

THE ROSIKRUICIAN MAGAZINE

Rays from the Rose Cross



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MAY 1938

Meditation Upon the Rose Cross Emblem

Faith versus Fear

The Art and Practice of Prophecy

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THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA
OCEANSIDE, CALIFORNIA, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

May



1938

VOLUME 30

NO. 5

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Subscription in the United States and Canada, \$2.00 a year. All other countries \$2.25. *Special Rate:* 2 years in United States and Canada \$3.50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship
 OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religion there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer.*

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings, and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia to help all who have applied for healing.

THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

Meditation Upon the Rose Cross Emblem

BY A. D. SOLLINGER

(In Two Parts—Part One)



N every age since man has awakened the powers of thought the use of symbols to express ideas has been used. Books have been written to show how the origin of ideas in association with symbols has come about through man's experience, his observation of natural phenomena, or his first crude attempts to draw pictures of things or events in some visible form. Perhaps this is true or perhaps symbols were first utilized by the Guides and Teachers on the Inner Planes, Beings whom we as occult students know are in existence, to teach mankind as they helped our race to evolve. Be that as it may, it is a fact that the use of a few simple symbols can convey more ideas, awaken intuitive thought, and stimulate more creative mental concepts than volumes of mere language. Symbols appeal to the higher mind while language contacts mainly but the brain and lower mind, and in this appeal to the higher mind there come those marvelous flashes of insight and understanding, perhaps from the ego within, perhaps rising from the memory of wisdom gained in other lives.

Those great mystics, occultists, investigators, who may be considered to speak

with authority, have said that symbols are used to convey ideas by the Initiates and Masters on the inner planes. There is a statement extant to the effect also that God geometrizes and that could we but thoroughly understand the meaning hidden within the various geometrical designs and combinations, we should have the key to the construction of the universe and the purpose of the Creator. However that may be, thousands of years have passed during which thinkers have meditated upon the various symbols and their meaning, and in so doing there has been built in the mental plane thought-forms of great power and comprehension. It is because of this fact that when one today meditates upon a familiar symbol so many ideas pour into one's mind to explain or clarify the ideas associated with it. It is because of this that the study of astrology will so quicken one's consciousness and understanding concerning existence, for one tunes in on the thought-forms built and enlarged through the centuries by millions of minds thinking or meditating upon it.

In this use of symbols to express thought, each one has come to have a large number of ideas and relationships with other symbols which, when brought together, can lead to a whole philosophy or teaching being connected to a complex

symbol. Out of this fact has grown the tendency to express national characteristics in flags, seals, ensigns, heraldry, etc. A world of meaning is incorporated into the American flag or the Great Seal for instance, and is very revealing to one who knows how to look for it.

The Rosicrucian emblem is a complex symbol such as above described. Each of its four parts—a blue field, a gold star, a trefoil cross, and the roses upon the cross—has its own symbolical interpretation, but when combined as they are, a diagram or glyph is presented to the eye which contains the essence of a whole mystery teaching and philosophy of life.

For the casual reader as well as the interested inquirer into occult matters, books of clear cut explanation and ready-made information are the only thing. It is the general import of things he is after, not a perfected detail.

The real student of the occult is in a different position, however. He wants not only to know but to experience; not only to study but to practise, train, and develop; not only to read but to have the consciousness of what is read. For him a different system of teaching or study is necessary than for the less interested student. The subject is so vast in scope, the relationships so complex that a prodigious amount of study and frequent review would be necessary to keep all terminology, explanations, and correlations in order. The study of a book such as *The Rosicrucian Cosmo-Conception* involves such a procedure if one is content to just read. The complex system of explanations, periods, revolutions, Hierarchies and their functions, etc., is very difficult to keep clear in the memory. Depending on memory unaided usually leads to a certain amount of chaos and confusion of mind on the part of the student. Confusion in the minds of the students means confusion in the organizations and a liability to discouragement and failure to hold them as students.

The use of a symbol or glyph helps to solve the problem of aiding the memory.

By properly correlating the teaching to a complex symbol such as the emblem, a counter-check is furnished to keep things straight in the mind and leads to correlated mental processes and trains of associated ideas. Meditation upon the emblem then causes these trains of associated ideas to arise without obstruction and usually leads out into the unseen to contact new ideas as well. By this means one comes into touch with the ideas stored in the thought-forms associated with the symbols by generations of thinkers and students. The use of this method gives order instead of confusion in the mind and preserves the teaching in an easy way to call forth. Since our emblem is peculiarly representative of the Rosicrucian teaching, it is a better glyph for the purpose than the zodiac or other symbology, though they are equally effective for their systems of thought and the reasons behind their use.

Each of the great occult philosophies is a system of thought. It furnishes a background of ideas and a terminology by means of which its members think upon such subjects, correlate ideas and facts, develop the powers of the mind, expand their consciousness and grow in understanding of truth. By means of such development they perceive the necessity and the means for moral and spiritual growth and development. The literature of our school furnishes the terminology and information with which to begin. Its study and assimilation will bring about a great advance in comprehension, but there seems to come a time when one seems at a standstill and can get no further. The adoption of the symbol system of meditation at this stage seems to enable one to go forward and its use gives definite comprehension also because it is creative thought at work on the part of the student and it does produce results.

The Rosicrucian teaching was given for the benefit of those whose intellectual development is such that they cannot believe on faith alone but must have their

heads as well as their hearts satisfied. The teaching given in the *Cosmo-Conception*, therefore, has much that is purely for the intellectual understanding, but which for the most part is only theory after all and not capable of conscious realization, although that does not diminish its value. The teaching of the Emblem, however, when used in meditation, is something which can actually be embraced consciously, and is capable of giving intuitive awareness or realization to the degree to which one is able to enter it, excluding such correlations as are arbitrarily placed upon it such as the Periods, Revolutions, etc. A tremendous teaching can be induced from the symbolism itself and processes of reasoning and deduction based on physical life contacts and observation. This is a point of considerable importance. One is a method of theory which cannot be realized till initiation unlocks the doors to the records. The other method is one of dealing with the power of comprehension now possible, given the first method as a background and basis for personal creative thought and development.

When we first begin to meditate upon the problems of existence, about the first thing we encounter is the realization that here we are in a great sea of space, with time and energy as moving factors for change and development in the matter, or forms, of which things are made. In starting to meditate upon our emblem we encounter a similar state. There is a solid field of blue, undifferentiated, formless, motionless; and within the blue field exist those forms or symbols which give meaning to the emblem and its story. It is thus with everything. No picture, no action, no form exists without a background of some sort, and that background in turn exists against a larger background. From this we see that the background is the curtain and the sup-

port against which the manifestation takes place, and in reality is the source of the effect produced.

As we look upon the blue field of the emblem, perhaps the first impression we get is that it is like the blue of the sky and that like it, it represents space in which are seen the forms of the rest of the picture. The blue extends in all directions and lies behind the star and cross also, even though obscured by their presence. Its borders are only arbitrarily set by the frame of the emblem, but suggest extension to infinity. A realization of infinity in space is perhaps the first major problem presented to the philosophical mind. I well remember how I, as a boy, used to lie on the grass looking up into the sky, and the thought would

come, "Why, I am looking out into the forever." A strange feeling would come over me of awe and unreality and perhaps a bit of fear, as though my mind were slipping. In later years when I read of the great observatory on Mount Wilson having extended the range of observation of the universe to about 300,000 light years, I evolved a



different idea of space, to-wit: that what we call space can have neither beginning nor end; that no starting point and no stopping place is possible. Do we try to vision an end of space, immediately the problem presents itself, "What is there at the end?" There must either be something or else nothing at all. If something is there it must have more space in which to exist and if nothing is there, why, then, that too is just more space. Infinity of space thus means that one could start off in a straight line with the speed of a ray of light and go forever without stopping or returning again, no nearer the end than at the beginning.

With the realization of this infinite expanse of space, we come to a realization that in no possible way can we take in the idea of all space. The most we can do

is to take a certain portion of it and say that within these boundaries do we establish our conception of existence, although we know that more exists beyond. In a way we do this by taking the blue field of our emblem as a portion of the total, by setting the borders of our picture, and in the center is the pattern of our existence. And if we take the extension of the blue field to be termed the Absolute, then that portion of the field near our star and cross is what we call God, in Whose being the manifestation exists.

As we consider the question of space, we are drawn inevitably to a consideration of its corollary—Time. Like space, it is impossible to conceive of a beginning or end of time—there is only Eternity. Do we try to set the beginning of all time with the creation of the universe, immediately the question comes, “But what was before that?” Back, back through all the ages in your mind you can go, to the beginning of all visible things, yet you cannot so conceive of a beginning of time any more than of space. Eternity is a fact so big as to be staggering to the mind, yet so evident as to leave no doubt. Millions, billions, trillions upon trillions of years will pass second by second as we know it, yet there will be just as much future time to come as there is now. All the stars in the heavens may die out, the whole known universe may fade and vanish but still Time will go on without change or break. That is Eternity and here we are in it.

Having considered the infinity of space and time, we observe that existing within these two are matter, form, life, intelligence, energy, of all of which we are a part. And by our knowledge of what astronomy has to teach us of the extent of these things, and the findings of science as to their indestructibility, we also realize that within space and time there must likewise exist an infinite amount of these other things which are shown in manifestation on our emblem by the center symbols. But only a part of all substance is active; and only a part of the infinite intelligence is

known; as is shown by the star of wisdom being in a limited size and form. There is always more to learn, more to be drawn from the eternal supply, the eternal fount of life, but a man will never have more than a portion of it, as represented by the star, until he has passed beyond the night and the stars and all the limitations of form, size, energy, the universe itself even.

But space of itself is nothing, knows nothing, can do nothing. Neither can time. It requires life, intelligence, and a limitation or concentration of forces and substance for any action and change to take place. Steam in a diffused state exerts no power, but confine it and you get action. So it is that we realize that time and space are as a vehicle or body to the Absolute without which nothing could be, yet so diffused as to be motionless while a section of space is the vehicle of God, the Creator, and produces action; the esoteric conception of God is that He too is undergoing development and change. Likewise, it is by means of our bodies that we, as spirits, are able to exist and so concentrate our forces as to do things here in the world of form. Without form or limitation there is only a state of being, but with limitation there is life, activity, and consciousness.

It is only logical at this point for the question of immortality to come up. One may well ask, “If time and space are endless and without beginning, how do we happen to be here? In this infinite state how can it be that I could be projected into a temporary existence and then cease to be?” The answer hinges, does it not, on whether all that exists is a part of the eternal, infinite supply or whether it can be created outright? In line with the foregoing thoughts it would seem that all that exists as substance has always had its place in the infinite, even as spirit, life, and energy must be a part of the infinite. One of the first laws of nature which we learn is that when we attempt to make something, we must have something to make it out of. We take materials and change them into what we

wish. Is it not likely that the Creator did likewise to mold his earths and starry systems? Surely he abides by and uses the same laws which are a part of his creations. Our bodies are a part of the earth and if it is a part of the eternal substance, then also are our bodies. Our spiritual self is equally well a part of eternity. If we attempt to think back and visualize the beginning of all things we cannot dissociate ourselves from it, we seem to be a part of the picture. Following are some statements which came to me one day in meditation:

(a) What has no beginning can have no end.

(b) Anything which has a beginning will also end as such.

(c) Matter had no beginning, but the forms in which it exists did.

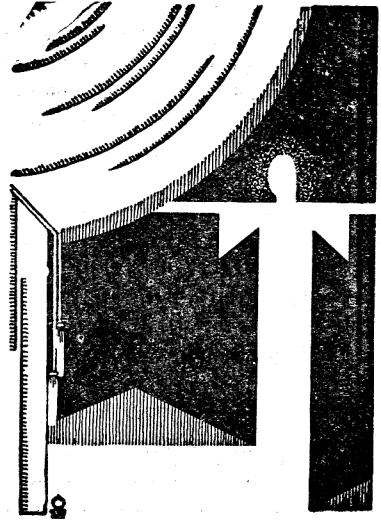
(d) Anything not actually in existence at present in some form or state can never exist. "There is nothing new under the sun" except the changes in what now is.

(e) Everything in its essence has existed throughout eternity in the past and will continue forever into the future.

And so it is, that though we form some conceptions of the infinite, its realization is beyond our conception while we are bound here to visible manifestation of form and action. In order to understand that which we see and are a part of, we must draw a veil across the infinite and take a point somewhere at which the mind can go no farther back into origins. Admitting that there is an Absolute and a further origin behind what we elect to study we then limit ourselves to a portion of the whole in which we exist, and try to comprehend it. The limitations of the human mind make this necessary, and against the background of the Absolute we take for our starting point the emergence of manifestation—or the process which brings about the state of existence which we know as a fact of experience and observation.

So we have the blue field of the emblem representing infinity, the Absolute, the Source of all things, the Unmanifest

state out of which all comes forth. It is the Great Sea out of which life and concrete existence come. Within this boundless sea, that Being which we term God, the Creator of our system, limits Himself to a sphere which we symbolize by imagining a circle in the blue field large enough to encompass the star and cross.



In the Rosicrucian Sunday School the children are told that the blue field represents God's enfolding love in which we live, move, and have our being. Extending to infinity in all directions and dimensions, the blue enfolds, sustains, and interpenetrates all else shown on the emblem. On it as a background, is pictured the scheme of concrete existence. Within the limitation set, the star appears as a symbol of manifestation, for it may be taken to represent a Sun (and the Son) which shines in activity within its solar system and brings light and life. It is the Second aspect, the Word, the creative Fiat which brings forth. And within the star comes the cross of matter, having its roots, or base, in the blue of pure spirit at the bottom, but its pattern of existence within the star. And upon, or within the cross of form are the roses of development and activity. The three colors of blue, yellow, and red are correlated to the Father, Son, and Holy Spirit principles, or will, wisdom, and activity.

(To be concluded)

Faith Versus Fear

BY SOPHRONIA A. HAWLEY

YOU rouse from the sound slumber of the depths of night with the certainty that there is someone trying the front door. Besides having heard the steps, there is the further sound of the knob being gently turned and pressed, as though someone were trying not to wake you. Your first thought is of your husband, who works out of town and gets in once in several weeks at odd hours of the night. You strain your ears in happy anticipation of his key in the lock, but when you merely hear a stealthy withdrawal from the porch, you are puzzled. You look out the window and are further surprised to see his car is not there. Somewhat tense now, you lie back to ponder. Wait! Yes, there it is again: a sound at the side of the house on which are the bedrooms of yourself and your four-year-old son. Your house is a low, one-story cottage and the windows by your son's bed are not only unlocked, but so low that a man could simply step through without climbing at all. You hear the man near those windows. Beside you lies your baby girl, and you dislike wakening her to a frightening experience by any hasty action. But you are thinking fast. . . .

Your house is situated somewhat apart from the rest of the neighborhood, and your nearest neighbors are away on a vacation. You have no telephone. On your finger is a valuable heirloom ring containing seven large diamonds, and fitting too tightly for immediate removal. Throughout the house, with no attempt at concealment, are various other valuables: quantities of sterling silver, precious china and the like—relics of a "pre-crash" age.

Incidentally, you have no gun, but would not shoot if you did have, for what are "valuables" compared with a human life? (In this outlying district it would

probably be a boy, out on his first attempt, rather than a hardened criminal.)

