and in three weeks—"

"YOU WILL SEE"

He was laughing. He felt almost well.

"..... In three weeks. You will see!"

A man who refused me his name said he owed his life to Mr. Maillard's ministry. He had cancer.

"Fifteen months ago," he said, "I was going to die. I joined the fellowship of healing. Prayer and faith preserved me.

"I look all right now, don't I?"

When Christ sent His disciples out into the world He commanded them to "preach the gospel and heal the sick."

It is with joy that we read of a church that returns to its duty and opens its doors to the sick and broken-hearted. Faith healing and healing by the power of prayer are becoming more popular each day, and when the churches again assume their duty of healing the sick then the Christian teachings will become a living factor.

When Max Heindel left the Rosicrucian Temple in Germany where he received the beautiful Rosicrucian teaching, the Teacher gave him a method by which the Rosicrucian Fellowship was to do a wonderful work of healing. This method is unique and has proven most successful. Many thousands have received healing and help through this method in the 24 years since this work has been started. A full description of the method of healing is given on page 103 of *Gleanings of a Mystic*.

Price of Greatness

BY JAMES W. BARBER

Not every one can be great in the worldly sense of being rich. But every one can be great in character, provided he is willing to pay the price of such greatness.

Perhaps the price that persons shun the payment of most is that of being lonely. The truly great have had to be very much alone: not alone in a monastic sense, but alone in their struggles to be true to their ideals. The crowd always seeks the easy or popular way. Very few achieve greatness because but few find themselves sufficiently strong to stand out against the majority: the majority, contrary to the common acceptance, is seldom right.

Because Noah was willing to stand alone, when no one else cared to follow the high road, he was enabled to save himself and his family, while those who lived according to the popular mode were drowned in the flood. Besides the saving of himself he be-

came the father of a new race of people; thus sharing with Adam the honor of being the father of the human race.

Certainly this age is in need of new leaders!—*New Age Magazine*, February, 1935.

A stumbling block to the achievement of greatness is that of senseless and hypocritical flattery; the very elect are at times pulled off the path by this subtle temptation. Let people be *honest* when they meet a man or woman who has really achieved something, and express appreciation but not flattery. One of the requirements to advancement in spiritual endeavor is *truthfulness*. But unfortunately society has become so shallow through this habit of flattery that it is most difficult for the individual to discriminate between mouth flattery and true admiration. The world loses some of its very best material when men and women are deceived by this flattery so that in time what might have been a brilliant career becomes a display of egotism and sham. Only the very strongest characters are able to withstand these social pitfalls.

War Against War Declared

HELSINGFORS, Dec. 14.—“War against war” has been declared by a large group of women in Helsingfors, who seek to unite women of Finland, Great Britain, Sweden, Norway, Denmark, and Holland in a “war on war.” “Shall women remain passive?” they demanded. “Shall they accept cruel and pitiless death from aerial bombardment for their children? World war,” they plead, “means world catastrophe. Women must act at once—before it is too late.”—*Los Angeles Examiner*.

“Women as most susceptible—are the index of the coming hour.”—*Emerson*.

The world’s redemption is truly in the hands of woman. As woman elevates herself she is then able to give to the world sons and daughters who will be the new humanity, who will in the future refuse to war against their neighbors, and

will be prepared to create “A United States of the World” as Max Heindel expressed it. He predicted that there would some day be a real brotherhood of nations with a great and humane police-force of the United Kingdom of the World. Such a wonderful future is in the hands of the mothers, if they properly train the future humanity. The first step is to work harmoniously, forming a mother’s organization to *war against war*, and then begin to teach the babe from its very birth to cease killing. May God guide our Mothers to work for this great ideal. “War against War!”

Jesus Wept

Somewhere in the Book it says “. . . and Jesus wept.” He’d weep again today to see ministers’ wives smoking, drinking. News-Week tells of Mrs. A. G. Cummins, wife of the rector, Christ Protestant Episcopal church, Poughkeepsie, N. Y., “cocktail in one hand, cigaret in the other, she’s fluent on any subject,” and, “her husband goes after hares and pheasants”; kills, yet follows a saviour who said “love.”—*California Health News*.

What would Jesus do if he were to return to the earth in a physical body? Would he not again drive out the *money-changers* and all those who are desecrating these holy places? “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” (Matt. 21:13.)

As long as the churches permit and even encourage the drinking of liquor by members, and pastors and their wives, as well as the bad example of smoking, how can we ever expect the Christian Religion to become a living factor in the land? Just imagine Jesus going about our streets with a cigarette in his mouth, or sitting at table with a cocktail. As long as Christians continue to break the rules of true Christian living we need not expect any great reform to take place in the world at large.

Question Department



Bible Interpretations

Question:

I have been told that somewhere in your literature the statement is made that there is more than one valid interpretation to every subject discussed in the Bible. If this is true will you please tell me something about these various interpretations?

Answer:

It is quite true that the many subjects discussed in the Bible are each capable of a sevenfold interpretation. These interpretations fall in line as follows: (1) historical, that which is gleaned from records; (2) physiological, referring to the body as the replica of the Grand Man and containing in embryo all that He possesses: as above so below; (3) astrological, referring to the Star Angels and their influence on mankind; (4) alchemical, meaning that the major object in the life of present-day humanity is the building of the soul body; (5) mystic, referring to the heart path of unfoldment; (6) cosmic, referring to the head path of development; (7) deeply occult, pertaining to and including both heart and head development in a balanced manner as attained through Initiation.

THE CHRIST WITHIN

Question:

What do the Rosicrucians mean when they speak of "the Christ within"? I have heard a number of students of the Rosicrucian philosophy use this term to mean what I considered several different things.

Answer:

The God of our solar system has within Himself three great primary, dynamic powers, namely, will, wisdom or love, and activity. His will power He expresses

through the Father, the highest Initiate of the Lords of Mind, a life wave three steps in advance of our own. His wisdom-love power is expressed through the Christ, who is the highest Initiate of the Archangelic life wave mentioned in the Bible. His third or activity power, He has placed in the care of Jehovah who is the highest Initiate of the Angelic hosts.

Each individual has within himself three primary potential powers which he is developing into dynamic forces. In Rosicrucian parlance they are called the divine spirit (meaning will power, the Father principle in each); the life spirit (meaning the wisdom-love power, the Christ within each); and the human spirit (meaning the activity-energy or force possessed by each which is like unto the power expressed through Jehovah). According to the foregoing, you will see that the divine spirit is the Father principle within each human being, the life spirit is the Christ within, and the human spirit is the Jehovistic activity force.

TWO CLASSES OF ANGELS

Question:

I have been told that the Rosicrucians teach that there are two distinct classes of angels. Now this is quite new to me. Will you please explain what the difference is between the two, and whether this difference has always existed.

Answer:

As far back as the Moon Period, the Third Day of Manifestation in our evolutionary scheme, there were two distinct classes of angels. One class was attuned to water and the other to fire. During the Moon Period, Jehovah, who had charge of the beings evolving on what is now our earth, decided to put the spirits of man, animal, and plant into forms. Against this plan a minority of the angelic life wave rebelled. They had too great an

affinity for fire to bear contact with the water of which the greater part of these forms were to be built; and under the leadership of Lucifer, who was next to Jehovah in development, they flatly refused to build the forms as ordered. In so doing they deprived themselves of the opportunity of evolution along the conventional lines, and became an anomaly in nature. Having repudiated the authority of their leader, Jehovah, they were forced to work out their own salvation in their own way. The Lucifer spirits belong to the angelic life wave, but owing to disobedience they are a half step behind the rest of the angelic host.

THE EVOLUTION OF THE ANIMALS

Question:

I should like to ask a question relative to the evolution of the animals. Is there an orderly system carried out in their development? If the dog is more highly developed than the cat, as I have heard it stated, does the cat sometime later in its evolution become a dog?

Answer:

On page 416 of the *Cosmo-Conception* Max Heindel gives a general resumé of the classification of the animal kingdom. He states that there are four primary divisions, and thirteen subdivisions, and names them as follows:

1. Radiates (a) polyps, sea-anemones, and coral; (b) acalephs or jelly-fish; (c) star fish, sea-urchins.

2. Mollusks (d)acephala (oysters et cetera); (e) gasteropoda (snails); (f) cephalopoda.

3. Articulates (g) worms; (h) crustacea (lobsters et cetera); (i) insects.

4. Vertebrates (j) fishes; (k) reptiles; (l) birds; (m) mammals.

We believe there is no statement made in occult literature that the different animals belonging to the mammalian subdivision merge from one species into another. Max Heindel states, however, that our present-day animals will become the humanity of the next, or Jupiter Period; but he does not give us any idea as to what their form and appearance will

be like. Jacob Bohme states that the animals made their appearance in pairs, as a plurality of *he's* and *she's*, and never have been androgynous.

SOME CHARACTERISTICS OF THE NEW RACE

Question:

We read a great deal now in occult literature about the new race which is to come into existence soon. Can you give me some idea of what its people will look like?

Answer:

The new race people will be larger than those of the present races. They will have long arms and lower limbs; and their bodies will be lithe and graceful. Their heads will be long and somewhat narrow, with high crowns; and their foreheads will be almost rectangular. Generally speaking their complexions will be fair, their hair soft and silky, and their eyes large and luminous. This race will be a great improvement on any of its predecessors. Nearly all of its people will be clairsentient, clairaudient, and clairvoyant. Their minds will be brilliant and they will develop very rapidly. They will revolutionize the entire world.

THE USE OF THE MYSTERY SCHOOL

Question:

I understand that there are several Mystery Schools in existence today. Why is there any necessity for them?

Answer:

The ideals which are to be developed in a race are always taught first in a Mystery School to the most advanced among humanity. In these schools an ideal is not taught one day to be forgotten the next. These ideals are inculcated into the beings of the pupils in such a way that they become a part of their life and existence; and later these same pupils become the leaders and teachers of the various races, guiding and directing their future development. All evolutionary work is carried on in this way. Advanced steps are planned and taught in these great schools; and when the masses are ready, they are handed on to them.

Nutrition and Health

Rosicrucian Ideals

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

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

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

The Magnetisers

BY CHARLES MACKAY, LL. D.

(The following article consists of excerpts from a quaint and interesting book entitled *Memoirs of Extraordinary Popular Delusions and the Madness of Crowds*, by Charles Mackay, LL.D. It was published in London in 1852, and as Truth is ageless, so also sincere investigations and analysis of specific phases of Truth may be profitably considered by modern students.—EDITOR.)

Some deemed them wondrous wise,
And some believed them mad.

—*Beattie's Minstrel.*

THE WONDERFUL influence of imagination in the cure of disease is well known. A motion of the hand, or a glance of the eye, will throw a weak and credulous patient into a fit; and a pill made of bread, if taken with sufficient faith, will operate a cure better than all the drugs in the pharmacopoeia. The Prince of Orange, at the siege of Breda, in 1625, cured all his soldiers, who were dying of the scurvy, by a philanthropic piece of quackery, which he played upon them with the knowledge of the physicians, when all other means had failed.

In Van der Mye's account of the siege of Breda he states: "The garrison, being afflicted with scurvy, the Prince of Orange sent the physicians two or three small phials containing a decoction of camomile, wormwood, and camphor, telling them to pretend that it was a

medicine of the greatest value and extremest rarity, which had been procured with very much danger and difficulty from the East; and so strong, that two or three drops would impart a healing virtue to a gallon of water. The soldiers had faith in their commander; they took the medicine with cheerful faces, and grew well rapidly. They afterwards thronged about the prince in groups of twenty and thirty at a time, praising his skill, and loading him with protestations of gratitude."

Many hundreds of instances, of a similar kind, might be related, especially from the history of witchcraft. The mummeries, strange gesticulations, and barbarous jargon of witches and sorcerers, which frightened credulous and nervous women, brought on all those symptoms of hysteria and other similar diseases, so well understood now, [1852] but which were then supposed to be the work of the Devil, not only by the victims and the public in general, but by the operators themselves.

In the age when alchemy began to fall into some disrepute, and learning to lift up its voice against it, a new delusion, based upon this power of imagination, suddenly arose, and found apostles among all the alchemists. Numbers of them, forsaking their old pursuits, made them-

selves magnetisers. It appeared first in the shape of mineral, and afterwards of animal, magnetism, under which latter name it survives to this day, and numbers its dupes by thousands.

The mineral magnetisers claim the first notice, as the worthy predecessors of the quacks of the present day. The honour claimed for Paracelsus, of being the first of the Rosicrucians, has been disputed; but his claim to be considered the first of the magnetisers can scarcely be challenged. It has been already mentioned of him, in the part of this work which treats of alchymy, that, like nearly all the distinguished adepts, he was a physician; and pretended, not only to make gold and confer immortality, but to cure all diseases. He was the first who, with the latter view, attributed occult and miraculous powers to the magnet. Animated apparently by a sincere conviction that the magnet was the philosopher's stone, which, if it could not transmute metals, could soothe all human suffering and arrest the progress of decay, he traveled for many years in Persia and Arabia, in search for the mountain of adamant, so famed in oriental fables. When he practised as a physician at Basle, he called one of his nostrums by the name of azoth—a stone or crystal, which, he said, contained magnetic properties, and cured epilepsy, hysteria, and spasmodic affections. He soon found imitators. His fame spread far and near; and thus were sown the first seeds of that error which has since taken root and flourished so widely. In spite of the denial of modern practitioners, this must be considered the origin of magnetism; for we find that, beginning with Paracelsus, there was a regular succession of mineral magnetisers until Mesmer appeared, and gave a new feature to the delusion.

“When M. de Comminges,” says St. Evremond (in the second volume of *The Miscellanies of St. Evremond*), “was ambassador from his most Christian majesty to the king of Great Britain, there came to London an Irish prophet, who passed himself off as a great worker of miracles.

Some persons of quality having begged M. de Comminges to invite him to his house, that they might be witnesses of some of his miracles, the ambassador promised to satisfy them, as much to gratify his own curiosity as from courtesy to his friends; and gave notice to Great-raks that he would be glad to see him.

“A rumor of the prophet's coming soon spread all over the town, and the hotel of M. de Comminges was crowded by sick persons, who came full of confidence in their speedy cure. The Irishman made them wait a considerable time for him, but came at last, in the midst of their impatience, with a grave and simple countenance, that shewed no signs of his being a cheat. Monsieur de Comminges prepared to question him strictly, hoping to discourse with him on the matters that he had read of in Van Helmont and Bodinus; but he was not able to do so, much to his regret, for the crowd became so great, and cripples and others pressed around so impatiently to be the first cured, that the servants were obliged to use threats, and even force, before they could establish order among them, or place them in proper ranks.