All these thoughts have passed through your mind, as it seems, simultaneously. The man is at your son's window—now!

What do you do?

Suppose you are a nervous woman. *You* have no gun, but your robber probably has. You hear him enter the window and involuntarily you scream. If he is a nervous, inexperienced youth, he may—just as involuntarily—shoot, with dire results to your children or yourself.

Or let us suppose for a moment that you do have a gun—and this same ingredient, Fear. In your panic, perhaps you shoot first, forcing him to shoot also; yet he is probably the better shot. When bullets start flying thus, who knows who will be killed? Violence breeds violence, as we know.

Well, to return to the case in hand, I'll tell you what actually *did* happen. I lay quite still and prayed silently. The man, at the very window sill, seemed to hesitate a moment; then, apparently changing his mind, he stealthily withdrew. It was a matter of some minutes before I could get the rigid tenseness out of my muscles, and the supersensitive hearing down to normal. Then a few deep breaths completed the relaxation, and I went off to sleep like a trusting child—I, who had been afflicted with insomnia and nervous disorders all my life! Not only did I sleep well the rest of the night, but continued to sleep with my windows open thereafter, although my neighbors and husband remained away for some time. The man never came back. He had apparently reconsidered; and if it was really one of his first attempts, perhaps a prayer—a simple act of faith—had nipped a criminal career in the bud.

Several days later one of my sisters came to see me and I told her of my expe-

rience. I had no intention of telling my mother, who is a chronic worrier, but she happened along in the midst of the conversation and was promptly horrified, with the result that she lost no time in getting a gun to me. She doesn't know it, but I never loaded her gun. Faith had worked for me before; why not again?

In fact, I felt more "nervous" with the gun in the house, and its implications of violence to be defended against, than when I had no visible weapons of defense, but was not attracting trouble into my path by worrying over it, expecting it, and *looking for it*. True, an interesting little experience had come my way; but it served as a test for me. Furthermore, I like to think that a young man, tempted into a life of crime, was drawn into my path *not to bring me trouble*, but to bring *him help*. I distinctly recall feeling *more sorry for him* than afraid for myself, for somehow my feeling of secure protection never wavered; and my prayer happened to be, *not for my own safety*, but for his understanding: that he might be brought to realize that "crime does not pay" without the necessity of being taught through bitter experience with the Law of Cause and Effect. I could pray thus because I had *faith*.

Just what do I mean by faith? Perhaps it will be more clear if I dip into the personal just a bit further—this time for contrast. You can see that by faith I do not mean "religion" when I tell you that my mother (the one who sent the gun) is an extremely religious woman, living the highest type of Christian life as she sees it; devoting all her days to the study of the Bible, and stopping at no sacrifice where her family is concerned. Yet she worries about every one of her many children, and lives in constant dread of the "things to come."

Another of my sisters, dearly beloved by all who know her as a most generous, loving soul, was brought up in this same atmosphere of religious and Biblical fervor. Yet glance for a moment at her private life. Her husband also works out

of town at times, but is home every few days rather than every few weeks, like mine. Her house is sandwiched in between two others, in one of which lives a G-man. (Mine is set at a distance, and one of my neighbors is deaf.) She keeps two dogs—much to the annoyance of the neighbors—to warn of any approach. (I have no dog.) She keeps nothing of value in her entire house. She locks all windows on the lower floor. She has a telephone extension at her bedside. And then, on top of all these precautions, when her husband is going to be gone a few days she will send as much as a day's journey away for someone to stay with her because she gets so nervous when alone with just her eleven-year-old son.

Analysis shows that this fine Christian woman has *no* life of her own. What is not dedicated to entertaining and otherwise helping her friends and family enjoy life, is dedicated to *fear*. Please understand, I am as much a coward as she, with the sole difference that I am a coward with a goal, a reasoning mind, and—faith.

Because I have a goal, I must work to attain it. If I am to work, I must have time of my own, not cluttered up with constant entertaining. Because I have a reasoning mind, I figure that I will get no more trouble in life than is good for me, or is my just reward. If I have earned it, the sooner I pay, the better. And because I have some understanding of the Law of Cause and Effect, I have faith: faith that if we sow good, good must we also reap.

I hope you will forgive my personal references and understand that I am not drawing comparisons for the purpose of making myself look "better." On the contrary, I realize that my sister is a much more lovable person and my mother a much stronger character than I. Though lacking that real, inner faith they manage to be exceptionally fine individuals. My only point is: what a pity they lack that wonderful source of power and comfort.

I need hardly enumerate the dangerous and critical circumstances in which millions of people find themselves in this age of motorized murder, and destruction rampant. Everyone knows someone who has been face to face with some horrifying, hair-raising danger. The circumstances which prove so critical cannot always be avoided or controlled, but there is one element which *can* be controlled: our reaction to these circumstances may be either *fear* or *faith*.

Besides the dangers which beset us as individuals, there are those which threaten us collectively. Among these we see the growing threat of war. From the smallest community, extending to national and international scope, the fight between capital and labor grows daily more deadly, to become, ultimately, a world-wide showdown between Fascism and Communism.

Not only are the storm clouds of man's war gathering, but also the forces of nature are lining up for the War of the Elements.

Fire is marshalling its forces to increase seismic and volcanic action. Also it takes heat from the South, freezing southern food crops, and puts it in the North, where it is slowly unleashing the forces of gigantic glaciers.

Water refrains from visiting the farmlands where it is so badly needed and gathers in terrifying torrents to flood where it can do the most damage.

Meanwhile parts of the *Earth* are left so dry and parched that they are ready for the furied force of—

Air, which strikes out in bold winds, scattering dust and destruction throughout a nation. Gales, hurricanes, and tornadoes are other deadly weapons of this element. The combined forces of Fire, Earth, and Water can also produce gigantic tidal waves.

Esdras, in his prophecies of the latter days, often uses the phrase "a terrible star." Does he refer to meteoric showers; or does he have reference to a star, or planetary aspect, having an evil effect

upon the health and emotions of the people; inciting not only illness but war and strife, as we know certain astrological conditions can do?



I have painted a shocking picture, gleaned from the pages of the prophets, one which might fittingly be entitled Gloom. But that is only one side of the picture. Turn it over and you have a representation of Joy, a picture in which the four elements are working together with man, and men cooperating among themselves for the good of humanity as a *whole*. Which of these two pictures will actually materialize, or must it be both?

Let us reason together, as the Bible says. If there had been no way for mankind to avoid disaster, would God have allowed the prophets to see into the future and warn us of what might come to be? Is not the very fact that He *did* warn us an indication that it is within our possibilities to avoid these difficulties? Are we not invited to partake of Joy, as the wedding guests in Christ's parable were invited to do? And if we refuse the invitation, or abuse the servants who bring it to us, shall we not bring the King's wrath upon us? But if we accept the invitation, only one thing is required of us: that we be dressed in the wedding

garment—that golden etheric cloak built by pure, unselfish thoughts and helpful deeds.

Who, then, will be the victims of the Cosmic wrath?

Our Law of Cause and Effect immediately informs us that those who have sown violence may expect to reap violence; those who have sown evil will reap evil. (We cannot gather “figs from thistles.”) Let us remember also that *wealth* is a public utility and that all derives from God, just as water and sunshine do. Therefore those who have taken from the Cosmic fund more than they needed, or misused what was meant as a trust fund to be used in behalf of humanity (and all money, no matter by whom “owned” is meant to be just that); those, in other words, who have accumulated wealth in the form of personal possessions *at the expense of their fellow men*; those who have “stopped the flow”—slowed down or stopped the circulation in the Cosmic arteries—must have their stagnating property removed. They must repay into the Cosmic fund what they have taken from it.

Those who are obstructing the progress of the incoming Aquarian Age are a “drag-on” civilization—“the dragon, that old serpent which is the Devil and Satan” of Revelation 20:2.

All these materialists and obstructionists are functioning under the Law (Cause and Effect) not as yet having accepted the Grace brought by the Christ (principle of selfless service) under which we can all transmute our debts from burdensome obstacles to joyful service. We can pay willingly under the Grace Covenant, or we can be sentenced to hard labor under the Law.

So think: Is it reasonable to suppose that a man whose thoughts and actions are based upon practical humanitarian ideals, and is thus helping to usher in the New Order whether he knows it or not, will be crushed in the “winepress of the wrath of God”? *But* his salvation lies in the fact that he is not consciously trying to *save himself*, but is so developed

in spirit that he cannot blind himself to the sufferings of humanity; and, seeing them, he cannot put his own interests ahead of those of his fellow men but feels (and responds) to an inner compulsion to better their burdensome lot. When, and only when, he reaches this point he is (perhaps without knowing it) building a glorious wedding garment which, he may some day be surprised to find, will keep him from being rejected at the marriage feast to which the common men of the “highways” will be summarily bidden without time for special preparation.

Others who will be passed over when the “sword and pestilence” are over the land, are spoken of in Revelation 7:1-3: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.”

And again in Revelation 9:4: “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads.”

The four angels holding the four winds symbolize the four spirits controlling the four elements, to be unleashed when mankind shall have had an opportunity to be sealed in their foreheads. The seal in the forehead, as every Rosicrucian student knows, refers to the luminous stone formed by the pineal gland when the desire currents have been diverted from the sex centers to the pineal and pituitary bodies in the head, awakening the function of these hitherto dormant glands and thus establishing inner, or spiritual, sight.

When Moses was commanded to give

to the children of Israel the Feast of the Passover, it was not meant to symbolize only the literal fulfillment of the Lord's judgment on the literal land of Egypt of that day, but was also given us as a prototype of His judgment on all fields of worldly, materialistic, atheistic, and sensuous activity, symbolized by Egypt and the plagues, which are now falling upon all who persist in steeping their lives in luxury and sensuality even in this Hall (period) of Judgment. Those, on the other hand, who can show the mark of sacrifice over the threshold of their "dwelling" (body) will be passed over, for He meant it for us modern children of Israel as much as He did for the ancient ones when He promised: "And when I see the blood [of the sacrifice of the lower, the animal nature; also the selfish nature], I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." (Exodus 12:13.)

In facing the fact that we are approaching a Day of Reckoning, do we find ourselves filled with a nameless dread? We need not fear it as something "unknown," for we have a small one on the tenth day of each month, and a somewhat greater one on the tenth day of the first month of the year. We sometimes find it more convenient to charge things to our account than to pay for it on the spot, with full knowledge, however, that when the new month rolls around we must balance up some of these accounts; and as the New Year comes, we must balance up certain other long-term accounts. Just so, as a New Age rolls around, we find ourselves facing the necessity of "paying up" for some of our past rash actions, so that we will not carry a great burden of old debts on into the New Era.

We all know from experience that we have no fear of a monthly or annual payment of accounts if we have kept our expenditures within our earnings. Those who have contracted debts greater than the compensation they have earned are the only ones who approach the tenth with a feeling of uneasiness or dread. For

those who have a sufficient credit balance, it is bound to be welcomed for the sense of relief attendant upon the knowledge that all debts are paid; in fact in the general "paying up," his own past expenditures for others now bring compensation rolling in from all sides. (Please bear in mind that there are other expenditures than the mere financial variety; there is the whole field of *service*, in which one spends *oneself*.)

So, as the hands on humanity's Clock of Destiny now point to the time called, in the Bible, the "latter days," we would do well to remember that the Grace of God is stronger than the Law of Cause and Effect; and if we would see the world escape the miserable effects of the causes we have already set in motion, we must work individually and collectively to transmute the Forces of Destruction into the Forces of Construction by the simple process of turning these forces (they are all the same force, basically) in the right direction.

But what *is* the right direction?

We have learned from sad experience that the wrong direction of force, energy, or power (wealth included) is a withdrawal of it from the world about us *in* and toward the self. The depression has taught even hard-headed materialists that there is a point beyond which it does not pay capital to accumulate capital—since it leaves too little money to the working man to enable him to consume the goods which the capitalist is so anxious to sell!

Conversely, then, we see that the "right direction" for our energies is from the self radiating outward through all the universe: in other words, the *Cosmic* direction.

We accept the belief that God is good, and greater than the Devil; that good is positive, and positive is greater than negative. This is illustrated in the physical world by the positive proton which is tremendously greater than the negative electron. In biology we also see the positive female ovum immensely larger than the negative male sperm. In legends we

are told of Sir Galahad that "his strength was as the strength of ten, because his heart was pure" (purity is *good*, ergo positive). The Bible frequently depicts such things as David slaying Goliath; or a handful of Israelites (God's children or *good's* children), unarmed except by faith, overcoming their enemies' far larger armies.

It is axiomatic that "all things work together for good." We label harmony "good," and disharmony "bad"; and use the term "cosmos" to represent harmonious order and "chaos" to represent confusion and disharmony. Yet out of Chaos comes Cosmos, by application of a positive, constructive force. Good always overcomes evil in the long run, because it is fundamentally greater and more harmonious. Since God is the originator of all natural laws, any step we take in harmony with those natural laws, or any energy expended in the same direction as the basic Cosmic energy, will be more fruitful than any action out of

harmony with natural laws or at cross currents to the Divine Flow. Thus it follows that a minority of mankind, working in harmony with God, can counterbalance and utterly turn aside the results of a majority of mankind working at cross purposes with the Infinite.

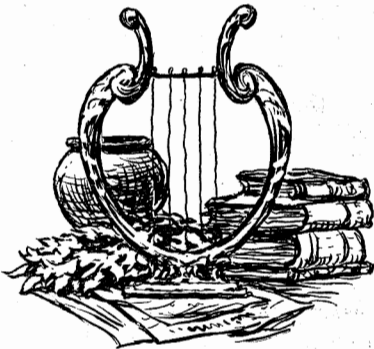
Let us bear this great constructive principle ever in mind, letting it guide our thoughts and our actions, and we need not worry about the seal in the forehead and the golden wedding garment. Let us forget ourselves in the service of all humanity, and then these luminous adornments will be inevitable by-products of a far greater harvest.

The positive and negative forces are now lining up. Where do we find ourselves: on the side of Fear—or Faith?

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.—Psalm 91.

Shekinah



*I chanced upon a lovely, shining thought
Imprinted on an old papyrus scroll;
Though dust of aeons baffled those who
sought,*

*The fire of topaz glowed within its soul;
And when I touched it to a harp, it
swirled*

*Along the wind and high into the sky;
It mingled with the storm clouds as they
whirled,*

*And rolling thunder gentled to a sigh;
It winged across the earth . . . across the
sea,*

*And yet it stayed . . . and warmed the
heart of me.*

—Katharine Welles Wheeler.

The Art and Practice of Prophecy

By A. J. GEIGER, M.D.



AS far back as we have records of human activity, we find among them, records of efforts to foretell future events. This is found among all races from the highest to the lowest. Hidden away in man's inner nature is not only a desire to know what the future has in store, but a seemingly unexplainable belief that there exists some way of foretelling future events. We say, "Coming events cast their shadows before."

It is self-evident that true prophecy must be based upon actual knowledge regarding events which will occur at some future time. In general, it may be stated that events which manifest in the material world result from forces generated in the spiritual worlds. These forces proceed in their development according to natural laws. One who is able to watch the evolution of these forces and who is familiar with the natural laws involved, will be able to foretell its manifestation in the material world. Most of us have not yet reached that stage in our evolution.

Before man acquired consciousness in the material world, he was a God-guided automaton. He possessed cosmic consciousness and innocent purity but he had no free will that would make him individually responsible for his actions.

Man's destiny includes the development of individual Godlike powers. To accomplish this, he was immured in a dense material body and given the link of mind by the Lords of Mind, after which he was taught to build a brain and larynx by utilizing half the sex-force.

After man had acquired the mind which functioned through the brain he had been taught to build, he was given free will, but at the same time he was held accountable for his actions. Because of

his lack of knowledge and experience, he used his free will for selfish and destructive purposes. His responsibility for these actions brought upon him untold suffering. Through this suffering he is gradually learning how to use his mind to guide him to right action.

This newly acquired mind is the focusing lens through which the Ego is able to view the scenes and activities of the vehicles which correlate him to the several worlds which are the field of his present evolution.

The most perfect of man's vehicles is his dense body through which he functions consciously in the material world and through which the Ego gathers material to build his conscious soul, and feed the Divine Spirit. The Ego is also perfecting his vital body which correlates him to the etheric region of the physical world and through which the Ego gathers material to build his intellectual soul and nourish the Life Spirit. The vital body is the vehicle of reason, and by applying this faculty (reason) to the pictures focused through the mind, the Ego is able to regain, on a higher scale in evolution, some of the perceptions lost when imprisoned in the dense body. The work done by the Ego on the desire body builds the emotional soul and adds to the efficiency of the Human Spirit.

When the Ego's consciousness was centered in the spiritual worlds, he possessed cosmic knowledge without knowing the why or wherefore. When the Ego regains this knowledge through the faculty of reason, he will know the why and wherefore and understand. Therefore his perception will be on a higher spiral.

At the present stage of our evolution we are particularly concerned in the development of the mind and the vital body; the mind that we may focus clear-cut images, and the vital body that we

may learn to reason correctly regarding the images focused through the mind. In this direction true progress lies. It leads to wisdom and understanding. But progress is not to be obtained without will-power and effort upon the part of each of us. No one may or can do the work for another.

Some who do not wish to put forth an effort to advance, nevertheless desire the return of the knowledge possessed before leaving the spiritual worlds. Negative methods are used to reawaken the ancient spiritual faculties. Instead of going forward in evolution to an understanding stage, these misguided Egos are going backwards to a previous stage in evolution from which place they must again go forward.

In considering various methods of prophesying at the present time, the negative method may be mentioned only to warn against its use.

For the great majority, the only rational method of prophesying open to us is the one of logic and reason based upon our knowledge of natural laws. I would like particularly to call attention to the fact that natural laws are not man-made laws but are laws made by the Creator of our universe. It is, therefore, incumbent upon us to learn and understand nature's laws. Without a knowledge and understanding of these laws, we cannot well hope to become either an efficient visible or invisible helper.

With a knowledge of natural laws; with a mind that gives clear-cut images of the pictures produced upon our various vehicles by the correlated worlds, and with a perfected vital body that we may reason clearly concerning these pictures, and draw logical conclusions, we shall be able to prophesy with an accuracy commensurate with our ability.

For example, a man may stand in the gallery of Washington's monument and drop a marble that weighs a gram. Knowing the height he is above the ground, he will be able to tell beforehand how long it will take the marble to reach the ground; with what velocity and force it

will hit the ground; what amount of work it will produce on the ground; and how much heat will be generated by the contact.

When we place eggs in an incubator, we prophesy that chicks will hatch in twenty-one days because we know the law governing their cycle.

A man may see a flash of lightning in the sky and by noting the interval until he hears the resulting clap of thunder, he is able to tell his distance from the electric disturbance.

All these things may be told with a remarkable degree of accuracy.

There are other phenomena that may be foretold with less exactness because of a lack of knowledge of all the factors concerned. Nevertheless, this art of predicting is being used daily. Belonging to this group we find the forecasting of weather conditions by meteorologists; the prognoses of injuries and diseases by physicians and surgeons; safety estimations of building and bridges by engineers; the buoyancy and stability capacity of ships under construction; the speed and character of chemical reactions when two or more chemicals are brought in contact. The accuracy of these predictions depends upon the experience and knowledge of the prognosticator.

Another method of prophesying the future is by means of astrology. Here again the accuracy will depend very largely upon the experience and knowledge of the astrologer. When the sun by precession of the equinoxes passes through any sign of the zodiac, we know that the *general* trend of human activity during that period will be in accord with the characteristics of that sign. In astrology as in all other methods of prognostication, it is necessary to distinguish between false and true prophets. Max Heindel issued the following words of warning:

"In modern times the science of astrology has come to be regarded as an exploded fallacy, and like the clairvoyant, the astrologer is looked upon as a charlatan, and not without reason; for such

advertisements as are found in almost any paper offering to cast a horoscope telling one's fortune from the cradle to the grave for the magnificent sum of ten cents or even for a postage stamp, are enough to give a certain justification for the appellation 'fakir.'

"There are two kinds of astrology and two kinds of astrologers; those who do not even cast a horoscope for their patrons but only ask the month of birth, which information tells them what sign the sun was in at the time of their birth. Then they copy from a book or have a set of twelve mimeographed forms telling the person's fortune.

"It is evident to any reasoning mind, that there are more than twelve classes of people in the world, and according to that method there would be a similarity of life in the case of every twelfth person, whereas we know that no two persons have the same experience; that every life is different from all others, and any method that does not make such a difference must be false upon the face of it.

"The ten-cent astrologer is a good business man. His mimeographed reading, stationery and postage does not cost more than two cents, so he has a profit of eight cents for every horoscope (?). Commercially, that is an enormous profit, but it fades into insignificance before the fact that every time the astrologer (?) gets an order he gets the name of a fool, and he has a regular 'follow-up' system whereby he notifies his customers from time to time that certain very important developments are due to take place in the near future which he will reveal for a dollar. He will work his victim systematically until at last experience has taught him how worthless are the prognostications he receives, and then such people cry down astrology as fraud or folly.

"That predictions fail at times is due

to a factor which the astrologer cannot take into consideration—the free will of man. So long as people drift aimlessly with the time and tide of life, wafted hither and thither by the wind of circumstance the task of prediction is easy, and a careful and competent astrologer can predict accurately for the great majority of people, for the horoscope shows their tendencies, and apart from individual effort, mankind follow these tendencies unresistingly. But the more evolved the man, the more liable is the astrologer to fail, for he can only see the tendencies; the will of the man as a factor it is beyond him to calculate. In the nature of things, there must be this element of uncertainty. If conditions were so hard and fast that no mistakes were possible,

it would show that inexorable fate governed human life and there would be no use in making an effort to change conditions, but the very fact that predictions do fail is an inspiration, for it shows that a certain amount of free will does exist."

* * * * *

*Ye Stars! which are the
poetry of heaven,
If in your bright leaves
we would read the fate
Of men and empires—'tis
to be forgiven
That in our aspirations to
be great
Our destinies o'erleap their
mortal state.
(See next page)*

* * * * *

Another method of forecasting is by the observation of animals. The group spirits of animals, whose homes are in the spiritual worlds, often foresee events which they know will later manifest in the material world. They prepare their charges, the individual animals, in advance, for the coming changes and man may learn by observing the animals. Migrating birds may bring a warning of an early winter. Longfellow, in his "Evangeline," mentions this method of forecasting when he writes, "Cold will the winter be, For thick is the fur of the foxes."

All these various methods of prophesying are being used by man and are based upon observation, meditation, concentration, and reason, and we ought to employ these methods to the best of our ability. Eventually, when we have developed, purified, and perfected our

vehicles sufficiently, we shall be able by means of them to function consciously in the spiritual worlds and then we shall be able to see the events that will at a later time crystallize and manifest in the material world.

Biblical prophets were clairvoyant and clairaudient to some extent and were able to contact the higher Beings in the spiritual worlds and receive information from them. Sometimes this spiritual insight was gained only after a special process of purification as in the case of the prophet Daniel. In chapter 9, Daniel writes: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: . . . And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God; . . . Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me at about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding."

Again, in chapter 10, it is written: "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. . . . Then I lifted up mine eyes, and looked and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body was also like beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision.

. . . Then said he unto me, "Fear not, Daniel: . . . Now I am come to make thee understand what shall befall thy people in the latter days."

Some of the prophets wrote through inspiration, as have many of our great poets. The thoughts of more advanced Beings in the spiritual worlds were impressed upon the ancient writer without the aid of clairvoyance or clairaudience. For example, Isaiah's prophesies were written in poetical form although they express great truths. In prophesying the mission of the Christ, he writes:

*"See! my servant, whom I uphold;
My chosen one, in whom I delight.
I have put my spirit upon him,
He shall bring forth right to the nations.
He shall not cry, nor shout,
Nor make his voice heard in the streets;
A bending reed shall he not
break,
And a flickering wick
shall he not quench—
Faithfully shall he bring
forth right.
He shall not flicker nor
bend,
Till he establish right in
the earth,
And the coast-lands wait
for his teachings.*

*And claim a kindred with
you; for ye are
A beauty and a mystery,
and create
In us such love and reverence
from afar,
That fortune, fame, power,
life, have named themselves
a star.*

"Stars"—Byron.

Propheying future events in detail is by no means easy for those advanced Egos who are able to function consciously in the spiritual worlds. Max Heindel, in describing the Second Heaven, in the Region of Concrete Thought gives us clues to some of the difficulties found in unraveling the information obtainable. He describes by example, the process of crystallizing spiritual ideas into material counterparts. He writes:

"The Region of Concrete Thought is neither shadowy nor illusory. It is the acme of reality and this world which we mistakenly regard as the only verity, is but an evanescent replica of that Region.

"A little reflection will show the reasonableness of this statement and prove our contention that all we see here is really crystallized thought. Our houses, our machinery, our chairs and tables, all that has been made by the hand of man is the embodiment of a thought. As the

juices in the soft body of the snail gradually crystallize into the hard and flinty shell which it carries upon its back and which hides it, so everything used in our civilization is a concretion of invisible, intangible mind stuff. The thought of James Watt in time congealed into a steam engine and revolutionized the world. Edison's thought was condensed into an electric generator which has turned night to day, and had it not been for the thought of Morse and Marconi, the telegraph would not have annihilated distance as it does today. An earthquake may wreck a city and demolish the lighting plant and telegraph station, but the thoughts of Watt, Edison, and Morse remain, and upon the basis of their indestructible ideas, new machinery may be constructed and operations resumed. Thus thoughts are more permanent than things.

"In the Desire World we noted the **existence of forms** similar to the shapes of things here, also that seemingly sound proceeds from form, but in the Region of Concrete Thought it is different, for while each form occupies and obscures a certain space here, form is non-existent when viewed from the standpoint of the Region of Concrete Thought. Where the form was, a transparent, vacuous space is observable. From that empty void comes a sound which is the 'keynote' that creates and maintains the form whence it appears to come, as the almost invisible core of a gas flame is the source of the light we perceive.

"Sound from a vacuum cannot be heard in the Physical World, but the harmony which proceeds from the vacuous cavity of a celestial archetype is 'the voice of the silence,' and it becomes audible when all earthly sounds have ceased. Elijah heard it not while the storm was raging; nor was it in evidence during the turbulence of the earthquake, nor in the crackling and roaring fire, but when the destructive and inharmonious sounds of the world had melted into silence, 'the still small voice' issued its command to save Elijah's life.

"That 'keynote' is a direct manifestation of the Higher Self which uses it to impress and govern the Personality it has created. But alas, part of its life has been infused into the material side of its being, which has thus obtained a certain will of its own and only too often are the two sides of our nature at war.

"In this world we are compelled to investigate and to study a thing before we know about it, and although the facilities for gaining information are in some respects much greater in the Desire World, a certain amount of investigation is necessary, nevertheless, to acquire knowledge. In the World of Thought, on the contrary, it is different. When we wish to know about any certain thing there, and we turn our attention thereto, then that thing speaks to us, as it were. The sound it emits at once gives us a most luminous comprehension of every phase of its nature. We attain to a realization of its past history; the whole story of its unfoldment is laid bare and we seem to have lived through all those experiences together with the thing we are investigating.

"Were it not for one enormous difficulty, the story thus obtained would be exceedingly valuable. But all this information, this life picture, flows in upon us with an enormous rapidity, in a moment, in the twinkling of an eye, so that it has neither beginning nor end, for, as said, in the World of Thought all is one **great now**, Time does not exist.

"Therefore, when we want to use the archetypal information in the Physical World, we must disentangle and arrange it in chronological order with beginning and ending before it becomes intelligible to beings living in a realm where Time is a prime factor. That rearrangement is a most difficult task as all words are coined with relation to the three dimensions of space and the evanescent unit of time, the fleeting moment, hence much of that information remains unavailable."

What must we do to acquire the ability to function consciously in the spiritual

(Continued on page 238)

A Dream?

BY EVA DOWE NANCE

THE lights flooded the village theatre and disclosed a scene of gayety. The play had ended and groups of young folks talked excitedly, accepting and tendering mutual congratulations. The cast was experiencing the exaltation of a performance well rendered.

The play was "The Ghost of Jimmie McCrea," with Walter Burrell enacting the role of a dead fireman's ghost, Jimmie McCrea, who rescued the heroine, Edith Wharton (Edith Allen) from a burning tenement. The climax found the couple staggering down the stairs amid tongues of fire and bursting bombs to the footlights where the hero faded away in the swirling smoke. The entire cast had thrilled with ghostology and mysticism for the past three weeks.

Flushed with success, Walter drew Edith to a dark corner of the backstage where the chemicals had produced the weird and exciting results of the play.

"Edith," he said, "can't you give me an answer tonight?"

Edith wavered as she gazed into the eyes of the debonair hero and replied, "Please, not tonight. Some other time. I'm not sure of myself yet. I'm not sure I love you——"

Edith walked in a dimly luminous lane where she had often walked, but now it was beautifully rose pink. She felt strangely at ease, yet expectant. Out of the dimness the figure of a man approached, assuming a distinct form and she heard him say:

"I have been waiting for you."

She was not surprised. Just then Walter Burrell walked quickly past without speaking or giving notice of her presence. Edith looked into the eyes of the stranger and felt a glow of comfortable intimacy.

"I do not believe you realize the change," said he.

She replied, "The change? What is it? Surely I just saw Walter passing by." Then she recalled the mystic story of Jimmie McCrea.

She looked at the stranger in alarm. "Are we——" No need to ask. She realized it all.

A bevy of girls passed by, some of them crying. She called to her friends but they did not answer. The man spoke again:

"I doubt if your friends can see or hear us. They and the young man have passed on, but we may go back. I am a physician. I was injured in an automobile accident."

They walked onward—such a floating graceful walk, and he told her many things she would always remember. Then she clasped her hands to her eyes and exclaimed,

"I am faint! Please do not leave me."

As his form disappeared in the distance she heard his farewell, "I shall be waiting for you. I shall come to you."

When Edith recovered from the effects of the terrific explosion that had killed Walter Burrell, she resumed her duties as a nurse in the little village, pondering in silence over her experience. Three years later she was nursing a lady in serious condition. The family sent for a specialist from New York. The specialist arrived while Edith was taking her afternoon outing. He refused to examine the patient until the nurse returned so he could ascertain the history of the case.