“The prophet affirmed that all diseases were caused by evil spirits. Every infirmity was with him a case of diabolical possession. The first that was presented to him was a man suffering from gout and rheumatism, and so severely that the physician had been unable to cure him. ‘Ah,’ said the miracle-worker, ‘I have seen a good deal of this sort of spirits when I was in Ireland. They are watery spirits, who bring on cold shivering, and excite an overflow of aqueous humours in our poor bodies.’ Then addressing the man, he said, ‘Evil spirit, who hast quitted thy dwelling in the waters to come and afflict this miserable body, I command thee to quit thy new abode, and to return to thy ancient habitation!’ This said, the sick man was ordered to withdraw, and another was brought forward in his place.

“This new comer said he was tormented by the melancholy vapours. In fact, he

looked like a hypochondriac; one of those persons, diseased in imagination, and who but too often become so in reality. 'Aerial spirit,' said the Irishman, 'return, I command thee, into the air;—exercise thy natural vocation of raising tempests, and do not excite any more wind in this sad unlucky body!' This man was immediately turned away to make room for a third patient, who, in the Irishman's opinion, was only tormented by a little bit of a sprite, who could not withstand his command for an instant. He pretended that he recognised this sprite by some marks which were invisible to the company, to whom he turned with a smile, and said, 'This sort of spirit does not often do much harm, and is always very diverting.'

"To hear him talk, one would have imagined that he knew all about spirits,—their names, their rank, their numbers, their employment, and all the functions they were destined to; and he boasted of being much better acquainted with the intrigues of demons than he was with the affairs of men. You can hardly imagine what a reputation he gained in a short time. Catholics and Protestants visited him from every part, all believing that power from heaven was in his hands."

St. Evremond thus sums up the effect he produced on the popular mind: "So
(Continued on page 94)

PATIENTS' LETTERS

Massachusetts, Dec. 1, 1935.

The Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

During a recent illness I received such a beautiful healing through the help of the Invisible Helpers.

I became suddenly ill with an acute back strain. I went about my duties until the fourth evening when I was forced to go to bed with excruciating pain. My thoughts turned to the Healing Temple at Mt. Ecclesia and I prayed. I ended my prayer with, Not my will, but Thine be done. I fell asleep and awakened once after this to learn that my body was being filled with the most peaceful, harmonious, electrical vibration from the top of my head to the soles of my feet, and down along my spine. I gave thanks to my In-

visible Helper, and the next morning I got up out of bed as if I had never been ill.

Every day I give thanks for the wonderful divine healing power and the beautiful work done by the Invisible Helpers.

Yours in fellowship,

—E. A.

Texas, October 6, 1935.

Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

All traces of body inharmony have vanished. I am most thankful and praise God for divine healing. Through continued purification of my bodies, with proper foods, desires, thoughts, and prayer—contact with healing forces will bring the Kingdom of Heaven.

—Mrs. E. H.

England, October 8, 1935.

Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

Your letter and pamphlet to hand yesterday, for which I thank you. Your letters always bring with them such a power of Peace and Fellowship; never failing to stir within me a keen desire to do my little bit to help others.

God bless you and the dear Invisible Helpers, strengthening you all to "carry on" with your humanitarian work. Peace be with you all.

Gratefully,

Your friend-in-fellowship,

—L. M. W.

HEALING DATES

January 7—14—21—28

February 3—10—18—24

March 1—9—16—23—29

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, address, The Rosicrucian Fellowship, Oceanside, California.



VEGETARIAN MENUS



BREAKFAST

*Half hour before Breakfast,
Orange Juice—8 oz.*

*Stewed Apricots
Oatmeal*

*Top Milk, or Butter
Coffee Substitute*

DINNER

*Tomato and Sauerkraut
Juice Cocktail
Vitamin Salad*

*Savory Roulettes with
Apple Rings*

*Baked Squash
Mary Ann's Pudding*

SUPPER

*Cream of Browned Onion
Soup*

*Artichoke Salad
Open Sandwich
Fruit Cup*

RECIPES

Tomato and Sauerkraut Juice Cocktail.

To two-thirds glass of tomato juice, add one-third of sauerkraut juice.

Vitamin Salad.

Ingredients: 1½ cups shredded carrots; 1 bunch watercress; 1 small head curly endive; Sun-dried or black ripe olives.

Use half of watercress and endive and cut in small pieces. Mix lightly. On a bed of endive or lettuce, place a mold of endive and watercress mixture. Encircle with shredded carrots. Garnish with black olives and sprigs of watercress or parsley. May be served with sour cream dressing.

Baked Squash.

Ingredients: Hubbard or banana squash; 1 teaspoon salt; ¼ cup butter.

Wash squash and dry. Cut into pieces suitable for individual servings. Scrape the inner part to remove seeds, salt and spread with butter. Bake in moderate oven twenty to thirty minutes or until it is done.

Savory Roulettes with Apple Rings.

Ingredients: 1 cup lima beans; 1¾ cups dried whole wheat bread crumbs; 1 teaspoon powdered sage; 8 tablespoons butter; ½ teaspoon salt; 4 eggs; 3 apples.

Soak the lima beans over night in cold water. Cook in boiling salted water until tender. Drain and force through a puree sieve. There should be one and one-half cups pulp. Add one-half of the dried bread crumbs and one-half of the butter, the sage, salt, and two eggs, slightly-beaten.

Shape in the form of small sausages, dip in crumbs and in eggs mixed with 2 tablespoons water then in crumbs again. Bake on well-buttered tin in hot oven until brown. Serve with apple rings, browned in the remainder of the butter.

Mary Ann's Pudding.

Ingredients: 1 cup apple sauce; ¼ cup sugar; 1 tablespoon lemon juice; ½ tablespoon grated lemon rind; 3 eggs; ½ cup powdered sugar.

Mix apple sauce, granulated sugar, lemon juice and rind together. Add the well-beaten egg yolks. Pour mixture into buttered ramekins. Bake ten minutes in a moderate oven. Beat the whites of the eggs, add the powdered sugar, and beat well. Spread the meringue over top of puddings. Return to oven and bake fifteen minutes.

Open Sandwich.

Cut graham or whole wheat bread in thin slices. Spread with cream cheese. Garnish with chopped ripe olives, and cut into desired shape.

Cream of Browned Onion Soup.

Ingredients: 4 medium sized onions; 1 cup water; 3 tablespoons whole wheat flour (browned); 3 tablespoons butter; 2 cups milk; 1¼ teaspoons salt.

Slice onions and put into well-buttered pan. Add a little water and cook covered until tender. Remove cover to brown. Rub browned onions through a colander, add the water and the browned flour and butter. Cook all together for a few minutes, add salt and serve.

Children's Department



Golden Shoes

BY CLARE ALGER

ONCE UPON a time in a land far far away and quite different from ours today, lived a little girl near a most unusual Garden. Its loveliness was visible to her only through the bars of a great iron gate, always closed. To pass through that gateway and to admire the beautiful homes, trees, and flowers within was her dearest wish, but never did she find the gate open, nor see anyone on the other side who might invite her in. She must gain entrance, but how could that be done? The little girl regarded this as the gate to the Land of Enchantment. Indeed, many others thought so, too. Above the entrance were the words, "The Garden of Accomplishment" and this verse:

Happy or drear
The way that ye choose,
Enter not here
Without golden shoes!

The little girl, called Faith, wondered what the words meant and asked a Dear Friend. "Cannot I buy a pair of golden shoes and go into the Garden whenever I wish?"

"No, my child. The kind of shoes that one buys finds no entrance within those gates. Only people whose work is superior, who through sacrifice and persistence accomplish something worth while may wear golden shoes. When earned they appear as if by magic, sometimes when least expected. Whether the work is developing one's power for service or perfecting some talent, not a great many

realize a hard-won goal. Now, with your determination and talent for music I believe you could earn the shoes money cannot buy. You love music; why not work hard and earn golden shoes?"