She saw him standing in the room and met him with outstretched hands.

Quietly he spoke, "I told you I would come."

"I knew you would come," she answered as quietly.

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 fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

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.

Mars--Beginning and End

BY EMMA ADRIAN

(IN TWO PARTS—CONCLUSION)



HE native never saw his old friend again for he very shortly passed on to another world, but the boy never forgot him, and more than fifty years afterwards, when his own end was approaching, he said, with tears in his eyes, that there was no one in the future world that he hoped more earnestly to meet, than the "Ancient Mariner," as he called him.

At first, because of this progressed conjunction with Saturn, he found it quite difficult to get work, but soon the progressed Moon passed out beyond it and trined the radical Moon and Venus in the sign of their mutual power, the great money and fixed sign of Taurus, in the 6th house of service and work. He first secured work in a small piano factory and whether it was himself or the favorable aspect, or both, he now met with good will, and success at every turn. Several promotions quickly followed one another, and soon he was able to start a bank account that increased rapidly, but not quickly enough for him. In his spare moments he found his way to Wall Street and started his little savings to work, and strange to say this country boy was attended with a long run of astonishing success. He was very frugal and banked his savings, and about the time he was approximately twenty-two

years old he was able to buy out his employer, who had grown old and wished to retire. This almost unprecedented good fortune is shown by the progressed Moon coming into conjunction with Mercury and Uranus, and sextiling the radical Moon and Venus in Taurus, the sign of money and possessions. Just before this he had a sudden attack of sciatica which laid him up in the hospital. This was caused by the progressed Moon coming into conjunction with Mercury and Uranus in Pisces, sign of hospitals, etc., and squaring Jupiter in Sagittarius, the sign which rules the hips, while Jupiter rules the arterial circulation. His wonderful vitality overcame this disease and he was soon himself again.

Not long after this his father died, leaving him nothing. This did not trouble the native, for he was now bidding fair to become a wealthy man. When he was about 28 years old he married. This happened when the progressed Moon came into conjunction with the radical Moon and Venus in Taurus in the 6th house, service. This was carried out to the letter for he married a woman in his employ. Their romance ended disastrously, for they separated in a very short time, though he continued to support his wife for more than forty years, until he could no longer support himself.

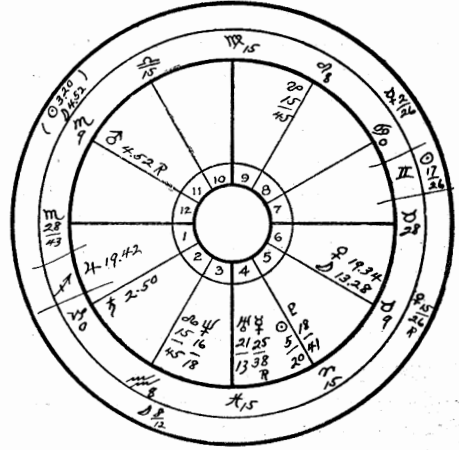
For years he prospered, and traveled very nearly all over the known world,

studied many philosophies, and while he called himself an agnostic almost to the end, he constantly attended churches of all creeds. He enjoyed the old hymns, which he sang in an immense but musical baritone. Spiritualism attracted him, and for many years he was not only a Free Mason, but a member of the Theosophical society; and he gave lavishly to charities of all kinds. Jupiter in Sagittarius, sign of the higher mind, sextile to Neptune in Aquarius, sign of the seeker, investigator, and friend, was the primal influence back of this. (Born March 25, 1841. Lat. 43 N. Long. 71 W.)

When he was about 43 years of age he made the great mistake of his life. At that time the progressed Moon came into conjunction with Jupiter in the first house, and squared Uranus and Mercury in Pisces, which in this case proved indeed to be "the sign of self-undoing and prisons." True, when the Moon came into conjunction with Jupiter it trined the radical Sun in Aries, but at this particular time it seemed only to awaken undue optimism in Jupiter, and to increase the daring and self-confidence of the Sun in Aries. At that time transiting Uranus was in Virgo; it squared radical Jupiter and opposed radical Mercury and Uranus in Pisces. Probably the worst factor in the whole stellar situation was the afflicted radical Mercury in Pisces, a very unfortunate position for the planet of Reason to be placed in.

He decided to sell his piano business and go into manufacturing shoes on a large scale (note Pisces rules the feet). At that time the state of New Jersey hired out gangs of convicts to farmers and contractors, and usually a great deal of labor could be accomplished at far less cost than citizen labor could produce it. The native decided to try out this scheme. He proposed to lay away monthly a certain amount of cash which should be paid to each convict when his prison term should be up. He also had all sorts of plans for their betterment, education, and general uplift. But the project was so big that it required much more capital

than he had at hand. So he set about to form a corporation, with shares, etc., and because of the tremendously strong belief in himself and his project which progressed Moon, conjunction Jupiter, trine to Sun in Aries, temporarily bestowed upon him, his Uranian optimism



became contagious and he found many others who were just as enthusiastic over the great idea as he, and very soon "The Brotherhood Shoe Company" was formed, with many fine, idealistic, scholarly people in the organization.

The native disposed of his piano business and other interests, the proceeds of which were all placed in The Brotherhood Shoe Company, which started with a capital of \$100,000 and with 500 convicts hired from the State of New Jersey, the Brotherhood agreeing not only to pay the State so much for each man but also to furnish good medical care, and general upkeep for him. The contract was for three years. When the project was actually opened a celebration and general gathering of notables and idealistic philanthropic folks took place, and a wonderful spiritual and social uplift was prognosticated for the convicts who, of course, were expected to do the work, and show their appreciation in a grateful manner.

Well, from the first, things went wrong, and kept getting worse. The leaders of the Brotherhood said that the convicts

were an exceptionally vicious lot, and the convicts said that they were being paraded and exploited to make other people (most of them hypocrites) rich, and they did next to no work and were thoroughly rebellious. The company began to lose money right and left. The native, who was the president of the Brotherhood, and who was naturally one of the kindest souls in the world under normal conditions, began to show how an Aries-Scorpio man can fight back when aroused, and he ordered physical force used upon the men, such as beating, ducking in water, fasting, etc., and in so doing he aroused a murderous hatred against himself amongst the entire 500 convicts. In their own vernacular they waited for the time when they could "get him" and give him "all that was coming to him."

This went on approximately for a year or more, and then the native's progressed Moon entered Capricorn for the second time, and came into conjunction with his natal Saturn in the 2nd house, "finance and liberty," at the same time squaring his Sun in Aries, a severe affliction. Someone has said that "Saturn in Capricorn expresses itself through the medium of three S's: Slave, Slave Driver, and Savior." Many of the world's saviors have been natives of that sign or have had very powerful configurations therein. Certainly the greatest of all Saviors was born in Capricorn, for Christmas Day comes when the Sun is in about the 2nd degree of that stern but lofty sign.

It is quite possible for a person during one period of life to be a slave and at another to be a slave-driver; and a slave-driver through change of circumstances may become again a slave; and yet, it is possible through repentance, regeneration, and transmutation for the same person who has been both slave and slave-driver to become a savior. This has happened more than once.

In the horoscope of this Aries-Scorpio man the two foundation stones upon which the Martian stellar structure is built rests upon the trine of Jupiter to the Sun in Aries, and also the square of

Saturn in Capricorn to that same Sun. Progressions and Transits may come and go, but these two great opposites, Jupiter and Saturn, will from the beginning to the end remain the real positive and negative poles of the life.

Now, getting back to the time when the progressed Moon came into conjunction with Saturn in the 2nd house for the second time, and square the Sun in Aries: At that period we find that the 500 convicts broke out in a terrible riot and before a sufficiently strong armed force arrived to quell them, they wrecked and destroyed everything at hand. They attacked the native, breaking both of his legs, one of his arms, several ribs and fracturing his skull. At first it was decided that he hadn't even a remote fighting chance to recover from his awful injuries; but after more than two years in the hospital he came out, a wreck of his former self and ruined financially; in fact, almost penniless; and friendless.

The State of New Jersey held The Brotherhood Shoe Company to their agreement to provide for the 500 convicts and to pay the State so much per man for labor to the end of the contracted period; while the Brotherhood declared the men were unusable and dangerous. Many losing lawsuits started up in various quarters, stockholders demanded their money back, etc., so while its chief lay supposedly dying the Brotherhood went into bankruptcy and many people sustained very heavy losses. Then former friends, followers, and admirers turned bitterly against the unfortunate native. We do not know how he managed to get through the next two or three years, but for a great part of the time his progressed Moon was traveling through the sign of Pisces—sorrow, limitation, and loneliness.

Then his progressed Moon began to apply to a conjunction with Uranus and Mercury in Pisces, both of which were sextile to the radical Moon and Venus in Taurus, the money sign, and both the Moon and Venus were in the sign of their mutual power. True, the progressed

Moon at that time squared Jupiter, but it sextiled Saturn in the 2nd house; therefore, with the wonderful aspect to the radical Moon and Venus, the Jupiter square did not apparently amount to much, as later developments show.

One day while sitting on a park bench reviewing what appeared to him as his ruined life, he absent-mindedly picked up a small piece of wood about two and one-half inches in length, and because he had not anything else to do he began in the same absent-minded way to whittle it, and in the same unthinking way he roughly hollowed it out. A piece of rusty wire lay in the refuse close to his feet. Almost trance-like he picked the wire up and inserted it into the hollowed stick. Then he bent the rusty wire in devious ways, and finally he held up before his own astonished eyes the first rough model of the thing that once again was to open to him the door of opportunity and success. And what was it that he had almost unconsciously evolved out of two and one-half inches of wood and a rusty wire, duplicates of which in a few months were to flood the country? It was the wooden package handle, a most convenient little article, which even today is used everywhere. Well, it did not take him long to secure a patent on his creation; and better still, people were once again ready to advance money to put it on the market.

Another company was formed, and in a few months two factories were working overtime. There was much buying and selling of stock, and the business continued to increase, flourish, and prosper. The native was president of the concern, but he was much sterner in manner than formerly and many said he thought he knew it all, that he pushed everything ahead of him through force of will and haughty dominance. People who knew him in those days have told us that his personality was marvelous, that he dressed with elegance and was genial in manner, but very proud and could show at times a terrible temper. He had many admirers and followers, and even

his worst enemies acknowledged his honesty and high standards. Best of all, he was widely known everywhere for his extreme kindness and general benevolence to the unfortunate. Jupiter in Sagittarius, first house, trine to Sun in Aries was strongly reflected here, and his peculiar elegance of figure, dress, etc., was due to Moon and Venus conjunction in Taurus.

While the native had patented the package handle, and in a measure it was still his, when starting the company—without a cent of his own—he was forced to make many concessions to the new members before they would invest. In so doing he did not have sufficient legal power to make himself truly independent, though he had the name of being the head of the organization; and it has been said that the rest of the company saw to it (and very, very carefully so) that he never acquired that necessary independence, though for years they never showed any hostility. Gradually it dawned upon him that he was in the grasp of something stronger than a velvet glove. Changes came up over which he had no control, for he lacked sufficient voting power in the concern. Thus he found himself becoming year by year more and more a figurehead in the business that he himself had started; yet the firm was growing larger and larger. He knew that it was but a matter of a short time when a new president would be at the head.

At about 69 years of age he broke away from the whole thing and started again by himself. Had he been content to let things remain as they were, he would have always held a supposedly honored, safe, comfortable, but voiceless position in the concern. This the Aries-Scorpio native would not tolerate; but when he did actually withdraw and start manufacturing the package handle in his own name, he found himself in the midst of an overwhelming lawsuit.

After all kinds of litigation, full of ruinous expense, the courts allowed him to do his own manufacturing but under

the most binding restrictions. And, while he did run a business for two or three years, the "handwriting was upon the wall." Several times he moved his business; always to smaller and cheaper quarters. After a while he slept nights upon a cot in his factory to save expense. He became his own bookkeeper and salesman, and finally he had only one mechanic working for him. When the fire insurance upon his stock and machinery ran out, a renewal of the same was refused as the building was not considered fireproof. Very shortly afterward "the inevitable" happened. The building was gutted with fire, and all the native's plant, stock, and in fact everything that he possessed in the world was destroyed. Only the clothes that he stood in were left, and not one cent of insurance upon anything. The progressed Moon for the third time had come into approximate conjunction with radical Saturn in the second house and squared his radical Sun in the fourth house—finance, old age, and the end of life.

Very shortly after that he came to us. He occupied a very small, dark, unheated room. We had intended to make a store room of it, but he desired it so much that we allowed him to have it. Of course, the rental was next to nothing, and very soon after it became nothing. He told us that he had been burnt out, but hoped to go into business again soon, but for the present he was resting and economizing. We knew that he was very unfortunate, but still we did not know that he was in any way as destitute as he really was. We doubted that from the first, however, that he would ever be able to engage in business again, for the shock that he had experienced through the fire had left him a trembling, weak old man, but still "proud as Lucifer." He kept almost altogether to himself, but when we did meet he appeared to be the soul of optimism, and generally had a merry joke to tell. After a little while he began to look very ill and to lose strength rapidly, but he still said he felt fine.

When the weather began to grow

cold we offered him a small gas heater which he refused, saying that he preferred to sit in the cold. We noticed a fine, rich-looking overcoat hanging in his room and we suggested that he ought to wear it when he went out, for he often came home quite faint from the cold, but he replied that overcoats were not healthy and he only kept the one hanging in his room for dress occasions. Long after we found out that the reason why he did not wear the coat was that while the body of it was perfect, both sleeves had been burnt out, and that he was wearing it in its sleeveless condition while sitting in his bitter cold room.

One day, however, he came to us, bag in hand, and laid his keys upon the table, and said nothing, but as he turned to go, he fell heavily to the floor. At first we thought him dead, but we sent in great haste to a near-by physician, who finally brought him back to consciousness. Suddenly the doctor turned to us and said, "Don't you know that this old gentleman is dying of slow starvation, and general privation?" Then the secret was out. His little bit of money was all gone, and because he could not pay his way, he was leaving quietly, to go—Where?

The doctor advised us to send him to the hospital, but we didn't let him go. We tried to see what food, warmth, and a little understanding and sympathy would do, and for a few months he did seem to improve in a way; but a change came over him. His former intense pride gave way to a pathetic mixture of dignified humility and childlike confidence and gratitude, and in those days he let down the bars of his former reticence, and told us very much about his checkered life, his ambitions, ideals, disappointments, his psychological experiences (and they were many), but above all his never failing belief in the doctrine of Rebirth. He showed us a volume of the "Cosmo-Conception," which he had prized for years, and which he had salvaged out of the ruins of the fire. The covers were gone and the pages were scorched, but it was

still readable, and he often talked about its contents.

He also showed us a horoscope, of which the one used here is a copy. He had it cast in Chicago some forty years before by an ancient Persian astrologer, and he valued it highly. We knew nothing about astrology in those days and in our ignorance and egotism we deemed it a sign of mental weakness in an otherwise highly intelligent man. Today we are glad to acknowledge our own mistaken views in regard to astrology, and in our limited and imperfect way, point out some of the deep and sublime significance expressed in the stellar script found in this horoscope. We note that in certain very minor details it may not be strictly letter perfect, but in all essentials it is correct. We have made no unnecessary changes in the same except those of progressed positions and transits, which we have added.