You see, while it was necessary to work in that land, the rewards were always sure. Golden shoes to the dwellers in the Garden meant far more than a million dollars to us, for accomplishment there was more valuable than money.

The little girl, having no parents, brothers or sisters, lived with an elderly aunt. She was kind to Faith, and loved the gentle mannered child as her own. When Faith's large brown eyes glowed in appreciation of some small kindness her aunt was reminded that this was an expression of a beautiful soul. Ever since she was old enough to sit at the piano she wanted to play, and to encourage this ambition her aunt gave daily instruction. Later when she had progressed sufficiently, Faith was to study music at a well-known conservatory.

Now that the little girl had caught a glimpse of the Garden through the gate she was determined that some day her real home should be in that Garden. Many times while wandering alone to admire through the bars of the gate the lovely paradise beyond, she felt convinced anew that the joy of living in the Garden of Accomplishment would be worth all it cost in effort and time. Although progressing rapidly in music, she realized endless work remained ahead. Real musicians were not quickly made. Like anything else worth while it would

require years of work and study to become expert. Yet she loved and valued it above everything else that she might accomplish.

One day as Faith was peering through the gate a beautiful woman within, walking among the flowers, looked her way. She came quickly to the gate, and much to the girl's embarrassment, opened it and invited her in.

"Oh, I—I dare not! See, I have no golden shoes!"

"No matter, child, you may come for a little visit with me." She extended a hand in welcome.

The lovely woman was wearing golden shoes as dainty and graceful as a fairy's might be. It was breath-taking to be so near to her! Yet, being timid and a bit self-conscious, she would have rushed away, had not the Beautiful One, as Faith named her, taken her by the hand and led her gently inside.

Faith caught her breath upon beholding the Garden in plain view. What a glorious sight it was with the bewildering masses of many colored flowers! As though Nature's paint pots had been overturned in mid-air by winged elves. The homes usually had one type of flower predominating. One a mass of pink roses, another daisies, still another lilies, poppies, or chrysanthemums, with vines or ivy clinging to the walls of the houses. Each home had a name over the door, such as Imagination, Beauty, Vision, Perseverance, Devotion, Talent. Faith liked particularly the home called Imagination. The one with the pink roses, her favorite flower. She could only gasp in wonder, as anyone might who had been suddenly transported to Fairyland.

"I knew you would like that one, dear. It belongs to an author of well-known books."

The pink roses, elusively fragrant,

spilled everywhere. Great banks of them massed against the white stone vine-covered house, presented a lovely contrast to the glossy green leaves on the walls. The verandah, overhung and festooned with pink buds and blossoms, the pink flanked walks, large rose beds in shades varying from palest to deepest pink, vied with each other for admiration. Faith thought nothing could rival this loveliness until they stood in the adjoining garden.

This was called Beauty. Its flowers were gorgeous chrysanthemums of every imaginable shade—tiny yellow ones bunched on slender stems, others white, pink, lavender, and a combination of gold and red. The larger varieties also were of many colors, a single flower on a stem, some as large as Faith's head. She bent over and touched her happy face to a golden chrysanthemum the exact shade of the Beautiful One's shoes. A fountain with colored lights playing upon the sparkling water sounded like gentle rain pattering against a window pane.

"This home belongs to a great architect who has designed many magnificent buildings. The inside of his home would convince anyone of its creator's perfection in his art. Another time you shall see it and also the people who live here. The owners of these homes are away sometimes; they go back and forth, doing their work, but you see this is their real home. The shoes of men and women entering the gate become golden when they have earned a home here."

Faith, now more at ease, smiled and expressed her childish delight in the little ways she knew.

"This is the home of a noted landscape gardener who creates handsome parks and gardens. Come, let us visit the lovely sunken garden."

She opened the flower-encircled gate.



Before them was what seemed to the girl a real paradise. The slopes leading to the lower garden were covered with rocks that sparkled like crystal. Atop the slopes were promenades with gay archways at intervals, marking the stairways of stepping stones that wound their way down the slopes to the level ground. Between the rocks nestled all sorts of plants unknown to Faith, many with gorgeous flowers. The green leaves, graceful ferns, foliage like feathery fans, and the brilliant flowers appeared studded with jewels as the sun caught the glint on the rocks between. The sunken surface presented a veritable fairyland graced in its center with a Rain-Fairy fountain of gleaming white marble. As though flying in a circle a group of winged fairies turned on a pivot. Each held in her hand a tiny sprinkler from which issued little streams of water. Above and surrounding the fairies a heavy mist formed in rolling eerie clouds that floated away into space. One could imagine the fairies gathering the heavy mist in their sprinklers and spilling it out as rain. Faith could scarcely look away from this fascinating scene, watching the daintily poised figures turn round and round, spilling the rain from their tiny receptacles.

Every home they visited presented some unique arrangement of house or garden. Each seemed for the moment lovelier in some respects than the others, and truly, Faith did not know beauty could be represented in so many ways. She was told briefly of the accomplishments of the various owners, whether in art, literature, science, education, government, religion, business—all were here represented. Each had his beautiful home in the Garden of Accomplishment. The types of homes varied, of course, but Faith thought the most attractive were those in the Artists' group.

She wanted to ask a great many questions, but feared to break the spell which was now complete. She would enjoy to the fullest each moment with her wonderful companion and guide.

"This is my home," said the Beautiful One as they stopped before the loveliest place Faith had ever seen, the sort she herself would want. Clinging ivy overhung and caressed the low, rambling house of colored rock. All around varicolored iris raised their graceful heads. Peeping here and there from banked shrubbery were pergolas, bird-baths, stone benches, and in a sheltered corner a rock-bordered lily pool, all reached by winding flagstone walks with grass growing between. The name above the door was lovely—Harmony. Harmony—that was it! To make music such beautiful harmony that one could visualize some story the notes expressed. She must learn to do that. It would be easier if, as now, the Beautiful One were always near.

As they sat on a bench near the lily pool Faith thought the Beautiful One more fascinating than ever in these surroundings. She told the child her name was Lady Success. When she smiled Faith wanted to touch her and say, "Oh, how lovely you are!" But of course she was too timid to do anything like that. Rather, although thrilled in the presence of Lady Success, she hoped the admiration was not too evident. How long might it still be before she, too, would earn a place here and enjoy this one's companionship! The little girl sighed, and was beginning to feel uncomfortable in her little black shoes which now seemed shabby and old.

Strains of music wafted toward them, soft, now swelling, like the yearning in her own heart. Never had any music thrilled her so much; a heaven of contentment and peace came nearer as she listened to the tones which finally trailed off fainter and fainter, slower and slower, and softly died away. In her desire to catch and interpret every note she had almost forgotten the dear one who was watching with interested eyes.

"Lovely, but how sad!" whispered Faith, seeing the questioning look.

"What did the notes say to you, dear?"

"It seemed to me that first came an angel's call to a child who was to leave the earth for her home in heaven. Then

after she has gone; the mother's long waiting and sad memories repeated in the melody, and at last—with that high octave—came the angel's call for her! At the end the tones faded gently away as she closed her eyes."

"If that is what it meant to you, dear child, you have a most interesting imagination. While that is not quite the interpretation the composer intended, yours, I think, is beautiful!"

The little girl, now completely entranced, was hoping for more music when the Beautiful One said, "Come, my child, I must go now. If you are patient and determined to succeed I may some day see you again. Until then we must say farewell."

She led Faith slowly to the gate and pressed her hand in farewell. The child expressed her thanks, and reluctantly passing through to the gray world outside, she felt suddenly lonely, a feeling akin to homesickness never before experienced. The gate closed softly and Lady Success was gone. When the ordinary streets appeared again, the wonderful experience seemed like a dream.

Turning homeward, she saw her Dear Friend walking ahead and hurried to relate the adventure in the Garden. The Friend understood far better than the child knew. Faith felt strangely excited and happy, now that Lady Success had mentioned another meeting in the future.

"Every day I can look forward to seeing her again. Do you think it will be a long, long time before I might earn golden shoes?"

"That will depend mostly upon yourself. I can help somewhat, your aunt and others also. Be patient, my dear, and who knows—some day—but have you told your aunt anything about the Garden?"

"No, I shall tell her all about it today."

Her aunt, very sympathetic, seemed to understand without much explanation. She knew, since Faith was like her mother, success was probable. To her the experience did not seem strange, as it

would to us in this land where so much is different.

"Your mother, if she had lived, would be very anxious for you to accomplish something with your musical talent. She was a musician, too. There is enough money left to complete your studies at the conservatory. She would be pleased that you are doing advanced work and preparing for your recitals."

Faith did not remember her parents who had died when she was a baby. She imagined her mother might be like the Beautiful One.

"But, auntie, I should miss you if I lived in the Garden!" said Faith as though she had not thought of that before.

"You may always visit me, you know, dear, and I am sure that you will be happier there if you are fortunate enough to earn golden shoes."

The girl did not see the Beautiful One again, although she walked often to the gate and looked in. Her great longing to be in the Garden might have brought sadness and loneliness were it not for the pleasure she derived from her understanding of music and her growing skill. Perhaps the Beautiful One did not know; Faith sometimes wondered whether she might not have forgotten altogether. Nevertheless, she worked all the harder. Her aunt encouraged a reasonable amount of play and companionship with other children so that she should be a happy, normal child. Whenever the necessity arose of sacrificing pleasures for her music, it was no struggle to forego the pleasures. And the soul of the little girl grew as she advanced toward her goal.

Years passed. The little girl had grown into young womanhood. Having learned to compose beautiful music and to teach others, she had gained honors at the conservatory. She loved especially to play the haunting melody heard that day long ago in the Garden. Once when she played it before an audience tears fell from many eyes unashamed. But it had taken years of study and practice before she could play so exquisitely. She did not know

that Lady Success had slipped in and out of the hall unnoticed. The time had not yet come.

One day as Faith was chatting with the same Dear Friend the latter suggested that they walk toward the Garden. For a long time she had not been there. Except for the barred gate visible in the distance the whole experience might have been a childhood dream.

As usual the gate was closed. How significant were the words this day—"The Garden of Accomplishment." And the verse:

Happy or drear
The way that ye choose,
Enter not here
Without golden shoes!

Faith had approached dreamily, forgetting the Friend while gazing at the words and thinking regretfully of her black shoes. She touched the gate which to her surprise opened as if by magic. When she turned, startled, to grasp her Friend's hand, she had disappeared. Faith trembled before the open gate. This, the long-desired moment, with the gate wide open, found her alone, transfixed with awe. Two big tears caused her to look down in dismay—she did not wish to cry. The tears fell upon her black clad feet, and to her great astonishment they did not appear black at all, but golden in color! Her golden shoes! The moment had indeed arrived.

If only the Beautiful One would come and see her golden shoes! Never in her life had delight been so real, yet she stood hesitating, hardly daring to enter alone. No, not alone now, for someone was coming quickly toward her. As though in answer to the unspoken wish that Lady Success might see her golden shoes, none other than the adored one, more beautiful than ever, stood before her and was speaking.

"Faith, my dear, I knew you would some day wear golden shoes. Welcome to our Garden home!" A sweet inviting smile and open arms welcomed her.

And so it happened that Faith, supremely happy, in golden shoes like those worn by Lady Success, advanced shyly and was clasped in loving embrace!

Light

BY MARION B. SHOEN

I searched for happiness through many years,
Ofttimes my heart gave way to nameless fears;
Through pain and tears I learned the uselessness
Of grief. And then, I learned to love and bless.

I came, through faith, from out that darkened room
Of doubt. I learned to leave all gloom;
To walk the way of brightness though there be
But one small ray of light ablaze for me.

I found, by following that one small ray
My life was made as bright and clear as day;
Like angels treading on dark clouds above,
My thoughts became alight and swift with love.

JUST OFF THE PRESS

A 24-page pamphlet

The Newer Hygiene of Living

Helps on Hygienic

Eating Thinking Living
Planning Balanced Meals

Food Lists Minerals and Vitamins

Reasons for abstaining
from meat and liquor

Price 10 Cents

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Echoes from Mt. Ecclesia

BY ETHEL CASWELL

CHRISTMAS at Mt. Ecclesia has ever been a season of rejoicing and of fellowship. People come as on a spiritual pilgrimage even more than for the sociability of the occasion, delightful as that always is. Sociability is widespread at Christmas time but the attraction that draws friends from their homes to Mt. Ecclesia for Holy Night is stronger than the desire for pleasure.

The happy crowd of people filled to capacity the Sun Parlor of Rose Cross Lodge and enjoyed the musical and dramatic program given by workers at Headquarters, who had enthusiastically devoted their evenings to rehearsals for weeks.

The midnight service in the Healing Temple was a specially significant one. Not only was it the yearly celebration of the birth of the Christ Child, but the New Moon meeting also. In addition, this lunation was the annular eclipse of the sun (in three degrees and one minute of Capricorn).

Beginning in this issue of our Magazine the Vegetarian Menus page will be the work of Mrs. Dorothy Whitelock, director of dietetics at Mt. Ecclesia. She has just written a useful and informative booklet entitled "The Newer Hygiene of Living." An announcement concerning it will be found elsewhere in this magazine.

Readers and students from as near as our own city and as far as Australia and Africa sent hundreds of Christmas cards and many telegrams of love and good wishes to Mrs. Heindel and to the staff of workers living at Headquarters. It is impossible to reply to each friend separately. Will you not therefore accept this acknowledgement as an expression of our personal appreciation and thanks.

Extensive preparations are being made for the reopening of the American Exposition in San Diego on February 12, 1936. Entirely new exhibits will be seen,

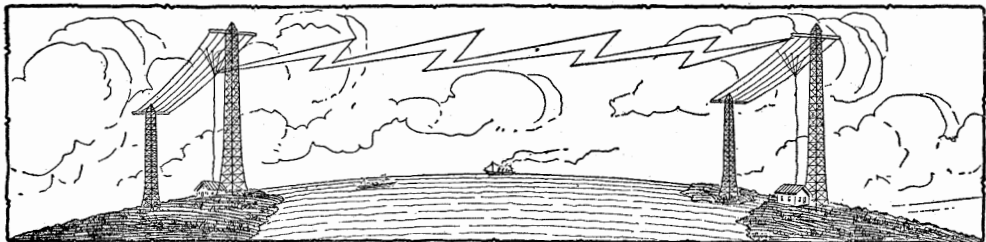
as well as thousands of additional plants and shrubs in the various gardens. Even greater attendance is expected this year because of enthusiastic reports carried to their homes by first-time visitors of 1935.