As time went on, we could not but see that the native was losing ground day by day, and that he was becoming very helpless; yet, we could not send him to the public hospital from whence he would be sent to Welfare Island where he would be classified as a pauper and die as one. So we kept putting off what we knew we must inevitably do.

The fact was that both of us had our progressed Moons conjunct with each other in Taurus, in conjunction with the native's radical Moon and Venus in the same sign, and in the 6th house of service and health. This configuration would not permit our hearts to send him away to face cold charity among strangers, even if our heads would. A higher power had sent him to us, to serve and care for in his last days, and the same power gave us the physical strength to do it. But we often looked each other in the face and said, "Why?" Some five years passed by before I was able to read in all three horoscopes the answer to this query.

Day by day things grew harder, and the native more helpless. Then things began to happen, for the stars were get-

ting into position for the last scene before the final curtain fall. In spite of all the tragedy and mistakes of the life, the Sun in the 4th house (end of life), trine Jupiter, sextile Neptune in Aquarius, sign of friends, was for a very brief spell going to cast its last ray upon him, just as it slipped below the sunset horizon. His progressed Moon also had come into Aquarius and was sextile to both Sun and Jupiter, beautiful indeed, and full of high spiritual possibilities; but it also approximately squared the ruler of the horoscope, Mars in Scorpio, and the radical Moon and Venus in Taurus, all in fixed signs, and physically he became much worse.

Now, this is the manner in which the lovely spiritual aspects expressed themselves in a mundane but beautiful way. Not far from our home was an exceedingly rich, historic church of world-wide influence. Well, even if it has become very wealthy it has done an amazing amount of real good with the money amassed. We were well acquainted with the vicar though we had not seen him for some time. It was my good fortune to meet him one day in the street at a time when it seemed we must send the native away. Things had reached such a lamentable state that we feared that we could not handle the situation physically. I told the vicar about our poor friend. He asked his name, and when I told him, he exclaimed, "Why! Why! I know him. He was one of the most kindly men that ever lived. Many are the substantial checks he sent into our church to help along the general work. He very seldom came himself, and then only to hear the music. He did not like my preaching. He told me so himself one day, but for years and years he sent in barrels of turkeys and blankets for the poor at Christmas. We must see what we can do, quick."

Well, to make a long story short, in a few hours a private ambulance carried the native to one of the largest and finest hospitals in the world. The next day the

(Continued on page 219)

Astrological Readings for Subscribers' Children

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

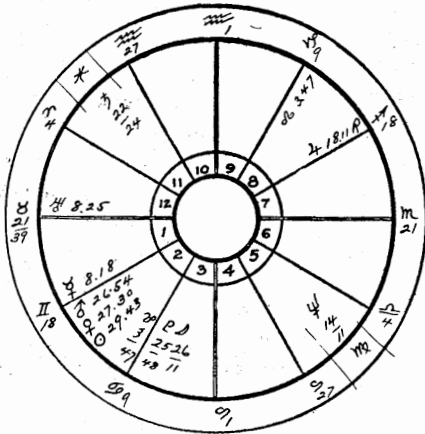
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

HERBERT B.B.

Born June 21, 1936, at 3:15 A.M.
Daylight Saving Time.

Latitude 40 North. Longitude 75 West.



We are using for our monthly reading the horoscope of a young boy who has the fixed sign Taurus on the Ascendant and fixed signs on all four angles which indicate a youngster who will have his own way, one who is set and determined as is usually the case with people having fixed signs on the angles. The Sun, however, is in the common sign Gemini and conjunction the lovely and suave Venus which should soften the nature and make the boy more tender, but the dynamic Mars is also conjunction Venus and the Sun which will give some spunk and willfulness also. The Sun, Venus, and Mars square the determined and stubborn Saturn will bring into action these three planets which are placed in the second house, indicating the finances. Venus is the life ruler, hence we may expect that

this boy's life may hinge greatly around the acquiring of money. With Taurus the natural second-house sign on the Ascendant, it will be observed by the parents that as this boy grows towards manhood he will desire to become associated with firms or institutions which deal in finance, such as banks, brokers, etc. With Jupiter in Sagittarius in square aspect to Neptune in the fifth house, the house ruling speculations, games, etc., he is very apt to become attached to people and companies which engage in speculative enterprises.

We would advise strongly against games of chance, stock brokerage, or even banking where he handles the funds of the people, for he is prone to take chances and might lose the money entrusted to him by others, for the above aspects lack judgment and reliability.

It would be best if the boy were encouraged to learn some trade or vocation which would safeguard him from these speculative tendencies, and would help to curb certain leanings which might be unsafe. We find three planets in Gemini, namely, Mars, Venus, and the Sun; if they could be developed and the hands used to express through the pen, journalism may be one of the best lines of work, especially if he could express through the field of occultism, for with Neptune in the fifth house trine Uranus in Taurus he could express his thoughts of spiritual things in lectures or in writing. He will need this protection, and the parents should begin early to lead him into the higher and spiritual things, for the Moon

conjunction Pluto in the third house in the psychic sign Cancer shows that he will lean strongly to these higher teachings if he is guided into the proper environment while young. This trine of Uranus and Neptune gives an aptitude for physical exploration also which might prove successful in archaeology.

There are some tendencies which he should be guarded against from the beginning. Neptune opposition Saturn and square Mercury are aspects which might become troublesome, and to offset this the parents should teach him by example the importance of truthfulness and square dealing with all. Thus this configuration will not be permitted to develop and later become his undoing. With Mars, Venus, and the Sun in the second house he will earn money fast but will want to spend even faster. Unless properly instructed he might acquire spend-thrift habits which may bring much trouble. "A stitch in time saves nine."

Notice the trine of Saturn to Moon. By working with this fine aspect he will be greatly helped in all constructive efforts. It steadies the mind, and makes the person patient, self-reliant, successful in business, and diplomatic with others.

Regarding the health, we would advise that the parents teach him moderation and how to choose his food correctly, for with Neptune in Virgo opposition Saturn and square Jupiter he will be critical and hard to please. If he drifts into wrong habits so that his body is denied the healthful vitamins which build good blood, then in later years when a strain has been put on his body in the world of work, he may find trouble with coughs and colds, and malassimilation in the small intestine.

The parents may find that the raising of this boy may be quite a problem, but it is worth all the time and effort they may spend. If people who come into this life with afflicting planets can be helped over the critical situations of youth and the will developed they can rise above these difficulties; these are usually strong souls.

MARS—BEGINNING AND END

(Continued from page 217)

physician-in-chief recognized him as an old friend for whom he had cared greatly but for some reason or other had not seen for years; so our poor friend was transferred to a beautiful private room with two special nurses to care for him, and in some almost occult way other old friends began to hear about him. In those closing days his room was always full of fresh flowers and sympathetic friends and acquaintances who had gotten out of touch with him, and for a few weeks his room became a veritable "Land of Beulah" to him, as he waited to hear his name called from above. He suffered no pain, and he was radiantly happy. And that was the way the Sun in the 4th house (end of life) shed its rays upon him: "Light at Evening Time."

But his stay at the hospital was brief. On October 26, 1916, a lunation took place in Scorpio, 2° 44'. The native's most elevated planet and also ruler of his nativity was Mars in Scorpio 4° 52'. On October 27th, around 2:00 A.M. (G.M.T.) the Moon was approximately close to Scorpio 4° 52'. The native passed out around 9:10 P.M., October 26, 1916, in New York City. The New Moon was in conjunction with the ruler of his nativity at that time. [Transit of Moon and Sun are shown in outer circle of chart in sign Scorpio.]

Thus he passed into the World Beyond, there to both grow and rest, while he awaits another day when he will return, a reincarnating spirit, once again to take his place in God's great school of evolving, progressing souls. Each earth life is just one day at school wherein we have the opportunity to rise one step higher than before on God's great stairway which climbs ever upward, further than the remotest star or the outer limits of the milky way, and beyond that, and still beyond. We start as clods; we become not only gods, but ever evolving ones, for the stairway is unending and reaches from Eternity to Eternity.

Worth-While News



The Signs of the Times

THE PERIL OF THE IRRESPONSIBLE

BY CHARLES L. BROOKS, 32°

An important message to the American People

America is utterly fickle. Its dominant life is shallow, gullible, selfish, indifferent, insincere, cynical, wisecracking, bombastic, jazz-minded and pleasure-mad.

With feverish haste we rush from one fad or *ism* to another. The whims of one week are lost in the follies of the next. The life-span of a popular song is less than two weeks.

Our nervous eagerness to find something "new" has produced instability in conscience and morals. What is revolting to moral conscience today is accepted with complacency tomorrow.

Out of such it is impossible to build civilization.

Just what is the cause of this? We are governed by public opinion, and public opinion, in large measure, is created by propaganda. The three great agencies of propaganda are the press, the radio, and the motion picture. Designing men of this generation, wiser than the sons of light, map out what they want to put over, then harness these agencies for action. The unthinking populace gulps it, and calls it "good," no matter how diabolical.

Only 40 per cent of our population has the power to reason and initiate anything, and only 3 per cent of that 40 has outstanding ability in that respect. If that 40 per cent were suddenly wiped out, the remaining 60 per cent—without reason and initiative of their own—would immediately revert to barbarism.

Our imperative need therefore is of men and women who have the ability to make a proper evaluation of things, who can separate the wheat from the chaff and will act according to conscience no matter what the consequences.

If America escapes the abyss into which Rome, Greece, Assyria, Babylon, and Egypt plunged, it will be because a few men of inflexible purpose hurl themselves against the onrushing tides of human selfishness, greed, and hatred, and turn them back into the gulf from whence they came.—*The New Age Magazine*, February, 1938.

Similar conditions to those existing in America at the present time are to be

found in almost every civilized country in the world. Everywhere about us we see the few directing the mental processes and physical activities of the many, shaping their destinies according to their own desires and will. When such leaders are wise, unselfish, understanding, and just, the masses become benefited by their beneficent direction and righteous guidance; for such directors do not assume the role of arrogant dictators who ruthlessly plunder, exploit, and even kill. On the contrary, they act as Elder Brothers who endeavor to correctly enlighten and truly educate those who are less informed and really dependent on them for their progress. Such men and women do not shun the less advanced among their brethren, but freely mingle with them, endeavoring always to teach them by example how to help themselves, how to find their balance in the world, and how best to develop their God-given potentialities into positive, uplifting, creative forces which can be used to further the progress of the world.

The truly wise man and woman know that no real happiness can come through the exploitation of their less fortunate brothers and sisters, and it is not they who are ruthlessly deceiving the public today through the misuse of the press, the radio, and the moving picture. It is really the unbalanced, yet shrewd individual who is doing this. Any man or woman with a normal, matured mind knows that whiskey benefits no one; that smoking is not conducive to sound body building; that gambling is dishonest (It is utterly impossible to get something for nothing; someone must pay.); that lying is disreputable, that stealing is a crime.

The press, the moving picture, the

radio—are three of the greatest powers in the world for real education and the promulgation of good. And what are they offering to the public today? Study them, thinking men and women, and draw your own conclusions. Then look about you for the results that they are producing. Good things come not out of bad things. In the light of the foregoing is it any wonder that murder, racketeering, clever deception, bloodshed, kidnapping—and WAR are rampant in the world today?

Present conditions have come into existence through our own making. They can go on from bad to worse if we make no effort to check their advance. Or they can be changed, almost over night, if capable men and women will right about face and begin a righteous campaign for the restoration of good and the abolishment of evil. The last Great War was brought about by the forces of evil which were endeavoring to destroy civilization. Have we learned nothing from the demoralizing, terrifying experiences that we endured and the terrific devastation it wrought in the world?

We are now face to face with a more tremendous, far-reaching crisis. The great masses stand waiting to be led either by the good or evil forces. The one means peace, happiness, prosperity, evolution. The other leads to suffering, crime, carnage, physical death. Which way, Lord?

Scientists Proving Truth Proclaimed by Occultists

A popular radio commentator and author, Lowell Thomas, in his book entitled *Men of Danger*, reports the following statement made by Captain Scully, director of life saving on the eastern coast for the Red Cross, who recently rescued three girls, and came very nearly losing his life while doing so.

“All four of us were unconscious.

Four people came near death for no reason at all—just panic.”

“Then,” said the interrogator, “so far as you were concerned, that is, so far as your conscious mind went, you were dead. You had drowned. What does it feel like to be drowned?”

“I can tell you that,” the captain replied. “I think I know; I have been through it four times, and the sensations were practically identical each time. . . . Two things are at war in you. There’s the desperate desire to save yourself. And almost as strong, is the desire to go peacefully to sleep. Gradually this second feeling gets stronger and stronger. It overpowers the other one. Then it’s almost like taking gas. You’re not unconscious, yet not conscious. A feeling of being in a void in space. And it is true that past events come back to you. Clear, sharp pictures. Like looking into a crystal with light shining through it. And trivial things that happened years ago come back. I saw again a time when, as a boy, I was nasty to my sister. I saw myself refusing to lend a quarter to a partner of mine. And then Sousa’s band began to play. . . . I always liked that music . . . and this was a special, private concert, just for me.”

The author continues: “Other guards have told me much the same thing. The past flits before the eyes like a bright, swiftly running movie. That seems to be one popular superstition that is true. And music seems to come at the end.”

The occult scientist has long taught that immediately after the passing of the spirit from the physical body there should be quiet in the house of death during the following three and one-half days, for during that time the panorama of the past life is being etched into the desire body. This panorama will be the basis of the man’s experience in purgatory and the First Heaven, where he will reap, respectively, the ill and the good from the deeds done in the body. This panorama is injured or even destroyed by noise or confusion immediately after death and by any mutilation of the body.

Question Department



The Mysterious Essenes

Question:

Will you please tell me something of the order called the Essenes? The Bible mentions the Pharisees, Sadducees, and the publicans, but I cannot find a reference to the Essenes anywhere in it, although you mention them frequently in your literature.

Answer:

The Pharisees, Sadducees, and Essenes were all religious sects belonging to the Jewish race. The publicans were not a religious order. Their work was with material conditions, like the collection of toll or tribute; hence they were very much disliked by the people in general.

The Pharisees were a religious sect that separated themselves from the rest of the Jews on account of their devotion to the strict and formal observance of the rites and ceremonies contained in the written law. The Pharisees sought to make religion supreme in the life of the entire nation. They accepted the traditions of the scribes, believed in the immortality of the spirit, the resurrection of the body, future retribution, a coming Messiah, angels, spirits, divine Providence, and freedom of the will.

The Sadducees were a party or sect attached to the aristocratic priests and politically and doctrinally opposed to the Pharisees. They were open to worldly influences of all kinds; they accepted the written law but rejected the traditions of the scribes, the Messianic hope, the doctrine of resurrection, the existence of angels, spirits, and demons. They derided personal immortality and retribution in a future life, also the overruling hand of God in the actions of mankind, and demanded free will.