To those of our members and friends who are planning on this delightful trip, we suggest that in weighing the matter they consider the advantage of making Mt. Ecclesia their home while visiting the Fair. The distance is but 38 miles on perfect roads. We have hotel accommodations in Rose Cross Lodge from \$1.00 to \$1.75 a day for one person and from \$1.50 to \$2.25 for two; less by the week. Then there are cabins and dormitories at 75c single, and \$1.00 double by the day, or \$4.00 and \$5.00 by the week. Our vegetarian cafeteria serves splendid meals at fixed prices of 30 cents for breakfast, 40 cents for dinner, and 30 cents for supper.

We hope many friends will take the opportunity to become acquainted with our work and the life at Headquarters this year, even as they did last year. Knowing each other face to face gives added joy to our fellowship with one another.

We celebrated the passing of the old year and anticipated the advent of 1936 with a somewhat unusual type of party. Along with the gaiety a serious note was sounded by a short speech given by Dr. Benjamin Haymon, of Galveston, Texas, in which he gave a resumé of progress in the understanding and handling of disease in the medical world. Mrs. Max Heindel followed with inspiring comments on the constantly broadening field of usefulness of the Rosicrucian Fellowship, especially in the matter of healing, together with specific examples of cures effected through the ministry of the Invisible Helpers on the inner planes.

Rosicrucian News Bureau



The Center Department will welcome news about special happenings in the Centers. The more original the ideas carried out by up-to-the-minute Center leaders, the more mention they will have in these columns. The reason is simple: we believe in sharing good things. Another Center leader can use ideas even if he clothes them in his own way. So give us *News* and we shall print it.

Plans are already being made for the 1936 Summer School at Mt. Ecclesia and it is our hope that the majority of the Centers will have a representative at the school. To stimulate interest among the officers and members of the Centers we are offering free room, board, and tuition to the representative of that Center which secures the largest number of regular students of the Rosicrucian Fellowship, from now to June 1st.

This contest is open to all Centers on an equal basis and we suggest that the various Centers inaugurate a publicity campaign, advertising the Rosicrucian Teachings and the activities of their local group.

BRIDGETOWN, BARBADOS, B. W. I.

Our Center in this city is doing excellent work and we are gratified to see the good attendance at the classes and lectures. At the present time the Philosophy is taught exclusively; and one night each week there is a debate by the leaders of the Center on various phases of this subject. From points brought up in the report the debates must be exceedingly interesting and worth-while. The more

abstract phases of the philosophy are taken and the listeners receive an excellent outline of the particular subject.

CALGARY, ALTA., CANADA.

An invitation to attend Sunday School is issued by the Calgary officers to all interested residents of, and visitors to, their city. The Sunday School Lessons published by Headquarters are used and the children obviously like them; the classes start at 11 o'clock Sunday mornings. Devotional and Healing Services are held and classes in Philosophy and Astrology are given each week. The officers will be happy to welcome visitors and prospective members to any meeting and will gladly answer questions relative to the studies.

CHICAGO, ILLINOIS.

The Chicago Uptown Center located at 1105 Lawrence Ave., has been reorganized, the president being Mr. Ralph R. Fowler and the Secretary-Treasurer Mrs. Alpha Ginsman. Plans are being made to teach the preliminary and advanced Philosophy and a beginner's Astrology class.

Headquarters sincerely trusts this reorganization will result in a powerful outflow of the force of attraction which will create an interest in the Rosicrucian Teachings. Hard work, loving cooperation and tactful handling of all phases of the work will create a desire in the hearts of the visitors to enter the deeper work. Upon the teachers and loyal members depends the growth of the Center.

THE HAGUE, HOLLAND.

From this Center in Holland come some splendid reports. A great deal of excellent publicity is being given the lectures, as the press are invited. Regularly the president of the Center sends cuttings to us from large daily papers which have published excellent articles on the lectures. The officers and active members of this Center are doing their part in making the Hague and vicinity conscious of the Rosicrucian answer to occult questions.

A Devotional Service and lecture are given each Sunday evening, and Healing services are held each week. Junior and Senior Astrology and Junior Philosophy are taught on specified days of the week.

HAMILTON, ONT., CANADA.

The main work of this Group centers around public lectures given every Sunday evening. The attendance is very satisfactory and large numbers of persons are becoming acquainted with truths from the Rosicrucian viewpoint. Space has been bought in a Church column for a year, thus ensuring advertising for many months.

Classes in the Philosophy are held each Wednesday and the public is cordially invited.

KUMASI, ASHANTI, WEST AFRICA.

Reports from this Center tell us a good work is being accomplished. Classes are conducted each week in which Astrology and Philosophy are taught. Lectures are being given each Sunday evening and a question period follows. The attendance is good and the interest in the studies quite keen; there is a fine sense of cooperation among the local centers in the Gold Coast.

We wish our groups in West Africa all the success they so richly deserve.

LONG BEACH, CALIFORNIA.

We have pleasure in bringing to the attention of our readers the opportunity which residents of this resort have to enjoy a splendid Sunday School. There is a group of zealous workers who make this phase of the work something of which

Headquarters is proud. Adults attend the classes too, and obtain as much pleasure from them as the children. The teachers understand the psychology of the youngsters and consequently the attendance is always sustained. There is little need for us to mention the importance of sowing the occult seed in tiny hearts!

Philosophy and Astrology classes are held each week. A healing meeting is conducted every Thursday noon and Devotional Services and lectures every Sunday evening at 8 o'clock. The officers of the Center extend a very cordial invitation to all persons interested in the Rosicrucian ideals to attend.

MILWAUKEE, WISCONSIN.

Good work is being done at this Center and we are happy to send our sincere wishes to the officers and members. Sunday Devotional Services and a lecture are held each week. We hope this announcement will interest members and friends in Milwaukee and stimulate a desire to attend. The Devotional and Healing Services are important in all Center development and the officers are anxious to balance their activities and have the devotional side of the work assume its right proportion.

A well attended Sunday School is reported and we hope this fine work will grow. Classes are held four times a week, the subjects being Philosophy and Astrology.

ST. PETERSBURG, FLORIDA.

Reports from this group tell us an increased attendance was obtained through the insertion of advertisements in a local paper announcing Center activities. We encourage such efforts and hope the future will see a greater interest in Rosicrucian teachings in Florida.

SEATTLE, WASHINGTON.

News from this fair city was encouraging. The response to the call for greater interest in the work, after the establishment of the new Center, was so great that preparations for a larger Center had to be made immediately. The new address is 1305 Third Ave., University

World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA,
OCEANSIDE, CALIFORNIA.

Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

CHARTERED FELLOWSHIP CENTERS

Burlington, Vt.—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Denver, Colo.—320-22 Central Savings Bank Bldg.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kingsville, Texas.—P. O. Box 1314.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
New Orleans, La.—429 Carondelet St., Room 201.
Portland, Ore.—3321 Irving St.
San Diego, Calif.—Rm. 9, 1039 7th St.
Shreveport, La.—1802 Fairfield.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Canada.—c/o Mary Tamblyn, 40 London St.
Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

UNCHARTERED STUDY GROUPS

Akron, O.—Burt G. Smith, 612 Metropolitan Bldg.
Bakersfield, Calif.—1617 Beale Ave.
Battle Creek, Mich.—71 College St.
Boston, Mass.—201 Trinity Bldg., 168 Dartmouth St.
Butte, Mont.—3824 Banks Ave.
Calgary, Alta.—1318 15th Ave. W.
Chapman Camp, B. C.—c/o H. W. Clark.
Chicago, Ill.—6742 So. Justine St.
Chicago, Ill.—1105 Lawrence Ave.
Chicago, Ill.—431 S. Wabash Ave., Rm. 802.
Everett, Wash.—2926 Rockefeller Ave.
Fresno, Calif.—409 Orchard St.

Building, Rooms 610-11. As soon as the group is settled an election of officers will take place and this information will be inserted in this column.

Mr. John Scott, our field lecturer, will give a series of lectures in Seattle, and, without a doubt, will reach a wide public and increase the interest in the local Center.

Every success to the Seattle Center.

SEKUNDI, GOLD COAST, WEST AFRICA.

A communication from our Group tells us of a reorganization. The Center has existed for a number of years, but has worked in conjunction with the Takoradi Center and did not establish an individual contact with Headquarters. However, the two groups have decided to extend their activities and to obtain the best results each has reorganized and elected officers. Complete list of officers of the Sekundi Group has not yet been sent, but we wish them every success.

TAKORADI, GOLD COAST, WEST AFRICA.

Here is the list of new officers for the Takoradi Center:

President: J. C. Gbewonyo,
Vice-President: W. P. Rhule,
Secretary: F. A. Anderson,
Asst. Sec.: J. K. A. Bonzo,
Treasurer: J. K. Eyiminagha,
Chairman: E. O. Torkornoo.

Devotional Services are held Sunday mornings and lectures are delivered on specific subjects of the Philosophy. Classes in Philosophy and Astrology are conducted each Wednesday evening and plans are being made to continue a study of Astrology.

SPRINGFIELD, MASSACHUSETTS.

We wish to bring to the notice of our subscribers the fact that we have a group in this city. The lady at present in charge of the work is anxious to enlarge activities in the Rosicrucian field; she has given radio talks in which our Teachings have been incorporated and she is willing to help anyone who is seeking information on the Philosophy. Communications should be addressed to the Springfield Center. (Please see list of Centers.)

The Value of Comparison

BY GRACE A. FENDLER

The use of comparison, for the discernment of correspondences is as essential to right discrimination as to true Biblical understanding. Ecclesiastical students have long compared the divergent Greek and Hebrew texts as well as the interior contents of the Gospels for just this purpose. The superficial or literal meaning of any teaching can always be expanded and broadened when the viewpoints of varying writers, or various statements of the same writer, are brought under the beam of the Searchlight of Truth.

The index of any noteworthy book is generally accepted as designed for quick page references. But if anyone takes such words in the Bible as "Grace" or "Holy Spirit" or "Love," looks up all the references and then tabulates the results as a basis for comparison the amplification of the original thought provides rich material for immediate meditation and future illumination. The study of the *Cosmo-Conception* along this line is especially recommended to advanced students.

The old Hermetic system was concerned with the doctrine of physical and super-physical comparisons or correspondences. Swedenborg took up this thought and made it the basis of his own theory of terrestrial, spiritual, and celestial correspondences.

To seek for correspondence in the sciences of Dynamics, Mechanics, Physics, and Chemistry, is to ultimately recognize God, as did the great Italian de Vinci as "The Great Mover." To become aware of the correspondences between the teachings of Christ and the rules of life of the Rosicrucians is to return to the hidden wisdom of the Essenes. To trace the correspondences between Sound and Light leads directly to the great mystery of the Word; while recognition of the correspondences of all Creation postulates the consecration of the individual to the service of the universal Love-Life.

Hamilton, Ont., Can.—35 Mayflower Ave.
Hamilton, Ohio.—102 Progress Ave.
Jamaica, N. Y.—95-37 148th St.
Los Angeles, Calif.—(Spanish Group)
 4830 Floral Drive.
Merrick, L. I., N. Y.—Gormly Ave. W. of Nassau St.
Miami, Fla.—3079 N. W. Flagler Terrace.
Montreal, Canada.—1076 4th Ave., Verdun.
Newark, N. J.—9 Whittier Place.
New York City.—New York Fellowship Center, 210 W. 72nd St.
Oceanside, Calif.—304 N. Cleveland Ave.
Omaha, Neb.—301 N. 31st St.
Portland, Me.—Rm. 203, Trelawny Bldg.
Pasadena, Calif.—17 S. Fair Oaks Ave.
Reading, Pa.—460 S. Third St.
Rochester, N. Y.—307 Burke Bldg.
Sacramento, Calif.—1011 Eye St.
St. Louis, Mo.—1829 Kenneth Place.
St. Petersburg, Fla.—525 7th Ave. South.
Salt Lake City, Utah.—337 Westminster St.
San Francisco, Calif.—533 Post St.
San Antonio, Tex.—709 S. St. Mary's St.
Saskatoon, Sask., Canada.—1150 Ave. L. So.
Seattle, Wash.—515 Madison St.
Seattle, Wash.—1305 Third Ave. Rm 610-11.
Schenectady, N. Y.—Cor. State & Close Sts.
Springfield, Mass.—Mrs. Inez M. C. Avery, R. F. D. No. 2, Pine St.
Tampa, Fla.—109 W. Lambright St.
Utica, N. Y.—11 Clinton Place.
Vallejo, Calif.—1222 Marin St.
Vancouver, B. C.—3116 W. 2nd St.
Washington, D. C.—923 12th St., N. W.
Washington, D. C.—309 Chatham Courts.

Centers in Other Countries

CHARTERED AND UNCHARTERED

ASIA, AUSTRALIA, NEW ZEALAND,
 PHILIPPINES AND EAST INDIES.

Auckland, c. 1., New Zealand.—Care Y. W. C. A., Queen St.
La Paz, Iloilo, P. I.—19 Burges St.
Manila.—440 Tayuman St.
Malang, Java.—Malabarweg 11a.
Melbourne, Aus.—366 Mont Albert Road.
N. Perth, W. Aus.—43 Inverness Crescent.

WEST INDIES AND MEXICO.

Bridgetown, Barbados, B. W. I.—Spruce St., Mr. O. Tobin.
St. Michael, Barbados, B. W. I.—Bush Hall.
Kingston, Jamaica.—15 Connolley Ave.

Mexico.

Merida, Yucatan.—Calle 63, No. 532.
Mexico, D. F.—Calle de Brazil No. 54, Altos.

EUROPE

Austria

Vienna—Koeblgasse 34/11; Mr. Stephan Schwarz.
Graz—Schlossbergkai 58; Mr. Peter Tischler.

Belgium.

Brussels (II)—Mme. Marguerite Damman, 74 rue Stevens Delannoy.

Czechoslovakia.

Bruenn XII—Cechgasse 44.

England

Birmingham—47 Willows Crescent, Cannon Hill.

Liverpool, Eng.—71 Upper Huskisson St., Telephone, Heswall, 304.

London, Eng.—21 Gloucester Gardens, Bayswater.

Margate, Eng.—3 The Parade.

France

Massy-Palaiseau (S. & O.)—M. Camille Colot, 28, rue Lucien Sergent.

Mulhouse (Haut Rhin)—Dr. M. Dumesnil, 48, Faubourg de Colmar.

Germany.

Berlin.—Britz Jahnstr. 35.

Cleve (Rhineland)—Trifstr. 15.

Danzig.—Gr. Schwalbing 17 II.

Dresden—Warthaerstr. 3.

Erlangen—Nuernbergerstr. 51.

Essen—Thomaestr. 21.

Frankfurt a|M.—Vegetar. Speisehaus

Freiburg i. Br.—Guentalstr. 47.

"Eden," Boersenplatz 7 and Schadowstr. 11.

Hamburg—Paulstr. 3 III.

Hanau a. M.—Castellstr. 15.

Harzburg—Stadtspark 4.

Loewenberg—Greiffenbergerstr. 13.