The Essenes were a third sect that existed among the Jews. They formed a sort of esoteric Brotherhood which had

charge of the Mystery Teachings. The Essenes lived a communistic life, each sharing everything with all of the other members of the colony. They were quiet, law-abiding citizens, loyal to their country, and ready to support it by means of taxation. They obeyed the authorities, recognized the sacred books of the Jews, but interpreted them esoterically. These kind, unassuming people kept the Ten Commandments unreservedly because they had the law *within* and not because of outside influences. Polygamy was protected by law and practiced quite commonly by the Jews, but not among the Essenes. To them marriage was not a man-made contract but a *holy sacrament* which bound *one* man to *one* woman.

There were two distinct groups or orders among the Essenes. One group married on the material plane and used the creative force for the purpose of furnishing bodies for incoming egos. The marriage ceremony of the Essenes was not in accordance with the Jewish custom which required a signed contract between the relatives. This contract contained in much detail certain specifications relative to money, houses, cattle, and lands, but made no reference to the holy sacrament of the institution. The husband could separate from his wife at any time by giving her a letter of divorce, which constituted a legal cancellation of the contract. On account of the difference in the marriage regulations the Essenes never sent their married couples out into the various colonies far away from the protection of the Order for the reason that the women married without a contract were in danger of being molested and probably persecuted.

Mary and Joseph were Initiates of the higher order of the Essenes. They had received the sacrament of marriage, but they were chaste and undefiled by pas-

sion. It was on account of their extreme purity and great spiritual attainment that they were chosen by Jehovah God to become the parents of the ego known as Jesus.

The Essenes vanished from Palestine quite as mysteriously as they appeared. The Masonic Order traces its origin to this mystic Brotherhood.

THE LAWS OF NATURE

Question:

Many occult students talk a great deal about the Laws of Nature, insisting that they should be understood and obeyed, but they do not tell us what these laws are. Will you please name some of them?

Answer:

It is quite true that we should know what these laws are, understand their nature, and live in accordance with their manifestation. Some of the principal laws are: contraction, expansion, attraction, repulsion, gravity, levitation, alternating cycles, vibration, cause and effect, rebirth, polarity, cohesion, expulsion, reproduction, assimilation, growth, and epigenesis.

OUR INDIVIDUAL RADIO INSTRUMENT

Question:

It seems to me that there is quite a similarity between the human mind and a radio instrument. Is not the mind practically a human apparatus?

Answer:

In one sense the human mind is such an instrument, for it is capable of receiving thoughts generated by others through the medium of what is generally known as mental telepathy or thought transference. It is also capable of getting in contact with thought currents from the high spiritual region where exist the concrete thought archetypes of all that manifests here, bringing down knowledge from this high plane which may be utilized upon the earth in the form of inventions and all manner of improvements.

The human mind is a broadcasting as well as receiving instrument. It depends entirely on the active or passive

state of the mind as to whether it is a transmitter or receiver. Telepathic messages are sent out by the active type of mind and received by the passive type.

Either an active or passive state of mind can be developed by practice, but it is best to keep a proper balance between the two, for an active mind may become aggressive and uncontrolled by reason, and a passive mind can easily become a negative receptacle for all sorts of vagrant, evil thoughts that might bring disaster either on the individual who received them or upon the community at large.

THOUGHT FORMS ATTRACTED BY LIKE VIBRATION

Question:

There is a certain person that I know who for many years has indulged almost daily in bitter moods of dissatisfaction, moroseness, and despair. Could a powerful thought-form built by this individual seek after the individual's death to prolong its own existence by acting as an obsessing entity to another member of the family?

Answer:

In the first place a thought-form cannot become an obsessing entity. However, it may become a very disturbing creation.

A destructive thought-form created by one person will not enter the aura of another individual unless such a one has something within his own aura which vibrates to the thought-form seeking to enter it. When this is the case such a thought-form may gain entrance and produce an effect on the mind of another similar in nature to that which produced the original thought creation. The vagrant thought-form cannot remain indefinitely with anyone who did not create it, for, being governed by the law of attraction, it must return to its source. In a case like the one mentioned in the question, the originator having passed out of physical existence, the thought-form very soon disintegrates from a lack of renewal of vital force..

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.

In Defense of Eve

WHAT WE SHALL EAT

BY WM. E. CAMPBELL



EW monuments on earth have withstood the sharp thrusts of time with the endurance of that Egyptian edifice called the Sphinx. Cutting sands of desert storms have made few inroads upon this figure's majesty. Yet today it continues to stand as an emblem of some mysterious inclination of the ancients. In the history of man there moves a figure with the passing of time that compares favorably with the Sphinx. Few women on earth have had more reproach thrust upon them than Eve. Lasting criticisms of greedy civilizations have surged around the happenings in the Garden of Eden to attach the cause for the suffering of races upon the mistake of one woman. A woman guilty, in the eyes of the world, for being persuaded to partake of the forbidden fruit. Her character has withstood the censure of the ages even as the Sphinx has withstood the shifting of the desert sands. Down through the centuries the Voice of God has ebbed, flowed, and waned, but now as It comes clear again I venture a word in defense of Eve.

Who has facts so clear or reason so keen that he can solve the mystery of the "original sin"? From the creation up to our modern civilization the problem of what one should eat and what one

should not eat has always entered in. When we do so many things that we know are wrong how can we justify ourselves by saying a woman is guilty for our transgressions? As intelligent masters of our own bodies, the knowledge of our own errors should be sufficient to eliminate any desire to condemn Eve.

While much speculation has been held with reference to the Garden of Eden and the fruit that precipitated the original sin, it is safe to believe the Garden of Eden was situated in the Inner World, and the forbidden fruit analogous to the mandrake. The fruit of the mandrake when ripe, is about as large as a small apple and ruddy or yellow. It has both an agreeable odor and taste. The Arabs call it the "devil's apple" from its power to excite voluptuousness. It is probable there are many who still eat much forbidden fruit besides that of the mandrake knowing well the reactions on the body. In this respect, then, who can say with conviction that only Eve is guilty of the original sin?

Before passing too severe judgment upon Adam and Eve and claiming just one woman is responsible for the sins of the world, it is well to consider the instructions handed down to us in the Bible.

In Judges 13:14 an angel of the Lord appeared to Manoah and tendered direct instructions in reference to what Manoah's wife should eat before the birth of Samson, saying: "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I command her let her observe."

In the first chapter of the book of Daniel you find Daniel refusing to defile himself with the King's wine and meat as he said, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink." (Pulse means the edible seeds of various leguminous plants, as peas, beans, etc.)

It appears that a diet of this kind raised his vibration high enough to be in rapport with God, for further on we learn that God gave him "knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

In Genesis, man was instructed thus: "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Communion between God and man has always been questioned by mortals because no one could explain the laws by which it was done. Recently, scientific research has given clues in regard to the principles surrounding that puzzle.

If one were to travel into a far country where civilization had not yet advanced far enough to be informed of the radio, what one could tell the natives in respect to wireless communication would, no doubt, cause them to label one a wizard or a madman. In the development of our own civilization hundreds of persons have been called witches, sorcerers, and devils because they possessed the power to tune into the spiritual vibrations in a manner that permitted them to both see and hear in the invisible worlds surrounding our existence. Persons who develop their psychic powers can tune their bodies to receive the information sent out on the various wave lengths of

the cosmic vibrations in much the same way a radio receiving set can pick up stations of specified frequencies. Inasmuch as a radio set can be tuned to receive low and high frequency stations, our bodies in a similar way can be adjusted to receive low and high frequency waves from the spiritual worlds. The degree of fineness by which we are able to pick up the higher frequencies of the cosmic vibrations is determined by the quality of the food we eat. This brings us to the question of food again, and explains why God admonished us at the very beginning as to what we should eat.

In a radio set the signals are amplified and changed from electromagnetic waves into sound waves of a frequency that can be heard. The quality of the sound is decided by the kind of materials used in constructing the set. The same is just as true of the human body in regard to intercepting the spiritual vibrations that come to us from all parts of the universe. If we do not develop into a good receiving set ourselves, it does not mean such an accomplishment is impossible. There is much authentic information available to furnish us many reasonable reports of what has been seen and heard through the interception of vibrations from the spiritual worlds by those who have been adequately developed.

An interesting finding of science as described in *Current Psychology and Psychoanalysis* for March, 1936, provides a means of approach from the material viewpoint:

Several weeks ago I saw a famous brain surgeon perform a remarkable operation. After removing a flap of the patient's skull . . . the operator cut through the tough membrane covering the unconscious individual's brain. . . . Holding a delicate electric needle in his hand, the surgeon said, "I am going to make the patient close his hand." Carefully selecting the proper region of his subject's brain, the doctor touched it gently with the needle. Although unconscious under ether, the patient promptly closed his hand. . . . He touched another part of the patient's brain and up went the foot. Then the operator made the patient close and open his eyes, protrude his tongue, and perform various antics just as the expert manipulator of a puppet show manages his marionettes.

From this experiment one must conclude that the I AM of an individual generates electrical impulses in the brain that are used to control the body. It would seem that the energy utilized by the brain must be derived from the food the body consumes. The degree of agility with which the body responds to the impulses from the brain is dependent upon the materials assembled in the body's construction.

Here is another finding of value taken from *The Seattle Times*. Although it does not mention the fact that we are receiving sets for electrical vibrations, it does prove we are sending stations.

St. Louis, Thursday, Dec. 31, 1936. (AP)—The brain of every living person is a broadcasting station sending out tiny electrical waves into the surrounding atmosphere, Dr. Lee Edward Travis, professor of psychology, University of Iowa told a meeting of the National Association of Teachers of Speech here yesterday.

He asserted recent researchers have proved the brain, without any stimulus, sends out electrical currents of ten cycles a second and thirty millionths of a volt charge. "This compares with a standard electric light current of 60 cycles a second and 110 volts," he added.

"When a person is not concentrating—which is most of the time," Dr. Travis continued, "the brain waves are large and rhythmic. A stimulus shortens them, and may cause their cessation for an instant."

This discovery not only gives us the key to telepathy but to spiritual communication as well. When a radio station is transmitting waves on a regular frequency we are unaware of their presence until someone in the studio speaks into the microphone. The same is true of spiritual vibrations. Until we tune our bodies to the cosmic vibrations and someone projects ideas or words into them we are unconscious of their presence. So science while denying, in most instances, the identity of a Creator, uncovers facts that provide us with useful information in proving that God has communicated with man in the past and that the method used was in accordance with a well established law.

As human beings were originally vegetarian, their vibratory rates were higher than they are now. This made them more

susceptible to communication from the higher planes of the spiritual worlds. As man gradually confused his diet to include the flesh of animals, his vibratory rate dropped. He then became a prey to the beings of the lower worlds. It was through the inspirational avenues of spirit communication between embodied and disembodied spirits that monsters of the Desire World induced humans to sacrifice their own kin on the altars of worship. The release of energy from the burned body permitted vicious entities to perform astonishing miracles that were visible to the physical eyes. This means was used to subdue mankind and keep humanity in fear, building up a bulwark of affairs handed down to us as superstition, and called for more sacrifices to appease the gluttons of the lower Desire World.

This action by the malicious organizations of the lower worlds left the hierarchy of the God of Abraham, Isaac, and Jacob but one alternative. He, too, must make visible manifestations or surrender his creations to the evil hordes. He demanded the sacrifice of animals without blemish so that he could perform more astounding miracles than the malicious forces. This He accomplished, because the animals were vegetarians and the humans were not. So the battle between the forces of Satan and the forces of God has raged down through the ages. The conflict will end when knowledge of correct living has been disseminated among the races even as it was imparted to man in the beginning.

In Biblical times mankind had to accept the teachings of correct living by faith. Today we can have access to all the teachings of the Bible plus the recent findings of science which substantiates the idea that the more natural food we eat the better our chances are for enjoying health and consequently happiness.

Perhaps some people wonder why flesh is not recommended in the diet of one desirous of spiritual attainment. In the first place, to kill any living animal

that does not encroach upon the rights of human beings is wrong from the view point of spirituality. Nature provides much more natural food than man and beast can both consume so long as civilizations work in harmony with nature in its endeavors. Secondly, the flesh of every animal has its foundation laid, if it is not a vegetarian itself, in the acts of some other animal upon which it preys that is a vegetarian. When an atom is taken from the plant to build the cells of an animal it has the maximum amount of energy the sun can give it. After the same atom becomes adjusted in the body of the animal it loses some of its vitality. When humans consume the flesh of dead animals, not only do they stimulate the business of slaughtering living creatures, but they also give their bodies second and even third-hand atoms. In the latter instance, meat creates an acid condition in the stomach which eventually calls for an adjustment in the manner of a doctor's prescription or some patent medicine to overcome acid stomach, flatulence, and a host of other bodily ills.

In reference to eggs, probably the most important point to consider, especially from the spiritual side, is the fact that eggs were never intended as food for man but as a means of perpetuating the offspring of the species. The chemical reactions that surround the egg when it enters the stomach even make some scientists skeptical in respect to its value as a food.

When so many facts have been made plain through scientific research with respect to what we should eat, how can we hold Eve in reproach for eating the wrong fruit from just one tree in the Garden of Eden?

The diet given to Adam is worthy of our study for our bodies are still temples of the soul and spirit. Inasmuch as we are in the last days, the "tree of knowledge of good and of evil" is about ready for the harvesting of its fruit. In the laboratory of research where men of science analyze the things that please the appetites of the people we find facts that tell us what we should eat and what we should not eat. The blooming of the tree of knowledge has shown us the wisdom expressed in the words of God to His people when He said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Who is living in such perfect harmony with the original commandment from God to man that he can say only Eve has been guilty of the "original sin"? When we realize that science has made plain the advantages of a vegetarian menu, we cannot, with fairness, say Eve is guilty for our sins any more than we could make persons believe us, were we to say the Sphinx was responsible for the shifting of desert sands because it stands in Egypt.



Patients' Letters

Pennsylvania, March 4, 1938.
Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am very thankful for the very good work you have done for me. In twelve hours from the time my letter was written to you I was very much better, and have been improving every day. I am now myself again. Many thanks for the help that was given me and I hope and pray it will continue.

Yours very truly,
—D.L.P.

California, Jan. 29, 1938.
Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

Your letter of January 18th in answer to mine was most beautiful, inspiring and helpful to me—something I needed very much.

Also how very thankful I am to tell you how very much improved I am. It is indeed a miracle. The doctor shakes her head and says she cannot believe nor see how anyone could improve so rapidly. I am almost normal in many respects. My bowels are perfect, the rectum is about well. I am very much stronger: In many respects I am better than I have been for months. My gratitude to you and the Blessed Helpers is beyond words. I am much more calm, less easily ruffled, etc.

God bless the Rosicrucians in their beautiful work.

I would like to remain on the healing list for a while if you please.

This trial I have gone through has done much for me spiritually as you said it would do, the light is showing through.

Thanking you kindly,
—A.D.M.N.

California, Feb. 10, 1938.
My dear Friends:

With great gratitude to you for your beautiful help to me, over this long period of time, I feel now that I am about recovered. It is truly impossible to convey in mere words what a blessing the Rosicrucian Fellowship Healers have done for me. The beautiful letters of inspiration, and the perfect reliance I felt, knowing the Healers were caring for me. If it were possible for you to talk to my doctor she would say to you as she does to me, "I can't see how you pulled out of such condition as you did." I did not tell her where my help was coming from. I knew and I was assured.