Magdeburg—Peter-Paulstr. 9.

Mannheim - Ludwigshafen—Veget. Gaststaette Renner, P. 7 No. 24 and Verschafelstr. 3.

Muenchen—Tizianstr. 36.

Niemegk by Bitterfeld—Bitterfelderstr. 29.

Offenbach a. M.—Heusenstamerweg 23.

Rostock—Dierkow, Schlageterweg 25.

Rheydt, Germany.—Wilhelm-Straterstr 43.

Stettin—Friederch Karlstr. 9.

Stuttgart-Zuffhausen.—Koenigstr. 36.

Wilhelmshafen—Margaretenstr. 34.

Holland

Amsterdam.—67 Jacob Obrechstraat.

Apeldoorn.—secretariaat en vergaderplaats: Chr. Geurtsweg 48.

Arnhem—18 Mesdaglaan.

Breda—34 Speelhuiscan.

Field Representatives

In the past month Mr. John P. Scott has lectured in Portland and Pendleton, Oregon, and in Spokane, Washington. The lectures in Portland were especially well attended due to the fact that we have had an active Center for years in that city. Through the activities of Mr. and Mrs. Scott in Pendleton there are excellent prospects of starting a Study Group there. At present the Scotts are working in Spokane, Washington, from where they proceed to Seattle. Extensive preparations are being made in the latter city for the lectures and we look forward to splendid results.

Miss Gladys Rivington, who has been doing field work in the east for the past few months, is visiting Headquarters at present.

THE MAGNETISERS

(Continued from page 82)

great was the confidence in him, that the blind fancied they saw the light which they did not see—the deaf imagined that they heard—the lame that they walked straight, and the paralytic that they had recovered the use of their limbs. An idea of health made the sick forget for a while their maladies; and imagination, which was not less active in those merely drawn by curiosity than in the sick, gave a false view to the one class, from the desire of seeing, as it operated a false cure on the other from the strong desire of being healed. Such was the power of the Irishman over the mind, and such was the influence of the mind upon the body."

(To be concluded)

"We must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint."

—Martin Hope Sutton.

Articles Solicited

We feel that there must be some among our family of readers who have worthwhile information along the lines of Nutrition and Health which they would be willing to share with others.

Perhaps in your own experience, or through observation as a nurse, a dietitian, or a public health director you have seen many persons restored to normal health by following authentic instruction regarding food, exercise, hygiene, mental attitudes. Then, will you not consider this as a call to still wider service, and pass on your knowledge to others through an article in our Magazine?

We do not offer compensation for manuscripts; most of those used are contributed by friends and students desiring to have a part in the work. However, to new authors who submit articles of more than a thousand words which we can use, and in order to keep them in touch with our work, we give a year's subscription to the Magazine.

The Editor hopes that there will be a generous response to this opportunity for usefulness as a channel of good to our fellows. Manuscripts may be addressed to The Editor, Rosicrucian Fellowship, Oceanside, California.

PSYCHOLOGY OF HOROSCOPE

(Continued from page 75)

Moon, you can expect the imagination of the native to run riot with the feelings. Uranus in good aspect to the Moon and the person will have a vivid and controlled imagination. Saturn in adverse aspect to Uranus will cause a person to have a gloomy imagination; Mars adverse and the person will imagine destructive things. Keep in mind that imagination always precedes acts. Also remember that acts do not always follow imagination.

It seems that the act depends largely on the strength of the imagination and its effect on the feelings. Therefore we should have to consider the Moon and

Den Haag.—Secretariaat: 88 Roelofsstraat:
Vergaderplaats: de Ruysterstraat 67.
Haarlem.—33 Nic. v. d. Laanstraat.
Laren.—38 Zijtak.
Rotterdam.—Claes de Vrieselaan No. 51.
Rotterdam.—308 Bergweg.
Schiedam.—Pr. Fred. Hendrikstraat 1 B.
Utrecht.—85 bis Balijelaan.
Zaandam.—Oostzijde 386.

Latvia.

Riga.—Rupniezibas iela 4-15, and P. O. B 231.

Poland.

Bydgoszcz.—Plac Koscielnych 2.
Wilno.—ul Makowa N. 9.

Portugal.

Lisbon.—Rua Renato Paptista 43 - 2°.

Roumania.

Brasow.—Langgasse 109.
Craiova.—20, Str. Ghica Voda.

Switzerland.

Basel.—Veget. Restaur. "Ceres," Ruemelinplatz 19.
Geneva.—4 Quai de la Poste.
Winterthur.—Gasthof "Erlenhof" Am Bahnhof.
Zurich.—Schanzenstr. 29.

Spain

Barcelona.—Dr. Robert 7-10 Dos Rius.
Madrid.—Address given on request.

SOUTH AMERICA

Antofogasta, Chile.—c/o Sr. Manuel Guzman.
Asuncion, Paraguay.—Louis Alberto de Herrera Republica Francesca.
Asuncion, Paraguay, S. A..—Garibaldi 118.
Buenos Aires, A. R., S. A..—Corrientes 4620.
Buenos Aires, A. R., S. A..—Humberto 1° Number 2091.
Cali, Columbia.—Calle 11 No. 811.
Lima, Peru, S. A..—Box 637.
Montevideo, Uruguay.—Victoria No. 1471.
Paramaribo, Dutch Guiana.—Steenbakperijstraat 39.
Santa Marta, Colombia.—Pedro Acosta.
Santiago, Chile.—Servano No. 73.
Sao Paulo, Brazil.—Caixa postal 591.

WEST AFRICA

Abokobi, Gold Coast.—c/o J. M. Boi-Adzete.
Kumasi, Gold Coast.—Mr. Ben T. Vormawah.
Sekondi, Gold Coast.—P. O. Box 224.
Takoradi, Gold Coast.—Mr. Elward Oben-Torkornoo.
Lagos, Nigeria, W. Africa.—Box 202.

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NOTE:—*This Magazine and all Rosicrucian publications on sale at the Local Centers of the Fellowship, leading bookstores, and news stands.*

If unable to obtain from local agencies, write to us direct. Discount given to dealers.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California, U. S. A.

especially the sign which it was in. If in one of the impressionable signs like Cancer or Pisces we could expect the imagination to play a big part. Then we should also have to consider the Sun in its sign to see whether or not the imagination would be followed by the act. The Sun controls the will power and if in a strong sign the person would have control over his imagination and feelings. This would be especially so if the Moon also was in good aspect. The house positions will show what the mind images are likely to consist of.

The study of a good modern textbook on psychology is indispensable to the student of astrology. We must be able to tell others what the horoscope indicates and only by taking the chart as a whole can we arrive at an intelligent conclusion and explain clearly the inherent tendencies. The study of psychology will help the student of astrology to understand the various workings of the human mind. Apply that knowledge to the reading of the horoscope and save many lives from disaster.

THE LORD'S PRAYER (Continued from page 60)

of withdrawing from the Divine Presence.

The Lord's Prayer was designed by the Christ Spirit with a very definite plan and purpose in mind, and with complete knowledge of our evolution and the part we play in it. Its seven distinct prayers meet the needs of the mind, the threefold spirit, and the threefold body and definitely relate to the periods of evolution when our spirits were awakened and our bodies were born. Unselfish prayer may be used to the great benefit of humanity, and Max Heindel in the *Rosicrucian Cosmo-Conception* said, "The leaders of humanity, who desired to give us unconscious help by certain exercises, instituted prayer as a means of bringing pure and lofty thought to work on the vital body, and enjoined us to 'pray without ceasing.'"