I ask God's blessing upon you over and over.

I think I can ask you now to discontinue your help. Thank you and thank you.

Sincerely,
—A.D.M.N.

Healing Dates

April 6—13—20—27

May 4—10—17—25—31

June 6—14—21—28

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, Calif., U.S.A.

A Creed

BY A. H. FEAR

Come let us paint each passing day,
In colors rich, with beauty rare;
Each picture fit to grace the scheme,
In which God's wondrous love is seen.

Let ever life's vast scroll be writ,
In simple style, in language sweet;
A bold and ever-flowing hand,
That all who see may understand.

Then shall we meet the golden dawn,
Fast speeding down the age-long way;
The perfect way, the way of Christ,
And pass along to keep His tryst.

VEGETARIAN MENUS

—BREAKFAST—

Before Breakfast
Fresh Limeade, 8 oz.

Bowl of Fresh Strawberries
and Honey
French Toast
Ovaltine

—DINNER—

Vegetable Juice Cocktail
Celery Hearts
Radish Roses
Bean Sprout Omelet
Cauliflower with Olive
Mushroom Sauce
Hashed Brown Potatoes
Pineapple Cream

—SUPPER—

Potato Chowder
Cottage Cheese and
Fruit Salad
Open Chopped Ripe
Olive Sandwich
Almond Milk

RECIPES

Bean Sprout Omelet.

Ingredients: 6 eggs, $\frac{1}{2}$ cup bean sprouts, $\frac{1}{2}$ cup shredded bamboo shoots, celery salt and savita to please the taste. A little chopped onion may be added.

Slightly brown in hot, well greased skillet, bean sprouts, shredded bamboo shoots, and chopped onions, to which the celery salt and savita have been added. Then add the beaten eggs. Mix well, divide into three portions and fry over low flame until slightly brown and dry; turn and fry other side until brown.

Cauliflower with Olive Mushroom Sauce.

Cook one large head cauliflower and place in center of heated serving dish. Sprinkle with salt and cover with mushroom sauce made as follows: 1 tablespoon butter, $1\frac{1}{2}$ tablespoons flour, 1 can cream of mushroom soup, $\frac{1}{2}$ cup chopped ripe olives, $\frac{1}{4}$ cup grated American cheese. Blend well the butter and flour; to this add the can of mushroom soup and continue cooking just until boiling; add the chopped olives. When ready to serve sprinkle the grated cheese over the top.

Hashed Brown Potatoes.

Ingredients: 6 medium sized boiled potatoes, 3 tablespoons butter, 3 tablespoons milk, salt.

Melt the butter in a baking dish. Slice or chop the cold potatoes, add salt, and place in the dish. Bake in a hot oven until nicely browned. Stir, add the milk and brown again.

Vegetable Juice Cocktail.

To $\frac{1}{3}$ of parsley juice, add $\frac{2}{3}$ of tomato juice. Season with a little savita and garlic oil. Chill and serve.

Pineapple Cream.

Ingredients: $\frac{1}{2}$ cup rice, 2 slices canned pineapple, a tablespoon honey, 1 cup whipping cream.

Boil or steam the rice until tender, but not broken. Drain, dry for a few minutes in moderate oven, and cool. Stir the rice occasionally as it is cooling to prevent its packing. To the cooled rice add the diced pineapple, honey, and whipped cream. Garnish with a cherry or any other desirable fruit.

Cottage Cheese and Fruit Salad.

Ingredients: Cottage cheese, quartered pears, halved pineapple slices, orange sections, flaked almonds, and dates cut in strips.

Place on crisp lettuce a mound of cottage cheese. Surround with alternate sections of fruit and garnish with date strips and flaked almonds. Serve with desired dressing.

Potato Chowder.

Ingredients: $\frac{3}{4}$ pint sliced potatoes, 1 pint boiling water, celery salt, $\frac{1}{2}$ onion, $1\frac{1}{2}$ cups milk, $\frac{1}{4}$ cup cream.

Put the potatoes and sliced onion to cook in boiling salted water. When tender, put one-half of them through a colander and add to the remainder of the potatoes. Add the milk and cream, heat and serve.

Almond Milk.


Ingredients: 2 tablespoons almond butter, 1 glass of water. Emulsify the almond butter by adding a little cold water, thoroughly mix before adding the glass of hot water. Beat or shake well before serving.

Children's Department



Dog Lost

BY M. LORAINÉ S. HULIN

“ WONDER where Shep is tonight,” said Mrs. Brown as she picked up the dog’s untouched plate from the back porch, preparing to lock up for the night.

“Will, did you accidentally fasten Shep in the barn without his supper?”

“N-o-o,” he answered slowly, trying to recollect, “though now that I come to think about it, he was not here at chore-time either. The weather turned so cold and threatening I kept the stock inside and did not miss him. I haven’t seen him since morning when the weather was pleasant. Then he was having a fine romp in the back meadow, flushing snowbirds and tracking rabbits in the fresh snow.”

“He has never stayed away before. The boys surely did not take him with them to Scout meeting. I hope nothing has happened to him.” Looking really worried she finished her work.

“Don’t worry, Mother; he will show up in the morning,” and Farmer Brown resumed his reading.

But Shep was not home in the morning. Bob, the younger son, who had always claimed the roly-poly black puppy brought home on his fifth birthday, six years ago, snatched time before starting to school, to telephone several near neighbors asking if they had seen his dog. No one had, so Mrs. Brown continued the search by telephone all through the day, but without success.

Snow began falling heavily and the thermometer dropped to near zero. After school, Bill, the elder son, called friends out of their immediate neighborhood; his Scout Master, and acquaintances in

town, three miles away. Receiving no information, he at last telephoned a “Dog Lost” notice to the small paper that would enter rural homes for miles around the next day.

At Mr. Brown’s suggestion, a reward of five dollars was offered for Shep’s return or information concerning his disappearance. “Not that I do not consider him worth more than that,” he protested quickly when Bob resented so small a reward for so valuable a dog. “I had rather lose the best cow on the farm than Shep. He is near human, and more trustworthy than any hired man I ever had; but five dollars would seem a fine reward to some boy, and I somehow do not feel we shall have to pay it.”

“Oh, Father, you don’t feel he is gone for good, do you?” exclaimed Bob and his mother at the same time, consternation on their faces.

“If he *could* get home, he would have been here before now,” answered Mr. Brown gravely.

A deep sense of depression settled over the family that second night of Shep’s absence. The boys slipped early and quietly off to bed, neither confessing to a heavy heart and eyes that stung with unshed tears, for the Browns, so lovingly considerate of one another, were also kindly friends to all their animals.

Saturday came, and no one wanted to get out of hearing of the telephone, hoping in vain that the advertisement might bring some news. The weather continued bitter cold, and Mrs. Brown made that an excuse to remain home from church the next day. She still had a diminishing

hope of word of Shep, and wanted the rest of the family to forget their worry over him, for a time at least.

The week that followed was the darkest one in the whole history of the "happy Browns," as they were called by intimate friends.

The boys' lunch pails came back from school almost as full as they were carried away. Bob failed in what seemed a simple school test; and when questioned about it, broke down completely and sobbed unashamed, as he confessed, "I just can't study for thinking about Shep. He is caught somewhere and slowly starving and freezing to death. Could you keep *him* in the house if *I* were lost? I am going to stay home from school tomorrow and go out through the wood lot into the big marsh beyond to look for him."

The next day dawned bright and warmer, and Bob was down early fully determined to make his search.

Bill drew their mother to one side, and somewhat huskily said: "It is hardly safe for Bob to go into the big marsh alone. There are apt to be air pockets in the ice among the tules and grasses, through which he might get into trouble."

"Well, run along, both of you. I think the day off will do you good, and we must have this suspense over before we can become reconciled to giving him up." She turned quickly to hide quivering lips.

When just past the barn, the boys sighted a strange, wobbly, dark object that moved so slowly and stopped so often they were not sure at first that it moved at all. It was just inside the snow-covered pasture close to the woods; and they knew it was not a stump, or it also would be wearing an ermine coat.

"What do you suppose that is?" asked Bill.

"I'll bet it's Shep!" and Bob dashed away at full speed followed by his longer-legged brother who soon outdistanced him. When Bill uttered a piteous cry and fell on his knees beside the dark object, Bob knew his guess was right and was soon beside them. The boys gathered the dog in their arms and wept as though their hearts would break, for Shep's both front feet were gone; left somewhere in a pitiless trap. He was skin and bones, making a brave effort to reach his home to die among those who loved him. Too weak to more than whine feebly and lick their hands with a dry tongue already getting cold, he was no burden for either of them.

Carrying him by turns, trying to warm his poor, thin body inside their stout coats and talking to him continually in loving tones and words of pity, they started for the house.

Mrs. Brown at the barn feeding the poultry saw them coming and hurried into the house to heat some milk and spread a thick old comforter in a warm corner by the stove;

then throwing an old cloak over head and shoulders, ran to meet them. But the pitiful sight was more than she could bear, and blinded by her tears, she hurried to the telephone and asked Central to get Dr. Thomas for her quickly. As there was no veterinary in the small town, her one hope for helpful advice rested with the family-doctor.

While the boys induced Shep to lap a little warm milk and tried to make him comfortable, she told of his great misfortune and urged the old doctor to come at once.

Doctors and nurses who constantly face conditions that can have no other



ending than death, become so accustomed to this natural change, that they often seem indifferent to what seems so tragic to those whose loves are involved. Dr. Thomas had but just got home from a hard night with a desperately sick man and he was annoyed at being urged to make a snowy trip to attend a dog, that in his professional opinion, might better be dead than to live so cruelly crippled.

Not unkindly, he advised chloroform and gave careful directions for administering it successfully.

Disappointed, and with a feeling that her trust in Dr. Thomas was in some way misplaced, she called Mr. Brown home from a neighbor's and hurried to give such first aid as she knew.

As she packed the frozen stumps of legs in snow, to defrost them, she wondered if Dr. Thomas's suggestion was not the most humane way after all; but the beseeching trust in Shep's eyes quickly changed her mind again. They piled blankets over his shivering, wasted body. A little brandy in the warm milk he lapped frequently, whipped up his slowing heart, and then he slept; slept so quietly through the rest of the day and far into the night, that his anxious watchers could only be sure he still lived by feeling the pulse of his stout heart.

With Mr. Brown, the neighbors began dropping in from all sides to view the poor animal and offer advice. So unanimously did they agree with Dr. Thomas that the family became almost openly indignant.

"I most certainly shall not kill him," Mr. Brown declared rather heatedly to the last caller who unfeelingly suggested a Shotgun Cure. "I would as soon think of shooting one of my sons who had suffered the loss of his hands. We have an estimate of life that is quite different from that held by most people, although we seldom mention it. Life cannot be measured by the state of its physical body, because at its best, the body can reflect but very imperfectly the life-spirit that created and directs it. Shep's implicit faith in us to help him justi-

fies and repays all we shall have to do for him; even if—as you have just said—'He will never be any good any more,' and his faith shall not be betrayed. Somehow, much as I regret it, I cannot esteem as highly as I did before, those who advise killing him."

For several nights some one of the family was near the helpless patient; feeding him warm milk and strong broth at frequent intervals; moving him to different positions to rest the almost meatless frame; or holding him before the open fire stroking the silky head so content to rest upon a friendly supporting arm.

Within a week he had gained so rapidly that the night nurse was discontinued. The stumps of legs were healing too; but when he tried to move about by himself, the family were greatly distressed and questioned if they were really being kind after all.

Mr. Brown seemed to have some hopeful idea which he did not reveal, for he would stoop to pat the dog's head and say, "We'll fix you up, old boy, after these pegs are healed." The boys talked of artificial legs, saying that science could certainly help unfortunate dogs just as it has men.

Mrs. Brown, who was his almost constant attendant, said nothing, but was doing some constructive thinking of her own. She had seen dogs that had been trained to walk on their hind legs, to waltz, and to carry trays in their front paws, with natural ease and evident pleasure; and Shep was as smart as the best of them. So during the days they were so much alone together, she began his training.

From some strong denim she made a supporting harness for him; a pair of little breeches fitted to the stumps and snugly over his shoulders were joined to a double thickness of the cloth, the length of his spine, split into two broad straps to snap around his thighs. Through the back piece was inserted a flexible strip of spruce from the work shop, to support his spine. A broad, snug band

around his body completed a perfect support. At the shoulders was an extra broad loop through which she thrust her arm to steady and guide him.

After the first time or two, she had no difficulty in getting him into his gym suit. He understood, and was, if possible more anxious to learn than she was to have him. When standing by her, his head came well above her elbows, and as he gained strength and courage, he looked up frequently into her face for approval; his eyes aflame with pride and delight.

The most difficult part was to keep their efforts secret until sure of success; but this he also soon seemed to understand, for he seldom attempted to rise when the rest of the family were there; but if he wished to go to one of them would creep along on his belly or whine for them to come for him. Often, as he lay on his pad, head outstretched over the footless stumps, he would look at her with eyes that plainly said, "Aren't you most ready? I can't wait much longer."

When ready for him to discard the gym suit and learn to rise by himself, she always kept a padded low stool by his blanket. On this he would put his stumps and steady and raise himself to an upright position.

By never permitting him to hobble on all fours, and by little rewards and words of loving praise when he got up and walked on his two good legs, he soon thought of no other way.

By the time the stumps were healed, and the boys and their father began taking measurements and writing to manufacturers of artificial limbs, the dog and his mistress were ready to spring their surprise.

He had learned to do many useful things: to answer the door bell, opening the door by taking the knob in his mouth; to bring the mail from the box at the gate; to open the back gate and carry a bucket to the barn; to say "yes" and "no"; to call "Bob" by three barks; and many other little tricks.

When he was alone with Mrs. Brown during the day, he was almost constantly practicing, walking through the rooms and looking from the windows with great interest. He would stand by the table, stumps resting upon it, and watch her work, or frequently back into a corner for support, and sit upright to rest.

Then one spring evening when the boys and their father were busy with the chores, she helped the eager actor down the back steps, and he walked in at the open barn door, with milking pail in his mouth, and announced himself with three sharp barks.

The astonishment and delighted surprise with which he was greeted, can hardly be imagined! And Shep was as wild as any of them. He barked and spun around and jumped up to kiss their cheeks, fairly beaming with happiness as though he had at last come into realization of his greatest heart's desire—to walk among men, as one of them.

It was highly amusing when he resumed his barnyard tasks as monitor of its mixed population. The cows looked at him with suspicion that was almost fright at first. His bark was familiar, but they also had to have his little bite (high up on their rumps instead of their heels) to convince them that he was still their drover, and to be obeyed.

Old Mooley, the hornless cow, tried to butt him, but Shep hopped nimbly to one side and gave her a nip in the ribs that hurried her to her stanchion. "Miles Standish," the huge Plymouth Rock rooster, scolded around and was inclined to pick a fight, but flew to the fence top to crow instead. Shep climbed up a board or two and rooted him ignominiously off with his nose, and trotted away, victorious. "Tecumseh," the gobbler, was more persistent. Followed by his querulous harem he chased Shep into a fence corner, where though he barked loudly, the boys stood by and encouraged him to win out by himself. Shep jumped over his tormentor, snatching out a tail-feather as he went. The turkey hens

(Continued on page 239)

Echoes from Mt. Ecclesia



CALIFORNIA had an ideal winter with warm summer days, until the month of February, when the entire Pacific Coast was visited with most devastating floods. Much suffering was caused, especially in and about Los Angeles. We in the southern part of the state escaped flood damage, although we had some very severe storms.

March was delightful, and as a result both wild and cultivated flowers are now in full bloom. Most beautiful of all are the fields of Ranunculuses, Anemones, and Freesias, acres and acres of which are grown in and about Oceanside, as well as gladioli, lilies, stocks, sweet peas. This is their blossom time and crowds are attracted from the cities to see them and enjoy the riot of color.

Mt. Ecclesia is now a very busy place with tractors leveling the ground in preparation for the new drives, and for two new buildings, namely, the Sanitarium and the building in which the correspondence is to be carried on for the Healing Department. Thousands of letters from patients are received and much correspondence is entailed as a result. We hope to be able to print the pictures of these buildings as soon as the architects have finished the drawings. A new main entrance will be established which will connect directly with the main highway eliminating the dangerous curves necessary with the present one.

The men in the print shop want us to tell our readers about their new press. It is an automatic feeder, one of the very latest—called the Heidelberg press. They have promised that much more work will be turned out with this fast self-feeder. The cover for this issue of the Magazine has been printed on the new press.

All of us on Mt. Ecclesia were much pleased to have with us Mr. and Mrs. A. R. Pollard and their two children,

from Bombay, India. Mr. Pollard has been a member for over twenty years. They entertained us several evenings with anecdotes of their missionary work with the natives of India. We were also most agreeably surprised to have a visit from one of our former superintendents, Captain Laurence Adams, and his wife.

On Wednesday, March 30, an unusual birthday was commemorated at Headquarters. It was that of the oldest worker among us, Mrs. Mary B. Roberts, who also holds the record for longest continuous service, up to the time of her recent retirement. A huge birthday cake and ice cream lent festivity to the occasion. Loving wishes are extended for continuance of her present good health that she may long enjoy the sunset of her life at beautiful Mt. Ecclesia.

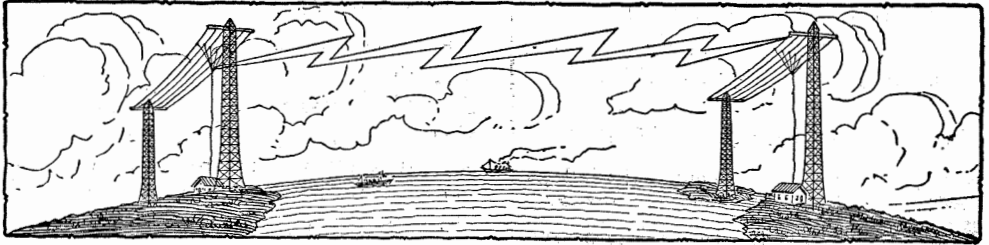
GREEN BINDINGS ON BOOKS.

All our books are bound in green cloth and all are stamped with red and gold emblems and lettering. Also the pages are the same size although the number of pages varies.

Occasionally friends ask if there is a reason for this. The answer is Yes. There is an intimate personal reason. This uniformity was planned by Mr. Heindel himself. Repetition is the keynote of the Rosierucian teaching. Even two books exactly alike in size, binding, and decoration will attract attention and in this way may arouse interest. A whole row or shelf of such books is even more effective. In time the mere seeing of a Rosierucian Fellowship book suggests the wonderful Western Wisdom Teaching which each book contains.

It was Mr. Heindel's desire that the Fellowship books should have a distinctive appearance in keeping with the dignity of their spiritual message. Therefore he designed the covers to this end.

Rosicrucian News Bureau



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Students of the Western Wisdom Teachings are familiar with the statements: "Self-reliance is the cardinal virtue which aspirants are required to cultivate in the Western Mystery School. . . . The Brothers of the Rose Cross aim to emancipate the egos who come to them; to educate, to strengthen, and to make them co-workers."

To become *self-reliant co-workers* with the Elder Brothers, then, should be our goal. How may this goal best be attained? By experience—by getting into the stream of life—by constantly associating with our fellow men and learning to deal with them in a tolerant, impersonal, unselfish manner. Those who work in groups have a closer contact—a finer grinding—than those who keep to themselves, and consequently make much faster spiritual progress.

Occasionally we hear someone say: "Oh, I don't care to go to the Center. I don't get anything there, and besides, they don't conduct the work as they should." Such an attitude of mind is a definite obstacle to progress. In the first place, all spiritual aspirants should be motivated in their activities by the desire to *serve*, not to *get*. It is a cosmic law that one can receive only as he gives. Secondly, if the Center activities are not properly conducted, then it is the duty of all loyal members to assist in improving the methods used.

There is no place for leaners and idle critics in the world today. The crying need is for *self-reliant co-workers*. Prog-

ress comes only through positive, constructive action. We are to learn to make the most of our circumstances—to master our present conditions and create new and better ones. Each one of our Study Groups and Centers should be a generator and distributor of spiritual power. The number of *self-reliant co-workers* in each Group determines its strength.

Our field worker, Mr. F. A. Jones, is now located at 1817 Alice St., Apt. 1, Oakland, California. He will be glad to have all interested friends in that vicinity **contact him**.

LONDON, ENGLAND.

The advertising being done by this enterprising Group seems to be bringing excellent results, judging from the number of letters of inquiry and applications for lessons being forwarded to Headquarters. Some of these have gone to London from such a distance as Canada and Australia, and the secretary informs us that they would not be surprised to receive one from California!

Cooperation with Headquarters in visiting patients on our healing list is another real service being rendered by these loyal friends. A doctor member of the Group assists considerably in emphasizing the healing phase of the Work.

"We do not 'set the Thames alight,' but feel sure we are building strong spiritual vibrations into the Invisible Temple of our Center," writes the secretary. "To help one another with love and fellowship is the predominating desire of

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

Centers and Study Groups

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

Addresses of unchartered Centers and Study Groups may be had on request.

CHARTERED CENTERS IN THE U.S.A.
AND CANADA

Boston, Mass.—168 Dartmouth St., Rm. 201.

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Rm. 802, 155 N. Clark St.
Ashland Blk., 8th Floor.

Chicago, Ill.—c/o Mrs. Magdalena Goveia,
4921 Montana 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.—1155 30th St.

Indianapolis, Ind.—319 N. Pennsylvania
St., 3rd Floor.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—4830 Floral Drive.

Milwaukee, Wis.—234 Fine Arts Bldg., 125
East Wells St.

Minneapolis, Minn.—1008 Nicollet Ave.

New Orleans, La.—429 Carondelet St., Room
201.

San Francisco, Calif.—1141 Market St.

San Diego, Calif.—Rm. 9, 1039 7th St.

Schenectady, N. Y.—13 Union St.

Shreveport, La.—1802 Fairfield.

St. Paul, Minn.—318 Midland Trust Bldg.

St. Petersburg, Fla.—525 7th Ave., South.

Toronto, Canada.—c/o Mary Tambllyn, 158
Hallam St.

Utica, New York.—11 Clinton Place.

Vancouver, B. C.—Room 12, Williams Bldg.,
Cor. Granville and Hastings Sts.

all." Surely a desire which will go far toward making the Center a useful instrument in accomplishing the humanitarian aims of the Elder Brothers.

MILWAUKEE, WISCONSIN.

Both the regular Center and the Young Aquarian Group of this city report considerable activity and accomplishment during the past several months, one of the outstanding features being the play, "One of the Least of These," given at Christmas time. The script of this inspiring little drama was revised by Mrs. Florence Pagel to fit the needs of the Group, and also ably directed by her. The Center Department at Headquarters was happy to receive a copy of the revised manuscript and will pass it on to the other Groups for future use.

The Milwaukee Young Aquarians recently celebrated their first anniversary, and the secretary gives a very enthusiastic report of the past year's activities. "It has been a year of varied activities with noticeable results," she states. "The public speaking class has been a particular feature. It gives everyone an opportunity to develop poise in expression, as well as to round out the method and content which make well-planned lectures appealing. Those attending have a variety of interests and abilities, and as a consequence many interesting subjects are treated: science, education, music, health, philosophy, and nature. On the third Tuesday of the month everyone joins in a pleasurable social evening. The socials have not only given the young people of the Center an opportunity to have an evening of good clean recreation, but they have also been the means of attracting new members to the Center."

LA PAZ, ILOILO, PHILIPPINE ISLANDS.

The Bible Class has proved successful in bringing new members into this Group. The Correspondence Course from Headquarters is used as a basis for study, the students manifesting much interest and enthusiasm in interpreting the Scriptures from the Western Wisdom viewpoint of a blended art, science, and religion.

A persistent conducting of classes and Services during past months indicates thorough teaching of Rosicrucian principles, as well as the creation of the spiritual atmosphere which comes as a result of continued thought and endeavor along spiritual lines. Some consideration has been given to erecting a building of their own for the Center work, as various difficulties have been presented in regard to securing and maintaining the proper kind of rooms.

LONG BEACH, CALIFORNIA.

Some of the members of this Center are surely inspiring examples of untiring workers "in His vineyard," recent reports showing that a number not only help with the teaching of the classes, but also give Sunday lectures. The spirit of unselfish service with which these devoted aspirants are imbued reminds us of Mr. Heindel's injunction that spiritual aspirants *must learn to do good greedily*. With such a spirit existing, we are not surprised to find that the reports also show excellent sales of literature and a fine interest manifested in both Astrology and Philosophy.

BRIDGETOWN, BARBADOS, B.W.I.

Commendable work continues to be done by the earnest aspirants of this Group, in spite of the general unrest which has pervaded the island. The secretary writes that there has been an increasing interest in the practical application of the Teachings on the part of the students and a greater determination to use to better advantage the opportunities which come to them for spiritual progress. Especial effort is being made to eliminate or subordinate *personality* in the Center activities, and we wish to give hearty commendation to our Barbados friends for their efforts in this direction.

The secretary also states that "the 1938 Manual was read, discussed, and explained at our last business meeting. It was finally adopted and placed on record. The enthusiasm at this meeting ran high and many helpful suggestions were given in regard to general improvement of the work of the Center."

Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Humberto 10 No. 2091.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

ENGLAND

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

London.—95 Belgrave Rd., Victoria, S.W. 1.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

NEW ZEALAND

Auckland.—C. 2; People's Health Club Room, 4th Floor; Victoria Arcade, Queen St.

NIGERIA

Lagos.—c/o Mrs. G. La Page, P. O. Box 202.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PERU

Lima.—Box 687.

PHILIPPINE ISLANDS

La Paz, Hoilo.—19 Burgos St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Cornelis Springerstr. 21.

Apeldoorn.—Stationstraat 77.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88; Vergaderplaats: Sweelinckstraat 62.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

ST. PAUL, MINNESOTA.

A monthly exchange of speakers between the Centers of the "Twin Cities" is proving helpful in stimulating interest and attendance at the Sunday Devotional Service. All efforts to make the Sunday Evening Service appealing to the public, as well as to members, are well worth while, for people are eager to contact a philosophy of life which will be of actual help in directing their activities. The Sunday Service, coming on a day of leisure, is perhaps our best Center channel for attracting new people.

The St. Paul Group adds to the attractiveness of its activities by means of special music, a whole evening being occasionally devoted to a musical program. That these are fully appreciated is indicated by the good attendance.

BANDOENG, JAVA, DUTCH EAST INDIES.

A few months ago we mentioned in this Department that two of our members and their families from Bandoeng, Java, were vacationing in their native country, The Netherlands. Here they made the acquaintance of a number of our members active in the Dutch Centers, and became so enthused about Center work and its usefulness in disseminating the Teachings that they returned to Java determined to start a Study Group there.

Recently we received word from one of the members mentioned, Mr. A. Stout, that he had arrived home and had dedicated a large room in his house to the Work, expecting to start classes soon. He writes that the room has been decorated in blue and that there is a beautiful Rose Cross on the west wall. Beneath the Cross a small altar has been built and on it placed a large Bible and two vases of roses. An organ carried with him from The Netherlands makes possible the music which adds so much to the spiritual uplift of classes and Services. All members and friends in and near Bandoeng are cordially invited to attend the classes and Services, the location of Mr. Stout's home being 5 Noorder-Kampementstraat, Bandoeng.

THE ART OF PROPHECY

(Continued from page 210)

worlds? Max Heindel tells us: "The path to firsthand knowledge is not easy. Nothing worth having ever comes without persistent effort. It cannot be too often repeated that there are no such things as special gifts or 'luck.' All that anyone is or has, is the result of effort. What one lacks in comparison with another is latent in himself and capable of development by proper methods.

"To become wise you must desire wisdom with great intensity. You must struggle for it, to the exclusion of every other aim in life. It must be your one and only aspiration, by day and night. That is the first and central requisite the aspirant to occult knowledge must possess—an unswerving desire, a burning thirst for knowledge; a zeal that allows no obstacle to conquer it; but the supreme motive for seeking this occult knowledge must be an ardent desire to benefit humanity, entirely disregarding self in order to work for others. Unless prompted by that motive, occult knowledge is dangerous."

In the meantime, it will help, if we use the knowledge we possess to the best of our ability. Paul says, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. . . . For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." But perfection is an ideal attainment. It becomes us to be modest regarding our ability to predict future events. The Christ in regard to His second coming, said, "But of that day and that hour knoweth no

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

man, no, not the angels which are in heaven, neither the Son, but the Father." This shows us the perfection that must be attained to prophesy perfectly.

DOG LOST

(Continued from page 233)

flew every way calling "Quit, Quit!" and that score was settled once for all. The boys laughed so loud and long, the nearest neighbor came over to enjoy the fun.

Shep became more supple and sure of himself every day, and seemed to look on his new life as a great joke.

Bob's pride in him was unbounded. "Yes, I really lost my dog," he would say; then after a pause, "but I found in his place a more helpful little brother."

The neighbors who had kept rather aloof, and thought the Browns "rather peculiar" for not heeding their advice to kill the dog, could not restrain their curiosity for long.

Many doubtless called for the sheer novelty of having Shep open the door for them and lead the way to his mistress. No one, not even a dog, can overcome a serious handicap without all life being made surer and braver by his example. Neither can he escape publicity in this camera age. As the fame of the Wonder Dog spread from his home town, news-reel men and reporters sought him out, and paid royally for the pleasure of his acquaintance when they found that money thus obtained was dedicated to a proposed Dog and Pet Hospital Fund, and that Bob had decided to become the well-trained veterinarian at its head. Thus through the seeming evil of his painful experience, Shep became eventually a great benefactor of his kind.

Through her labor of love for him there opened a lucrative profession for Mrs. Brown as trainer and teacher of valuable dogs. Although the income thus afforded gave her great satisfaction and guaranteed college training for her sons, her greatest happiness is in the knowledge that their dog's faith in them, in his hour of sore distress, was not betrayed.

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Oceanside, California, U. S. A.

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- Kumasi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 69.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
S. W. 1, Margaret Grant, 306 St. James Court, Buckingham Gate.
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- Merrick, L. I., N. Y.—Disciples Retreat Gormley Ave. and Nassau St.
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